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The Subbath Recorder is devoted to the exposition and similation of the wiews and reovements of the Seventhday Baptist Denomination. It aims to promote vital niety and vigorous benevolent action, at the same ine that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Reigious and Family Newspaper, it is intended that the Recorder shall rank among the best.

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Eld. Wardner's Letter on the Sabbath.

My DEAR NEPHEW-In replying to your letter of January, I must first notice your remarks tharging me with holding that "no one can be saved who does not keep the seventh day." Would you think it charitable to charge you with holding that no one can be saved who is not immersed, when it was well known that you repudiated such a belief? "As ye would that I acknowledge to have quoted the passages of be binding.

Scripture, more than once, which say: "If a It is stated by Mr. Cole, and Mr. Fisher, man-love me he will keep my words." "Why call ye me Lord, Lord, and do not the things which I say." "If we sin wilfully after that we have received the knowledge of the truth there remaineth no sacrifice for sins," etc. From my quoting these and kindred passages von probably drew your inference: but you inferred too much if you supposed I hold that sins of ignorance and wilful sins are the same in the sight of God. Concerning him who persist in that which he is convinced the Bible condemns. or who is not willing to be convinced; the denunciations of the Almighty are plain and awful; and it would be the opposite of charity to "go beyond the word of the Lord to say more ference to the Decalogue says, "whosoever shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven." This is the language of him with whom you have to deal. Dr. Bloomfield, in his Encyclopedia says, Jesus Pharisees, by which they divided the Decalogue into greater and lesser commandments;

therefore beware of imitating them. a few rules of logic, as a guide, from the pen "It is self evident that the burden of proof claimed as good works. lies on the side of the affirmative. An affirmation is of no authority unless it is proved; it is the same as though it had not been affirmed. If there is nothing cost into the affirmative side of the scale, can it be necessary to fill the other side in order to outweigh nothing?"

proved, and that is perfectly sufficient. He who objects must affirm some-

will admit of a different interpretation.

that period of the world; the history of 2500 enough to make it right to do so. week of seven days is nevertheless several

this branch of the subject, let us suppose a to be in force when they ceased to be in force wh

is the seventh son which the father blessed at more pleasing to God? his birth and to whom he willed half his property, and that therefore the first is as much | 13, from which you infer again that the seventh

raelites. As well might you argue that because ing upon you. heathen nations have lost the knowledge of

Sabbath. Up to his time (A. D. 1595.) Sun-

fifteen hundred years after the last inspired writer died, no one ever supposed that the first be avoided with a show of plausibility.

source. But the origin of this is acknowledged, should acknowledge it without proof. spoke this in opposition to a theory of the by its advocates, and to Dr. Bounds, and one

done right in neglecting it, but the reverse; thing to be inconsistent with that to which he for it was the thing, and the only thing for objects. If he refuses proof his objection which God rebuked them at that time. Again, ceases: it is the same as though he did not ob- the fact that this was the day which God pointed out by a miracle as well as a command. Now let us see, if, according to the above plausible reasons for doing in Jehovah's name ry and therefore of no weight. was lost. Does this, prove it? Can the ab- Talents employed in doing and advocating what ment and kept in the outer sanctuary.

der to show that the Sabbath was first made sister. times mentioned in that history exactly correst known at Mt. Sinai, after quoting Ex. xvi. to ponding to the first week of time, the last day show that it was first made in the wilderness, Sabbath has always been the only way-mark | Sinai. Including the 13th verse and the passby which the beginning and end of that cycle sage reads: "Thou camest down upon Mt. was determined; and in whatever nation a Sinai and gavest them right judgments and weekly Sabbath is not observed a weekly cycle | true laws, good ordinances and commandments, and madest known to them thy "holy Sab-Now, since you affirm that the Sabbath bath." Not "their Sabbaths," but "thy Sabwas lost, you are bound to prove it posi- baths," a distinction which is kept up throughtively, and also to account for the existence of out revelation. The Sabbath of the 4th Comthe weekly cycle during all that time without mandment God always claimed as His, and you any such way-mark to measure it off. But you might as well pretend that He is a Jewish God, neither do nor attempt either, hence your pro- as to pretend that His Sabbath is a Jewish one. You affirm that it was instituted, as a

bly points him out and makes this proclama- the whole ten commandments in the exact sense Again you say, "Notwithstanding the Jewthink of the man who should stand up in the the finger of God. Now what sin would there vet remaineth a rest for the people of God." face of such testimony, and with this written be in following his example strictly in regard to (Heb. iv.) If this passage proves any thing, will in his hand, insist that there is no knowing them all? If it would not be sin to do so, it it proves quite too much for your position. For, which son is meant by the seventh, nor which | would be sin not to do so, as every act must be | the rest here spoken of was only "for the peoparticular; or, in other words, that he blessed | me, I am the way, the truth and the life." His | bath that "was made for man." one seventh part of his sons indefinitely, and example was one of perfect obedience to a perindifferently; that any one after numbering six fect law, and what can be better than this, or Again, you quote Deut. v. 15, and Ex. xxxi.

the seventh as the seventh is, and he is the one day was peculiarly Jewish, because God refers that the father had his eye on in making out | to his delivering them from Egypt as an addihis will? Now, I insist that this is a fair re- tional reason why they should keep the Sabbath question. Will you still presume to enter repeatedly urges the same reason why they thus deal with the record of Jehovah's will in- makes it the preamble to the Decalogue, thus more consistent explanation of this rest. scribed with his own finger on the tables of applying it equally to all its precepts. Does stone? "Be not deceived, God is not mock- it therefore necessarily follow that He is a Jewish God only, and not the God of the Gentiles? Even were it proved that the Israelites had and that the Decalogue is wholly Jewish and lost the correct reckoning (though it never was | not binding on us? All this must be true if and never can be), still it would furnish no evi- vour inference is legitimate. But Jesus said, dence that the Law Giver had lost it: it would | "the Sabbath was made for man,"—the one only show that they had been criminally care which he observed. If by the word "man" less, just as God complained of them in Exo- he meant Jew, then man and Jew are converti-JEHOVAH is our Law Giver, and not the Is- or a Jew this Sabbath was made for and bind-

capable of being applied to any day of the essary. It was a sign between him and them festival, the same as good Friday and holy was observed by the inspired Apostles till the New Testament Scriptures were all written hemselves, by those anxiously seeking Divine | that He designed it still to remain as a sign approval for keeping Sunday, that until near | between Him and His people and a testimony | against Atheism and Idolatry.

and that only as being a religious festival. for granted, without troubling ourselves about TAKE FROM." or less." to comfort him. The Saviour, in re- This modern discovery was not made while proof. I acknowledge to be a very easy way to inference you here draw, which you do not even

thousand five hundred years this side of the eternity is too serious a matter to shuffle off in the rest of their inventions. So the heathen roughly furnished unto all good works." Hence better than life to be accepted of God? If find it." Give me the blessing of the "few," worthy of respect and credit? of Dr. Carson, your Baptist champion. He says, whatever is not therein enjoined, cannot be your natural life were depending upon such a and you may have that of the "many." Wayland in his Moral Philosophy, commenting eternal destiny depends upon submission to His among professors of religion. upon this chapter, says: "In the whole narra- revealed word. Now, unless it can be proved | "Sin always revives when the commandtive there is no precept given for the keeping to a certainty that the Sabbath of the fourth ment comes," and works all manner of concu-If neither side attempt proof the negative is the day, but they are reproved for not suitably commandment was put with those here declar- piscence in the hearts of those who resist it. proved. Sometimes the negative is capable of keeping it, as though it were an institution ed to be "against us and contrary to us," But the discussion of such a question is never a no other proof than that the affirmative is not with which they ought to have been familiar." | there is nothing in favor of your inference, but cause of sin to him who honestly seeks to know Even if this was the first time they ever kept a great deal against it. This, also, you do and do his duty, but a great assistance; and An objection can have no force till it is it, this would furnish no evidence that they had not attempt to prove. It does not belong to is in accordance with the injunction of the

A mere passable solution of an objection is leaves no chance to doubt that it was the day instituted simply as types of Christ, distinct is no law for sabbatizing on the first day of He wished to be observed, and that should be from that of the 4th Commandment, which the week, and therefore, according to the The following rule, I believe to be univer- enough for any may who respects His authori- were burdensome to the Jews, and which of Apostle, "there is no transgression" in laborsally admitted, viz., When a law is once enact- ty. It matters now how or when He sees fit necessity, being types, ceased to exist when ing upon it. no language of the law-giver may be so to reveal His will, our duty consists in obeying. their object was accomplished. These suffi-

of which Paul speaks.

tion in their hearing. Now, what would you that they were designed to be when written by ish Sabbath was done away, Paul says there one has been blessed, that the father only in- either right or wrong. Moreover, we have his ple of God," the unconverted have no interest tended to bless one son in seven; but no one in command to that effect, for he says: "Follow in it. A very different thing from the Sab-

Again, Paul wrote this epistle thirty-one years after the resurrection, and still he says, 'Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it." If Paul here referred to the first day of the week, then this passage proves very conclusively that the Hebrew Church had not then (A.D. 64,) entered into presentation of your arguments on the Sab- bath and let their servants rest on it also. He the keeping of it, and he exhorted them to in prophecy, is as frequently used to designate fear lest they never would! If you will turn a year, or series of years, as of a period of luded to at the commencement of this letter. the holy of holies with such logic as this and should have no other gods but him; and also to Rev. xiv. 13, I think you will find a much twenty-four hours. And if more than one day Not being satisfied with any authority you

had found for Sunday-keeping, you next take it be observed, nor has it been; for the Scriphe meant Jew, then man and Jew are convertible to teach ble terms; therefore, whether you be a man "whatsoever he had commanded." Those who teach as a part of His religion what he has not commanded, betray their trust as much Because the Sabbath was declared to be a las those who conceal or take away what He God, therefore the three first commandments sign between God and his people, you there- has commanded. You acknowledge there is of the Decalogue are not binding upon all men, fore infer that it was peculiarly Jewish. It no command for keeping Sunday, hence there or, that all are not bound to worship the same was indeed a sign, which, more than any other is no obedience in keeping it; for Webster says, others should do to you do ye even so unto God that the Jews did. If man's negligence distinguished between them and the surrounding "Obedience is compliance with a command." them." "Judge not that ye be not judged." can effect the binding force of a Divine precept idol worshipers, it being a memorial transmitted II so, then there is no reward in keeping it, I acknowledge to have quoted the passages of the hinding the hindi all nations that he alone is the Creator of all No blessing; for blessings are promised only to week but the seventh; or, who ever appealed because and only because they were his peo- has not commanded He has strictly forbidden, point. What saith the Scriptures? to Scripture at all as authorizing a first day ple: and the fact that he plainly declared the as there can be no positive without a negative." same day to be the Sabbath still, thirty years He forbids (for example), our having any othto reverence Him as our God. He commands | cross."—Gal. iii. 13. us to honor our parents, by which we are for- "Knowing that ve were not redeemed with Here is a voluntary confession, made against and delivered to the churches, show plainly bidden to dishonor them. He commands us to perishable things as silver and gold from your

baptism. So the Catholics argue to justify This I cannot do. Transacting business for transubstantiation, worshiping the cross and all

me to present negative proof where none is ad- Apostle to "contend earnestly for the faith duced on the affirmative; yet I will allude to a once delivered to the saints." What is sin? few facts to show that your inference cannot | Paul says it "is the transgression of the law;" and that "where there is no law there is no 1. There were many ceremonial Sabbaths transgression." You acknowledge that there

construed as to conflict with that law, if it "To fear God and keep his commandments is ciently answer to all Paul's remarks in this Jesus was also the occasion of much sin. Was there no record of a weekly cycle during that acceptable to Him. "Why call ye me Lord, man," before man fell, before he needed a Sa- was still the Sabbath, and that "the first day takable. time, it would not substantiate your inference; Lord and do the not things which I say?" Man viour, and before he ever heard of redemption, of the week" was the next day after the Sabfor but few facts are recorded respecting can never deviate from His commandments and can with no more propriety be regarded as bath. (See Matt. xxviii. 1; Acts xiii. 14, 42- then where is your authority from their exama type of Christ than the 2d or 3d Command- 44; xvi. 13; xvii. 2; xviii. 4.) Now if you or ple, for desecrating the seventh? Since they, years being crowded into fifty chapters. But, Again, you refer to Nehemiah ix. 14, in or- ments, or the institution of marriage, its twin any other person will show me any Scriptural under the inspiration of the Holy Spirit; uni- formed by his social indulgence. He though record where the disciples performed any act formly called the seventh day the Sabbath, there was no danger. 4. It was always kept distinct from the typi- on the seventh day, after the Saviour's resur- long after the resurrection, by whose authority cal Sabbaths by Him who claimed it as rection, that was inconsistent with the Sabbath | do you assert that it ceased to be the Sabbath | meeting at night, to spend a short time in conof which was sanctified and made holy. The which was a month before they got to Mt. His, while He represented the other as theirs. law, I will cease to observe it myself, and to from the time that event happened? Since vivial pleasure. He said it was only innocent 5. God blessed it "for man," and has pro- pursuade others to do the same. No such sus- they uniformly represented the resurrection amusement. nounced great blessings upon all who "keep it | picion was ever thrown out against them by day by the title, "first day of the week," and I met him next, late in the evening, in the Suppose, for instance, some men by the name | that you have no express authority in Scrip- by them in place of the day they themselves | I saw him next reeling in the street. A conof Wardner were convicted of murder: would ture to enforce the observance of the first day, declared to be "the Sabbath?" Either go by fused stare was on his countenance, and words you think it just to infer from this that all and therefore have nothing but a mere human what the Bible says, or else cease to quote it of blasphemy on his tongue. Shame was gone! Wardners were guilty and ought to be hung? inference to offset against this plain and posineck by virtue of such an inference? Even if show more respect to a human inference than you could produce no evidence of such as inference to offset against this plain and posines as authority, and be consistent with yourself.

I saw him yet once more. He was pale, cold, motionless, and was carried by his friends to the conflicting positions you have taken to his last resting-place. In the small process.

stroys such a use of it, because the word day, sion, but the Mount of Olives!

know which particular one is meant. the position, that "A positive command was of that prophecy to indicate that such a intrinsic worth. Prizing the commandments not necessary, nor has it been." If so, then it change of the Sabbath should take place. If of God too highly must have been a very rare was not necessary to holiness or obedience that this is not distinctly proved, then there is no sin in Scripture times, if it is not now: for I do evidence of any such design. But all the proof not remember that such a transgression is any tures tell us that "To fear God and keep His you attempt to adduce on these points, is sim- where complained of, in that holy book, or that commandments is the whole duty of man." Je- ply the assertion, "It is evident!" Atheism, any warning is uttered against it, or threatendeism, or any other ism, could be proved, if ing against those who should commit it. this is proof.

day of the week."

and corroborated by other first day authors, against all Atheism and all Idolatry. And so there is no law there is no transgression." If surrection." If surrection." If surrection." If surrection." that Dr. Bounds was the first writer who ever long as there is any tendency in man to either this be true, then it is no sin to work on more about it than has been revealed. Show be less liable to sin, if we felt more as did the pretended that the fourth commandment was of these abominations, so long is this sign nec- Sunday, as there is no law to forbid it, your- me a passage that says so, or that means so, sweet singer of Israel, when he said, "O how self being witness. Howel says, "All that God by a necessary inference, and I will yield the I love thy law! it is my meditation all the

day had always been regarded only as a Church after the Saviour's resurrection, and that it er God but Him, by which we are commanded ten, cursed is every one that hangeth on a was the man after God's own heart.

rest on the seventh-day of the week, and also vain course of life derived from your fathers, forbids our laboring on it. You acknowledge but with the precious blood of Christ." 1 Pet. that He has not commanded us to rest on the i. 18, 19. "Thou wast slain, and hast redeem-You next quote Coi. ii. 16, from which you First day, and therefore we are forbidden to ed us to God by thy blood from every tribe, It is not difficult to convince men that to live day had any support from Scripture; or, infer again that the Sabbath was destroyed keep it as by His authority and as a part of and tongue, and people, and nation."—Rev. v. like Christ, to live in obedience to the Gospel from any other source higher than the church, with the Jewish dispensation. Taking things his religion. "Thou shalt not and pleased; but to constrain Again, you plead that it must be right to up the ghost." "But Christ being come an their convictions, is vastly more difficult. Insearching after truth that imposed self-denial get over a difficulty; but the easiest ways are and disgrace, but in seeking for an apology for not always the most pleasing to God, or keeping, the day that was in popular favor, most consistent with reason. The whole force God thus sanctions their conduct by His cle, not made with hands, (that is not of this mands of his moral nature, but he as often fails

redemption."—Heb. ix 11, 12.

tion proved. Is departing from the commandment of God, and the example of Jesus and doing in His name what He has not required, the same in His sight as a careful, conscien-The collision caused by the preaching of tious conformity to both? If so, where is the "Thus saith the Lord" that proves it, since the whole duty of man." Men may study out passage. Hence your inference is not necessa- it therefore wrong for Him to preach the truth? He has said that "sin is the transgression of He said of a certain class, "If I had not come the law," and "To fear God, and keep his rules any of those passages to which you refer, that which he has not commanded, and many | 2. The weekly Sabbath was never in Scrip- and spoken unto them they had not had sin: commandments is the whole duty of man?" necessarily conflict with the 4th Commandment plausible excuses for neglecting what He has ture represented as a type of Christ nor ever but now they have no cloak for their sins." Even if it could be proved that it was our duty as explained and observed by Jesus, the Lord commanded; but they will loose their plausi- placed in company with the types; but was A part of His preaching was that "the Sab- to keep the first day as "a Sabbath," it would bility at the day of judgment; for the word of graven on stone by the finger of God as a part bath, (7th day,) was made for man," and He by no means release us from obligation to keep You commence by assuming that because the Lord will then be the standard, in which is of the law confessedly perpetual and put into charged His disciples to pray that their flight the seventh, unless a plain "thus saith the Lord" the Sabbath was not mentioned in the Scrip- an awful curse pronounced against every one the holy of holies, while all the types and na- from Jerusalem, (40 years after his resurrec- can be adduced revoking the commandment ture history from Adam to Moses, therefore it | who thus presumes to add or take from it. | tional laws were written by Moses on parch | tion,) might not be on that day. He also de | that enjoins it. It requires the same authority clared by their mouth many years after His to repeal a law that it does to enact it. and sence of proof, prove any thing? Even were He plainly says would doubtless be much more 3. The weekly Sabbath "was made for resurrection, that the seventh day of the week the repealing act must be as clear and unmis-

If the Apostles kept both days, as you say, before their rulers. Now you acknowledge you declare that it was the Sabbath observed met.

you could produce no evidence of your inno to a plain "thus saith the Lord?" You may in your letter. The whole drift of the forepart sion that followed, every head was cast down, to To sum up all your arguments pertaining to national law of the Jews, and therefore ceased this branch of the subject, let us suppose a to be in force when they ceased to be a people. lished, if the crime could not be proceed against world.

nounces a blessing upon him and has it entered into existence. For what? and for whom? that you had never been associated with that you take to be a prophecy designed to show day has been changed? If the Sabbath was in the recorder's office that this seventh shall give an intelligible answer if you can consis- band, nor pursued any calling akin to theirs, that the resurrection day was to take the place abolished at the death of Christ, then the ininherit half his property, and that the rest tent with your theory. If the Sabbath existed and had always been reputed for virtue and of the seventh day as the Sabbath. Jesus stitution ceased to exist, and how could you shall be equally divided among the other six.

After some years the father makes out his will in due form, confirming what he formerly de
in due form, confirming what he formerly de
tent with your theory. It the Saddath existed and naturally as the been reputed for virtue and of the same day as the change nothing? If the day has been changed, the saddath was thereby abolished, since it they cease to be a people: any more than the law Giver and placed in the holy of holies,

"Your father Abraham rejoiced to see my never consisted in any thing but a day; if it did." creed and refers to the blessing pronounced institution of marriage, which originated at the upon his seventh son at his birth as his only same time and place, and is as much Jewish as reason for so doing, and in the presence of that.

The day is the think the day here The day is the think the day here The day is the thing in which originated at the presence of that.

The day is the think the day here The day is the think the day here. much so, that the angels came down from reason urged to rest on. Destroy the day. heaven, and shouted, "Glory to God in the and you destroy all that was ever enjoined in highest, on earth peace and good will to men." the fourth commandment. Change the day. This event certainly answers as fully the pro- and you throw out all that was ever blessed. phecy of David as the event of His resurrect sanctified or commanded, and substitute in its tion: and it would be impossible to prove that place that which has never received such blessit referred to any other particular day; and if ing or sanctification, and to which the reason it will in any way authorize the change of the urged cannot apply. Thus you would take Sabbath, it would authorize its change to the away every fragment originally belonging to day of Christ's birth, if any. That passage the institution. As well might you pretend can prove nothing for you, unless it be proved that Jesus did not bless the emblems of the definitely and unmistakably. 1. That it was sacrament, but simply the institution, as that the intention of the Holy Spirit to point out a God did not bless the seventh day as such, particular day of two hours exclusive of all but simply the Sabbatic institution. Or that others. Any uncertainty in this respect, de- Jesus did not bless His disciples at His ascen-One word more relative to your charge, al-

Whether a person may over estimate a divine can answer to the prediction, it is impossible to institution, depends upon how much such an institutions is worth. It is certainly not over-2. It must be shown that it was the design estimating a thing to prize it according to its

If contending for the supremacy of Divine But your work would not be done yet; you law, over human inferences "is making a god have got your inference to reconcile with the of it, carrying matters to extremes, what is it plain and positive declarations of the same to exalt an unsubstantiable human inference Spirit, thirty years after the resurrection, that above a plain, distinct "Thus saith the Lord?" the seventh day was still the Sabbath; and I always supposed that man's sin consisted that the resurrection day, (as stated by Mark, chiefly in placing too low an estimate upon twenty-eight years after,) was the next day the laws of God, and not being careful and after the Sabbath, and simply called "the first particular enough in keeping them as car pressed. It is certainly that which He most. Again you say, "We know that the redemp- complains of, what He most carefully warns day." He was "a one idea man." Again he "Christ hath redeemed us from the curse of says, "How sweet are thy words to my taste! the law, becoming a curse for us, for it is writ- yea, sweeter than honey to my mouth." This

Yours in view of a coming judgment. N. WARDNER.

A New Heart.

The great need of this world is a new heart the vinegar, he said, 'it is finished," and gave them to live thus, to flead them to act up to by which means, cross-bearing obedience might of your argument hangs upon the truth of the Providence. So doubtless the antedeluvians creation,) and not with the blood of goats and to carry out his resolution. Now what is the argued with Noah. So Pedo-Baptists ar- calves, but with his own blood, once for all, difficulty? Why does he not do as well as he A stream can never rise higher than its attempt to prove, and seem desirous that I gue in justification of sprinkling and infant into the holy place, and obtained for us eternal knows, and as well as he resolves? Simply because he does not love to do it. He does not None but uninspired men have ever attribut- love holiness, does not love Christ nor his sered the completion of redemption to the resur- vice. He admires Christ, and admires virtue last inspired writer. Eighteen hundred years so careless a manner. Neither of us would argue also, in favor of idolatry, worshiping an rection; and they not until hundreds of years and piety, but to admire and love are quite difago the Scriptures were declared by an inspired | thus jump at a conclusion in a matter in cestors, etc. But Jesus of Nazereth says: after the last inspired Apostle died. So here ferent exercises of mind. Man is so made that Apostle to be complete, and that they were volving a hundred dollars; and should we have "Strait is the gate and narrow is the road is inspiration on one side, and a mere human he necessarily admires the morally good and Before proceeding further allow me to quote "able to make the man of God perfect, tho- less respect for the truth which we must love that leadeth unto life, and few there be that inference on the other; now which is most beautiful, but he does not love. Unless man's affections can be changed so that he will love. You affirm that the prophecy respecting the the ways of piety, love Christ, and all that is decision, would you be satisfied with a doubt- You ask, "does not the collision of the new heavens and the new earth, (Is.-lxv. 17,) good and true he will not practice them. The You seem to think that Exodus xvi. contains ful, unsubstantiated inference? What He was two days cause a great amount of sin and refers to the Gospel era. If so, then the Gos- duties of piety are irksome to those who have proof that the Israelites did not keep the Sab- commanded, who can scan eternity, cannot be transgression among the world's people?" No pel era had not commenced A. D. 66, when no affection for them. But all men lack this afbath till they entered the wilderness. Dr. treated lightly, with impunity, by those whose doubt it does, but far less, I apprehend, than Peter wrote his second epistle; for he says, fection for piety and holiness, and if a change (ch. 3.) "The heavens and earth which are cannot be affected in this matter they will nevnow, by the same word are kept in store, re- er follow Christ. Now it is just this change served unto fire against the day of judgment which the Gospel is appointed to effect, to puand perdition of ungodly men." "Neverthe-rify the heart by faith, to turn the affections less, we, according to his promise, (Is. lxv. 17.) unto God. But this is effected only on certain look for new heavens and a new earth, wherein | conditions. If we submit our will to Christ. dwelleth righteousness." See also Rev. xxi. 1. and believe that he is able and willing to re-Again you say, "The same results follow new the heart, the change will be effected. from keeping the first day as from keeping the God has appointed his own power in the Gosseventh." If you mean by this that disobedi- pel; there the soul meets God; there he finds ence to God's law is the same in its results, or the grace which renews his affections; there in the estimation of our Judge, as obedience, I he finds God working in him to will and to must beg leave to differ, till I see the proposi- do, to bring him to a new life. If I have a magnetic plaster which will certainly cure the palsy, no one would expect to profit by it unless they put it on to the diseased limb. No more will the palsy of the heart be healed except we use the Gospel by obeying it. But when a man yields his heart, and begins to cry. "Lord. what wilt thou have me to do?" the magnetic plaster begins to take effect, and continues to work so long as the heart offers that prayer. Thus a soul begins the Christian-life, and thus he grows to the end. How many there are who need a new heart. Let them know that the Gospel of Christ is the power which is adapted to effect the great change. [Morning Star.

THE Young Man's Course.—I saw him first. at a social party. He took but a single glass of wine, and that in compliance with the request of a young lady with whom he conversed. I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire

from polluting it," and therefore it cannot be the jealous Jews, even though they had to declared it to be the next day after the Sab street, unable to reach home. I assisted him "against us and contrary to us," as were those bribe false witnesses in order to accuse them bath, (Matt. xxviii. 1,) on whose authority do thither. He looked ashamed when we next

Sabbath Recarder.

New York, May 27, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Charity and Fidelity.

large, or sectaries in religion, and at the same point for persons to reach, namely, to distin- howling of newspaper boys on Sunday is to be guish between just criticism and uncharitable- stopped, even now that light begins to shine ance for the errors of men, we are liable to be Spingler. looked upon as being latitudinarian and unsach that whether we undertake to be just. But suppose we are so accurate as to be both just and generous, there is such a lack of dis-

lished in the Recorder, if we are not mistaken, religionists. And we think he made an evident approximation to those points; indeed. we think he came much nearer to them than presume the great majority of professors of religion will regard that production as extraorwards the mass of those who call themselves by many.

instance, the office of reason—the atonementand some others; we might mention the seeming unimportance which he attaches to a man's | according to law." having correct views, and the great uncertainty which he apparently admits to exist in regard to truth on various topics. But then, who can deny, or who wishes to deny that men may be good, yes, truly pious, and be deeply in error at the same time? The amount of knowledge true religion, is, doubtless, very small. Therefore we may, and ought to give credit for goodness wherever we see reasonable indications of it, though those giving such indications may be in great error. But does it follow that there is no damage in error because goodness' may exist in connection with it, and in spite of it? Is it unnecessary or uncharitable to contend for truth because goodness may exist without it? Or, is it unfaithfulness to truth to admit the goodness we find because truth is not attained. To so temper our advocacy of truth, with liberality to men, as to do justice to both, and injustice to neither, is a most important and desirable consummation. and not a little difficult. But the difficulty i augmented by the fact that a large proportion of men will have it (if we admit their goodness at all,) that they are good enough, and that we shall demand nothing more of them Or if we insist upon their needing improvement, then they hold that we utterly condemn them and fail to exercise the grace of charity; and therefore do not deserve to be heard, or heeded. Such difficulties attend this department of the Christian enterprise, namely Christian Again, many seem to think there is no object

in searching for, or adopting truth, beyond lished a book on the Sabbath question in ancrimination.

Law and Light.

We are receiving lessons of instruction from time to time of most momentous importance and on no subject more abundantly than that of the Sabbath.

wonderful discovery of the age, viz.: that there is a clear distinction between the suppression Subath observance and consequently that law wherein such cases, and scruples, as are inci-Law for Sunday desecration and light for Sabbath observance—this is a new distinction. but a very good one : for we suppose light wil expose the real object of the law, and destroy the foundation of human legislation for religious observances.

Light is what is most wanted to show the real condition of things, and when it is sought earnestly, will be found a revealer of many stumbling blocks of human origin in the path of religious duty. The Journal of Commerce expatiates largely upon this subject, and has is purged out: so our errors (the only sickness

Committee. We are glad that light is likely to Our first question therefore is, when the Sab- which had its origin in the lingering regard for the law of commandments contained in ordit days come saith the Lord, that I will make a day ordinances. We hope light will be victorious in the new race.

ster Assembly of Divines, was as much resorted from reason, and from the authority of many to as at present to suppress Sunday desecration. To be truly and fully charitable to men at and law in those days had all to do with Sabbly is a nice point to attain. It is also a nice all the cry was law, LAW. LAW. And the ness. The moment we begin to make allow- upon our modern Westminster Assembly at the

faithful to the truth. And when we attempt our modern Divines, quote a paragraph from to vindicate the claims of truth against the er- Neal, "The Puritanic Parliament" under the rors of men, we are by many at once regarded, influence and Counsel of the Westminster Asas destitute of charity. No doubt there is sembly, then in Session, "Began with the Sab- let there be lights in the firmament for signs, much of both of these evils. Our weakness is bath creed on March 22, 1643, sent to the Lord Mayor of London, to desire him to put or generous, we are liable to over-do the matter. | in execution the statutes for the due observa-The discourse of Gerrit Smith lately publicheir several wards, that from henceforce, They do not permit or suffer any person or furnishes an illustration of this point. He evi- persons in time of divine service, or at any time dently aimed in that address to be faithful to on the Lord's day, to be tipling in any tavern. truth, and really charitable to all varieties of inn, tobacco-shop, ale house or other vitualinghouse whatsoever, nor suffer any fruiterers or victuals, or wares in any streets, lanes or allies, is common for men to, in these times. Yet we or other ways to put things to sale at any time of the day or in the evening of it, or any milkwoman to cry milk, nor to suffer any person to the Sabbath unto the Israelites in the wilderdinarily prejudicial to truth, and invidious to- unlade any vessel of fruit or other goods, and Christians. We have seen and heard things pastimes or exercises, and to give express which have impressed us that it is so regarded | charge to all inn keepers, taverns, cook shops, We do not deny that the discourse of Mr. tertain any guests to tipple, eat, drink, or take rest of the holy Sabbath unto the Lord, and Smith may be quite vulnerable in some particu- tobacco in their houses on the Lord's day; ex- the Seventh-day, which is the Salbath. Where lars, though we apprehend it would be more cept inn-keepers, who may receive their ordi
Secondly be saith it is the Sabbath but us in saying much more monial," and the like, when the nature of the he said: "Thou shalt love the Lord thy God many suppose. A number of his points seem to patch of their necessary business; and if any us to need more explanation and definition. For persons offend in the premises, they are to be majesties justices of the peace, to be punished

face of religion to what it had formerly done. May 5th, the book tolerating sports upon the Lord's day was ordered to be burnt by the hands of the Common hangman in Cheapside, into the wilderness, for all agree, that Job was readers next week. which is absolutely necessary to goodness and and other places; and all persons having any descended either from Shem or from Nahor, or copies in their hands were required to deliver from Ishmael, and Origen affirms that Moses them to one of the Sheriffs of London to be

> lar regard to their monthly fast, April 21st, all constables, or their deputies, were ordered to repair to every house within their respective liberties the day before every public fast, and charge all persons strictly to observe it according to the said ordinance."

> "And upon the day of public fast, they were enjoined to walk through their said liberties to search for persons who, either by following the work of their calling, or sitting in taverns, victualing or ale-houses, or any other ways should not duly observe the same; and to return their names to the Committee for examination that they might be proceeded against for contempt. The fast was observed the last Wednesday in every month, the public devotions continued with little or no intermission from nine in the morning to four in the afternoon, and as has been already observed with uncommon strictness and rigor."

Sabbath Controversy.

THEOPHILUS BRABOURNE. In the year 1637, Dr. Gilbert Ironsides, pub-

what is absolutely necessary to their salvation. swer to Brabourne and the Puritanic writers. They appear not to know that, in order for He professed to have listened for a long time men to understand, and receive the great to the Sabbath Controversy between the three redemption readily, they need to look upon contending parties and at last concluded to studies and employments of men for himself complete specimens of its enlightening and write himself in defense of the principles of the perfecting power, and that all error and sin Church of England on this subject. Ironside found upon its professed friends are regarded in common with most other writers on the by the unconverted as proof that Christianity no Sabbath side of the controversy, admitted erations. Unto this, Catharinus, Alcuinus and covenant—a dispensation. It may indeed be But, however, it might have been with other readily repeat that which overwhelms our best it. They do not seem to understand that the but contended that if that law was still in force fullness and perfectness of their own salvation it was only for the original Sabbath—the is measured by their attainments in the knowl. Seventh-day, but as it would not do to admit edge, love, and practice of truth, but are in- of a necessity so Jewish in its character, the that day in the works of the creation." clined to treat all attempts to correct their law must have a forced construction so as to errors as needless agitation, or uncharitable justify in some way existing practice, and even to be abolished and concealed among the rubbish of Jewish ruins.

subsequent to the publication of Bishop White | Third Avenue, N. Y. J. B. Dunn and Thos. and Peter Heylin, and in support of the same Fraser, editors. views, yet his work is a much better logical This journal seems to be another outgrowth quence, is contained in the passage is unques- embodied they arose in their form of manifesta- chapter that when the heart is made spiritual specimen than either of its predecessors, he of the prevailing religious interest of the pre- tionably true. The passage in James i. 25, I tion in the same ratio that the Mosaic dispen- by Jesus Christ being freed from condemnation, The Sabbath Committee have made the most states the argument of his opponents, the Pu-sent times. Its tone is high in favor of religritans, and Sabbatarians, with great fairness, ion and reform. and proceeds according to his title which is as of Sunday desecrations and the promotion of follows: "Seven questions of the Sabbath prospectus we find the following: by Gilbert Ironside, B. D., Oxford, 1637."

This work is a small quarto of 324 pages, dedicated to Arch-Bishop Laud, and beginning nity for moral, healthful and intellectual recre- "moral" and "ceremonial" are not found in the But it did possess the power to condemn. Of ment as deduced from their writers. We will insert the first Chapter, for the purpose of showing how well our opponents had informed themselves of the question at that day. The rest of the book is devoted to the denial of the premises as stated in this Chapter:

"As in the maladies of the body the symp-

ately from God himself in the beginning, or only to the Israelites in the wilderness, by the ministry of Moses. The former tenent seemeth bath, chap. vii.) Law in the days of the Puritanic Westmin- to have many evidences, both from Scripture, of the learned.

"First from the words of Moses, 'So God blessed the Seventh-day, and sanctified it, bebath observance, light was not then invoked to cause in it he rested from all his works, an time faithful to the truth, may be, and proba- the aid of the Great Parliamentary Committee, argument may be framed thus. The resting of God from all his works, and the blessing and sanctifying of the Sabbath were coetane. ons; for when Moses saith, so God blessed, he refers us both to the reason why, and the time diately from the Creation God blessed and reform, and all the good things which they aim sanctified the Sabbath day.

"Secondly, in the same Scripture, God said, soon as there was sun and moon, there were tion of the Lord's day; his lordship accordingly times appointed for holy convocations, for this rather, on Mr. Bowen's motion to direct the pointed for holy convocations, therefore the Sabbath--

"Thirdly from the words of the Apostle, who seemeth to comment upon the words of Moses. finished from the foundation. When th works were finished, a rest was appointed for herb-woman to stand with fruit, herbs, or other God's people: but the works of God creating the world were finished from the foundation,

"Fourthly, Moses could not have spoken of ness, as of a thing well known and practised, carry them on shore, or to use any unlawful unless the Sabbath had been observed by ing thither; but Moses doth thus speak unto days, may look out for vexation. them of the Sabbath in the wilderness, before ale-houses, etc., within their wards, not to en- the Law was given in Sinai: To morrow is the Secondly, he saith it is the Sabbath, but un- on the subject, but we will just say that we several passages is under consideration, but with all thy heart and with all thy soul and less it had been already instituted, it could think the wine which Dr. J. Croffut has on neither be holy, nor be at all; therefore, etc.

" Fifthly, that which was observed by Noah, brought before the Lord Mayor, or one of his at the time of the flood, was doubtless observed of him before the flood, and so from the beginning, but the Sabbath was religiously observed It would be found also an excellent article in by Noah, in the time of the flood. For having sickness. They can address him at this office. "This order had a very considerable influence sent out the dove, and she returning, finding upon the City, which began to wear a different no rest for the sole of her foot, he abode other

"Sixthly, that which Job, and his children wrote that story: but Job and his children kept holy the Sabbath day, for there was a day, (saith the text) wherein came the sons of "Next to the Lord's day, they had a partien- God to present themselves before the Lord, these sons of God are Job and his children, and this day the Sabbath (saith Pineda the Jesuit), therefore, etc.

"Seventhly, that which hath ever been the boundary of the week, was ever from the beginning: but the Sabbath hath ever been the boundary of the week, for time hath ever been divided by weeks, therefore the Sabbath hath ever been from the beginning.

"Eighthly, God left not Adam, and the Patriarchs without any necessary instructions, (for God never fails in necessaries,) but the Sabbath contained matter of necessary instructions for Adam, and the Patriarchs, both in them not without the ordinance of the Sab-

"Ninthly, to whom God appointed public worship, to them he appointed the time of worship, which is the Sabbath: but God ap- i. 25. Rom. viii. 2, the writers mean all the moral being. pointed to Adam, and the Patriarchs public worship, for men called on the name of the Lord, neither was this any will-worship of their own. Therefore, etc.

"Lastly, the testimony of many of the learned. Philo, the Jew saith, that this feast did appertain to all nations from the beginning. Mr. Broughton affirms that the Fathers consecration, whereby God laid claim to the upon the Seventh-day. And again, God (saith he) did two things at the beginning, first he or abrogate the law of Moses. rested, then he blessed that rest, that it might be holy amongst all men throughout their genof a man, and instructed him and his wife upon x. 1, and in several other instances.

We have before us the first number of "The Witness,-a weekly journal, devoted to Re-Although Ironsides wrote but a year or two tion of the masses." It is published at 201

Among the things made prominent in its

tion, and that the maintenance of this Sabbath "And ye shall know the truth and the truth power of the dispensation, it is manifest that it Rest is for labor a gurantee that other times, in shall make you free." addition, must be granted, to afford opportuation, such as by a weekly half-holiday on Gospel, but that there is such a distinction this its entire system of sucrifices is in proof.

relaxation to the jaded energies, and permit express the Scripture sense when such terms law could not give life to the one who violated dom of God." reasonable seasons for Christian duty, family are furnished. fellowship, mental culture, and physical refreshment: To these we shall bear witness."

So, instead of one seventh part of time being the measure of our Sabbath, we are to have three fourteenths. But this is no new who hath made both one, and hath broken ter promises, and hence the necessity of the "Native Depravity," I am almost ready to re-

manded by Adam, and the Patriarchs immedi-mained when Christianity came to prevail in Scotland - (See Carlow's Defense of the Sab-

> hallow a part of the Seventh day should succeed: and when our friends get ready for it, sanctification.

> ble length on this half-holiday point; and as the paper appears to be ably edited, and has the aid of quite a list of influential contribu-

> considerable discussion took place upon it, or

Messrs. Ney and Stillman reminded the enter into my rest, although the works were ally, after several attempts to dispose of the matter without effect Mr. Bowen moved, that the General Superintendent be directed to en which was carried; Mr. Ney and Mr. Stillman voting in favor of a motion of the latter gentleman to lay it on the table.

Those who shall be bold enough to do any them, and their fore-fathers, before their com- business of such sort on Sunday, about these

> WINE FOR THE COMMUNION.—We do not know as it is a matter of sufficient interest to hand, manufactured by himself for that purpose from the grape, would give our people, or others, good satisfaction if they would try it.

THE EASTERN ASSOCIATION.—We have not seven days, and afterward other seven days received any account of the late doings of that body as we hoped to in time for this number moral government. Under whatever dispensa- conciling this view with some other portions of observed, was long in use before Israel came of the Recorder, but expect to give it to our tion then he may live, he is a subject of moral the New Testament especially certain passages

Communications.

For the Sabbath Recorder.

DEAR BROTHER,-Pardon my want of order

Bible, what evidence is there that they do not double relation. 1. Creature relation. 2. By the doctrine of justification, by faith, by 'law of liberty,' the 'law of the spirit,' in Jas. tinue beyond it, provided man continues a impunity, that he was resolved to fulfill its divine precepts of which Jesus Christ was the mediator?"

ceptive character, but has reference to the Surely so. It is nevertheless admitted that in produce obedience to the law of God." power of the Gospel to pardon and free the some sense the decalogue must partake of the sinner from the death to which the law dooms nature of the dispensation with which it is con- the shows in the clearest manner why the sinligion, Temperance, Free-labor and the eleva- him on account of his sins, and for this reason nected, and in so much that it does partake of ner should not be held to the law as a ground is called the "spirit of life in Christ Jesus." that nature must, on the abolition of the dis- of justification, because of the inability of the That the "spirit of life" mentioned is the true pensation, undergo a change. If this reason- unrenewed heart to obey the law, on account source of obedience in the children of God, I ing is correct, then when the sentiments embo- of the carnality of the former and the spiritutake to be somewhat different in its construc- sation excelled the preceding one, and I trust the righteousness of this spiritual law is fulfilltion, wherein the Gospel is spoken of as a rule that it will be found in the sequel, that on ed by those who are renewed. It is the carnal of action, and is called a law of "liberty" not being recognized by the Christian dispensation, mind that is not subject to the law of God only because it frees from guilt, but also be- they also arose to a dignity equal to their new while the spiritual mind is. en-ordained safe-guard against potent imposity, for I seek thy precepts." John viii 32: the decalogue to it. 1. As to the spirit and

every Saturday, as has lately been instituted in made in the New Testament as justifies the 2. But the decalogue was the basis or foundavery Saturday, as has lately been instituted in scotland: To this we shall bear witness.

"Believing—that all places of industry and means so partial to these terms as to be unwild the form in which it was given as well as by "Suffer little children to come unto me (said the source of the statements business should be early closed, to allow due ling to exchange them for such as will better the whole tenor of both testaments. But this Saviour) and forbid them not: for of such is the king-

nances for to make in himself of twain one new new covenant with the house of Israel and man, so making peace." Col. ii. 14: "Blotting with the house of Judah not according to the We are quite willing that the proposition to will be seen that the Apostle particularly decovenant they brake although I was an huswe will strike hands with them in its entire nies, see margin,) Paul tells us (Heb. ix. 10) will put my law in their inward parts, and The Witness has an editorial of considera- Here then is a law which Paul calls a "law and they shall be my people. And they shall of commandments"—a handwriting of ordinan- teach no more every man his neighbor and when, and the manner how the Sabbath was tors, among the clergy, and others, we hope destroy, but to "fulfill." Now if "the law" in forgive their iniquity, and I will remember law," which he says he came not to abolish or the greatest of them, saith the Lord, for I will first instituted; but God rested from all his they, and we, may more than realize their both these passages mean precisely the same their sins no more." This is a most important We will for the sake of lighting the path of works immediately from the Creation, while highest expectations respecting true. Sabbath thing, then you have this contradiction between passage touching the character of the new cov. stroy or take away what the other says he did written upon tables of stone, (see Exod. xxiv. not come to destroy or take away. To avoid 12; Deut. iv. 13,) but in the new the law is this contradiction is easy and hatural, if we to be written on the heart. Ezek xi 19, 20, Sunday Legislation.—The memorial against make a difference in the character of the laws "And I will give them one heart and I will and for seasons, for days, and for years; in crying newspapers in the streets on Sunday, spoken of, and happily Paul has furnished us put a new spirit within you, and I will take which place the word in the original signifieth came up recently before the Police Board and with an idea of the nature of this difference by away the stony heart out of their flesh calling one of them "the law of commandments and will give them an heart of flesh, that contained in ordinances." Again James says, they may walk in my statutes, and keep mine issued his precept the very next day to the was one main end of their Creation. But the General Superintendent to enforce the law the Scriptures, 'thou shall love thy neighbor people and I will be their God." 2 Cor. iii. ii. 8: "If ye fulfill the royal law according to ordinances and do them, and they shall be my crimination among men that we shall be likely Aldermen requiring them to give strict charge fore from the beginning there were and merchandise as thyself, ye do well," quoting the summary 3: "Forasmuch as ye are manifestly declared of the second table of the decalogue given by to be the epistle of Christ, ministered by us, Moses, (Lev. xix. 18,) and tells us that those written not with ink, but with the Spirit of the who would fare well when judged by the law living God, not in tables of stone, but in fleshy Board of the rights of those who observe the of "liberty," should keep the precepts of this tables of the heart." Here then is brought to Seventh-day, and the propriety of their regard- law. See James ii. 8—12, as follows: "If ye light the great doctrine of the new birth so As I have sworn in my wrath, if they shall ing them in their action on that subject. Fin-fulfill the royal law according to the Scriptures, much insisted on by the Great Teacher But (of the Old Testament, for the New was not I will not anticipate, but pass to the New Tes written yet,) Thou shall love thy neighbor tament. as thyself, ye do well, but if ye have respect to persons ye commit sin and are convinced of the messenger, whose words are "spirit and life," force the laws and ordinances prohibiting the law as transgressors. For whosoever shall (Jno. vi. 63,) and see how he introduces his therefore from the foundation was a rest, or sale of wares and merchandise on Sunday, keep the whole law and yet offend in one point new doctrine, wherein he goes beyond the lethe is guilty of all. For he that said, do not ter of the law to its spirit, as in his sermon on commit adultery said also, do not kill. Now the mount, (Matt. v., vi., vii.) But scarcely if thou commit no adultery, yet if thou kill had he begun when he aroused the people by thon art become a transgressor of the law. So saying: "Think not that I am come to destroy speak ye and so do as they that shall be judg- the law or the propaets, I am not come to deed by the law of liberty." A great number of stroy, but to fulfill." As if he had said, "do texts might be quoted to show that the idea not imagine that I am come to lower the stanof a difference in the character of the terms, dard of morals, but I go beyond mere action. I

> this purpose. I have now passed briefly over your second it, Thou shalt love thy neighbor as thyself. series of questions; but the real question of On these two commandments hang all the law difficulty, namely, In what sense, if any, do the and the prophets." And yet the Saviour was Scriptures teach the obligatoriness of the deca- only enforcing here an epitome of the two logue under the New Testament dispensation? tables of the decalogue, as Deut. vi. 5; x. 12. is not fully reached. Let us then proceed to 13; Lev. xix. 18; Rom. xiii. 8, 9, 10. this question, and may God give us light.

Moses was the mediator without any such distion as creatures that they were subjects of moral law is confirmed, its obligation is enforced of their hope, that there remained a rest for tinction as 'moral law' and 'ceremonial law.' moral government, i e., their moral character ed, obedience to it secured. This is done in For example, in such passages as Gal. iii. 19, did not grow out of the covenant that God the following manner: 24, what evidence is there that Paul does not made with them. Hence the moral law, though 1. God showed respect to it, in being unwilmean by 'the law,' all the commandments of incorporated into that covenant, was neverthed ling to pardon sinners without an atonement. which Moses was the mediator, just as by the less antecedent to it, and must necessarily con- He showed that it could not be violated with

Answer 1. I think the terms, "the law of covenant they were treated as moral beings. that God was determined to inflict its penalty.

did not contain in itself the power to save the Answer 4. I readily grant that the terms, sinner, but only pointed to one that could.

it, nor could the dispensation of which it was But I have said that the Scriptures indicate at once the foundation and a member. All and many of the ministers of the "Seventh-day a distinction in the use of the terms, "law of that were saved under that dispensation were Baptists" for the last sixty years, and in seeing God," "law of Moses," "the law," etc. In saved by faith in him who was the mediator

out the handwriting of ordinances that was covenant that I made with their fathers in the against us which was contrary to us, and took day that I took them by the hand to bring it out of the way, nailing it to his cross." It them out of the land of Egypt, (which my signates what law was "taken away" by Christ. band unto them, saith the Lord,) but this shall It was the law of commandments contained in be the covenant that I will make with the house ordinances, which ordinances (rites or ceremo- of Israel after those days, saith the Lord, I were imposed until the time of "reformation." write it in their hearts and will be their God. ces—which he says Christ "took away," but in every man his brother saying, know the Lord Matt. v. 17, you have what Christ calls "the for they shall all know me from the least unto Christ and Paul, one saying he came to de- enant. For instance, the old covenant was

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We now come to the words of the heavenly "the law of God," "the law of Moses," "the reach to the thoughts and purposes of the law," etc., is such as justifies the use of dis heart! Again, when Jesus was giving the those quoted I think are amply sufficient for with all thy mind. This is the first and great commandment. And the second is like unto

Having heard Jesus so distinctly on this But let us premise. Man is possessed of subject we might here rest, but being aware moral faculties, and therefore is a subject of that difficulty is found with some minds in relaw, and this moral law must always be the in the epistles of Paul further attention may same, (in itself,) unless we may suppose that be required. We will commence with his letchanges of relations may occasion modifications | ter to the Romans, in which the great question in the law. In the absence of a divine revela- of justification by faith, and of salvation by tion this law is called the law of nature, i. e., grace are discussed. In the first and second whatever may be discovered by our natural or chapters it is shown that both Gentiles and instinctive sense of right, and wrought out by Jews were under condemnation, and therefore our reason, is to us the moral law. But it is neither of them could be saved by the law, for manifest that through the derangement of our by it they were condemned. He then introin introducing in this article a passage from natures, both physical and moral, our percep- duces the doctrine of God's plan, of justifying Neh. ix. 14, in further confirmation of my views tions of right and wrong are quite limited. (or making righteous) sinners by faith. But of the existence of the Sabbath before the Mo- But our instincts are incapable of teaching us the question here arises if men are justified by saic dispensation, which reads thus, "And anything as to God's purposes of mercy toward faith without the deeds of the law, then is not madest known unto them (the Jews) thy holy us in our fallen state, and hence a necessity for the law made void? to which the Apostles an-Sabbath." I think the form of expression is a revelation. But that revelation whenever swers, "God forbid! by this the law is estabperfect as showing the Sabbath previously ex- made, would be exceedingly deficient if it did lished." Perhaps I cannot better express my not contain both the idea of moral law and mind as to how the law is established by the Your second question is as follows: "When God's purposes of mercy. But further. When doctrine of justification by faith, than by quotthe interchangeable expressions, 'law of God,' the Jews were taken into favor, and God made ing a note on this text, (Rom. iii. 31,) by Mr. 'law of Moses,' 'the law,' are used in the covenant with them, they sustained to him a Barnes. He says, "Yea, we establish the law." regard of their faith, in the article of the createst and God's requirements, of which Covenant relation. Now it was in their relations this scheme of treating men as righteous, the

threatenings. 2. Jesus Christ came to magni-But I said the Jews were taken into cove- fy it, and to make it honorable. He showed nant with God, and have also said that in this respect to it in his life, and he died to show

God," "the law of Moses," "the law," etc., are But there were other things contained in the 3. The plan of justification by faith leads to not strictly interchangeable, i. e., you may not covenant. 1. The Jews were God's people— an observance of the law. The sinner sees the always, when one occurs, put in its place either nation—and he their king. 2. They were evil of transgression. He sees the respect of the others, e. g., Matt. v. 17: "Think not made the repositories of his purposes of mercy which God has shown to the law. He gives that I am come to destroy the law or the and grace in Christ Jesus, both toward them his heart to God, and yields himself to obey observed it before Moses. Calvin saith that prophets, I am not come to destroy but to ful- and the race, and these purposes of mercy were his law. All the sentiments that arise from fill." Insert for "the law" in this passage, "the revealed both in gracious promises and a systhe conviction of sin that flow from gratitude law of Moses," and you have Christ asserting tem of adumbrative sacrifices and offerings. for mercies, that spring from love to God, all that he did not come to do what by universal But as these sacrifices and offerings were sha- his views of the sacredness of the law, prompt consent he did come to do, namely, to do away dowy, it follows that when Christ the substance him to yield obedience to it. The fact that was sacrificed, they passed away. Also, what Christ endured such sufferings to show the Answer 2. I am not aware that Moses was ever constituted the middle wall of partition evil of violating the law is one of the strongest strictly the mediator of any "law," but of a between Jews and Gentiles was broken down. motives prompting to obedience. We do not allowable to use the term "law" in a large things, were the commandments of the deca- friends in calamity, and we are brought to us affirms as probable, that Adam kept the first sense, such as makes it describe the idea of a logue typical in any such sense as that they re- hate that which inflicted such woes on the Sa-"dispensation," or its equivalent, but I think ferred to the passion of Christ? This will not viour's soul. * * * And one of the chief person in the Trinity took upon him the shape not otherwise. In this sense it is used in Heb. be claimed. Again, were they in any just glories of the plan of salvation is that while it sense against us, or their observance burden justifies the sinner it brings a new set of influ-Answer 3. I think the passage you have some? Indeed is not the welfare of society ences from heaven, more tender and mighty quoted, (Rom. viii. 2,) primarily has no pre- dependent upon their proper observance? than can be drawn from any other source to

But let us return to the Mosaic dispensation unrenewed man a law of bondage, but to the Alfred Center, May 28, 1858.

For the Sabbath Recorder. Native Holiness.

"In those days they shall say no more; The fathers have eaten a sour grape, and the children's teeth

evidently become quite taken with the new disof our minds) are reformed, when the founds—have three fourteenths.

But this is no new down the middle wall of partition between us, new covenant. Accordingly, in Jer. xxxi. 31—peat the question, already asked, "Where are tinction of the New York Spingler Institute tions of which they are built are overthrown. thing in Scotland. It is an old one revived—having abolished in his flesh the enmity even 34, we have a promise as follows: "Behold the we Drifting?" I have never known but few

at I will make a of Israel and ccording to the hand to bring pt, (which my I was an husd) but this shall the with the house saith the Lord, I ward parts, and fill be their God, And they shall is neighbor and know the Lord m the least unto Lord, for I will

will remember a most important the new covd covenant was (see Exod xxiv. Liew the law is Exclavit 19, 20, -leart and I will atd I will take of their flesh rt of flesh, that and keep mine they shall be my din 2 Cor. jij inifestly declared ministered by us the Spirit of the me, but in fleshy ien is brought to he new birth so it Teacher But to the New Tea. s of the heavenly spirit and life. e introduces his beyond the let-But scarcely

n his sermon on the people by come to destroy not come to deie had said. "do o lower the stan. d mere action. I purposes of the was giving the xxii. 37—40. Lord thy God all thy soul and first and great ind is like unto hbor as thyself hang all the law the Saviour was ome of the two eut. vi. 5; x. 12. stinctly on this out being aware

me minds in rether portions of certain passages attention may ce with his letgreat question salvation by t and second Gentiles and and therefore by the law, for He then introan of justifting w faith. But are justified by w, then is not ie Apostles anlaw is estaber express my lished by the than by quotii: 31,) by Mr.

ablish the law." by faith, by righteous, the ation is enforcis is done in being unwilin atonement. violated with to fulfill its ame to magni-He showed died to show. ict its penalty. faith leads to sinner sees the the respect W. He gives mself to obey at arise from om gratitude to God, all aw, prompt e fact that o show the the strongest We do not lms our best brought to 8 on the Sa-

of the chief that while it set of influand mighty r source to r, the Aposhy the sinlity of the on account the spirituthe eighth de spiritual:demnation; wie falüles: the carnal wof God:

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place, as well as that recorded by the Evangelists, is directed to that number from the passover to the pentecost, as before stated, "Ye shall number to you seven Sabbaths."— Lev xxiii. 15. We have also conclusive proof that this meeting as recorded, occurred between the passover and the pentecost; for "the

ly willing that all candid inquirers after truth the Eucharist, Justin Martyr, A. D. 160, says the Gospel—subject only to candid review.

should speak and write their honest views of they "met and received the sacrament, the service being done, every man went again to "The Leading principles by which Calvinists his daily labors," showing that labor was only are distinguished from Arminians are reduced suspended on that day during this service. to five articles, and which from their being the And Jerome says that "Paula, a pious woman nrincipal points discussed at the Synod of Dort, in Bethlehem, with many virgins and poor have since been denominated the five points, widows, who after their return from service These are predestination, particular redemption, set themselves to their tasks which was maktotal depravity, effectual calling, and the cer- ing garments for themselves and others." tain perseverance of the saints."* I omit here Now these meetings were in the daytime, from the principal points, of the arguments: except which the members returned to their daya few of their quotations of Scripture which labors, but the meeting at Troas was in the no to refute their own arguments, and overthrow night, and the breaking of bread was long the doctrine of Adam's sin being imputed to before daylight, and though Paul was said to his posterity; for instance, in support of "To- be "ready to depart on the morrow," we do tal Depravity," they quote Rom iii. 12: "They not find he stayed over the day following the are all gone out of the way, they are together night, but after he had "eaten, and talked a become unprofitable; there is none that doeth long while, even till break of day, so he degood, no, not one." Now if they have all gone | parted," i. e., when the morning had come, he out of the way, it certainly is evidence that they started on his journey to Assos. What an were once all in the way, or else how could they example of Sunday-keeping, allowing it was all go out of the way? Again: "The wicked | the first day of the week, as is claimed by Sunare enstranged from the womb, they go astray day keepers! In all the many years where as soon as they be born, speaking lies."—(Ps. | mention is made of meetings on the Sabbath, lviii. 3.) Now if the wicked go astrav as there is nothing mentioned of the kind like this: soon as they are born and are old enough to and apostolic example is explicit for the obspeak lies, then they must have been holy be- servance of the "Sabbath of the Lord thy fore they went astray. Again: "The imagin- God," as is recorded of Paul at Corinth, A. D. ation of man's heart is evil from his youth." 54, ch. xviii. 4, "And he (Paul) reasoned in But this does not say from his birth. Again: the synagogue every Sabbath." Evidently up "All flesh (not the first man only.) had cor- to this time no notice is taken of the first day rupted his way," etc. Now, so far from prov- of the week as a day observed for any special ing the doctrine, that "In Adam's fall, we purpose. Now, candid Christian, is there any sinued all,"—their own Scripture quotations evidence that this record refers, even accidenprove the contrary doctrine: they prove with tally, to the first day of the week? Is it not other Scriptures, "that God hath made man plainly for some sinister purpose that such an (the human race) upright, but they (the hu exposition is retained in our English version? man race) have sought out many inventions." Sabbatoon in this place being thus found cor-(Eccl. vii. 29:) "God created man in his own responding to the Sabbath following the passimage-blessed them-and God saw every over, and preceding the pentecost evidently rething that he had made: and behold it was fers to one of them, as truly as the same word used by the Evangelists does. Is it no vio-It may be asked, How do you reconcile the lence to language to put forth as a translation, words of David: "Behold I was shapen in in- words that do not belong to the original? I iquity and in sin did_my mother conceive me?" think that one who had never heard of Sunday I answer that as sin is the transgression of as a Sabbath, would never find it in this text, some law, the infant, in coming into the world any more than he would in any place where

Little Sins.

unlawful act of the parents, and not of the may the Holy Spirit lead them unto all truth.

child. Doubtless David here had such a clear

view of himself, of the hateful and wicked na-

is not imputed when there is no law."--(Rom.

v. 12.) But if infants lose any thing by the

Therefore, to make or try to make, a child's

teeth sore because its father had eaten a sour

For the Sabbath Recorder.

attention to the language of Paul, Acts xx. 7.

and 1 Cor. xvi. 2, and to the time and circum-

stances relating to his exhortation and action.

Jerusalem, determining after that to visit Rome.

Acts xix. 21. So he sent Timotheus and Eras-

he met several of the brethren who had gone

before him, and waited for him at Troas, (v. 5.)

given such an exegesis of the text. The coin-

cidence of time and circumstances leads me to

a horse before the child was born.

*Adam's Dictionary of all Religions.

even from their first existence.

ture of sin, that to the sin of adultery, he had added the sin of murder, in the case of Uriah and his wife, that he felt to loathe and lament some others who have hated their own life, Infants have no law till they have some age sins, that we may be the less frightened when God and towards man." or some knowledge of good or evil, and "sin he proposes great. He spots our baptismal robe before he dyes it. He first casts a little dust into our eyes, that we may see indistinctly that the majesty of the Scriptures strikes me and confusedly, before he puts out our eyes with admiration, as the purity of the gospel sin of the first Adam, they more than gain it and blinds us quite. The hardening, and blind hath its influence on my heart. Peruse the his Redeemer's will. Ask the most profligate they, compared with the Scriptures! Is it and vicious of mankind, whose consciences possible that a book, at once so simple and subseem seared with a hot iron, and they will lime, should be merely the work of man? Is grape, would seem to be as unjust as to call a tell you there was a time when even they, so it possible that the sacred personage whose hischild a horse thief, because its father had stolen | bold in vice, felt a mother's gentlest and tend- tory it contains, should be himself a mere man? erest rebuke, were uneasy at a little fault, Do we find that he assumed the tone of an blushed at the least untruth, keenly felt a little enthusiast or ambitious secretary? What act of disobedience, some slight transgression. sweetness, what purity in his manner! What former self, at his first beginnings in sin, his sublimity in his maxims! What profound wisfeelings when he erred, he can scarcely believe dom in his discources! What presence of that he ever had such a tender and sensitive mind, what subtlety, what truth in his replies! CHRISTIAN SABBATH-KEEPER,—I claim your

if from such have grown all the monstrous ini- could so live and so die, without weakness, quities that have been acted in the world, all without ostentation? When Plato describes In the year A. D. 59, we find Paul purposing to the bold rebellions against God, all the reck- his imaginary good man, loaded with all the travel through Macedonia and Achaia, visiting less crucifyings of Christ afresh, all the daring shame of guilt, yet meriting the highest rewards deeds of hardened men? We know not how of virtue, he describes exactly the character of far we may be drawn away from the blessed Jesus Christ—the resemblance was so striking rule of Christ, if we once allow little sins to that the fathers perceived it. Socrates died tus into Macedonia, (v. 22,) and after staying have their way and note them not, and we may like a philosopher, but Jesus Christ like a God feet only. some time in Ephesus and Greece, he sailed at last put our hands to such evil acts, almost from Phillippi and came to Troas, "after the without remorse or shame, as we now shudder

days of unleavened bread, (ch. xx. 6,) where "En de tee mia toon Sabbatoon," professedly awe and dread at the slightest form of sin; we the week," is a forced exposition of the origi- with sin, against crossing the border, if it be his undertaking; but having determined to but a hair's breadth; we must check the first stand alone in the matter, he was compelled to nal, and were it not for the generally received thoughts, the faintest imaginations of an evil opinion that Christ rose from the tomb on the hue; we must stop them at the door and push first day of the week, and that the account them back; we must be at pains to turn the given by the Evangelists admits of such an ex- current of our thoughts when we find them inposition, (I do not admit it is a translation,) clined to run in an evil channel. As with all so many worthy persons. our watchfulness, all our prayers, all our wrest-I question whether any translator would have lings with the powers of darkness, all our en- done by individual action than by the present deavors to keep pure hearts, we shall often be overtaken with a fault, and our souls often disbelieve that the reference to Sabbaths in this colored by acts of disobedience and infirmities, what shall we be if we watch but little, and | Ward the coming winter. let offenses creen in, and take no account of and only care to keep out and restrain the

greater floods of wickedness? The true way to serve God is to be severe to Assos, and took ship to Mitylene, to Samos, kinds, to avoid all appearance of evil, all that of his life by refusing those who need it. and to Miletus. And "he would not spend the time in Asia; for he hasted if it were possible for him to be at Jerusalem the day of Penther and the shore, but keeping as it were, quite out at sea, terost" w 16. This gettler the maintain of the strict of the shore, but keeping as it were, quite out at sea, sick persons supplied at home, 1084, average them at 4 to a family, sick persons supplied at home, 111 tecost," v. 16. This settles the point of time by not going up to the very boundary of what is when he met with the disciples, and the day is allowed, by not stretching the tether to the evidently one of the "seven Sabbaths." This farthest point, but by keeping within the inner meeting and breaking bread is evidently out of range and circle of permitted things so as to be the ordinary course of religious service, and though it is described beyond measure; indulge night," took care of the young man who fell from the window, and after that came up will envelop themselves into an impure act.

The area of the young man who fell an impure thought, when the occasion offers, will envelop themselves into an impure act. again, broke bread and ate, and continued the Those of us who have gone the farthest into an brickmakers, and all kinds of mechanics flocked meeting till daybreak. If this was a commu- unholy course, and who now feel the mastery of to No. 42 Ludlow street to seek help, and nion season, it is the only one, (so far as I some favorite sin, must confess the evil all be- 1171 persons thus obtained employment.

Calzinists in the denomination; but am entire- show the custom of Christians in celebrating er and more living knowledge of God our Saviour, if we would henceforth think more of temptations to what are called little sins, if we would count them as Satan's spies, sent out to find a way and make a passage for their master's host. What can be little that has to do with our salvation and perdition? What part of human life, on which hang such great results, and which seems on the whole to be made up of little things, a sort of tessellated pavement of little acts, can be called unimportant or of small concern? The greater actions of life, which sweep us forward with greater strides either on the broad or the narrow way. are after all the children of our lesser acts, the result of the habitual frame of mind, as it has been developing itself in the smaller and more ordinary events of common-place life. It is but occasionally that we are called to do great things. Every day life, from hour to hour, is composed of minute particles; and in the common routine of our various callings and positions our souls are shaped.

Be then ever on your guard; walk circumspectly; carefully take every step. It is not by great efforts, every now and then, but continued efforts, that we learn to obey. Everything we do has its influence on the general character of our lives; and though we may not see our growth from day to day, we are growing one way or another, advancing in God's favor or in the ways of evil. And while I bid you be watchful in all things, so I bid you always to pray, that by continued and sustained acts of faith from hour to hour, by continually lifting up the soul to the mercy seat, continual supplication to the Father through the merit of his dear Son our Saviour, you may have continual supplies of spiritual strength; and thus, however weak, unstable, or powerless vourselves. you may become strong and steadfast, loving and true-hearted, by the abundant assistance of the Holy Spirit. | Bishop Armstrong.

"Blessed are the pure heart, for they shall see God." The heart on which our Lord here pronounces blessing, is a heart that is not only inclined to God, but to him only, and nothing else; but n obedience and subordination to him. could not be a transgressor of any law, there- Sabbatoon is used. O may the truth fasten fore if there is any sin here it must be in some upon the hearts of the disciples of Christ, and Allow little sins, suffer them to stay for a a heart that is sound in the faith, submissive to ico to protect our merchant vessels, at all haz- officers and passengers, Mrs. Alston being the moment in our souls, and little they will not the will, obedient to the law. constant in the ards, from such indignities and insults as have last one to walk the plank. The sailor remem- of his age. The deceased embraced religion in early and to hate himsel; most bitterly for what he remain; open the door of our souls ever so service, and zealous in the glory of God, but been heretofore offered them by the English bered her look of despair, and died in the had done; no wonder that he should feel like little to any sin, and the sin will soon be mas- meek, and humble, and kind, and gentle, and cruisers We have no doubt that these prompt greatest agony of mind. ter of the house and all that is therein. Our true, and just, and charitable, towards others; enemy begins warily, that he may succeed tho- in short, a heart that exercises itself to have will be adjusted. Mr. Seward called up this subroughly. He begins with tempting to trifling always a "conscience void of offense towards ject in the Senate on Monday of last week, and Beveridge.

> AN UNBELIEVING WITNESS.—I will confess Alas, when a great sinner looks back at his an affecting gracefulness in his delivery!! What How great the command over his passions!

REPORT OF J. W. FARMER'S FREE DINING If we would be saved, through the mercies SALOON.—The subscriber, in closing his Free of our Lord Jesus Christ, we must resist by His Dining Saloon, returns his sincere thanks to increasing the number to thirty. those friends who came forward and proffered translated (v. 7.) "And upon the first day of must set our minds against the least dallying their assistance in defraying the expenses of reject all such propositions, as he is abundant ly repaid for all his outlay, in the fact that he has had it in his power to relieve the wants of

In my humble opinion, more good can be nopular system, and I see no good reason why a free saloon should not be maintained in each

There are in this city hundreds of persons of little matters, and are not armed at all points, good moral character who have been reduced to poverty by circumstances over which they had no control, and those who relieve their wants against the least offense in ourselves, to keep a to the extent of their means feel the reward strict watch, to raise before our eyes the high of a good conscience; and he must be less than standard of Gospel holiness, to study closely a man who would, because his gifts are in some days of unleavened bread" were past, (v. 6,) the most holy example of our blessed Lord, to have awful notions of sin in all its degrees and of his life has refusing these who need it

Sick persons supplied at home.

Number of meals in the saloon, Number of meals in families and sick at home, 17,882

General Intelligence.

Foreign News.

From Europe we have four days later intelligence by the steamship City of Washington, town. which arrived at this port on Sunday.

A ministerial crisis in England was regarded as imminent, as a motion of censure against the Government for its conduct in publishing the dispatch to the Governor-General of India was pending in both Houses of Parliament.

The point made against the ministry was that whatever might be the policy of Lord Canning's course in relation to Oude, the publication of a dispatch in disapproval of it was calculated to weaken his authority and to strengthen the rebellion.

The pressure was so strong that Lord Ellenborough, President of the Board of Control, had resigned, saying that he alone was responsible for the obnoxious act. The ministry was, however, still in jeopardy, and its downfall was said to be threatened by the union of When the help arrived, they found him com-Lord Palmerston and Lord John Russell.

The Commons had restored the clause in the Oaths bill admitting Jews to Parliament, which had been struck out by the Lords.

Nearly the whole of the Atlantic telegraph cable had been taken on board the Niagara and the Agamemnon, which would sail on the experimental cruise on or about the 25th inst. The election of the fifth member of the Corps begislatif from Paris had resulted in the choice M. Picard, the opposition candidate. The French Improvement bill had been

There had been further changes in the Spanish ministry, and an approaching reassembling of the Cortes was spoken of.

The difficulty between Turkey and Greece, originating in the expulsion of Greek subjects from Bosnia, had been referred to the mediation of England, France and Russia. Frem India and China there are later advices, but no hews of importance.

British Outrages .-- Much feeling has been aroused of late on account of several of our heart that really loves God above all things commercial navy being overhauled and their else, and all other things only for his sake; a papers examined by British cruisers in the heart that is always flaming up to Heaven in Gulf of Mexico, in their endeavors to suppress ordent and fervent desires to please and honor the slave trade, as is conjectured. The Eng-God in time, and to enjoy him forever; a heart lish officers evidently act under positive instructhat sanctifies the Lord of Hosts himself, mak- tions in their insults to our vessels, and there ing him its only dread; a heart that is never is much reason for the indignation which has afraid of evil tidings, but always fixed trusting | been aroused. The merchants of this city in the Lord; a heart that is continually rejoic- have held a meeting to "take such measures ing in the Lord, whether it hath or hath not, as may be deemed necessary to induce Conand vigorous measures once taken, the difficulty offered a resolution asking whether any legislation was necessary to enable the President to protect our vessels against this British aggres-

by or through Christ, for "where sin abounded, ing, and deafening of a soul is not quickly done. works of our philosophers, with all their pomp Hartstene to proceed immediately to New fiend, whose name is Samuel Morgan, was ar-No man at once snaps assunder all reverence for of diction—how mean, how contemptible are York and assume command of the steamer rested and put in jail. Arctic, also to Commander John Rogers to take command of the steamer Water Witch. also at the Brooklyn Navy Yard—to fit them out without delay, and proceed to the Gulf in search of the British steamer Styx, and interpose American guns between the British cruisers and our merchantmen.

Other vessels will follow as rapidly as they can be prepared for the service.

The President is determined to put a stop to these outrages at once; and if a collission should result, the responsibility must rest upon Who then can speak lightly of little sins, Where is the man, where the philosopher, who sive orders, and the English Minister here, the British Government, which gave the offenwho doubtless knew the instructions which had been given to their officers on that station. Senator Mallory reported to-day from his six screw sloops-of-war, of draught not to ex-

mer for the Chinese seas, with draught of eight under ejectment and rents under covenant. The House Naval Committee will report a bill for the immediate construction of ten gunboats, and it is understood that the Committee

on Foreign Relations will move to amend by The feeling in Congress is so strong on the subject of the outrages by England that it is believed these measures will pass by an almost

The prompt measures taken by the Navy Department to-day are due to the personal efforts of Senator Mallory and Gov. Winslow,

of the Senate and House Naval Committees.

It is understood at Washington that orders have been sent to the American Squadron, in the Gulf of Mexico, and in the Central American waters, not to permit the boarding and examination of American vessels by foreign cruisers. A correspondence on the subject has Boston last week. They purpose visiting taken place between Gen. Cass and Lord | Niagara before returning to this city. Lt. Napier, and through Mr. Dallas, with the Hassan Effendi has left, for Turkey to receive British Government. Both Houses of Congress have adopted resolutions of a decided

character relative to these repeated outrages.

SUICIDE OF WILLIAM HENRY HERBERT.—This \$760. Each can contained on an average well-known author committed suicide last Mon | forty quarts of milk. day week at the Stevens House in this city On his table were found letters to the Coroner who should hold an inquest upon his body, and to the press, in which it is easy to discern the motives of his committing suicide. Mr. Her-158,276 bert was an Englishman, of education, the son 4,336 of the Dean of Manchester a young son of 811 the Earl of Pembroke, and came to this country in 1831, to retrieve the losses of fortine he 163,423 had suffered at home. His career as an author should have satisfied him—it brought him a comfortable support and fame. He wrote sev-230,893 eral novels, of which "Marmaduke Wyvil" is The provisions supplied were of the best the best known. Still better known, however, held with the Church in Albion, Dane Co., Wis., comthough it might commence as their accustomed worship, still the record gives it an extraordinary character. Paul preached "until mid-nary character. Paul preach plained domestic trouble seems to have been discourse by Thos. E. Babcock. Essay on "Christian the cause that induced him to the commission obligation to educate," by Thos. R Williams. of the last folly.

COWARDLY RETALIATION.—The Temperance

man's house, dwellings were bespattered, workshops entered and valuable materials destroyed. shade trees. in large numbers, were girdled and a number of valuable fruit trees destroyed. The result of all this will be a combined movement to exterminate the dram shops in the

TERRIBLE DEATH-A MAN BURIED ALIVE IN A WELL.—The Omro (Wis.) Republican says: "About four miles west of the village, on the afternoon of Saturday last. a man by the name of Mitchell was buried alive by the caving in of a well. The first time that the dirt gave way it buried him up to his knees. but such was the pressure of the dirt that he could not be got out, even with the help of a windlass. When striving to extricate him, the sand caved again, and buried him up to his waist. His brother-in-law sprang into the

well and commenced throwing the dirt from him, but it continued running in until he was buried up to the neck. His brother-in-law. seeing that the dirt came in faster than he could throw it out, left him to get assistance. pletely covered. After digging some hours he was taken out dead. Mr. Mitchell was a young man about 24 or 25 years of age, and

leaves a wife and child.

SUMMARY.

There has been considerable excitement in Burlington, Vt., for a few days past, on the subject of the removal of the remains of Gen. Ethan Allen. The ceremonies of laying the corner stone of the monument ordered by the State, have been deferred, and the authorities of the town and committee of the monument have made thorough research, to the depth of six or eight feet, in all parts of the family lot not known to be occupied by the remains of other members of the family, where his monument stood, without finding the slightest indication of human remains.

The New York public has of late been very much excited by some revelations made concerning the swill milk business. The vile diseased condition of the cows, which are fed upon distillery swill and which are kept in large numbers by distillery owners, has been thoroughly exposed. The sight of the dirty wagons and cows is enough to disgust a well-reguated stomach. A cow that died at one of the distillery stables where this milk is manufactured, was dissected last week by order of the city inspector, and was found to be full of

anything else to rejoice in; a heart that prefers gress to take such action as shall preserve in- death-bed confessed that he was one of the the least duty to greatest gain; and the great- violate from British jealousy and arrogance so crew who murdered Mrs. Alston, of S. Caroli- and immortality opened to her enraptured vision est suffering before the least sin; a heart that much of our republic as is affoat on the high na, forty years ago. Mrs. Alston was the scenes inviting and enchanting, and she longed to deis never shaken either by hopes or fears, but seas." Our government has pursued the only daughter of Auron Burr; she sailed from part and be with Christ, and in such a frame of mind remains steadfast and immoveable as a rock, course left in the circumstances, orders have Charleston for New York in a brig, and on the babe, six weeks old, and fell asleep. whether the sun shines, or tempests beat on it; been sent to our squadron in the Gulf of Mex- trip the crew mutinied and murdered all the

> fort furnace, in Scioto county, Ohio, quarreled church, where he remained a faithful member, exhibwith his wife, killed her with a club, put an ox tian life, until the summons sounded, "Come ye blesschain around the neck of the corpse and drag- ed of my Father." Though his last sickness was painged it across the yard, stripped the body naked, ful, he endured it with Christian resignation, waiting and left it lying at the door all night, while he patiently for the time of his departure. His confioccupied the house with a woman who witness- his death, he exclaimed, Washington, May 22.—The Secretary of ed the scene, until morning. His children es-

> > There were very violent storms of wind and hail at the West and South last week. At Lexington, Mo., a train of cars was blown off the track of the Alton and St. Louis railroad, severely injuring several persons. Both at | Lexington and Peoria houses were prostrated. and lives lost. In Chesterfield county, Va., a terrible hail storm occurred, doing immense

The dispatches from Utah are somewhat contradictory: but the latest is to the effect Brigham Young abdicating in favor of Col. Comming.

A number of Anti-rent cases were decided tist, New York," will secure a copy by return of mail. committee a bill authorizing the construction of last week by the Supreme Court at Albany in favor of Van Rensselaer, the landlord—the ceed fourteen feet, one to be a side-wheel stea- suits having been brought to recover possession

George Orr, a desperate character, charged with the perpetration of highway robbery some time ago in Newburgh, was arrested on Tuesday and sent to that city as a fugitive from Rev. D. E. MAXSON, A.M., Prof. of Natural History T. G. Gaylor, of the firm of Gaylor, Son &

Co., Cincinnati, fell dead at the corner of Canal and Church streets, on Thursday night, May 20th, about half past 11 o'clock, from disease of the heart.

Billy Bowlegs visited the True Delta office. in New Orleans, on Monday of last week, and made a speech, expressing his regret that he had not sooner made peace with the whites. He visited other places, causing quite a sensa-

The Turkish Admiral and suite were the pl jects of considerable curiosity and attention in further instruction from the Sultan

Nineteen hundred cans of milk were brought to this city on Monday of last week, by the Harlem Railroad, the freight amounting to

Special Notices.

CENTRAL ASSOCIATION.

The Twenty-third Anniversary of the Seventh-Baptist Central Association, will be held in the meeting-house of the West Edmeston Seventh-day Baptist Church, commencing on Fifth-day, before the second Sabbath in June. (10th inst.,) at 10 o'clock, A. M. Introductory discourse by J. P. Hunting.

IRA J. ORDWAY, Clerk.

NORTH-WESTERN ASSOCIATION. The Twelfth Anniversary of this Association will be

W. C. WHITFORD, Sec. Milton, Wis., May 4, 1858.

Published Monday, May 17, 1858.

LETTERS.

D. E. Lewis, I. P. C. Davis, H. W. Maxson, A. C. Burdick, Rowse Babcock, Joseph F. Stillman, P. S Crandall, S. Coon, J. W. Brown, B. Clarke, John Edwards, Susan D. Titsworth, S. Baker, L. E. Livermore, Geo. B. Utter, R. L. Davis, E. T. Burdick, T. F. West, H. P. Green, G. W. Post, C. M. Lewis, Jeremy Davis.

RECEIPTS

All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of

C. M. Lewis, Leonardsville, I. P. C. Davis, Gardner, Kansas, Samuel Pierce, Edgerton, Wis., 2 00 I. W. Humphrey, "2 00 D. C. Runyon, New Market, N. J., 2 00 Wm. H. Dunn, W. Brown, East Aurora. O. B. Crandall, Almond. E. P. Burdick, Alfred Center. John H. Chester, New York, R. L. Davis, Westfield, Pa. E. T. Burdick, B.'s I. Works, R. I., 3 00 Geo. W. Post, Appleton, Wis., K. A. Davis, Trenton, M. T.,

Geo. B. Davis, Westfield, Pa., ELIPHALET LYON, Treasurer.

MARRIAGES.

In Marlboro, May 5, 1858, by Eld. P. S. Crandall, Mr. JEHU E. AYARS and Miss LUCY J. Noble, both of

In Leonardsville, N. Y., on the 19th inst., by Eld. C. M. Lewis, Mr. Horace Dennett, of New York City. and Miss Melvina S. Brown, of the former place.

DEATHS. -

In Adams, N. Y., April 24, 1858, TYLER J. GREEN, aged 32 years. Brother Green embraced religion in early life, and resided a number of years in Pawcatuck, R. I., and was at the time of his death a member or the church in that place. During his residence in Adams, his deportment was such as to endear him to all, and cause him to be regarded by our church "as. beloved brother in the Lord." He was one of those who number their best friends among the friends of Zion. On the 11th of April, he was injured by a kick from a horse; after which he lingered till the 24th, when he died in the Christian's nopeful faith. The 20th we were joined by the sympathizing community wife and many friends to mourn their loss. 1. s. In Sullivan, Wis., May 6th, of consumption, HANNAH

JANE, wife of Jonathan Cartwright, in the 17th year of her age. She embraced religion and the Lord's Sabbath some four years since, and has ever adorned that profession with a consistent life, and in her last sickness, which was long and painful, she was a pat-A sailor died recently in Texas, and on his tern of meekness, patience, and resignation, well worthy the imitation of all her surviving friends and she bade adieu to her numerous mourning friends and

In Petersburgh, N. Y., May 8, 1858, DANIEL MAXlife, and united with the Seventh-day Baptist Church n Berlin, N. Y., with which he was connected until the organization of the Seventh-day Baptist Church in On the 6th, a brute of a man living at Frank- Petersburgh. He then became identified with this iting the principles of religion by a consistent Chrisdence in God was unshaken, and a short time before

> "Jesus can make a dying bed Feel soft as downy pillows are, While on his breast I lean my head, And breathe my life out sweetly there."

He died in the full triumph of faith, leaving a widow and numerous relatives to mourn his life; yet not as 'they who mourn without hope." In Plainfield, N. J., May 15th, AMELIA A., daughter, f Charles C. and Lucretia Spencer, of Deep River, Ct., and adopted daughter of Samuel Scott, of Plainfield, aged 15 years and 8 months.

THE ELEMENTS OF BAPTIST EPISCOPACY, as developed in the management of Missions in OFFICERS of the Missionary Union; with KINCAID'S swer to Dr. Peck's Statements before the Missionary Union, embodying a mass of Corroborative Testimony that the Mormons had concluded to acknowl- from more than thirty Missionaries in Burmah, Calcutedge the authority of the U. S. Government ta, and Madras; with other important documents, including a Liturgy sent out for the use of Native Churches. TWENTY-FIVE CENTS in postage stamps, inclosed in a letter to "The Editor of the American Bap-New York, May 20, 1858.

> Alfred Academy. A First Class Mathematical, and Scientific Classical BOARD OF INSTRUCTION.

and Rhetoric. . ALLEN, A. M., Prof. of History and Metaphysics.

D. FORD, A. M., Prof. of Greek and Agricultural 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 Mrs. H. G. MAXSON, Teacher of Drawing, Embroid-The First Term opens the 3d Wednesday of August,

The Second Term opens the 1st Wednesday of De-The Third Term opens the 4th Wednesday of March,

Each term continues fourteen weeks from the day it The Anniversary Exercises June 30, 1858. Expenses per Term.

All bills must be arranged in advance. Ten per

cent. will be added where payment is deferred till the close of the term. Board by the term, of 14 weeks

Room Rent Washing Providing Wood for Boarders, and care of Gentlemen's Rooms Fuel. Winter Term Tuition and Incidental, \$5 50 to Agricultural Chemistry, Tuition Cultivation of the Voice Oil Painting Drawing Library 1 25

This Seminary is confidently recommended to the public as a first-class Institution. It is provided with ten departments of Instruction, having an able and experienced Instructors at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Gentlemen and Ladies can) here complete an entire course tlemen and Ladies can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department in Instrumental Music is schools. The Department in Instrumental Music is furnished with first class pianos and ample instruction.

The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New

Miscellaneans

The Pastor of the Desert.

The term "desert," as is well known to all vetius. students of French Protestant history, was formerl applied to those wild and secluded spots in the southern districts of France, to or the assassinating sword of the dragoon.

very numerous in the neighborhood of Nismes, to earn them. and when they felt that they dare venture to in the vast amphitheatre. Five, six, and, on their silence. the festivals, as many as fourteen thousand sometimes attended. In the summer time, the place of meeting was an ancient quarry, called the Echo. A delightful shade and refreshing than by the best of sermons. coolness enabled the faithful multitude to atruggedness and wild majesty of their temple.

lives, ministered to these scattered flocks, were men who, for courage, steadfastness, ardent devotion, and sacred heroism, have never been persecution, and after passing through a tumultons life of fifty-two years, abounding with escapes from the hands of his enemies almost miraculous, he perished at the guillotine during the sanguinary excesses of the revolutionary dents than that of this prince of "desert" pastors. To him the preservation of Protestanism in France, at a most critical juncture, was, safe, and least of all in his own house. Bands of furious soldiers would appear suddenly, both by day and night, and surround his house. entrapping him Tracked by spies wherever layer, a stocking-weaver, or adopt some other equally unlikely impersonation. Often he was nights to the open fields, or conceal himself in some pittlul hut, to escape an ignominious death. In these dangers, his only security lay in the fidelity of his scattered flock. They constantly watched over him, and at the first signal of danger gave him warning.

One of the best descriptions which we remember to have seen of the strange and stirring vicissitudes of this good man's life, is from the graphic pen of Bungener, an author who has done more than almost any other modern French writer to illustrate the spirit and the prominent characters of the reign of Louis the Fifteenth and the eve of the revolution. That extraordinary epoch, when the antagonistic forces of Jesuitism and infidelity were wrestling for the mastery, brought public men often into strange associations and relationships. Rabaut. in one of his clandestine visits to Paris, found himself introduced to the presence of some of the leading Encyclopedists-Diderot, d'Holbach, d'Alembert, Helvetius, and others. After dinner, the Pastor of the Desert was requested to relate some particulars of his mode

"But I should really neither know where to begin nor where to end," said Rabant.

After a brief pause, he remarked: "For twenty years past, I have hardly ever sat down to table without making sure how and by what issue I could make my escape. It is well I did so, for several times the house has been surrounded; several times I have been obliged to disappear before the meal was over. Very rarely could I tell where and with whom I should dine on the morrow. To be brief, the come to Paris. Thus, gentlemen, if ever you and wives have been torn from each other on should happen to name me, be so good as not the day they are united! No; none of the The following is supposed to be the number of forget that it is Mr. Tunbar who has had good wishes of the world are heard there. Many times I have had that of dining with the officers of the horse patrol, with priests and

The perpetual mixture of adventures. sometimes ludicrous, is not one of the least preferred losing my life by quitting it, to saving cert together two months, six months before spreading contagion far and wide, which the myself and running the chance of rendering my hand; all must be informed, and yet nothing most weary traveler cannot avoid. It is the

"Should I be here?"

"And you never will be."

century, in lonely caverns, in dark ravines, in more sure than myself of dying peaceably in had but a word to say, in order to gather with their inconspicuous blooms, which beneath out it, or take any other remedy."

tion were born, lived, and died here, under the course in peace? If he has called me to daily or rather instinct. ban of the Romish church and the proscription sacrifices, these sacrifices have had their daily "And yet never, even in times of greatest of the State. They were treated as social out- reward. Has not God remunerated me large- calm, can we be sure of concluding them in laws and religious recusants. Many a child by, bountifully, by the very good that he has peace; never can one of those who compose the New York, Buffalo and Chicago have it in could count an ancestry of martyrs. Their given me the means and the courage to do? assembly be sure that a ball may not stretch contemplation to establish somewhere in the in doors six weeks; took many medicines without rebaptism was one of blood; their nursery that The blessings of those that I have consoled and him dead on the very spot where he is listening West a leviathan farm, of from 100,000 to lief; finally tried your Pectoral by the advice of our Fourth Commandment. By George Carlow. First of fear and danger; their remotest earthly pros- strengthened, the tears of joy that I have seen to us. The list of these sanguinary surprises is 200,000 acres. Their object is to do for agripect was the dungeon, the galleys, the stake, flow at sight of me—these are inestimable already long in our history. It will be four culture, by the use of combined wealth and the treasures in my past life that are worth, far years ago, on the 8th of August, that more power of machinery, what has been done in the as well as the best we can buy, and we esteem you

porized for the occasion by using the large fortable night's lodging, a religious meeting, sion. They were only fifteen or twenty in numstones which were scattered about. Here the already intimated in the village, all conspired ber! At a word, I might have had them cut worshipers were open to the genial sun and to hold me back. I read in all eyes the ardent to pieces. But no; I knew how to enjoin that sheltered from the cold winds. The pulpit desire to keep me; but no one in the house submission which I had always preached; I was placed at the bottom, and the pastor went so far as to say one word to persuade me could even enforce it upon hearts boiling with could thus be heard by all the people collected to stay. I felt then that God spoke to me by langer and indignation. We conveyed away

> vinced that my duty is to go. They are right; Psalm that had been interrupted were still I shall go; I shall do them more good by going raised.

Among the pastors who, at the peril of their lamp of the sick man. What means had I of this other, one of our martyrs sang on his way surpassed in any age of Christianity. They the darkness repeated to me, 'I am here.' Yes, is the one that the balls of our enemies interare some of the brightest ornaments of ecclesi. He was indeed there, in that house of mourn- rupted; that other, is one of which a father

on his knees before me.

most beside himself. "'It is he ! it is he !' repeated the father,

era. There are few lives recorded in the roll clasping his feeble hands; and his eyes, already of fame more full of strong and romantic inci- glazed by death, were moistened by a last tear. "He was one of the most venerable remaining members of our unhappy churches. He

under Providence, mainly owing. His whole Nantes; he had gone through all our trials, with joy. life was one constant sacrifice to the interests and, as I was told, he had just had to bear one of "pure and undefiled religion." He devoted more. A fanatical priest had besieged his himself to the pastor's office at a time when he dying bed. The threat of his corpse being the Chicago Press, writing from Rome, in Itahad every thing to dread from the vengeance dragged on the hurdles, as the edicts express ly, says: of the Romish priesthood leagued with a proflilit; that of the confiscation of his property, gate court. For many years he was nowhere which is the necessary consequence of the former; nothing had moved him. To the first threat he replied that he cared little what became of his body so that his soul went to God; in hopes of securing him. Every stratagem to the second his children had answered for and artifice was resortedate for the purpose of him, that they preferred losing their patrimony o receiving it tainted by apostacy. This he went, and every moment in jeopardy, he struggle had exhausted his strength. He had usually performed his ministerial duties only in now but to die, and he desired to die in my the night; he would disguise himself as a brick. arms. Long before he had told me himsel that this was his wish; for three days past it had heed in his thoughts; and I had arrived obliged to betake himself for whole days and in time—and I was there. Do you understand me now? Think you that one need look to a future reward, when God has paid you thus. step by step, for each duty performed each consolation given, each word spoken in His

"But do not imagine that our engagements are limited to witnessing holy deaths, and tasting the happiness of our fidelity. Provided persecution leaves us a few days of rest, we millionaires on Fifth avenue, or swindlers in are happy: we know how to enjoy the delights Wall street. Each one has one or more splenof fair weather between two storms, as the soldier regains his light heartedness and cheerfulness between two battles. But our light- la near the city, or in the neighborhood of the heartedness consists in a firm reliance on the Alban Mountains. They remain in town dureternal watchfulness of Him of whom we ing the winter and spend the summer in their glory in being the soldiers; our cheerful luxurious country residences, refreshed by the ness is always more or less that of the anthey were allowed to meet once more at a fraternal banquet. And we, too, have our banquets; but it is seldom that the occasion is not solemn and touching. One day, a friend brings fairs to attend to, no stimulus to awaken their us tidings from Germany, Switzerland, or England; must he not have to tell our refugees that he has sat down at our table, in order that afterwards, when seated at theirs, he may bring us before them in spirit, as he has brought them before us? Another time it is one of our mountaineers, who has spent ten, twenty, perhaps thirty years at the galleys on account of his faith. Tired of maintaining him, they have sent him back to his village. Must we ly the darling object of many people: not celebrate his welcome? Is he not a conqueror returning to his home? Once again. perhaps it is a wedding feast; but neither songs nor mirth are heard there. What would list of the places where I have dined would wishes signify with us? Has not each guest a kingdom—towns, villages and hamlets. In bride and bridegroom? They have, by marrythe iuns I took the name of Paul, Dennis, Pastourel, Theophilus, Theo, Tuabar: it is under that I have this name, the anagram of Rabaut, that I have edicts that govern us. How many husbands

"But our real, our great festivals, are our meetings in the Desert. On this head our history is well enough known; I could tell you four in Spain, twenty-six in Portugal, thirty in the morning. Most grooms act on a different clerks of the administration. I have heard nothing that you are not acquainted with. them speaking of me, of my never-ending jourWhat I can assure you, however, is, that all Poland, eighty five in Denmark, three hundred comes in. I am satisfied this is a bad pracwhere all calls in that profession will be attended to.

H. P. BURDICK. ncys, of my assurance in braving them, and of that is related of them is rather within than and fifty in the Germanic States, five hundred tice. When the roads are dirty, and the beyond the truth. One must have lived in Great Britain and Ireland, and two thou- weather wet, and the legs being already soakamongst us, to have an idea what a meeting is sand in the United States. Total, 3,154. ed, washing can do no harm; but to deluge to our people, where we are to have a pastor, From the foregoing it will be seen that in the with water the moment a horse enters the painful points in our situation. It would cost me less to risk my life openly, than to preserve was a fete at Versailles the object of more am-

person and my ministry ridiculous. God had must transpire. If we have wind of any hostile heart searching dagger of the assassin. It is COLDS, COUGHS, AND HOARSENESS. "Have you never been taken?" asked Hel- as has often been the case, should find soldiers It is as fatal as the sting of the most deadly Hence an organization, which might be consid- prey, and ruin its sport. ered as cleverly woven together, but which has spots in the southern districts of France, to which the children of the Reformation were driven by the persecuting edicts of successive monarchs subsequent to the never-to-be-forgot-bound to respect you ngain. At this rate no voked and concluded. Often arriving unex
"O! let us leave the future; and yet, never-influence of danger alone. If we sometimes or time, under the influence of danger alone. If we sometimes require months to combine the plan of an assembly, sometimes also, in a few hours, it is considered and concluded. Often arriving unex
Many think that God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad the first thing which I see is the bound to respect you ngain. At this rate no voked and concluded. Often arriving unex
Many think that God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad the first thing which I see is the pound to respect you ngain. At this rate no voked and concluded. Often arriving unex
Many think that God takes no thought for the Christian Church; 52 pp. 5. A Christian Caveat; 4 pp. 6. Twenty Reasons for keeping the First-day; 4 pp. 7. Thirty-six Plain Question presenting the main points in the Sabbath Controversy, and the first day of the first day; 4 pp. 7. Thirty-six Plain Question presenting the main points in the Sabbath Controversy, and the first day of the first day; 4 pp. 7. Thirty-six Plain Question presenting the main points in the Sabbath Controversy, and the first day of the first day o "O! let us leave the future; and yet, never- formed itself, in the course of time, under the mountain gorges, and in dense woods, the faith- his bed. But, once more, let us leave the around me, in some retired valley, one or two the microscope glow with beauty. And if God ful met in secrecy and fear, and generally at future; the future will be—what God chooses." thousand hearers. These convocations are so cares for "the grass of the field, which tomidnight hours, to worship God, and to comfort and strengthen each other in the faith that him in silence. "And why," resumed he, choice of the place of meeting, the posts of the shall he not much more care for the minutest toral is the best remedy we possess for the cure of "Sabbath;" 8. pp. 13. The Bible Sabbath; 24 pp. 15. An Appeal for a moment. They looked at made and ramified with perfect order; the day is, and to-morrow is cast into the oven," BROTHER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of "Sabbath;" 8. pp. 13. The Bible Sabbath; 24 pp. 15. An Appeal for a moment. They looked at made and ramified with perfect order; the day is, and to-morrow is cast into the oven," BROTHER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of "Sabbath;" 8. pp. 13. The Bible Sabbath; 24 pp. 15. An Appeal for a moment. They looked at made and ramified with perfect order; the day is, and to-morrow is cast into the oven," BROTHER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of "Sabbath;" 8. pp. 13. The Bible Sabbath; 24 pp. 15. An Appeal for a moment. They looked at made and ramified with perfect order; the day is, and to-morrow is cast into the oven," BROTHER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of "Sabbath;" 8. pp. 13. The Bible Sabbath; 24 pp. 15. An Appeal for a moment. They looked at made and ramified with perfect order; the day is, and to-morrow is cast into the oven," and the perfect order; the day is, and to-morrow is cast into the oven," and the perfect order; the day is, and to-morrow is cast into the oven," and the perfect order; the day is, and to-morrow is cast into the oven," and the perfect order; the perfect order is the perfect order.

These heroic adherents of the truth were more than worth, the little that I have done than ten thousand of us were assembled in one past half century by the railroad and factory, of the Deserts of Lower Languedoc. I was to supersede the old stage coach and the spin-"One day, after a long journey, I arrived at going to ascend the pulpit. All at once, we ning wheel. They will organize the vast tract steal the rare luxury of public worship, they a village, harrassed with fatigue. I found a perceived on a height the well-known uniform into two realized establishments, with a militawere accustomed to frequent two different note there which called me to a spot two of the regiment of Brissac. They fired, and in ry organization of labor, gigantic machinery spots about half a league distant from that leagues off. A dying man desired to see me, the midst of this dense multitude, not a ball to plough, plant, reap and render harvests; city. One was the bed of a mountain torrent, and there was not a moment to be lost. I but told. Some fled, some screamed, some vast herds of horses, sheep and cattle of the where they usually congregated in winter. confess that I hesitated. The night was set- fell against others. The soldiers reloaded their most select stock, and the cultivation of fruit On the declivity of the hills, seats were extem- ting in, cold and dark. A good fire, a com- muskets and fired again, four times in succes- and grains on a grand scale. our dead and wounded; and from the midst "'These excellent people,' said I, 'are con- of the flying groups some fragments of the

"Ah! how those rude chants of our ances "I set out. The road was awful. I had tors go to the heart at such times! These tend with pleasure, in that hot climate, to the not gone half a league before I came to snow, Psalm are our epic, but an epic more deep and preacher's discourse. The entrance to the little at first, but as I ascended—for it was in real than was ever written or sung by any peoquarry was by a narrow pass, and here was our mountains—it reached up to the knees. ple; an interminable poem, of which each one placed the pulpit. The excavation widening on The track of the road ceased; I lost myself. I of us becomes in his turn the author; a sacred each side, formed a spacious area, where thou. had no other alternative but to pass the night treasure of personal and individual rememsands of attentive hearers were arranged, and in the desert, or to return back, by retracing, brances, joys, sorrows, heaped up with national where parasols and unbrellas, of various colors, as best I could, my footsteps in the snow. All associations: not a verse, not a strophe, but is formed a vault not much in keeping with the at once I perceived a light in the distance. It quite a history or a poem. This was sung by was the village I was seeking. It was the a mother beside the cradle of her first-born; ascertaining this? none; but I did not doubt to death; this is the Psalm of the Vaudois reit. It was God who again spoke to me by turning in arms to their country; this that of that distant light, and who out of the midst of the Camisards marching to battle. This verse astical history. Foremost in their martyr. ing. What resignation! what faith! what when expiring murmured the half, and went to ranks stands the renowned John Paul Rabaut, transports of joy at my arrival! The person finish it with the angels! O! our Psalms, our who was born at Nismes in 1741, of proscribed | who opened the door to me was the son of the | Psalms! who could ever express in human parents. He grew up amidst the storms of dying man. I thought he would have fallen words what your language is to us, in our solitude on that soil red with our blood, and under "'Here he is!' cried he, 'father, here he is!' the vault of that heaven from whence they "He hurried me into the sick chamber, al- look down upon us, who have prayed, wept, and suug before us!"

Such was the varied life of the Pastor of the Desert. Ah! how it rebukes our own disposition to murmur at the little crosses and troubles that rise in our path. There were men who counted not their lives dear unto had witnessed the revocation of the edict of them, so that they might finish their course

THE MODERN ROMAN .- A correspondent of

"A word about the people of Rome. The population numbers 180,000 souls. In the time of Augustus there were nearly one million of inhabitants. Society seems to be divided into two classes; noble and princely families forming the upper, and that numerous body of men whom necessity forces to labor for their daily bread, forming the lower class. In the former class may be included the dignitaries of the Church and State, and many families that boast of being the descendants of princes that flourshed during the middle ages. The latter comprises shop-keepers and all others who live at the expense of six thousand strangers. The lines separating one class from another seem to be less distinctly drawn than in any other European capital, and you look in vain for that immeasurable gulf which in England separates the aristocracy from the plebeians. The purse rules here as everywhere. By means of it you buy a noble title and appear in the first circles of did palaces in the city, magnificently furnished, adorned with paintings and statues; and a vil consummate skill, and listening to the music of fountains and brooks, dream of comfort and contentment. The general routine of life is ambition, and excepting a few literary gentlemen, the only resource that they have, after ther appetites are gratified, is the opera or

How to Ruin Your HEALTH .- Punch is often as wise as humorous. He gives the following rules for ruining your health, apparent-

- 1. Stop in bed late.
- 2. Eat hot suppers.
- 3. Turn day into night, night into day. 4. Take no exercise.
- 5. Always ride when you can. 6. Never mind about wet feet
- 7. Have half a dozen doctors. 8. Drink all the medicine they send you.
- 9. Try every new quack. 10. If that doesn't kill you quack yourself.

newspapers in the world:

project, all must be warned in time, lest some, the poisoned arrow whose wound is incurable.

It is stated that several men of wealth in

Agricultural Department.

Spreading Manure on the Surface.

A writer in the Edinburgh Journal of Agri culture, commenting on the views of Prof. Voelcker, as to the exposure of fresh manure on the surface of the ground, relates the following striking experiment, made by a scientific man, for the purpose of testing expressly the several methods of using manure:

"There being a difference of opinion among scientific men regarding the advantage of spreading dung upon the surface, and leaving it exposed sometime before covering it in. Prof. Cegnitz, of Eldena, had recourse to an experiment for the solving of the question. For his purpose he selected 2 1-4 roods, which he divided into four equal parts. Lot No 1 no manure was given. No. 2 received about two tons of farmyard dung, which was spread immediately and covered in by means of a plow. us bespeak the high merits of its virtues.—Philadelphia No 3 was treated in the same manner, with Ledger. this difference, that the hoe was used instead of the plow. The same quantity of dung was carried to No. 4, and allowed to remain spread by the hoe. On the 10th of October, the four lots subjected to experiment were sown with about 95 pints of rye seed each. The following are the total results of the crop of each lot, grain and straw included:

No. 1 produced

"The writer very justly remarks, that a single experiment should not be considered conclusive, but that it is sufficiently striking to warrant a repetition of it on a larger scale."

GROWING RASPBERRIES - Farmers complain that apples do not do well, and make no effort to grow any other fruit. You can grow raspberries very easily, and the groves abound in plants which have but to be cultivated to im- their conviction that my Preparations contribute improve in quality. We would not say a word against the improved varieties, and consider it poor policy to grow any but the best; but many farmers can be induced to grow the common varieties found in the groves, who would plaints:grow none if the plants cost them a trip to the nursery. Of the raspberries we should choose the common black, which is very hardy and bears well-a luscious fruit. It should be grown extensively by every farmer just commencing, as he can have fruit at once; and no garden, on an old settled farm, should remain they could reach, such as Deafness, Partial Blindness without it. The fruit is easily gathered and Neuralgia and Nervous Irritability, Derangement of dried, and the vines are subject to very few, if plaints arising from a low state of the body or obstrucany enemies. All the care they need is to tion of its functions. keep the stiff sward from their roots, and the Do not be put off by unprincipled dealers with some occasional removal of dead vines. Set black raspberries. They need no such amount of attendance as strawberries, and are really of tive powers. The sick want the best aid their is for superior value, taking the year through. We them, and they should have it. would not be understood, though, as depreciating the value of good culture for even the black raspberry; we only wish to say, emphatically, that they will much more than pay for all labor

SHOEING HENS -A friend of ours, boarding n the country, found his hostess one morning busily engaged in making numerous small woolen bags, of singular shape. Upon inquiry, he was informed that they were shoes for hens. to prevent them from scratching. The lady stated that it had been her practice for many years to shoe her hens, and to save her garden. These "shoes" (I believe they are not yet patented) were of woolen, made somewhat of the shape of a fowl's foot, with case, after which it is closed with a needle sewed tightly on, extending about an inch up the leg. friend observed that some of the biddies, possibly conceited with their new honors, appeared to tread as though walking on eggs-particularly was this the case when, from the width of 28, 1857. Leave New York for Easton and interthe shoe, one would conceive that their toes might be a little pinched.

You tie bits of iron, about the shape of a wish- York from the foot of Courtland street, at 7 30 and bone to the hinder part of a hen's leg, having the portion not tied larger than the other. The hen lifts up its leg, steps down on this The hen lifts up its leg, steps down on this rearward projection, falls forward suddenly, of eases is conducted by H. P. Burdick, M. D. and course, and so is rapidly assisted out of the Miss M. Bryant. yard where it is desired she should not scratch. The facilities in this "Cure" for the successful treat-The machine is called the Double-Back-Action ment of Diseases of the Liver, Spine, Nerves, Female Hen-Expediter.

Asia, sixty-five in Belgium, fifty in Russia and principle, wash them as soon as the animal me less to risk my life openly, than to preserve it by endless precautions. One day that I was pursued, my friends forced me to assume the dress of a woman. I quitted my disguise when on the point of being taken. I could not bear the idea of being seized in this costume, and the idea of being seized in this costume, and the soles as a horse comes in.

To pray, to sing, to be edified together. Never was a fete at Versailles the object of more ambit of more ambition, impatience, or arrangement, than is one of these humble assemblies, which may, perhaps, lead the pastor to the scaffold, the men to the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the idea of being seized in this costume, and the plant is a rubbing down with straw, and the fense. Hell cannot boast so foul a fiend, nor man deplore so foul a fiend for man deplore so foul a fiend for man deplore so foul a fiend for man deplore so foul a f unnatural and absurd as to jump into a shower Saturday evenings from 5 to 8 P. Mr. Interest allowbath after playing an hour at cricket. My ed on deposits at the rate of 6 per cent. on sums from SLANDER.—Against slander there is no de- plan is a rubbing down with straw, and the \$5 to \$500, and 5 per cent; on sums over \$500.

AYER'S CHERRY PECTORAL.

Brimfield, Mass., 2th Dec., 1855. where they expected to meet their brethren. asp; murder is its employment, innocence its medy I have ever found for Coughs, Hoarseness, Influmedy I have ever found for Conghs, Hoarseness, Influenza, 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 and my family for the last ten years has shown it to the Change of the Day of the Sabbath; 28 pp. 4. The Sabbath and Lord's Day: a history of their observance of the Change of the Change of the Day of the Sabbath; 28 pp. 4. The Sabbath and Lord's Day: a history of their observance of the Change of the Change of the Day of the Sabbath; 28 pp. 4. The Sabbath and Lord's Day: a history of their observance of the Change of the Change of the Sabbath and Lord's Day: a history of their observance of the Change of the Change of the Sabbath and Lord's Day: a history of their observance of the Change of the Change of the Sabbath and Lord's Day: a history of their observance of the Change of the Sabbath and Lord's Day: a history of the Change of the Change of the Change of the Sabbath and Lord's Day: a history of the Change of the Change of the Change of the Sabbath and Lord's Day: a history of the Change of the

ten massacre of St. Bartholomew. Here, like scottish Covenanters in the seventeenth soldier escaped from twenty battles would be pectedly in some one of our villages, I have for its purpose ever put out. With a bad cold I should be pectedly in some one of our villages, I have for its purpose ever put out. With a bad cold I should be pectedly in some one of our villages, I have for its purpose ever put out. With a bad cold I should be pectedly in some one of our villages, I have some pay twenty-dollars for a bottle than to do with the interpretation of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the interpretation of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the interpretation of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the interpretation of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the interpretation of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the interpretation of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a bottle than to do with the contract of the Gospel and Sab some pay twenty-dollars for a b

Croup, Whooping Cough, Influenza.

whooping cough, croup, and the chest disease of child-ren. We of your fraternity in the South appreciate Restoration of the Bible Sabbath, in an Address to the your skill, and commend your medicine to our people. Baptists, from the Seventh-day Baptist General Con ference; 40 pp.

clergyman. The first dose relieved the soreness in my printed in London in 1724; reprinted at Stonington, throat and lungs; less than one half of the bottle made in 1802; now republished in a revised form; 168 pp. Doctor, and your remedies. as the poor man's friend. HENRY L. PARKS, Merchant.

A. A. RAMSEY, M. D., ALBION, MONROE Co., IOWA, writes Sep. 6, 1855: "During my practice for many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable." We might add volumes of evidence, but the most

convincing proof of the virtues of this remedy is found | ton's "Vindication of the True Sabbath," may be had

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

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ASTOR HOUSE, NEW YORK CITY, March 5, 1856. DOCTOR AYER, LOWELL: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness as we do the advocacy of all reformatory measures which seem your skill; for she has recovered from that day. She likely to improve the condition of society, diffuse knowis not yet as strong as she used to be, but is free from ledge, reclaim the inebriate, and enfranchise the enher cough, and calls herself well. Yours with gratitude and regard. ORLANDO SHELBY, OF SHELBYVILLE.

Consumptives. do not despair till you have tried AYER'S CHERRY PECTORAL. It is made by one of the best medical chemists in the world, and its cures all around

AYER'S CATHARTIC PILLS.

HE sciences of Chemestry and Medicine have been L taxed their utmost to produce this best, most perthree weeks on the soil before being covered in proofs are shown that these Pills have virtues which fect purgative which is known to man. Innumerable surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital active purify the blood, and expel disease. They purge out he foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every-day complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are at the same time, in dimished doses, the safest and phthysic that can be employed for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of harm Jures have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of mensely to the relief of my afflicted, suffering fellow-

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

Costiveness, Biliious Complaints, Rheumatism, Drop sy, Heartburn, Headache arising from a foul stomac Nausea, Indigestion, Morbid Inaction of the Bowels and Pain arising therefrom, Flatulency, Loss of Appitite, all Ulcerous and Cutaneous Diseases which require an evacuant medicine, Scrofula or Kings Evil. They also, by purifying the blood and stimulating the system cure many complaints which it would not be suppose

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Also, a periodical sheet, quarto, The Sabbath Vindi. cator. Price \$1 per hundred The series of fifteen tracts, together with ward

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