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At No. 100 Nassau Street, New York. TERMS-\$2 00 per year payable in advance. Subwintions not paid till the close of the year, will be able to an additional charge of 50 cents. The Sabbath Recorder is devoted to the exposition and indication of the views and movements of the Seventhday Baptist Denomination. It aims to promote vital is meant, that men are by nature utterly destinietv and vigorous benevolent action, at the same ime that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Depart- the pure all things are pure: but unto them ments, care is taken to furnish matter adapted to the mants and tastes of every class of readers. As a Reigious and Family Newspaper, it is intended that the Beader shall rank among the best. Payments received will be acknowledged in the but in works they deny him, being abominable muer so as to indicate the time to which they reach.

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For the Sabbath Recorder. Native Depravity---No. 4.

With vour permission. I will continue my remarks on this subject. Permit me to say vour correspondent S. B., who has seen fit to notice my criticism of his translation of several passages of Scripture, that on the subject of "Family government," I have no controversy with him at present. He will permit me to say, however, that I have no sympathy with his views thereon expressed. I regard them as essentially socialistic; stamped with the two distinguishing features of socialism: viz:

1. Underrating the heinous crime of sin.

Native Depravity.

the soul's immortality.

pleasant and lovely; the exercise of the social fleshly, sensual, wicked: "This wisdom deaffections, the reciprocity of human sympathy scendeth not from above, but is earthly, sensuand the like, though wanting, their original al, (in the margin, natural,) devilish."-(Jas. perfection, are remaining traces of grace and iii. 15.) beauty in our fallen natures, which bespeak the "Grace may abate, but Glory alone can

lofty origin of the human soul. It consists in cure" this sinful propensity; i. e. the highest at the depravation and corruption of man's entire tainments of Grace in this world do not entire nature, social, intellectual and moral." By it ly free the Christian from inward corruption. Here are the proofs: "If we say that w tute of holiness; wanting in that original righthave no sin we deceive ourselves and the truth eonsness from which our first parents by transis not in us. If we say that we have not singression, fell. Holiness on the other hand ned we make him a liar and his word is not in would prompt men to love God supremely, and us."-(1 John i. 8. 10.) "There is not a just incline them naturally to obey him. "Unto man upon earth that doeth good and sinneth not."-(Eccl. vii. 20.) "For there is no man that are defiled and unbelieving is nothing that sinneth not."-(1 Kings viii. 46.) pure; but even their mind and conscience is

In elaborating our definition of the terms defiled. They profess that they know God; Native Depravity, etc., there remains to be considered the expression, "in consequence of and disobedient and unto every good work rethe fall of Adam," predicated of the depravity probate."-(Titus i. 15, 16.) The absence of of man's nature this holiness and the ruinous consequences, both

That there is much sin in the world, that all to present enjoyment and future well-being, are men have sinned, is a point on which the compendiously stated in Rom. i. 29-32. "Be-Pelagian, Socinian, Armenian and Calvinist ing filled with all unrighteousness, fornication, agree; even the heathen philosophers have acwickedness, covetousness, maliciousness," etc. knowledged that man's nature is corrupted; We say "universally depraved," because it inbut how sin entered they could not tell. The teaching, that neither age nor gray hairs can cludes all men descended from Adam by ordi-Scriptures alone are capable of informing us release us from the obligation we are under to nary generation. In using the expression or- on this point. They are too plain to mislead encourage the young in all the trying conflicts an upprejudiced and diligent inquirer. man, since he was conceived in the womb of

"By one man sin entered into the world." the virgin Mary by the power of the Highest (Rom. v. 12) "By one man's offense, death overshadowing her, on which account she is reigned by one."-(Rom. v. 17.) "By one said to be "found with child of the Holy man's disobedience many were made sinners." Ghost." In this extraordinary manner was (Rom. v. 19.) the human nature of Christ entirely removed

from the contamination or original sin "con We are aware that the Pelagian and Sociveyed from Adam to his other posterity." His nian interpret these Scriptures to mean simply birth was announced as "that holy thing which that Adam was the first sinner; but that his shall be born;" he is called the "holy child conduct affected his posterity in no other way, Jesus;" and in Hebrews it is said of him as as they were affected by *imitation*; while the the High Priest of his people, that he is "holy, Armenians, by a forced and unnatural interpretation, say that Adam transmitted his natural mortality; a consequence of being driven

For the Sabbath Recorder. Encourage one another --- No. 3.

Sabbath Recorder.

The aged in every congregation are under special obligation to the young. Much is said and preached in all our pulpits, and well said, in reference to the obligations the young are under to those three aged. Age should always be respected; he, whose head is silvered with gray, has a right to expect from the young, proper reverence and respect. That is a duty self-evident, universally acknowledged both in Pagan and Christian lands, though not always practiced. And the duty that the aged owe to the young. I am constrained to believe is often neglected.

and treated as not obligatory upon us.

Paul, in writing to Titus understood very well the influence that the aged had over the young, therefore he says, "That the aged men, savs. "For the children ought not to lay up for the parents, but the parents for the child ren." Paul in Collossians says. "Fathers, irritate not your children, lest they be discouraged." These, with many other similar passages, are enough to satisfy us, with all our past of life. For this, you should live, labor and toil; and future generations, " will rise up, and call you blessed." There is naturally a spirit we who are aged, feel grieved, disgusted, and

mortified, thinking that these things, "ought

o'clock, P. M., as in Plainfield, N. J., I under- God's work which the world had over seen stand the power and blessing of God have at and people said to us, "This is for acred to tended those "daily union prayer-meeting," to be interrupted by broaching a note: about the conversion of many precious souls. I hope which there are such different opinious. You those daily prayer-meetings never will be given | will gove the Spirit of God." But carry this up, but continued and the example followed by out; apply this to every sin; and the revival others till the whole earth shall be filled with would be nothing at all. the glory of God, and the "daily sacrifice" be was hearing prayer, "and converting men by But now. when God again restored. It must be admitted that the thousands, and the windows of heaven were blessing of God has been manifest in the union opened, and God's angels descending to us prayer-meetings in many places, whether an this was the time to awaken men to their tour in the morning, at noon, or at evening, as duties. Furthermore, a revival of religion would best accomodate the inhabitants in dif- must not be used as a sort of wrap-raseal; as ferent places. And if the blessing of God has a picture of the Virgin Mary, to scare away so manifestly attended them to the conversion reformers from looking into buses; as false of many thousands, how important that they camp fires to cover the retreat of the enemy. should be continued. When a whole race was dehumanized, who but

True it is more convenient in cities and vil- the churches and the ministers of Christ were lages where there are meeting-houses, but an their keepers? He took the Sabbath for pro-"hour of prayer" may also be held at schoolclaiming the Word of God against this sin, houses, and at dwelling-houses as in Acts i. 19, because the work was God's work, and the and ii. 46, 47 and vi. 42. It appears that the Sabbath was God's great day of mercy, and be sober, grave, temperate, sound in faith, in church in its first organization had union daily the appointed time for preaching the Word of charity, in patience." "The aged women like-wise, that they be in behavior as becometh ho-and in every house, they ceased not to teach as follows: God against all sin. Dr. Cheever continued and to preach Jesus Christ." "And the Lord

And we take this time of revival. because added to the church daily, such as should be we confess with shame the sin of the church. saved." Again it is said, " exhort one another the pulpit and the ministry, in this country, in daily," etc. Again, "Give us this day our that while, during a whole winter's session of daily bread." Again, Ps. lxi. 8-" So will I our National Congress, the project of forcing sing praise unto thy name forever, that I may on a Free State the iniquity of perpetual daily perform my yows." Slavery as a constitutional obligation has been

Perhaps there is no hour in the day which under discussion, and all moral as well as powould accommodate a greater number, at litical powers have been required in array least, of our female inhabitants than "the against it. the churches and the ministry have ninth hour" (of the day,) that is from 3 to 4 still been silent; the Word of God has been o'clock in the afternoon; or if more convenient, restrained, its power has not been brought to any other hour of the day could be agreed bear upon this nefarious scheme at all. The grow spontaneous in our gardens, they must be least one hour for prayer-meetings, whether if God himself had sent an angel with a comsuppressed, or by them we will be influenced those engaged in factories or in any other bu- mission to seal up its thunders under an interand controled. When we see this largely de- siness; the "ten hour law" for labor will give dict from Heaven. On the most momentous veloped, and often indulged in by the youth, all a little time for prayers. And in the coun- and comprehensive question of right and wrong try places where there is no meeting-houses or before God, of equity and iniquity, of justice school-houses let "two or three" meet together and injustice, that ever came before a nation not to be." How is it my aged friend with you, in the name of Jesus, with the sure promise of ______on the question of defiance against God, and do you cultivate a watchfulness over all your His presence: and that from "house to house," disregard to his authority, or of obedience to thoughts, words and actions, so that your cou- so that all may be blessed and benefitted. But him, and of righteousness and mercy to manversation is sweet, and with grace, and your these should all strive to be of "one accord in kind-on a question of the claims of humanity. besetting sins are conquered and overcome? prayer and supplication." (Acts i. 14.) "And and of the oppressed from generation to gene-How is it my aged friend, do you cultivate a it shall come to pass, in the last days, saith ration, and for future ages-the pulpit has Christian sobriety, that gives grace, and char- God, I will pour out of my spirit upon acter, and influence, to all your duties in life? flesh; and your sons and your daughters shall sets the seal of God's reprobation and wrath How is it, have you a faith in exercise that prophesy, and your young men shall see visions, on this iniquity, and commands us to open our and your old men shall dream dreams : and mouth for those drawn to a living death beand in private ? That is not "a sound faith," on my servants, and on my hand-maidens, I neath it, has been bound and not glorified. that gives a promptness to some particular will pour out in those days of my spirit; and There is no possible excuse for such silence. duties, adopted to your natural taste, while they shall prophesy."-Acts ii. 17, 18. others are entirely neglected ? Are there not In the Constitution so proposed to be enforced Dear reader, have you any "hour of prayer those who in the public assembly can make upon a Christian people, there has stood out Do you wish for any hour of prayer? B. C. long and eloquent speeches upon the evils of continually, to the outrage of humanity, the shame of Christianity, and the defiance of all We clip the following from the N.Y. Tr of the ministry? Church meetings are places the sentiments and laws of freedom and of of long. and eloquent declamations. Are bure of May 3: charity, the central declaration, which is the they living out those principles at home? Alas object and end of the whole scheme, that pro-The Revival and Slavery. when we see them sit down to the well furnishperty in man is the most sacred and unassailaed table, and eat the food that God has given A SERMON BY DR. G. B. CHEEVER. ble of all property, and that the right to such them, "" like the swine that never looks up," Dr. Cheever took as his text. Psalms Ixxii slave and its increase is to be scannel zever. 4. He said that he would speak in successi as such property, to the possession of the magof the elements of piety; of what this reviva ter and owner. The Word of God ought to have been made to lighten and to burn against such an enormity. The pulpit, as the shechinah of God's holiness, the enshrinement of the divine reprobation against such infinite sin. sion to God in the renunciation of this sin. ought to have been clothed with robes of would give some reasons for taking up this judgment and of supplication, and 'God invokmatter and urging it now, and finally speak of ed as of old for the salvation of his people to the power of this sin in blasting the fruits the revival, and destroying our national use march through the land in indiguation, and to thresh such heathenism in his anger. consuming it with the spirit of his month and the brightness of his coming. It was a time when buraing coals from his altar should have been thrown it came, oppression should cease, the poor and upon the nation. And it is not yet too late. the oppressor be torn in pieces. One great God is pouring down his spirit so as to render the scattering of such coals doubly effective. God, in pouring down his spirit, is trying us with the last argument of mercy he ever uses, and is throwing in the mightiest of all elements for the conquest of this tremendous evil, this by the lightning of God's Word ; but our na terrific sin. It is a falsified, corrupted, rotten Cbristianity, that has taken down this iniquity of Slavery from the gallows where it was hanging as the scorn of all matikind, and has gal-vanized its bleaching bones and set it up as numerous passages in which the Scriptures dethe keeper of the Bethesda of the Gospel, the benevolent missionary agency of Heaven. This false Christianity was renewing even the slave trade. A true Christianity must revive and resuscitate the honor of men at it. It must be cut up by the roots by cradicating Slavery itself. If the revival was of such a nature as that, if properly directed against Slavery, it would abolish it, what would the church say against infidels? The Tract Society was now attempting to avoid Slavery, They said that if they published tracts against Slavery they would not have access to the South. But God was not limited to the Tract Society for the publication of his word. flesh of your flesh? God has given you those slave to be truly a Christian. The Gospel He did not grant indulgence in particular sins children that you may provide for them; not said, "Ye are bought with a price; be ye not for general obedience. What could be said of our piety if it failed of effect against so great impossible. The Gospel said : If you can possin would render us familiar with other sins. His attention was recently arrested by a valua revival of true piety would break up this sin selves. A man whose nerves of sensation were The moment the masters were converted, they paralyzed, once had his foot burned at a limewere constrained to grant to their slaves that kiln, so that when he arose and attempted to which the Gospel commended the slave to walk on it, it crushed beneath him.

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BATTLOO ES

Depravity, expressed in the Recorder of March 18th, he may consider my last (mailed before the appearance of his article,) as my reply. will only add that his avowed want of faith i "lexicons and dictionaries of all languages, of the Hebrew, the Greek, the Latin, and the English especially," is not, I am glad to believe quite as total and sweeping as his remarks might at first seem to indicate : for in the fol-Ny shot aleus 17 Carlours TIB Maxson COT. DAVIS P.L. Berry

lowing parts of his article. as also in the following article, he freely quotes them in the way of refutation and defense. I am glad to make the acknowledgements due for his assistance so kindly proffered (Recorder, March 18th.) in the way of orthography; and by a reforence to his own rules and the way in which he has applied them, it is suggested that I might return the kindness. But as it is a matter of but little interest to us. and none. I presume to the general reader, I abstain from such triffing. As the doctrine of Native Depravity has not been formally and definitely stated in any previous articles. I desire in this before taking leave of the subject, to present it, with some of the more important grounds upon which the cause of Truth, and at the same time gratly a spirit of honest inquiry evinced by C. A. B. esting class of readers.

that you are to keep them in idleness, but the servants of men, for ye are Christ's free The synonymous terms, Native Depravity, as soon as they be born, speaking lies."-(Ps. Cor. xv. 22.) The comparison here and elseteach them habits of persevering industry, men." Beneath a master there were so many a crime? Slavery, if endured, would destroy Original Sin, Native Sinfulness, and the like, lviii. 3.) "The imagination of man's heart is where instituted between Christ and Adam, where, and under good influence, provide not obstacles to contend with as to render it almost our religious usefulness. The example of one by usage signify that man's nature since the evil from his youth."-(Gen. viii. 21.) "The evidently relate to the federal and representaonly for their temporal, but for their intellectufall of Adam and in consequence of it, is uni- heart of the sons of men is full of evil, and tive character of each; which may give us a it cheerfully, not murmuring at that God who every man is to remain in the calling in which Versally and totally depraved. We say "since madness in their heart while they live, and af- clue to the proper use of the universal terms, gave them to you, do it in the greatest kind- he is called, but Slavery is such a terrible alarm given when a man was being injured, the fall of Adam," in order to distinguish this ter that they go to the dead."-(Eecl. ix. 3.) "all," "all men," and the like. In the light of ness, least by your unboly influence, you irriview from the false doctrine of the church of "God looked upon the earth and behold it was this suggestion, we may inquire whether Christ's tate those vouthful minds. "and they be dis-Rome, which maintains that our first parents corrupt for all flesh had corrupted his way." spiritual progeny, of which he is the federal couraged." Once I was young, but I have were created with an inherent propensity to (Gen. vi. 12.) "Who can bring a clean thing head, includes all mankind? If we respond satisfied that the relation we sustain to the evil, and that by communion with God this out of an unclean? Not one."-(Job. xiv. 4.) negatively, then must we not affirm, because youth is a responsible one, and we ought at obtain if he could. "If thou mayest be free propensity was restrained: and herein consist-Other passages might be quoted of similar im- the all represented by Adam are all without all times and under all circumstances, render use it rather." The Christian could not read of sensation to the people, and if they did not the all represented by Adam are all without exception, the all represented by Christ are so too? Let us apply this rule to Rom. v. 18: all times and under all circumstances, render them all the encouragement possible, and when this is done there will be less occasion for us to far. that such and such of the young will that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and that his mission was to break every yoke, and the pople, the awakening would come too late for salvation. Debates in conventions, and platform speeches at our anniversaries did ed their rectitude of character; but when on port. account of their transgression, God ceased to (2.) From the New Testament: viz., "We too? Let us apply this rule to Rom. v. 18: mune with them, their real nature became have before proved both Jews and Gentiles, "The free gift came upon all men unto justifi- apostatize from the faith. let the oppressed go free. He could not shield not reach the conscience; they must be carried visible. Upon this view it is sufficient to re- that they are all under sin; 'There is none cation." Are all men without exception justihimself under the plea that he was living sub- out from the pulpit. The church had not mark, that "lust" and "all manner of concu- righteous, no, not one." - (Rom. iii. 9, 10.) fied, freed from condemnation and accepted of For the Sabbath Recorder. piscence" mentioned in Rom. 7th, is recognized "For all have sinned, and come short of the God? We see the necessity of restricting the The Hour of Prayer. as sinful, both by the prohibition of the law, glory of God."-(Rom. iii. 23.) "We know universal term to the proper persons; while the "Thou shalt not covet," and the requirement that the whole world lieth in wickedness."-(1 same term in the first member of the verse is Acts iii. 1-" Now Peter and John wen that were bond. He would find that the justi- principle had hardly been matted with the of the Gospel, "Ye must be born again." If John v. 19.) "The carnal mind is at enmity properly applied to all without exception. This up together into the temple, at the hour o fication of Slavery was proof of the greatest grass of a single history before new squadrons corruptness. And why should not a revival of rode over them to new victories. This was then our first parents were created with an inheagainst God, for it is not subject to the law of restricted use of universal terms is of frequent prayer, being the ninth hour." rent propensity to evil, a lust, they were made God, neither indeed can be."-(Rom. viii. 7.) occurrence in the New Testament. Thus, for See the iii. and iv. chapters of Acts : how true religion have some effect now as then? the disgraceful history of these past years of sinful, which the Scriptures deny-(Gen. i. 31; the power, and blessing, and glory of God, at-These we think prove the doctrine of deprav- example, "There went out a decree from Cæ-We had the same condemnation of oppression our country. God called upon them to wheel and of wicked laws in support of it, in God's the artillery of his Word into action. He had Eccl. vii. 29.) We say "totally depraved," ity; that it is a depravity of nature; that it is sar Augustus that all the world should be taxtended this act of Peter and John, in healing Not that men are as bad as they can be : for universal; and when we say "nature," "nat- ed;" where all the world can mean only the in- in the conversion of some five thousand men. the man who had been forty years lame, and since in the best of true believers, there is some- ural," we use the term in the sense of 1 Cor. habitants of the Roman Empire. Again : thing bad, likewise in the worst of unbelievers ii. 14: "The natural man receiveth not the Perceive ye how ye prevail nothing; behold same precious hour of prayer seems to have Satan, and not a revival of religion. We were the only instrument which could possibly ac-L. C. R. | been adopted in some places lately from 3 to 4 | in the midst of the most glorious revival of complish it. If God's Word could not prevail

That human nature is universally depraved ed sets forth as "exceedingly sinful;" but may be predicated on two grounds, viz : 1 men naturally have a disrelish for this view; The ground of observation and experience. hence their avowed hatred of the doctrine of The entire history of mankind since the fall of Adam, does not furnish an instance of a per-

2. Undervaluing the character of Christ AS fect freedom from sin, either in any body of MEDIATOR. If the "passive child" is placed people, or in any one individual descended from in the hands of the parent. " pure as its Crea-Adam by ordinary generation. Men have actor," and can by a course of parental instrucquired righteousness by faith in Christ: it betion and discipline be preserved in its native came theirs by imputation. But such have purity, then the parent is its Saviour: What felt most keenly and lamented most bitterly the ucen of Ohrist? No need; except that since depravity of their fleshy natures. The sweet children "are but human, they must be made singer of Israel, a man after God's own heart. divine," in order to prepare them for associaexclaims in the language of self-abasement. tions with immortals. This view comes very "Behold I was shapen in iniquity and in sin far short of appreciating the nature and exdid my mother conceive me." tent of the Saviour's sufferings in the garden of

harmless, undefiled, separate from sinners."

The great Apostle to the Gentiles, who Gethsemane: it also disallows the doctrine of knew in whom he had believed, testifies, "For I know that in me, that is, in my flesh, dwel-As to S. B.'s views on the subject of Native leth no good thing."

straints upon them; but every unregenerate heart exhibits a propensity, greater or less, to all sin: from which we infer that the nature of man is corrupt; for if these effects can be said to arise from outward influences, rather than inward bias; if the mind has no greater inclination to evil, than to good, why the general choice of evil among so many myriads of human beings? We establish the laws of science from the uniformities therein discovered; as for example, the law of gravitation is derived from the universal tendency of ponderous bodies to a gravitating centre; in like manner, and with equal correctness and certainty do we assert that the nature of man is corrupt, from the universal practice of sin.

The wide field here opened for investigation, we can explore no farther at present.

2. Added to the facts of observation and experience, are the plain declarations of Scripture, to the intent, that mankind have a natursuch views are based; hoping thereby to serve education, example, or other external procuring (Recorder, April 22d,) in behalf of an inter- From the Old Testament, viz: "The wicked Christ's spiritual seed. "For as in Adam all

from the Tree of Life, whose fruit, they say, alone secured immortality. The most that need be said of these views is, that they present an easy method of disposing of the subject, and would on that account, be preferable to all others if they did but cover the ground which the question legitimately occupies. To embrace them however, is to ignore many the age, the sins of the young, the insufficiency facts of common observation and also important texts of Scripture. They have, on this account been for a long period rejected by the greatest portion of the Christian world. We mean no disrespect to those who honestly hold the other views. But let us ascertain the scope of the Apostle's argument in the above passages. He evidently wishes to prepare both Jew and Gentile to receive the common salvation, by convincing them of a common need of it. He thus leads them to appreciate the doctrine of justification by faith. In the first Men it is true have not manifested the same chapter, he described the pollution and misery degree of perverseness, for their are many re- of the Gentile world; in the second, he alarms the conscience of the Jew, "who by the letter and circumcision dost transgress the law." In the third chapter is quoted Old Testament Scripture, proving both Jews and Gentiles under sin. The Gentiles could easily be convinced of the justness of the application to themselves, but the Jews with greater difficulty, since they made their boast of the law and descent from Abraham of blessed memory. The Apostle therefore seeks to divert the attention of his countrymen from their immediate progenitor and covenant head, by directing their

thoughts (which he does in the fifth chapter) to the common parent of the human race, where Jew and Gentile meet and mingle in the same fount of corruption.

But while sin and death came by the first Adam, righteousness and life came by the second Adam, Jesus Christ. In this statement the Apostle's argument culminates. Sin and death came by Adam upon all his posteral propensity to sin; that it is antecedent to ity, even upon infants, who "had not sinned after the similitude of Adam's transgression." causes. The Scripture proofs, in addition to i.e. in actual transgression; on the other hand, those already employed, are the following: (1) righteousness and life are imputed to all of are estranged from the womb, they go astray die, so in Christ shall all be made alive."-(1

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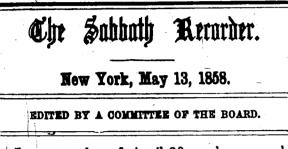
never giving thanks to God for those mercies, we are led to say to such, is this a sound faith? Is this giving by your example, encouragement | demanded, and what it forbade : of the nature to the young? And retire from the toils of of oppression and its peculiar and intensest the day to rest in sleep, and arise and engage form as one sin; of the effect of true converagain in the battles of life, without worshiping God in your families ? Is this the encouragement and example that belongs to soundness of faith? When the toils of the week are past, and the stillness and quict of the Sabbath approaches, as the sun sets in the west, and the fulness. It was most remarkable that the shades of the evening gather around, the sound Psalm was mostly occupied with the effects of of the bell calls the worshipers of God, living true piety, the test of true Christianity. Whe in that quiet little country hamlet to the house of prayer and praise: In a few moments many needy should be redeemed from violence and of the young, both male and female, are gathered there, assuming the humble attitude of reason why Christianity was to trample down worshipers, we look around, where are the kings and oppressors, was that kings and op aged, they are not present with that interesting pressors would see that it was to trample down company. They have been so busily engaged oppression, and yield to it. The forms of opthrough the week, they have not had time to pression were various, and all were shivered peruse the political papers, that have been accumulating at the arrival of every mail-they | tional form of oppression united and concer must attend to that. Is that giving proper trated them all. A Concordance showed th encouragement to those who are soon to shonlder the responsibility that now rests upon us nounced oppression. Dr. Cheever read them who are swiftly passing away to leave those Personal Slavery, by God's word and the comwho may come after us? And is it not true mon consent of mankind, was the greatest pos that some parents are using their children as sible sin. Its aggravation was the making of an article of merchandise? Hiring them to it a domestic institution, turning the family the vicious, the immoral, and the drunken. which God meant to be a source of happiness the profane and the irreligious, because of a into a source of woe. By the nature of Slavlarger reward or compensation. I have known ery, the sacred names of wife, father, mother, parents to sell their own children. I have in my son, and daughter, become chattelized, and the mind now, while I am writing, two instances expressions of value, with reference to sale or where parents sold their sons to themselves, so increase. This was ten thousand times worse that they might be released from parental re. than the disorganization of the family in savage straints, and the quiet of home, to associate life. We, as a nation, had consented to this with such as their own fancy dictates. Who guilt; we had entered into the covenant of gave you the right thus to make an article of unrighteousness. Its greatest crime was its trafic of those who are bone of your bone. and effect upon the soul. It was impossible for a

himself under the piez that he was hving sub-ject to the Roman law. He would find that done her duty. Every compromise with Slav it was one of the marks of a good man that ery had been received with silence and self-he refused and despised oppression. He would find it proclaimed it his duty to remember them crime had strided on; the new made graves of Word now, as in the days of Roman Slavery. If a merchant after passing through a revival, used his influence in his business in favor of oppression that showed it to be a delusion of political management; the Word of God was

THE SABBATH RECORDER, MAY 13, 1858.

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 that we should believe. would be the greatest triumph which had ever been achieved by her. Suppose the croton not, we think, have convinced the most astute water were only brought to the reservoir to thinker of the doctrine of the Divine nature of he visited by people once a year, what would it be worth? So with the annual action in the Lord Jesus Christ; but by using reason in synod or presbytery or convocation against reading what God has said upon the subject, we Slavery ; it was not alive. If we did not root are not left in a maze of uncertainty upon this 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 Hahnemannic 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 consentaneous 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 great power in regulating the affairs of His the speedy destruction of the nation in case kingdom, we should not be much disappointed this sin were not put away from us.

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He will never recognize as legitimately belong-In our number of April 29, we have repub ing to his worship. It was his will that his lished a discourse delivered in Peterboro by disciples should be of one heart and of one Hon. Gerrit Smith. We accompanied it with mind. Yet the apostles had not finished their nó remarks of our own, but left the subject ministry before the disciples began to be dividopen for future remarks. We consider it an ed in their opinions, and division of sentiments extraordinary production, very unlike what is resulted in separate religious organizations. generally heard from the pulpit. Our high The largest body of Christians termed the esteem for its author, as a man, a gentleman, Catholic or universal church, became so corand a Christian, has induced us to peruse it rupt, that a truly pious Christian could not carefully, not so much for the purpose of ascerremain in her communion, and would not taining what we could find objectionable, as to have been tolerated if he could. The spirit what we could discover worthy of approval. ual disciples were required to withdraw them Those who dissent from the sentiments advanced in his discourse, must nevertheless approve according to apostolic instructions. They were of his fearless and manly independence in opnot to neglect the assembling together for posing what he esteems erroneous in the Chrisworship. (In this way, and on account of diftianity of the age, and in his denunciation of ferences of opinion, separate churches were those demoralizing vices, Slavery, war, poly

organized, and as differences of sentiment ingamy, the use of intoxicating drinks. &c. It creased. churches increased. and intolerance cannot be denied that charity, or love is the increased until it resulted in the most virulent peculiar element in the religion of Jesus Christ. persecutions. This we know is all wrong, and Love to God, to the Lord Jesus Christ, and to ontrary to the spirit of the religion of Jesus Christ. But we see not how the annihilation of all ecclesiastical organizations would be a ples if ye have love one to another." It will 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 or ganizations, 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 course that will no doubt be closely criticized, 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 sition to the terms of the law. Now why is 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 mia ton Sabbaton. 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 Scriptures. Otherwise, Bibles may be made he says, is conveyed by some articles published in the Recorder upon the subject, that the great fountain of error in relation to the Sab-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 ob-

aginable power and wisdom to accomplish and tradition is as reliable in this particular. authenticity. This tradition of the Roman what he has promised, it is not unreasonable as it is for that for which it has been invoked Church seems, therefore, to be exalted into the by our brother. We admit that if the idea of place of the divine law, and therefore well may

Raphael.

The Sabbath---A Festival.

it be said to Christians of this day. "In vain Human reason, unaided by revelation would week occurs in the New Testament, the word Sabbath was used to express it; but we seri- do ye worship me teaching for doctrines the comously doubt that the idea of a week, the di- mandments of men." A purer church will discard vinely constituted cycle of seven days. any these relics of the man of sin, and God's worwhere occurs in the New Testament. The ship will then be purer and superstitution less Greek of the Old Testament could have fur-prevalent. Let us maintain the supremacy of

point. Whether a man could be saved who nished the writers of the New Testament with God's Law. a method of expressing the idea of a week. doubts the truth of the doctrine, we may not thereby relieving them of the necessity of using be authorized to judge. To us, both the Deity and atonement of the Lord Jesus, are fundaa word universally employed in a different By J. L. HATCH, a Christian Minister, o

mental in the Christian faith. sense. If we should consider Sabbaton to signify a week of seven days. and so translate it In regard to what is said respecting church creeds, clerical orders, church organizations, into English, we should have some strange etc., we are of the opinion that there is more readings in our English New Testament-(See truth than fiction. Were the Lord Jesus Col. ii. 16, etc.)

Christ to come visibly, and take to Himself his Our brother says "the rendering in King James' version is grammatically correct and their's is not." We will not contend with

if He were to say as He once said, "Take him on this point; but we understand enough on the subject:

these things hence," and no longer make my of the language to entitle us to a different "As a day of joy and feasting, as well as of rest from servile labor. the Jews considered the Father's house a house of merchandize and opinion. The same difficulty he finds in one Sabbath typical of the Mellenial or Heavenly contention, and He might find occasion again case, is equally prominent in the other, and is rest, in the New Earth: when the curse which for a scourge of small cords in order to cleanse relieved by the same supplied word. With made servile labor necessary, being removed, his temple of the buyers and sellers. There is hemera supplied, the phrase in English would there would be eternal leisure, and the Messiah much in religious organizations that would be read one day of the Sabbaths. A phrase nearhaving come, as a bridegroom to his bride. Jerusalem should be filled with joy and feasting. disapproved of by the great Master, and which lv like this is found in Luke iv. 16, en té he-

mera ton Sabbaton, literally in the day of the and on it obtained a foretaste, as it were, of Sabbaths, which is equivalent to on the Sabthe great marriage supper of the Lamb; the bath-day, and is so rendered in our common 'Messiah's Royal Festival,' to which all, true Israelites shall be invited, and where they shall version. The passage in Mark xvi 9, upon experience a most gracious reception, in fulfillwhich our brother remarks, is very different ment of that Scripture prophecy-" And in from the one in question. The words here this mountain shall the Lord of Hosts make used are prote Sabbatou, genitive singular, and is as eliptical and ungrammatical as any that he has noticed, and we think he has mis. of wines on the lees well refined. 'There

takenits intended sense. The context points out the proper supply in order to give the phrase any definite meaning.

Sabbatou being singular and of course a single sic and dancing,' and all delightful sights and selves from all that walked disorderly, and not day, hemera would not be proper, for then it sounds and perfumes; in fact, every sense and would read the first day of the Sabbath, which aculty of body and of mind shall be a full is but a single day. Some other word indicating the early part of that day, must therefore Such a 'good time coming' must be shadowed for the ingathering of the Jews, or to wait for be used, such as hora or meris, hour or past. rejoicing and not of mourning. In this place it seems to have been the de-

sign of the writer, after referring to the resurrection of Jesus, to point out the early part of celebrated by the House of Israel," that his

nade his appearance to Mary Magdalene.

Missionary Department.

Letters from Palestine---No. 40.

Jerusalem, March 18, 1858.

"Who will have pity on thes, O, Jerusalem ?" If Palestine ever becomes the centre of rel gious inflatence 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 Brooklyn. Revised and approved by Dr. a special grudge against the land, its capital,

and all who, in spirit and in truth, set to work The Asmonean has a long chapter under the to convert her people. And well he may, above head, which we would copy entire to considering that he is a rebel, for he knows show the views of so distinguished a Rabbi a that his power will be at an end in that day Dr. Raphael, but for want of room shall have when the Lord Jesus Christ "shall stand on to decline the task. . We cut the following par

the Mount of Olives, which is before Jerusalem agraph however to show the tenor of his views 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

So they hailed the Sabbath as a bridal day, or the eastern faith. The number of grog-shops and drunkards 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 moslims on the very heights of Zion. The English Mission

which has done much for the temporal and unto all people a feast of fat things a feast of eternal welfare of the Jew and Arab. is just wines on the lees of fat thing full of marrow. now involved in sore trials from which, it is to shall be set forth in the most tempting manner be hoped, it will come forth more humble and all the delicious productions of Paradise regainprayerful to do great good to Israel. ed, and the most exquisite wine shall flow like

Three denominations are represented here water on every side; and there shall be 'mufrom among Protestants : Episcopal, Lutheran and Baptist. There are also individuals of divers opinions and notions, who have taken up channel of joy to the soul, and God himself their residences in the Holy City professedly will set in the midst of them, in Paradise.' the coming of the Lord. A- is learned forth by a feast day, and not a fast-a day of affable, modest, keeps the Sabbath, attends And so it was. Dr. Raphael assures us in Protestant worship, attends the Synagogue

his work on the "Festivals of the Lord, as every Sabbath to hear the reading of the law that Sabbath or festival day, when he first religion teaches the Israelite to lay aside that in "the holy language," in imitation of the example of our Saviour. whose "custon

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

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"We have

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, on 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 Jolpaysore, all which places are near us, and have caused much alarm here" UpperAssam is in a much more disturbed state than Lower, and it has been proposed to con. centrate there a stronger military force. It seems that the end of the rebellion in India is not vet.

Mr. and Mrs. Ashmore and family, on ac. count 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 thatthe Feast Sabbath of the Passover was the

weekly Sabbath, and only one Sabbath occured in the Passover week, and from that was numbered the seven Sabbaths afty 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 unleaven-

mankind, even in the absence of all otic materials of cabalistic Christianity. "By this shall all men know that ve are my discinot 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 yenindro, ve 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. "Al things whatsoever ye would that men should do to you: do ve even so to them : for this 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 disand 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 we 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 as well for donkeys and monkeys as for men.

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But it is also true. that there is a great Prussia towards colonizing Palestine. The refering to the resurrection of Jesus Christ, bath was the spurious translations in King chief festival of those heathen nations became difference in mankind. even in enlightened and ings of a skilful reaper of human thought and city, at present, is crowded with pilgrims. uses the same language as is used in reference a powerful rival of the Sabbath, and ultimate- being collected in a book, will nevertheless be civilized society. in regard to their mental though there is less than the usual number of to the harvest. 1 Cor. xv. 20--" But now is ly under Constantine's administration the Roread with interest by all classes. We advise powers. What may appear to be reasonable travelers. As soon as Easter is over, the mul Christ risen from the dead and become the man law assumed the supremacy over the all our readers who can obtain this work to to one man may not be equally clear to antitude will leave for their homes. first fruits of them that slept."-v. 23-"Bit W. M. J. divine law, and that too because the Jews who procure it and read it attentively. other. If, therefore, it is required that we be *Since writing this, I learn that they have arrived every man in his own order. Christ the first adhered to the Sabbath, had crucified the Saof one mind and be perfectly joined together fruits, afterward, they that are Christ's at his We do not know why the favors of Bro. at Jaffa. viour, and had thereby become the objects of in the same judgment in the things belonging Begg of Scotland are discontinued. We trust coming." And Christ in the parable of the servation of Sunday, we have always admitted. hatred to all the zealous pagan converts of to the kingdom of God, as it appears reasonawheat and the tares. (Matt. xiii: 24-30, the suspension will be only temporary and that Interesting Missionary Intelligence. is a historical fact, denied by no one, and for a Rome. Thus the Pagan festival of the Sun, ble as well as Scriptural that we should be, it 36-43,) refers the harvest to the end of the we may hear from him again soon. long time observed in concert with keeping the was elevated and honored, and the "Jewish" A correspondent of the Boston Traveller is evident that we need a Divine rule by which world when the "good seed," "the wheat," Sabbath cast down to the ground. This was Sabbath. The box of curiosities from Eld. Jones says:---" Interesting intelligence has been reour reason should be guided. There are some "the righteous" shall be gathered into his It may be that our writers will be content done by Roman law ostensibly from opposition of Palestine, were received long since by Mr. cently received at the room of the Baptist things revealed in the Scriptures which our kingdom in safety, as the farmer would safely never again to advocate the translation of to Judaism ! No doctrine of Rome was ever Clay and were distributed as directed. Missionary Union in Boston, from their various unaided reason could never reach: but when house his grain; thus we may look to Jesus the words in question, one of the Sabbaths. more directly opposed to the New Testament stations in India. of which we give the follow-Christ as the sample of all the saints when they we understand by the reason God has given to Of course they will not after such a scorching than this assumption of their authority in an-We welcome to our columns the letters shall be clothed with immortality, they will be ing synopsis: us, that He has said and promised thus and of our sister Black of London. We have the rebuke, but I seriously doubt his article having nuling or repealing the laws of God The issue like him, as much as the harvest is like the so: we believe, not because we have arrived Dr. Dawson writes, Dec. 21, that the king of much influence in bringing them into that hap- is this, shall the law of God be supreme, or book referred to by Eld Black. It was reprintat these things by the mere dint of our reason: Burmah is reported to have withdrawn his confirst sample (sheaf) gathered from the field. py condition of contentment. We have not shall the law of Constantine and the Roman ed in the S. D. B. Memorial, 2d volume, page fidence from a host of Buddhist priests at Ava. but because we are satisfied that God has so who have hitherto crowded the royal city, hav- Our Saviour is the antetype of the wave sheaf, expressed the opinion that the day designated Church be accounted of highest authority. 160. said. We have, of course, had to use reason ing banished hundreds of them from the mon- and the saints; at the coming of Christ the by those words, was not the First-day of the Those who yield obedience to the law of God. in coming to this conclusion ; but when this is THE REFORMATION REVIVED.—There is re asteries in the neighborhood of Amerapura, second time will make the harvest complete. week, though the words used by the sacred and observe the Seventh-day, are on one side settled in our mind, we cannot admit of reason There is another important consideration relatmarkable news from Bohemia. It is reported who have accordingly emigrated down into the writers, do not properly express it. Nor have -those who justify the assumptions of Rome by the Romish Church centuries ago, by fire ried out, not by any direct persecution on the ing to this : it is the beginning of the year to that the Reformation put down in that country territory of Pegu. This measure has been carto overthrow our faith. This is true of the we expressed the opinion that this day was the in laboring on that day, are on the other side; and sword, is likely to break forth again with part of the king or his government, but simply the Jews and they were required to appear doctrine of the resurrection of the dead. and Sabbath as J. R. I. intimates that we have. and hence the application of the test-"know ye not to whom ye yield yourselves servants to renewed power. The priests are said to be by his withdrawing the royal favor, through before God. Ex. xxiii. 17-" Three times in the final day of judgment. Unguided by reve-But it was certainly one of the days of the generally prepared to leave the Church, if some which they were enabled to subsist and to main- the year," etc. "This month shall be unto lation, we might come to the conclusion that nassover feast, and according to Cruden under obey, his servants ye are, to whom ye obey?" tain their popularity among the people. you the beginning of months; it shall be the sin would be punished. and virtue rewarded, provision can be made for their support. Dr. the word Sabbath, all those religious festivals "We ought to obey God rather than man." The enemies of the king assert that he has first month of the year unto you." Ex. xii. 2. but it is improbable that we should ever have Nowotny, who has become a Protestant, gives were by conventional usage, called Sabbaths.* the names of thirty-five, who, like himself, have embraced Christianity. Others report that, be-It is no justification that the church of Rome forsaken the Church, and left Bohemia, in ing a strict Buddhist, he has undertaken only And from this month was counted not only the come to the conclusion that Christ is to be the This authority is as good as that of tradition: should have made the festival of the sun judge of the living and the dead. We should search of a livelihood. It is thought that to purge the priesthood of an immense number feast of Pentecost, but also the feast of the *Francis Bampfield 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 thema memorial of Christ's resurrection; for by the harvest, at the end of the harvest and vintage, fully two-thirds of those who remain are ready of unworthy members, for the honor of the inneed to be informed what is meant by the last for a similar movement when Providence opens stitution. It is also a well known fact that the same authority were other days set apart as in the seventh month. Very remarkable things day-the day of judgment-and especially the way. It is to be hoped they may carry king is a great student of books, and there is authority of law in regard to these is not gen-the people with them, and still retain their a probability that he may have taken to the have occurred at this season of the year. The sacred memorials of Christ's actions. and the what is meant by the resurrection of the dead. selves, and all the heathen which took notice of all these feasts and solemn assemblies, did call them Sabstudy of the Bible, a copy of which was put waters of the deluge were dried on the first day But when we are satisfied that these things erally acknowledged to be supreme or of divine fields of labor in their native land. are revealed by God, and that He has all im- baths."

In conclusion, we would state, that what ever the true rendering of these words may be. 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 and divested of every occupation; no present than nuwritten 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 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 no show it more conclusively than by exhibiting himself." 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 Sabhath 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 oppothis? 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 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 in time. the maxims of the age in which they nnon the destruction of that city, and scattering of the people among heathen nations, the

abstemiousness," which it is right to practice upon other days, when the Sabbath comes, and | to go into the Synagogue on the Sabbath-day. not only allows, but "inculcates the enjoyment Luke iv. 16. His profession is that of teacher of all lawful pleasures and delights." those the claims of the Sabbath upon us are by no blessings which the Divine bounty has freely of Hebrew, German, Music, etc. B---- is a bestowed on man. The Sabbath is a type of Swiss, polite and harmless in his way, keeps the life to come; the observance must there the Sabbath at home, reads the Bible, and fore become, as nearly as humanity permits, burns books and tracts that fall into his hands. assimilated to that which it represents; so that does not attend any place of worship. Some it may convey to the soul a foretaste of that Sabbath tracts I placed in his hands awhile happy state. It must not resemble the ordiago, were given to an observer of the First nary course of things in this world, where the sentence. "In the sweat of thy brow shalt day instead of the flames. J---- is a resident thou eat thy bread." imposes a tax on our here these twenty years—once belonged to wants as on our enjoyments. The Sabbath, on Baptist church in England, visits no one, and i the contrary, must be free from every care rather unwilling to receive visits. He observe ill or future dread must disturb the soul's dethe Sabbath, improving it in reading and light; and as the connection between the body prayer, and entire abstinence from food and and soul is so very intimate, that pleasures in drink. He has learned to read, write and order to be perfect must be shared by both speak the Arabic, but is waiting to be taught man is directed to enjoy himself freely devoutly. Hebrew by miracle, dresses in the eastern cos This then is the great distinction of the Sabbath-religion on that combines duty with tume and occasionally blows a rams horn at gratification. in the command-' Thou shalt noon for an alarm in the holy mountain. Joel ii appoint the Sabbath for ENJOYMENT.' And as 1. He expects to be sent forth of God to thus to enjoy-free from every admixture of corrupt and erroneous practice in the church luxurious desire or sinful sensuality-requires gather in the dispersed of Israel from among a far greater and more complete mastery over the nations, and that too, in the character of the passions than even perfect abstinence; the Elijah the prophet. G----- is from the Fatherrewards proffered by religion are commensu

> We should be glad to hear more frequently from Bro. and Sister Carpenter of Shanghae. We have heard from them by a tians. He distributes tracts which set forth friend just arrived from Shanghae, who saw and the doctrines of the faithful, in which all that conversed with them a short time since. They which is not new is good, and that which is new were well. Our interest in missions will be kept is good for nothing. His slow, solemn pace, up by frequent correspondence-the Gospel is and devout. down-cast look are wholly unique. a publishing concern and won't live in silence. L------ is a learned Rabbi from the University Let our friends from all quarters remember of St. Petersburg and belongs to the Greek this, "speak often one to another." church, will spend two years or more here and

rate with the discipline to which man subjects

LIFE THOUGHTS.—Gathered from the extem poraneous discourses of H. Ward Beecher, by church in the observance of the Seventh-day, 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

are uttered, and are apt to embody more than is due to any one mind. They are the gather

ed 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 auy 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 subland, from the congregation of the Amanic or ject refered to at the commencement of this Faithful; himself a convert from Judaism, obarticle. Looking to God for help, I will serves the Sabbath, teaches that circumcision try to tell you, and if it is found that in is binding upon the believer, rails at Paul and every instance where mia toon Sabbattoon, or rejects his Epistles to the Hebrews and Galamia ton Sabbaton 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 Josus Obriss. Our attempt a mission to somebody. He is quite Lord rose on, or immediately after the feast aged, but of a lively, joyful turn and may make Sabbath, the one important Sabbath, from a sensation. A Mr. Hoffman and two or three which stand-point the fifty days were counted, companions from Southern Germany. are on the day preceding the exhibition type of the their way here" to see what can be done to resurrection, (the wave sheaf) the first fruits of wards restoring the land and building Ezekiel's 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

Temple. 1 The party hold that every believer is of the true seed of Abraham, and have, it i said, received encouragement from the King of



their arguments for the same. There are sev- tries arising from our civil and ecclesiastical ral religion." until within a year, when he re- eral societies in existence established for the liberty, which was wrought out by such men as nounced this dependence as inadequate, and purpose of carrying out their respective views "Cromwell, whose name is honored in the hisprofessed undoubting faith in Christ, his Gospel on this much discussed question; among them tory of our nation, and Bunyon and Milton, may be noticed: The National Sunday League, noble men in their day and generation," who The Lord's Day Rest Association, and The "came forward and restored God's Sabbath to the Saviour of sinners. He witnessed a good Society for promoting the due observance of England," after it had been desecrated in the profession of Christ, by being buried with him the Lord's Day. Having no positive com- reign of Charles I.

rect list of the officers attached to the head-Utah armv :

commanding. Lieut. Richard C. Drum, 4th Artillery, and with it. Lieut. Francis Wheaton, 1st Cavalry, as Aid-

sought the Saviour in her childhood, and afterward attached herself to the Seventh-day Baptist Church at Leonardsville, N. Y., where she remained a devoted member until her "earthly house was dissolved," and such were consolations of hope that to her "death had no terrors."" She has left a husband and one child to shipped the body, not knowing what else to do mourn their loss. 0. Р. н.

In Adams Center, N. Y., April 28th, TYLER J. GREEN, from injuries received from the kick of a

In Hopkinton, R. I., April 29th, of scarlet fever,

HAMILTON, son of Horace and Susan Potter, aged 6

In Hopkinton, R. I., April 28th, of scarlet fever

in Chicago on the 5th inst., for the murder of quarters of the commanding General of the 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 Brevet Major General Persifer F. Smith, in his room, but confesses that he cut up and

were waited upon by Rev. Father Quint, of

Brooklyn, on Tuesday last, and paid various

Several of the large cotton firms in this city horse.

years, 8 months, and 25 days.

ction against auy h in the Passover ther day of that there are two (Lev. xxiii. 7, 8,) ths, nor are they m such circumnt them for Sabve so designated of the harvest, in Another Sabbath intended (I believe) undisabbaths following week are weekly the morrow after sotherwise differ lways fifty days cannot occur in ating God's comse you begin to with the subincement of this for help. I will is found that in Sabbattoon, or New Testament, e seven Sabbaths. ble to understand by this seeming 142 (At 1944) 71 e Evangelists use ime of the Passne crucifixion and tous Christ. Our wafter the feast it Sabbath, from sys were counted, bition type of the E) the first fruits of ie harvest, so our the self-same day, Babbath, as a samerighteous. Paul of Jesus Christ, used in reference But now is i and become the 198-14 But te Christ's at his parable of the tt. (xiii: - 24-80, to the end of the the whest," sathered into his umer would safely

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LICY. XXIII.

of this impor-

was received as a member of this church. before he passed hence to the land of his It was a deeply interesting scene to fathers. all who watnessed it, as tears of joy declared, and no"doubt to the angels in heaven. To mind, I commence with the great discussion cy enjoys, a day of liberty at least," and such God be given all the praise. J. C.

A Boy PREACHER IN NEW YORK .- The New York correspondent of the Boston Journal writes as follows:

and unshaken confidence in all the promises of

"We have a prodigy in this city, in the person of a boy preacher. He is about fifteen years of age His name is Crammond Kennedy. Ho is a Baptist, and belongs to the church of Rev. Mr. Adams, of Christopher street. He is a convert in the late revival, has already been licensed to preach by that church, and is just now attracting large crowds to hear him. His style is vehement; his sermons have in them much method; he speaks wholly extemporaneously; and his system of theology seems to be mature, and after the school of the sounder and more conservative men of the day. He is certainly quite precocious. What the end will be no one can forsee. He preaches and speaks nearly every night. His houses are crowded to overflowing; and for a season he will be the great attraction of our city."

FIRST PROTESTANT CHURCH IN AMERICA.---The first Protestant settlement in the United States was made in Jamestown, in Virginia, and among the earliest settlers was Captain John Smith. He gives the following as the appearance of their first place of worship:

"When I first went to Virginia, I well remember we did hang an awning (which is an old sale) to three or foure trees to shadowe us from the sume: our walls were rales of wood, our seats unhewed trees, till we cut plankes: our pulpit a bar of mood saild to bury in ing trees; in foule weather we shifted into an old tent. for we had but few better, and this came by way of adventure for now. This was our church till we built a homely thing like a barn, set upon crochets, covered with rafts, sedge and earth; so was also the wall. that could neither well defend wind or rane. Yet we had daily Common Prayer, morning and evening, every Sunday two sermons, and every three months the holy communion, till our minister died."-Southern Churchman.

"A PRIEST CONVICTED OF ASSAULT AND BAT-TERY.—The following is from the Canandaigua Repository of a recent date: "The case- of John Wall against Patrick

John xx. 26; Acts ii. 1; Acts xx. 7, 11; 1 Cor. and as Mrs. Westlake had lately sent them chemist' (Dr. J. C. Ayer, of Lowell, Mass.,) Lee, the Roman Catholic clergyman of East xvi. 1, 2; and Rev. i. 10, and proves in a most Mr. Loba reports a tale of horror in regard some preserves, which they had eaten, it is has cured the Shah, of a liver complaint that Expenses per Term. Bloomfield, and John Gorman, came on for forcible manner that there is no proof that the All bills must be arranged in advance. Ten per to the celebrated handcart trains. He says supposed that they were also intended by her threatened his life. This simple fact, as might trial on Tuesday of last week. The action was cent. will be added where payment is deferred till the First-day was observed by Christ and his Aposthat of the twenty-five hundred persons who as victims. brought by the plaintiff for damages to his perbe expected, renders the Americans immensely lose of the term. tles, or that it was observed at all in the Apos-Charles Fox, a young man employed as popular here, while we English are overlooked. started from the frontier. only about two hunson for an assault and battery committed on Board by the term, of 14 weeks \$26 50 tolic era. He argues for the abolition of the him by the priest in attempting to put Wall dred frost-bitten starving and emaciated beings Room Rent Doubtless our own scholars made the discov-2 00 haggage master on the New York and Erie Decalogue, as the ministration of death. and Washing 2 00 Railroad, in Jersey City, was arrested in that eries which he employs, and thus it is in everylived to tell the tale of their sufferings-the reout of the church. It seems that the priest Fuel, Spring and Fall Terms Providing Wood for Boarders, and care 1 00 closes his first speech by saying that " there is maining twenty-three hundred perished on the city on Wednesday, charged with stabbing on thing-we do the labor, then the mousing made some charges against Wall at the altar, no authority in the New Testament for any way, of hunger, cold and fatigue ! Mr. Loba that day, two brothers named William and Americans put their mark on it, and take the and when he came around to Wall's slip and of Gentlemen's Rooms 1 00 compulsory rest for the Christian, that the Fuel, Winter Term says that the route is strown with skeletons: Dennis McCoy, during an affray which occur. reward. Dr. Ayer is idolized by the Court 2 00 demanded money of him, Wall asked an exhighest use of the festival which the church Tuition and Incidental, \$5 50 to 6 50 while among the Indian tribes of Utah, white red soon after leaving the Commercial Saloon, and its retainers here, which will doubtless be planation, which the priest refused to give, and ordered Wall to leave the church, and Wall has made, is to confer the greatest happiness Agricultural Chemistry, Tuition 5.00 where they had been drinking to excess. The reflected to him on a gold snuff box, or diachildren are now living, who were picked up not complying, the priest and Gorman set about on the greatest number," and calls on his "op-Music on Piano 10 00 affray grew out of a political discussion. Fox mond-hilted sword, while not the name even of Cultivation of the Voice from the snow by the savages, and thus rescued dragging him out. It seems, from the proof, ponent to show that there is any enactment by 5 00 that Wall was seriously bruised in the side, and so injured that he could not labor for three months and for the "authority for a repeal of **Oil Painting** from the death which their parents had failed was arrested and committed to the Hudson Davy, Christoson, or Brodie-the great lights 10 00 Drawing by which he shines, is known." 3 00 County jail. Library that day," and for the "transference of the This Seminary is confidently recommended to the Three-fourths of the slave-holders at Jeffer-A CITY WITHOUT WATER - The Buffalo juryscame in with a verdict for the plaintiff of sacredness of the Seventh-day to the First; to Water-Works are owned by a private com- son-City, Mo., voted the emancipation ticket public as a first-class Institution. It is provided with Special Notices. ten departments of Instruction, having an able and find any distinct proof that the Apostles ever pany. They have made a losing business of at the recent city election, believing that eman-EASTERN ASSOCIATION. experienced Instructors at the head of each, thus giv-\$200 kept such a day, or gave any instructions that it, and have therefore been endeavoring to sell cipation would increase the value of their lands ing such a division of labor as can alone secure the The Meeting of the Eastern Seventh-day Baptist As-THE REBELLION ENDED - The capture of it should be kept; and to prove that the Sunhighest ability in conducting each department. Genout to the city. They demand a perpetual more than enough to counterbalance the value sociation, will be held in the meeting-house of the First tlemen and Ladies can here complete an entire course Lucknow by the British puts them in possess- day festival was ever attributed to the Apos- guarantee from the city of seven per cent. in- of the negroes. It is said that several large Seventh-day Baptist Church of Hopkinton, R. I. comof collegiate education, or be prepared for usefulness ion of the last stronghold of the rebels, and is tolic era for more than two centuries after, by mencing on the Fifth-day of the week before the fourth terest on the cost of their extensions, which investments of Eastern capital have already in mechanical, agricultural, or commercial pursuits. Sabbath in May, (being the 20th day of the month.) at 10 o'clock, A. M. The Introductory Discourse by 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 supposed to have virtually terminated the re- any writer of credibility." are estimated at \$125,000. The Common been made at Jefferson City, in consequence of volt of India. We sincerely trust that this Mr. Maguire answered by saying that he Council acceded to the other demands of the the result of the election, and a new impulse Ed. Jas. Bailey; L. C. Rogers, alternate. anticipation will be realized. The interests of should take his stand "beside that good old least one hundred and muy teacners of Common Schools annually, and the Department of Elementary and Agricaltural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department in Instrumental Music is E. G. CHAMPLIN, Rec. Sec. company, and agreed to pay \$8,000, or seven was at once given to business. India, humanity, civilization, and religion, all pedestal, whose foundation was laid in Paraper cent. per annum, on their extensions for There is a vein of coal in Broad Mountain, it hall be the FUNDS FOR THE EDUCATION SOCIETY. demand that the empire of England should be dise," and "which in the Jewish times was twelve years only. This is not satisfactory to Pa., which has been on fire 21 years. It has Ballin Breezil S. the company, and they have given public notice that they shall suspend all operations on the 2d of May. The reasure of the Seventh-day Baptist Educa-transition for the seventh-day Baptist Educa-progress by deep ruts sunk into the earth and by charred vegetation on the surface. Steam by charred vegetation on the surface. Steam re established. The changes proposed in the reconsecrated, as it were, as a memorial of that The Treasurer of the Seventh-day Baptist Educaschools. The Department in Instrumental Music is furnished with first class planes and ample instruction. The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New feat hot only the civil and moral governments of India will work Sabbath rest of God, with the additional accucivil and moral governments of India will work great improvements in the condition of the peo-ple, and the philanthropist and Christian will ple, and the philanthropist and Christian will probably never have occasion again to lament the existence of the causes which induced this ing to answer Mr. Langley's queries, he pro mantable things The The Closin doy South Carolina, died suddenly at Washington D. FORD, Secretary, amusements are in themselves wrong, inconsist- ance for \$1,300. labor for her swift regeneration. New York, May 10, 1858.

in baptism; and in compliance with his wish, mand to rest upon, each party is divided in Mr. Langley denied that either he or the de-Camp opinion, and has its own separate reasons for Sunday League sought to take away the day observance or non-observance. How weak of rest from the people, but wished to make it must be the superstructure of such a building ! as useful as they could, not "a day of gloom, Taking the latest movement first, being the and formalism, but a day of sincere religion, one which has lately most agitated the public pleasurably spent, a day such as the aristocra-

promoted by the Sunday League, which has as the Queen herself enjoys, who goes to church for its object the securing to the working man in the morning, and then listens to the band on spector General. of a certain amount of recreation on Sunday, the terrace in the afternoon.

that he cannot get on working days without

Mr. Maguire in making his final remarks belosing his days' wages. In December of last seeches the working men to be careful how Subsistence. year the League challenged a discussion on the they allow their day of rest to be encroached following proposition, "that the opening of upon; if *pleasure* is allowed to be taken, it will public museums, galleries, libraries and garinevitably follow that work will be demanded phical Engineers. dens, after Divine service on Sunday mornings, of them on seven days. Mr. Maguire closes by would be in accordance with the principles of affirming that the Sabbath is a standing instithe Christian religion." This was affirmed by tution, and if it be God's, give it wholly to Mr. J. B. Langley, as its champion, (editor of God, if Cæsar's, give it to Cæsar, let it not be the Morning and Evening Star, a daily liberal a sonabble which shall have it. God or Mam. Gen. William S. Harney; Capt. A. Pleasonpaper) and accepted by the Rev. R. Maguire, mon.

a London clergyman of the Established Upon review of the whole discussion it is in-Church.) A committee of three gentlemen for eresting to see how completely the common Porter, Assistant-General. each side was appointed to carry out the plans, opinions for the substitution of the First-day and it resulted in a call for a public meeting in for the Seventh, have been subverted by Mr. Exeter Hall, a place capable of holding five or Langley, and only slightly attempted to be six thousand persons, which was filled on two maintained by Mr. Maguire, who confines himevenings to hear most interesting discussions. self almost solely to the moral aspect of the about a week ago has had the effect of killing A chairman was appointed for each party; for question, and is utterly unable to refute his the League, being the Rev. Baden Powell, antagonist's arguments for the theological. Monmouth County, N. J. A gentleman who Savilian Professor of Geometry at Rockford, He must have felt his weakness, or he would is interested in an orchard of 3,300 trees, locatand for Mr. Maguire, Mr. Baxter. Mr. Langnot have allowed Mr. Langley's repeatedly to ed near Keyport, from which, prior to the late lev defended the resolution, and placed it in retort upon him for not answering his questions. frost, it was confidently expected to gather \$1,this light, "these things being innocent and Mr. Maguire is truly in earnest for the spiritual 200 worth of peaches during the ensuing seabeneficial on six days of the week, how come and temporal welfare of the working man, and son, states that \$20 cannot now possibly be they to be the reverse of beneficial on the his object is highly commendable. Long may realized from the entire yield. And an expe-Sunday afternoons?" Simply this " belief that his voice be heard in endeavoring to check rienced cultivator of strawberries for this marthe Sabbath of the Jews, the Sabbath of the the growing desire to throw off all religious ket, also asserts that his early crop has been Old Testament, the Sabbath of the Decalogue restraints, and to plunge into pleasures which completely blasted by the frost, but thinks that are pouring into the territories at the rate of do, and will continue, to thin the ranks of the those which ripen later in the season may yet three thousand a day. the Fourth Commandment, is binding on Christians." This he denies, and then prochurch, and add to the followers of Mammon. | turn out as well as usual. ceeds to show "that the Church instituted the God grant that his energies might be directed Sunday as a festival, as a day of rejoicing as a day of prayer, and of worship, but that it has to uphoto the only Bible Sabbath, and thus to fulfill that oft-repeated prayer of his church, not its authority either from the Old Testa-Lord have mercy upon us, and incline our ment or from the New, either from Christ or hearts to keep this law." from the Apostles." He defies 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 Peace Commissioners, was still at Leavenworth, stroyed herself by taking arsenic. Before the what principle can he claim for Sunday. the making preparations for his journey across the snicide, she confessed that she had administered sanctity that was originally applied to the Plains. Mr. Frederick Loba, a Mormon ex- poison at different times to a Mrs. Fielder, who Seventh-day of the week. He then proceeds High Priest, had just arrived, a fugitive from died about two weeks since very suddenly. She with most powerful arguments utterly to upset Salt Lake. His accounts of the Mormons dif- also confessed that she had administered poison the common opinion of the substitution of the fers from those previously given. He does not to Mr. J. B. Tuthill, a merchant, who has re-First-day for the Seventh, derived from the think they will fight. He says they have no covered, and is doing well. Mrs. Charles Tutsix texts in the New Testament commonly appowder, cannon or military stores, and no mil- hill and a Mrs. Derrick are now very unwell pealed to for that purpose; viz.: John xx. 19; itary force. The whole number of men capable with every symptom of having been poisoned of being soldiers does not exceed 3500.

Major Don Carlos Buell, Adjutant General. Chief of Staff. Col. Daniel D. Tompkins, Assistant Quarter- sums of money, amounting in all to \$1,250 but master General. Lient. Col. George H. Crossman, Deputy supposition is that the restitution was caused aged 5 years, 11 months and 14 days.

Quartermaster-General. Lient. Col. Joseph E. Johnston, Acting In- flock.

Surgeon J. B. Wright, Medical Director. Capt. M. D. L. Simpson, Commissary of Capt. John Newton, Chief Engineer.

Capt. James H. Simpson, Chief of Typogra Capt. Jessie E. Reno and Lieut. Francis J Shunk, Ordinance Department.

Major N. W. Brown, Pay Department. Commanders of Brigrades -Brevet Briga

ton, Abting Adjutant-General; Bevet Brig. Gen. A. S. Johnston; Brevet Major Fitz John

[St. Louis. Democrat.

is not to be tried till October. THE EFFECTS OF THH LATE FROST .--- It is ascertained that the frost which visited us all the peach and early strawberry blossoms in 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

SUMMARY.

A dispatch dated Chester, Orange Co., N

Y., May 7, 1858, says : Mrs. Phœbe West-A fight occurred in Troy, in this State, on FROM UTAH.-The New York Times has lake a widow residing in this place, was yes- Tuesday, between John Morrissey, the notoricorrespondence from Leavenworth city to April terday arrested on suspicion of poisoning sever- ous pugilist, and countryman named Bennett, 19th. Mr. McCullough, one of the alleged al persons in the village, and last night de- 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

[Tribune.

ary next.

being over five pounds to the tree.

for what purpose he refused to explain. The ADA H., daughter of Dennis S. and Adeline H. Wilbur by the awakened consciences of some of his GROVER1& BAKER'S The U.S. Senate, on Wednesday, adopted CELEBRATED joint resolution authorizing the President to FAMILY SEWING MACHINES. obtain by force, if necessary, satisfaction from 18 SUMMER STREET, BOSTON, Paraguay for outrages to the American flag. 495 BROADWAY. - - - NEW YORK It also adopted a joint resolution giving to the widow of Capt. Herndon, who was lost in the THESE Machines are now justly admitted to be the L best in use for family sewing, making a new, Central America, three years pay, (\$7,500) strong, and elastic stitch, which will NOT rip. even if In the House, the further consideration of the every fourth stich be cut. French spoliation bill was postponed till Janu-A liberal discount made to clergymen. Circulars sent on application by letter. May 6, 1858. 3m. The court room at Rochester, N. Y., during A beautiful light--for two cents a night. the trial of Stout for murder, has been crowded with females, and numerous letters of condo-THE STUDENT'S LAMP. lence in feminine handwriting, some of them THIS LAMP is unquestionably the thing for the containing poetic effusions, have been sent to study. It gives a brilliant and steady light, at a to the murderer's cell in the jail. Mrs. Littles trifling expense-is very simple, easily trimmed, and is not explosive. The oil used is made from Cannel The intelligent London correspondent of the Coal, one gallon of which will burn nearly two hundred New York Commercial Advertiser still ad. hours, and produce a light equal to half a dozen sperm heres to his opinion that Louis Napoleon is candles. Any one wishing to try the Lamp, by enclos-ing \$3 by mail, will be furnished with a Lamp, 1 gallon of oil in can, half doz. wicks, and two chimneys, sedetermined to support his despotism by a war with England, at no distant day. He says

curely put up in one package, ready for express. D. A. WOODWORTH & Co., No. 60 Warren 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 Eng. lish Literature. The maple sugar season in Vermont is about D. D. PICKETT, A. M., Prof. of Modern Languages. Rev. D. E. MAXSON, A.M., Prof. of Natural History over, the crop being a full average one, or a

trifle less than three pounds to the tree. Last and Rhetoric. year was an extraordinary season, the yield 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 Penciling. Mrs. S. E. LARKIN, Teacher of Vocal and Instrumen tal Music.

Mrs. H. G. MAXSON, Teacher of Drawing, Embroid

ery, &c. The First Term opens the 3d Wednesday of August 1857.

The Second Term opens the 1st Wednesday of De ember, 1857. The Third Term opens the 4th Wednesday of March

858. Each term continues fourteen weeks from the day it

The Anniversary Exercises June 30, 1858.

196	ጥ	HE SABBATH DEC	ORDED MATTIN 10	C O	A CONTRACT OF THE OWNER
196 THE SABBATH RECORDER, MAY 13, 1858.					
Aliscellaneons.	A correspondent of the Obsermor given	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		AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF	Publications of the American Sabbath Tract Societ
For the Sabbath Recorder.	detailed account of the present condition; of	inutial lands, seems longer to man's heart than	Eighty-three years ago the present week on		muhlishes the following Must HACT SOCIET
Zion.	Romanism in France, which seems to be a fair	centuries at the frozen pole. Yet though his- tory records nothing of the labors of Methuse- lah, we know that his hours did not "slumber	the 19th of April, 1775; the first blood of the	BRIMFIELD, MASS., 2th Dec., 1855.	
	TICUICACHUAUUU ULUUU DICACHU CONDITIAN AT THA		I DEVULUIIION Was shift in the willow in the	$\mathbf{M} = \mathbf{M} \mathbf{M} \mathbf{M} \mathbf{M} \mathbf{M} \mathbf{M} \mathbf{M} \mathbf{M}$	
The Lord hath visited and redeemed his people."	vital force of this vast system of sniritual des-	nor sleep." They were the same winged mes-	Lexington, and the smouldering fire of liberty	medy I have ever found for Coughs, Hoarseness, Infin- enza, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL. Its constant use in my practice and my family for the last ten years has shown it to	Christian public; 23 pp. 2. Moral Nature and Sa
	I DOUSID WITTED DUS SO LODG COURDED AND THE STATE				ity for the Change of the Day of the Sall at the
Lol through all thy pearly gate-ways,	is well nigh gone, and in spite of the specious	short lovers' dreams. The time that waited so long on Methuselah was the same striding skeleton that swings a pitiless southe in the	stroyed the last bonds of union between the	possess superior virtues for the treatment of those	4. The Sabbath and Lord's Day: a history of their servance in the Christian Church: 52 pa
O'er thy broad and marble pavements,	there is little danger to be found from its	skeleton that swings a pitiless scythe in the	the Old The New World and the despotism of	complaints. A. B. MORTLEY, FSQ., of UTICA, N. Y., writes : "I have used your <i>Pectoral</i> myself and in my family even since you invented it. and believe it the best medicine	servance in the Christian Church; 52 pp. 5. Af Gh tian Caveat; 4 pp. 6. Twenty Reasons for keep holy, in each week, the Seventh Day instead
Through each alley dark, and lane, Late hath passed His glorious presence	gressions in the future. It no longer holds	pages of the New England Primer. His fields.	hear in mind those stimin	A. B. MORTLEY, FSQ., of UTICA, N. Y., writes: "I have used your <i>Pectoral</i> myself and in my family even since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-dollars for a bottle than to do with- out it, or take any other remedy." <i>Croup. Whoming Cough. Influenza</i> .	holy, in each week, the Seventh-Day, instead of the First-day; 4 pp. 7. Thirty-six Plain Out
Cleansing every guilty stain.	kings and nations under its absolute control,	vielded heaver erong "Figure than now, but they	tory and by the thereast out in their his-	for its purpose ever put out. With a bad cold I should	the First day; 4 pp. 7. Thirty-six Plain Question senting the main points in the Sabbath Controversa Dialogue between a Minister of the Gospal contra
Long thy children had been mourning,	but is in a large measure at the mercy of those	yielded heaver crops. "For there were giants in those days." We have measured the age of Methuselah only by the sundial Lot us take	are reaping from the sacrificon of their full	sooner pay twenty-dollars for a bottle than to do with out it, or take any other remedy."	Dialogue between a Minister of the Gospel and a S batarian: Counterfeit Coin; 8 pp. 8. The Sabbath C troversy: the True Issue: 4 pp. 9. The Sabbath C
					mandmonte Falsa Franceste Franceste Fourth
Dualgers II a stranger's land	is the Coscruer's correspondent "the Rom-		Servation of that animit of libert 1 11	I BROTHER AYER I will chearfully contify your Dee	Embraced and Observed: 16 nn (In English Sabb
For the sunshine of God's presence, Fell but faintly on their way,	ish Church is more flourishing in France now	from the present over a past which history	principles of justice to which they are so much	toral is the best remedy we possess for the cure of whooping cough, croup, and the chest disease of child- ren. We of your fraternity in the South	
I mad the whites of the lempter,	Ties are filled with numils Deligions complete	-Back beyond the landing	and upon which depend the hopes of posterity.	We after a start of the start o	"Cabhath 12 0 - 10 m Din Ca DISUSE of
Lured them from the right to stray.	are almost everywhere attended by a large	lighted. It stretches back beyond the landing of the pilgrims; beyond the brightness of the Reformation, into the dim twilight of the mid-	From the advance sheet of a forthcoming	your skill, and commend your medicine to our people. HIRAM KONKLIN, M. D.*	Delaying Obedience; 4 pp. 15. An Appeal for Restoration of the Bible Sabbath, in an Address to Bantiafs, from the Seventh-day Bantist Grees to
Where, by strange and chilling waters,	number of persons. There is especially in aris-	dle ages: back boyond the new high of the mid.	volume of Bancroft's History of the United	AMOS LEE, Esq., MONTEREY, IA., writes, 3d Jan. 1856. "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without re- lief; finally tried your <i>Pectoral</i> by the advice of our	Baptists, from the Seventh-day Baptist General C
Often they sat down and wept, While the harp of Zion's daughters.	tocratic families an increase of zeal and devo-	tinent: beyond Agincourt and Cressey and	States we take the following eloquent tribute	1856. "I had a tedious Influenza, which confined me	ference; 40 pp.
And the altar's fires more dia	thing seems to go well with it in a malitical	generations, to the very childhood of the Eng.	"Seven of the men of Lexington were killed.	clergyman. The first dose relieved the soreness in my throat and lungs; less than one half of the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you Doctor, and your remedies, as the poor man's friend."	1
Now like sweetest incense rises	noint of view the favor shown it by more	is people i william the Conqueror, if he	nine wounded: a quarter part of those who	me completely well. Your medicines are the cheapest	printed in London in 1724: reprinted at Storic
Sound of prayer and holy hymn.	ment, is from policy rather than religious prin-	should rise at this day to confound the ambi- tious names which claim to have "come over" with him, would be younger by 100 years	stood in arms on the green. These are the	me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you Doctor, and your remedies, as the poor man's friend."	in 1802; now republished in a revised form; 168 pp.
On thy battlements and towers, Had thy watchman slumbered long,	a feeble and transient hold in the State while	tious names which claim to have "come over" with him, would be younger, by 100 years, than Methuselah was when he died! So long	blood, proving by their noble spirit that they	HENRY L. PARKS, Merchant.	The Royal Law Contended for. By Edward Stenn First printed in London in 1658: 64 np
	INTE HUNCHARL CONTRICTOR AVAINTE AND the book have			$1 \dots 1 \dots$	Vindication of the True Sabbath. By J. W. Morte
All thy proudest ranks among, But a voice, "the Bridegroom cometh," Binging on the stidegroom cometh,"	the elements of stability and progress In	was the life of the Eldest Man; nine blank and voiceless centuries! At the same cup of life which the hot haste of this generation drains	testimony of the rights to mankind, bequeath-	writes Sep. 6, 1855 : "During my practice for many years I have found nothing equal to your <i>Cherry Pectoral</i> for giving ease and relief to consumptive patients, or curing such as are currently."	1 late Missionary of the Reformed Presbyterian Churc 64 pp.
Ringing on the mid-table .	Splie of the utmost efforts of the high digni	lite to the same cup of	ing to their country an assurance of ancress in	Curing such of one ownehls "	Also a periodical sheet guarte m. a u
					louidi. The pr per nundred.
	1870017 Which is dire to the vest nomer of		expanding minions of their countrymen renew		Stennet's "Royal Law Contended for " and I wa
Of the first love of the regulation	the pope in the Romish hierarchy and the	which are sharp and mile years	and multiply their praise from generation to	Prohybly no one name J-L	ton's "indication of the True Sabbath," may be h
Glided on salvation's holmont	Deflect system of centralization is continually	Jan Principoliti, and a	generation. They fullified their duty not from	Cured so many and such dan garous agon og the	III a bound voinme.
And the sharp-edged sword of truth, And thine armies, gay with banners, Strong to bettle	out in spite of the histor's fachle matched	dreary waste of dotage. They made up one symmetrical life, equally divided between the seven ages of man. Stand back "Young	action was the slowly ripened fruit of Provi	no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.	I duose wishing them for distribution or solo of the
Strong to battle for the right, Went forth, conquering and to conquer, In this glorious context,	tween the different parties into which the	symmetrical life, equally divided between the seven ages of man. Stand back, "Young America," whose embryo sinews ache to mincle	dence and time. The light that led them on.	Asthma or Pthisic, and Bronchitis.	them forwarded by mail or otherwise on sending the
In this glorious captain's might.			Was complified of rays from the whole history	SIP . YOUR Channel Bardan I'm mark	LAULIESS WILL & TEMILLANCE, TO H. H. RAKIND Com.
	Lift guorance vnichrity and acomponent of		VI LUE TACE: ITUM LUE LEAGILION OF the He-	CUICS III WIIS SECULOD. IF has relieved governol from	Agent of the American Sabbath Tract Society, No. 1 Nassau street, New York.
Valient loodbar of thee and Him,	educated and liberal minded always	moment the childhood of Methuseiah. That venerable man must have been subject to ma- ternal restraints for no less than ninety years !	the heroes and sages of republican Groces and	cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lung for the last forty more	Someth Born Dents of Nation
	mass of the people are generally indifferent to	ternal restraints for no less than ninety years !	Rome: from the example of Him who loid	ASTOP HOUSE NEW YEARS,	source of a partie running society's Publication
and the period belore thing offered	VUE DUUUSU OFAIDADCER JARIOUS of the anamous 1		uvwu uis me ou the cross for the life of human.	DUCTUR AYER, LOWELL . I teel it a duty and a mise	The Sabbath Recorder,
TT	ucuts of the priests and would be made on t		10), ITOM THE LENETOUS CREED Which proclaimed	Jou what you cherry record has done	PUBLISHED WEEKLY.
Sound the great Redeemer's love.	them	and eighty-seventh year of his father's nilorim.	as in a life-hoat floated the libertice of wet	the dangerous symptoms of Consumption, from which	TERMS_\$2.00 PER ANNUM IN ADVIANOR
Falter not, oh! conquering Zion!	Such is the nicture of the present condition	age. Mr. Methuselah lived, loved, and waited.	over the dark flood of the middle ages. from the	was steadily failing, until Dr. Strong of this site	The Sabbath Recorder is devoted to the exposition a
guilt shall yet be won to thee,	of the Roman Catholic Church drown by and	The sound won anora to wate ten times as long	customs of the Germans transmitted out of their l	where we have come for advice, recommended a trial	vindication of the views and movements of the Seven day Baptist Denomination. It aims to promote vi
Captives longing to be free.	outside observer, and we have sufficient evi-	rose-tints in her cheek were fast colors and	the hurning faith and common England; from	of your medicine. We bless his kindness as we do your skill; for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well.	piety and vigorous benevolent action, at the same tin
					that it urges obedience to the commandments God and the faith of Jesus. Its columns are open
Still the swift-winged angel hastens.	church at Rome, was given years ago by one	maids of less than three centuries. In the en-	of God's sovereignty as taught by Paul of	Yours with gratitude and regard,	the advocacy of all reformatory measures which see likely to improve the condition of society, diffuse kno
alf i i ir ir	whose thorough acquaintance with the Panal	Fourth and munking of a first picasures, the	Larsus, and Augustine, through Calvin and the l	Consumptinge do not dospoin till non handlike	ledge, reclaim the inebriate, and enfranchise the
/ · · · · · · · · · · · · · · · · · · ·			DIVIJES OF NAW HEADIANDA HAAM the amount of		slaved. In its Literary and Intelligence Departmen care is taken to furnish matter adapted to the war
Roger Williams.	bishops in 1832 after lamenting the errors and	mit of his hie was reached, and he trod down	the mitre on the ruins of the throne: from the	us bespeak the high merits of its virtues.—Philadelphia	and tastes of every class of readers. As a Religiou
n 1690 41	corruptions which had crent into the church	slowly to the tomb. Nine times the century plant had blossomed since his birth and a new	bold dissent and creative self-assertion of the	Ledger.	and Family Newspaper, it is intended that the <i>Record</i> shall rank among the best.
7 THO & HILL H HILLFROTION THOM IS			CALINEAR CONVEXTING LO REASCORDOATTAL FRAME AL. E		
and to Massachusetts, chiefly Puritans, ding many men of high endowments	"Such is the state of the Roman Church;	whose bursting he should not behold Vot to	statesmen who made, and the philosophers who	THE sciences of Chemestry and Medicine have been taxed their utmost to produce this best, most per- fect purgative which is known to man. Innumerable	THE SABBATH-SCHOOL VISITOR,
arge fortune several	un of inndenty, immorality, division, uneasi-	that dark and silent river he went down clouded	Librard minister in the second of England; from	proof are then the three D	Published Monthty.

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tor of the universe. It is establishing the su-

premacy of virtue in a self-refined soul. To

England to Massachusetts, chiefly Puritans, including many men of high endowments, some full of infidelity, immorality, division, uneasi-that dark and silent river he went down slowly the liberal spirit and analyzing inquisitiveness in excellence the ordinary medic of large fortune, several good scholars, and ness, innovations, enslaved by the civil powers, and calmly as the setting sun, gazing with gold- of the eighteenth century; from the cloud of eminent clergymen. It was now that the city and rent internally by Jansonism, heresy, en smiles far up to the zenith of his noon, and witnesses of all the ages to the reality and the They are safe and pleasant to take, but powerful to cure. of Boston was founded. In those days, when schism and indifference. If she alone consti- back to the gates of his morning. "And all rightfulness of human freedom. All the centhe Scriptures, with their wonderful narrations tuted the Catholic Church. Christianity would the days of Methuselah were nine hundred six- turies bowed themselves from the recesses of a and deep spiritual teachings, were a novelty to indeed be at the lowest ebb, and the gates of ty and nine years, and he died. the intelligent English mind men acted towards hell would almost prevail against it." them and from them with an earnestness which | Those who watch daily for some mighty conwe scarcely see any where now. The Puritans vulsion which is utterly to destroy Romanism, desired no other rule of life, or any better code will doubtless be disappointed But its doom of public laws. Massachusetts, therefore be- is none the less certain. With every grand came a kind of theoretic republic. All men discovery of the past century; every addition were expected to vote, but not unless they to the means of diffusing the light of knowlwere "church members." Scoffings and hesi. edge and truth has arisen a new agent for its tations in belief were held as delinquencies destruction, while the steady progress of human calling for severe punishment. Among the liberty has been to it like the tread of the de-

strictest laws, was one compelling all persons stroying angel, shaking the earth beneath its not mere infants, to attend church. Newly foundations, and causing the temple of its escaped, as they were, from persecution for power to topple to its overthrow. conscience' sake at home, they had not learned to be tolerant to any doctrines, which to themselves seemed strange. There was Roger Williams at Salem-a man of accurate and capa cious understanding, who had "revolved the nature of intolerance," and "arrived at the great principle which is its sole effectual remedy"____the sanctity of the conscience. "The civil magistrate," he said, "should restrain crime, but never violate the freedom of the soul." On this doctine he reasoned luminously, accepting every fair inference from it, and with great ingenuity repelling every objection. I brought him painfully in collision with his fellow citizens, for he condemned the law for church-attendance, as one violating natural rights, and tending to generate hypocrisy.

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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 controversy," says Mr. Bancroft, "finally turned on the rights and duties of magistrates to guard the minds of the people against corruption, and to punish what would seem to them error and heresy. Magistrates, Williams protested, are but the agents of the people, or its trustees, on whom no spiritual nower, in matters of worship, can ever be conferred; since conscience belongs to the individ. nal, and is not the property of the body politic; and, with admirable dialectics, clothing the great truth in its boldest and most general forms he asserted that the "civil magistrate may not intermeddle even to save a church from apostacy and heresy-that this power extends only to the bodies and goods, and outward estate of men. With corresponding distinctness, he foresaw the influence of his principles on society. "The removal of the yoke of is in ruins. His heart is a moral wreck, and soul-oppression, as it will prove an act of his ignorance of the fact is one of its most melmercy and righteousness to the enslaved nations, so it is of binding force to engage the whole and every interest and conscience, to preserve the common liberty and peace."

28, 1857. Leave New York for Easton and intergressor of God's law: "Show thyself a man." PUBLISHED WEEKLY. setts could not put up with the novel doctrine still unmoveable ! "Hallos, Thomas, old feland neighborhood, where persons could be immediate places, from Pier No. 2, North River, at 7 30 of Williams; and he had to fly from his home and repent of your sin. To the self-enslaved low, you've won ! What are you sitting there A. M., 12 M., and 3 30 P. M.; for Somerville, at 5 00 By the Seventh-day Baptist Publishing Society, mersed, without resorting to the Jordan. drunkard or epicure, I would say, show yourat an inclement season, and seek shelter among P. M. The above trains connect at Elizabeth with Take, for instance, the upper pool of Gihon, for? Get up and stand treat," some one said At No. 100 Nassau Street, New-York. self a man, and subject your body to the spirit, the Indians. The man to whom the honor is trains on the New Jersey Railroad, which leave New which is only a few steps or yards from the to him. Not replying, the company became *IERMS*—\$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents. York from the foot of Courtland street, at 7 30 and And to the lover of the world, I would still due of being the first on earth to announce alarmed. They shook him, raised him from the 12 M., and 3 20 and 5 P. M. north-western corner of the city, and measures the great doctrine of soul-liberty, wandered in say, show thyself a man, and trample your three hundred and ten feet long, by two hun- chair-he was dead ! Dr. Springall was im-JOHN O. STERNS, Superintendent. lable to an additional charge of 50 cents. the wilderness without a guide, and often had idols in the dust. Repentance, meanness ? ments received will be acknowledged in the dred feet wide. This pool would measure mediately called in, but all hopes of resuscitano house except a hollow tree. At a more What ease is nonorable is just? But re-What faculty of your mind says it? But re-Alfred Highland Water-Core. no house except a hollow tree. At a more propitious season, he went with five companies to Narragansett bay, and, making a small in-dependent settlement, proved the founder of the State of Rhode Island. He took care, of course, to exclude the magistrates of this infant community from any concern in the affairs of its institutions has never been obliterated. Mr. Bancroft says: "The annals of Rhode Island, if written in the spirit of philosophy would around it some 10,200 feet, and its depth 14 tion were gone; life had become entirely expaper so as to indicate the time to which they reach. feet. You may now calculate how much that bed a most montant of the committee. water that pool would hold. I was out to and Glaubein, held a post mortem examination water that pool would hold. I was out to that pool a few days ago, and saw thirty Ara-bian horses in it drinking water. It is my opinion that three thousand persons could have been immersed in that ancient pool, without going out of the city. There is also not excelled in that ancient pool, without going out of the city. There is also the benefit of the city and protesting he can never be happy. Communications, orders, and remittances, should be directed, post paid, to the Editors of the Sabbath Recorder, No. 100 Nassau street, New York. LIABILITIES OF THOSE WHO TAKE PERIODICALS. The law declares that any person to whom a Periodanother ancient pool, a few yards from St. can never be happy. ical is sent, is responsible for payment, if he receives surgical cases, such as Hip Diseases, White Swellings, if written in the spirit of philosophy would swers, no ! The whole material universe says, exhibit the forms of society under a peculiar no! A wrotched sin annual conference of the Metho-the north side 89 feet; the east side 109 feet; he was held at Toneke from the 15th to the the paper, or makes use of it, even if he has never Cancers, (in their early stages,) and Caries and Necrosubscribed for it, or has ordered it stopped. His duty sis of bone. Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. in such a case is not/to take the paper from the office or person to whom the paper is sent, but to notify the aspect; had the territory of the State corres-ponded to the importance and singularity of demonia tribes hangelic world above, and all the demonia tribes hangelic tribes han publisher that he does not wish it. Address, H. P. BURDICK. Alfred, Allegany Co., N. Y. If papers are sent to a post office, store or tavern, or other place of deposit, and are not taken by the per the principles of its early existence, the world demoniac tribes beneath, unite their testimony am, on the south side of the city, to which the Churches returned 1823 members in Kansas would have been filled with wonder at the pheagainst the manliness of continued transgres-Mariner's Saving Institution. Saviour sent the blind man to wash, for the and 787 in Nebraska—an increase of more son to whom they are sent, the postmaster, store of 3d Avenue and 9th Street, tavern-keeper, &c., is responsible for the payment until nomena of its existence. sion 1 Rev. Geo. W. Bassett. recovery of his sight. (John ix. 7.) In any than half in 1857. There are 59 local preach-OPEN daily for the reception and payment of de-posits from 9 to 2 o'clock, and on Wednesday and he returns the papers, or gives notice to the publisher that they are lying dead in the office. of the above named pools, you can easily see ers in the two Territories. Forty-one itinerant The same voices who cried "Hosanna," Days of Methuselah. that they would be very favorable places to preachers were stationed in Kansas, and twen-Saturday evenings from 5 to 8 P. M. Interest allowwhen the Son of David entered Jerusalem, ed on deposits at the rate of 6 per cent. on sums from RATES OF ADVERTISING. How many are there who have ever taken which the people could resort to be baptized; ty in Nebraska, for the year ensuing. cried "Orucify Him," when the popular current \$5 to \$500, and 5 per cent. on sums over \$500. For a square of 16 lines or less—one insertion, \$ 75 into their minds the full meaning of those nine and that in either of them three thousand per-THOMAS B. STILLMAN, Pros'L. each subsequent insertion, 50 six months. 6 00 turned. There is a world of warning in this hundred sixty and nine years which measure sons could have been immersed without going PHILLIP W. BRGS, Vice-Presidents It is easy to look down on others; to look six months, early fact of Christianity. 10 00 the life of the "oldest inhabitant ?" Figures to the Jordan. " " one year, 10 0 For each additional square two-thirds the above rates. down on ourselves is the difficulty. ISAAC T. SHITH, Sec.

Superstitions of Africa.

Africa is the home of superstition. It does call them blessed. not take the form of a regular mythology, or

Heedless of his own danger, Samuel Adams, embody itself in the grotesque images of Hinwith the voice of a prophet, exclaimed, "Oh what a glorious morning is this !" for he saw dustan. Any trifle which awakens fear, or to which mystery may attach, is an object of that his country's independence was rapidly hastening on, and, like Columbus in the temreverence or worship. Spirits, both bad and pest, knew that the storm did but bear him the good, are imagined to exist every where. The more swiftly towards the undiscovered world." rocks, trees, monntains, rivers, caverns, and

groves may all or each be the home of a spiritual being. Such spots are sacred. Every

SUDDEN CONVERSIONS. — There are those passer-by will deposit an offering, however who speak against sudden conversions. "We small, to show his respect or to deprecate the dou't believe," they say, "in getting religion anger of the spiritual inhabitants. The bodies suddenly. It is a gradual process. We be-

To show one's self a man, is to repent of sin. of living creatures are thought to be the favor- come good by degrees. A contrary opinion is Strange as this may sound, it is the first step ite abode of the spirits At one place the unreasonable and unphilosophical." Hence towards real manhood. That man was made monkeys that live in the wood around the the doctrine of regeneration is an unwelcome for virtue and not vice-for holiness and not graveyard are thought to be animated with de- doctrine to such persons, and instead of decidsin-is evident from all the adaptations of his parted spirits. Those monkeys, therefore, are ing at once for God, and setting out for heav-

moral constitution. But that he has violated sacred animals. Nobody would dare to touch en, they linger, and in a languid, dreamy use the laws of his moral nature, and become posi- them; and the creatures seem to know this, of means, are essaying to make themselves tively vicious is evident to all. Now the only for they are quite tame and not a little impu. better. Instead of seeking to have a flame of natural or possible mode of correcting his viti- dent. divine life at once kindled in their hearts by ated moral usture, is to repent. No other act At another place there are many crocodiles the Holy Ghost, they expect to generate it has the least tendency towards it. Repent- in which, as the people think, departed spirits gradually, become warm by degrees, as the

ance, therefore, is not only manly, but is the live. These, too, are sacred, and the natives axle gathers heat by the revolution of the first truly manly act a human being is capable | treat them so kindly, that the scaly monsters | wheel upon it. Individuals of this class labor of. Such is the universality of human wicked- will come out of their holes when called, will under a mistake — a mistake which unless corness, that all moral acts, previous to repent- allow themselves to be handled, and will follow rected, will prove fatal. Scripture countenan-

ance, are selfish and unworthy of a man. I any one who carries a fowl in his hand for half ces no such idea as they entertain. Converam aware that repentance is looked upon as a a mile from his den. At Calabar and Bonny sion is the work of a spiritual and supernatoral weakness; but it is the most heroic of acts. It the shark is sacred, for the same reason; and power, and in all the instances of it recorded tive powers. The sick want the best aid their is for is self-subjection-a triumph over one's worst at Benia it is so tame, that it will come up in the New Testament, it is represented as foes-those of his own household; yea, those every day at the river bank for food. And sudden. It is the beginning of a new life, and of his own heart ! I am not speaking of the what is still more strange is the fact, that at the commencement of any thing cannot be servile cowering of the sycophant; but the St. Catherine a species of tiger burrows near progressive. Having been begun, its subsehonest and generous return to duty of the err- the town, and walks through its streets at quent developments and manifestations may be ing subject of the Great God-an acknowledg- night, without disturbing the people, who be- gradual, and are so, but not conversion itself. ment of the rights of the Creator and Benefac- lieve these fierce creatures to be sacred. This divine operation is sudden, and the after Experience shows that the African is peculife attests its genuineness. liarly receptive of religious impressions. His

Cease then attempting to become a Chrisprostrate one's self before the Great Jehovah, intellectual powers are wholly uncultivated. tian by degrees, and "going about to establish and ingenuously confess his transgressions, and He has not worked for himself a system in reyour own righteousness," but yield your mind abandon them forever, shows a perception of ligious belief. What he believes is the result of and heart to the subduing power of the Spirit, right, and evinces an integrity of purpose which feeling, and not of conviction, and his faith is be born of God, and turn to the Lord. "Now is truly exalted and manly. But for a moral not sustained or fenced about by metaphysical is the accepted time." Chris. Secretary.

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being to persist in wrong, against the dictates subtleties, or a vain philosophy. Very considof his judgment, and under the lash of a guilty erable success has ever attended missionary conscience, argues, any thing but manliness. labors amongst the tribes of Africa. It is the spirit of slavery in the love of it. Viewed by the standard of universal right, man Water at Jerusalem, A correspondent of the Christian Era ancholy effects. Now I ask if the only retro-(Boston,) dating his letter at Jerusalem, says: gade process from vice to virtue, from misery "The fountain of Elisha waters the plain of to bliss, and that process approved and urged by every power of the soul, is not a manly pro-

cess? I say, then, to the persevering trans-Lamentable to say, the settlers of Massachumore, there is plenty of water in Jerusalem er, but sat with his head bowed upon his breast,

[English Missionary Herald.

which occurred under singular circumstances ingly. Address, (post paid,) ROBERT SEARS, Publisher, men, John Thomas and Ephraim Maringer. made a bet of ten dollars as to who could hold his breath the longest. At the word both drew in their breath, but Maringer soon gave Jericho east and west of the village, and is out; Thomas gave no sign of motion to show several miles from the Jordan; and, further. that he was aware of his having won the wag-

A DANGEROUS EXPERIMENT .--- The Marysville