

Miscellaneous.

For the Sabbath Recorder.

A Plea.

Remember them that are in the bonds as bound with them—Heb. xiii. 3. I love all men and vain would praise Their noble words and deeds, I loathe their sins and wicked ways, O'er them my sad heart bleeds.

The Two Homes.

Two men, on their way home, met at a street crossing, and then walked on together. They were neighbors and friends. "This has been a very hard day," said Mr. Freeman, in a gloomy voice.

pose you have done your part, with the rest, in using it up. Mr. Walcott returned to his chair, and again seating himself, leaned back his head and closed his eyes as at first. How sad, and weary, and hopeless he felt! The burdens of the day had seemed almost too heavy for him; but he had borne up bravely.

The whole evening passed without the occurrence of a single incident that gave a healthful pulsation to the sick heart of Mr. Walcott. No thoughtful kindness was manifested by any member of the family; but on the contrary, a narrow regard for self, and a looking to him only that he might supply the means of self-gratification.

Let us look in, for a few moments, upon Mr. Freeman, a friend and neighbor of Mr. Walcott. He also, had come home weary, distressed, and sick. The trials of the day had been unusually severe; and when he looked anxiously forward to scan the future, not even a gleam of light was seen along the black horizon.

But they could not be held back altogether, and their existence was marked, during the evening, by an unusual silence and abstraction of mind. This was observed by Mrs. Freeman, who, more than half suspecting the cause, kept back from her husband the knowledge of certain matters about which she had intended to speak to him.

With renewed strength of mind and body, and a confident spirit, he went forth the next day—a day that he had looked forward to with fear and trembling. And it was only through this renewed strength and confident spirit that he was able to overcome the difficulties that loomed up, mountain high, before him.

The Year One Thousand.

Just as this century drew to a close, various circumstances concurred to produce a change in men's minds. It was a universally diffused belief, that the world would come to an end when a thousand years from the Saviour's birth were expired. The year 999 was therefore looked upon as the last which any one would see. And if ever signs of approaching dissolution were shown in heaven and earth, the people of this century might be pardoned for believing that they were made visible to them.

On the occurrence of a crevasse, the water rushes through the breach with a velocity proportionate to the level of the river above the adjacent plains. As soon as the water passes the breach and begins to spread over the lower plains, its velocity is diminished, and the earthy matter which it had previously borne in suspension is deposited.

Unfaithful Christian is thought by many a proper term. But as a name it is wholly obscure from the catalogue of the redeemed. Our dying Lord penned his promises and prepared mansions for the finally faithful. But the unfaithful and disobedient shall share the incurred displeasure of a holy God.

The banks of the Mississippi. Few of our readers have any conception of the majesty with which the Lower Mississippi presses on towards its outlet into the Gulf of Mexico. It is a tide that never ceases to flow in the same direction, and with a volume unequalled by any other river on earth.

ed for the preservation of the cultivated portions of those lands, still the waters at times become unmanageable, and breaking through the levees, spread devastation around. "On no less than five different occasions has the city of New Orleans been partially inundated by crevasses which occurred in the levees about it. The first of these visitations was in 1785, the second in 1791, the third in 1799, the fourth in 1816, and the last in 1849. This spring the river is unusually high, higher indeed than it has been since 1849; but the levees in the vicinity of the city are so well watched, and kept in such a thorough state of repair, that no fears of an overflow are entertained.

Manual of the Seventh-day Baptists: CONTAINING AN HISTORICAL SKETCH OF THE DENOMINATION, AND REASONS FOR EMPLOYING THE DAY OF THE SABBATH. New York: Published by GEO. B. UTTER. Price, bound in mslin, 25 cts. RECOMMENDATIONS. Letter from Eld. N. V. Hall.

Publications of the American Sabbath Tract Society THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 100 Nassau street, N. Y., viz: No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scriptural Observance of the Sabbath; 52 pp. 3. Authority for the Change of the Day of the Sabbath; 20 pp. 4. The Sabbath and Lord's Day: a history of the Christian observance in the Christian Church; 52 pp. 5. A Christian's Cautions; 4 pp. 6. Twenty Reasons for keeping the First-Day; 4 pp. 7. Thirty-six Plain Questions presenting the main points in the Sabbath Controversy; a Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin; 8 pp. 8. The Fourth Commandment; False Exposition; 4 pp. 10. The Sabbath Embosomed and Observed; 16 pp. (In English, French and German.) 11. Religious Liberty Endangered by Legislative enactments; 16 pp. 12. Misuse of the "Sabbath"; 8 pp. 13. The Bible Sabbath; 24 pp. 14. Delaying Obedience; 4 pp. 15. An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference; 40 pp. 16. The Sabbath and the Sabbath Controversy; the True Issue; 4 pp. 17. The Sabbath Commandment; False Exposition; 4 pp. 18. The Sabbath Embosomed and Observed; 16 pp. (In English, French and German.) 19. Religious Liberty Endangered by Legislative enactments; 16 pp. 20. Misuse of the "Sabbath"; 8 pp. 21. The Bible Sabbath; 24 pp. 22. Delaying Obedience; 4 pp. 23. An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference; 40 pp.

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