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For the Sabbath Recorder.

The Common Level.

BY IDA FAIRFIELD.

"The rich and the poor meet together, and the Lord is the Maker of them all."

There is one common grave,
One spot upon the broad, green earth,
From which no ranks or pride of birth,
Humanity can save.

The youthful and the old,
The hungry beggar, of the street,
The crowned king, at last may meet,
Within the church-yard folds.

One lays him down to sleep,
In gilded coffins, robes of state,
And crowds of menials round him wait,
While nations bend and weep.

The other finds a bier,
In pauper rags, with wasted form,
Worn by life's bitter, ceaseless storm,
And o'er him falls no tear.

But both are equal there,
The dust returns to mother dust,
And both the worm, and mould, and rust
Of damp decay must bear.

The monument may stand,
The sculptured marble lifts its head,
In spotless beauty o'er the dead,
But cannot stay times hand.

The narrow, nameless tomb,
As well the coffin dust can save,
Though o'er it weeds and tall grass wave,
And wild flowers bloom.

The rich and poor have met,
In life through different paths they trod,
But meet at last before their God,
On throne of judgment set.

The king with uncrowned brow,
Beholds his pomp and pride depart,
The "name" engraven on his heart,
Alone avails him now.

The poor are rich at last,
And sharers in that glorious home,
Where sin and sorrow cannot come,
Forgetting all the past.

Mohammed and his Religion.

Mohammed was born at Mecca, A. D. 569. His family was one of the most honorable in Arabia; they were wealthy, learned, and occupied a high and influential position in the government of their country. Abu Taleb, his uncle, was the President of Mecca, and was High Priest to the idol of the Black Stone. His caravans to Syria were sometimes accompanied by the young Arab, where he doubtless heard the Gospel of Christ proclaimed, and became familiar with its truths, for the reception of which his mind had been prepared by the story of Jesus, told him by his mother, who, though the wife of Abdallah, was a reputed Jewess.

At the age of twenty-five, Mohammed was said to be the handsomest man of the tribe Korish; and soon after married the rich and noble widow Khadijah, thus obtaining abundant means for the advancement of his ambitious plans. His character was thoughtful and austere; his imagination ardent; and his delight was in religious meditation and lofty reveries.

ligion was gaining ground in other parts of Arabia, particularly in the City of Medina, which soon offered to receive him and afford him protection. He accepted their offer; and no sooner did he enter their city than its citizens declared him to be their sovereign, and the Prophet of God. From this moment he declared that his mission was to extend his religion by the sword, to destroy the temples of the infidels, to overthrow all idols, and to pursue unbelievers to the ends of the earth. "The sword," said he, "is the key of heaven and of hell; whoever falls in battle shall receive the pardon of his sins."

The once retired anchorite now became a conqueror. He headed his army in person, and marched against Mecca. While on route he won over the wily Bedawin, and ten thousand Arabs joined his army. He entered Mecca, where he established his seat of government, as a temporal prince, and ambassadors flocked from every side to congratulate the new sovereign; and from this time he became the ruling prince of Arabia, having in three years subjugated the entire country. During his reign of six years, he sent out twenty-four military expeditions, nine of which he commanded in person. In 632, one hundred and fourteen thousand Mussulmans marched under his banner, upon which was inscribed their confession of faith: "No God but God, and Mohammed is his Prophet."

This remarkable man was the husband of sixteen wives, although he allowed his followers to have but four; and was the father of eight children, only one of whom lived to enjoy his fatherly care. But how different from the life of the meek and lowly Jesus, who had not where to lay his head; who went about doing good, healing the sick, giving sight to the blind, and comfort to the distressed everywhere! He had no army to enforce his precepts; no sword but the sword of the Spirit, which was the "Word of God;" and was persecuted until his crucified body was no longer susceptible of pain. Though a despised Nazarene, his followers wished to make him a king; but, unlike Mohammed, he declined, for his kingdom was not of this world. Christ was born in a stable—Mohammed in a palace. Christ died the death of a felon—Mohammed that of a sovereign.

Having failed to discover the supposed analogy in the lives and characters of the founders of the two great religions of the world, let us examine their doctrines, and see if they be equally recommended by their intrinsic merits, and whether they deserve to be classed in the same category.

Mohammed did not attempt to introduce a new religion, for that would have aroused the prejudices of his countrymen. He professed to restore the only true and primitive faith which existed in the days of the Patriarchs and Prophets from Adam to Christ. His fundamental doctrine was the "Unity of God," which presented a broad foundation for a popular and universal religion. He ordained five daily prayers, and enjoined many ablutions well suited to Oriental life. He instituted the feast of Rhamandan, and the pilgrimage to Mecca, where one prayer he declared to be worth one hundred thousand prayers uttered elsewhere. He decreed that every man should distribute for charitable purposes the hundredth part of his possessions. His laws were adapted to the different circumstances of the people, and he so changed his religion as to suit every age.

The Koran, of which Mohammed was the author, treats of death, the resurrection, the judgment, a future state of happiness and of torment, in a manner which greatly affects the imagination. At the end of the world, the righteous and the wicked must pass over *al-Sirat*, or the Bridge of Judgement, "which is as slender as the thread of a spider, and as sharp as the edge of a sword, across which the good are able to pass into Paradise, but the wicked inevitably fall into the abyss of hell—over which the bridge is suspended. While in torment they are shod with shoes of fire, obliged to drink filthy and scalding water, and have about their necks seventy thousand halbers, each of which is held by seventy thousand angels, who drag them through fires and among poisonous serpents and dragons with seven heads." The Mussulman's place of punishment is divided into seven departments for different classes of delinquents: the first, called Gehenna, designed for men who, though they believe, are wicked; from this purgatory, however, after a certain period of punishment for their sins, they are released and rewarded for their faith; the second named, Padha, is for the Jews; the third, al-Hotamah, for Christians; the fourth, al-Sair, for the descendants of the wicked Saba, or Sabaens; fifth, for magicians, or the Persian Magi; sixth, al-Jahim, for idolaters; the last, and lowest, al-Hawyer, for hypocrites.

Their future place of happiness is called *Jannat*—a garden—corresponding to the Greek word Paradise. Its situation is above the seventh heaven, next under the throne of God. To indicate the richness of the soil, they say it is of the finest wheat flour, musk and saffron. It is watered, says the Koran, with streams consisting of some delightful beverage; in some places with unchangeable milk; some with clarified honey, and some with wine. But the highest delight is to be derived from the society of the Houris, or the beautiful girls with black eyes, who are formed of musk, and reside in the pavilions of the hollow pearls, one of which is sixty miles long. There are eight gates to this Mohammedan Paradise, each of which leads to a different abode of happiness, graduated according to the merits of the person: the first or highest degree for the prophets; the next for the doctors and teachers of the word; the next for the martyrs; the rest for different classes according as they deserve to be blessed. The meanest inhabitant will have an extravagant number of wives and servants, and every dinner will be served up in three hundred dishes of gold.

There are many striking passages in the Mohammedan Scriptures, a few of which may not be uninteresting:

"Do not give way to avarice: avarice is a tree, which the devil hath planted in hell, and whose branches spread over the earth. Whoever seeketh to gather its fruit is entangled in them and swept into the fire."

"Generosity is a tree planted in heaven by God, the Lord of the world; its branches descend to the earth; man will climb up by it into Paradise."

"Aims that are given in faith, without ostentation, and in secret, extinguish the wrath of God, and preserve from a violent death. They quench sin as water quenches the fire. They shut the seventy gates of evil."

"The Prophet hath said: Whosoever entereth Mecca shall issue from it like the newly-born child. The Lord looks down every night upon the earth; the first town that he seeth is Mecca; those whom he seeth first are those who kneel and pray. One hundred and twenty mercies descend daily from heaven on Mecca; sixty for those who pray, forty for those who fast, and twenty for the lookers-on. Hell shall remove two hundred years' march, and heaven shall draw nigh two hundred years, to the man who bears the house of Mecca."

[Am. Presbyterianian.]

Selecting a Pastor.

A DREAM.

Not long since I was conversing with a friend on the subject of supporting the ministry. I remarked that it was difficult to suit some persons, who seem to look more at outward appearances than sound doctrine and the true path of duty. Upon which my friend related the following remarkable dream, which I will give to my readers, as nearly as I can recollect, in his own language. He said:

On a certain night, some years ago, my mind having been called to the subject of religion, I dreamed I had unconsciously entered a large room, where were assembled several persons who seemed to be consulting on some important business. I soon perceived that it was what is called a "church meeting." Not being a member, I felt a little embarrassment at first, but soon discovered that though I could see and hear all that transpired, I was myself invisible to those present, upon which I seated myself in a convenient place for observation.

Immediately one of the brethren arose, (brother A., I think they called him,) and said he felt very anxious that they should try to obtain a minister, as they had been destitute of preaching some time. He thought they might obtain the services of Rev. Mr. Peter very reasonably, and moved that they extend an invitation to him to become their pastor.

Bro. B. then arose and said he felt as much anxiety for the preaching of the Gospel as any of his brethren, but did not think Bro. Peter would be likely to suit the people very well. He had heard him several times, and knew there had been some powerful revivals under his preaching, but still there had been something harsh or unchristian in some of his expressions; in fact, the brethren well knew that upon one occasion "he was to be blamed." He therefore could not second the motion of Bro. A., but would move that they invite the Rev. Mr. Paul to become their pastor.

Bro. C. then arose and said he was of the same opinion as his brother B., as to getting brother Peter, and thought his remarks about the Rev. Mr. Paul perfectly just; but he felt a great anxiety for the young people, and thought they should try to get a man whose eloquence would attract them. Bro. Paul was "rude in speech"—in fact he had heard it said that "his bodily presence was weak, and his speech contemptible." He thought the Rev. Mr. Jude a very worthy man, and would suggest to the brethren that they try to get him.

Bro. D. was then called upon, who stated that he thought Bro. C.'s position perfectly right as to the rising generation, and thought Bro. Paul would not be the man for the place. As to Bro. Jude he was but little acquainted with the man, having never heard him but once, but he thought he must be a man of poor health, or he would have visited the churches more. He thought the Rev. Mr. John, a very excellent man and one that would interest all classes, for he had often heard him address the "little children" as well as the aged and "young men." He therefore moved that they invite him to take the pastoral charge of the church.

Bro. E. then rose, and after a few appropriate remarks seconded the motion. The motion was then put to vote by the Moderator. As but few voted, the contrary was called for, when to my astonishment, a large majority voted against the motion without a why or wherefore. I noticed however that Bro. Diotrephes whispered to brother Anything, as he was about to vote for the motion, that he thought they could get the Rev. Mr. Demas in a few months. It was then suggested by the Moderator that they get some evangelist or "revival preacher," as they are sometimes called, to spend a few Sabbaths with them on trial. He thought the Rev. Mr. Matthew might be useful in the place.

Bro. F. then arose and said he hoped the brethren would act judiciously in the selection of a minister, and get one that would preach the Gospel and not politics. He said he once heard Bro. Matthew, when describing our duty to others, use this language, "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them." "Now," he added, "does any one suppose that I would be put upon an auction-block and sold to go to Georgia, and my wife to New Orleans, and my children nobody knows where, as our Southern members sometimes do, for their colored brethren? I don't want to hear any more political preaching, and if you get Bro. Matthew, I shall not help support him, nor go to hear him."

It was then suggested by Bro. G., that they get the Rev. John Mark. Bro. Mark, he said, was a young man of excellent qualities, and seemed likely to be very useful in the ministry. The Moderator then replied that Bro. Mark was engaged to the missionary society at present, and besides, he did not think he would be as useful to them as some older and more experienced man.

physician, and would be useful to them in his profession, as well as a spiritual leader, which would enable them to support him much easier. This motion was then, after a few approving remarks, seconded by Bro. F.

Bro. E. then arose, and said he had nothing against the Rev. Mr. Luke; he thought him an excellent minister, and had heard him spoken of by his ministering brethren as the "beloved physician," but as Bro. F. had so unreasonably opposed Bro. Matthew, he had made up his mind that if he wanted Dr. Luke, he might hire him and hear him. He should have nothing to do with the matter, and he thought Bro. Matthew's friends were all of his mind.

Upon hearing these remarks, Bro. H. withdrew his motion, saying that he thought in their present divided state they had better try to get a minister. As Bro. G. had told the church of Israel at the Red Sea, "Stand still and see the salvation of God."

A brother then arose whose name I have forgotten, and said he was grieved to see so much discord among his brethren. He thought either of the ministers that had been proposed to them, good enough for the place, and would be a blessing to them if supported by their efforts and prayers. As to "standing still," he did not remember of having read of but one person that was saved in a "stand still" position, and that was Lot's wife; and he doubted very much whether that position was a safe one, or her example a suitable one for them to follow; but thought that such of them as were willing to consecrate themselves unto God, should go forward, though they had to tread upon the waves of the Red Sea, should unite to support the Gospel and try to get a minister, and to sustain him, not only with their money but with their prayers in their closet, and their presence and influence at the prayer-meetings, and thus stay up his heart as Aaron and Hur did the hands of Moses. It was moved to adjourn one week, in order to have time to talk the matter over and try to agree upon something; which motion was carried.

As the brethren passed out, I thought I heard a singular noise, something like a smothered laugh, only a little more earthly, directly under the floor of the house, which roused me to consciousness in a moment, and I found it was but a dream.

"If two of You shall Agree."

"According to your faith be it unto you," is a promise, which has received frequent fulfillment in the past few months. We have known a little circle of Christian men, who have combined to labor and pray for others, and already they have been permitted to rejoice near the conversion of nearly twenty, most of whom obtained light and comfort at the very time when they were uniting in prayer for their conversion. The *American Messenger* has some encouraging facts bearing on this point:

A few females who had long been associated as a "praying circle," were assembled, and one of them read from the eighteenth of Matthew. On reading the promise, "I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," she paused a moment, and then said, "Is it possible that we have so often met to make known our requests unto God, and have never noticed this promise? I have read it all my life, but it seems new to me. Why should our prayers be unavailing, when we have such an assurance from the Saviour's lips? Perhaps it is because we have not agreed on some definite object for which to pray."

She then proposed that some individual should be made the special object of their supplications. The proposition was accepted, and a merchant of high respectability and worth, who seemed to lack only "the one thing needful," was the friend mentioned. He was exemplary in his deportment, and of strict integrity, liberal to charitable objects, and a regular attendant on the public ministrations of the Sabbath, but was never seen at an evening meeting, and had never evinced solicitude in relation to his highest interests. Several and repeated supplications were made on his behalf by this little company; and when they dispersed, they agreed not to mention the course they had pursued, but to continue to entreat the richest blessing on the individual until they should meet again at the expiration of a fortnight.

Strong as the faith of these ladies had been, they were surprised, at the next weekly prayer-meeting, to see the gentleman for whom they had been so much interested enter the room. In the course of the evening he rose and said he felt constrained to state that a few days since he became deeply impressed with the thought that he was living "without hope, and without God in the world;" that he had been wretched ever since, and now had come to ask the prayers of those present.

Before the next meeting of the praying-circle, this friend was clothed, and in his right mind, sitting at the feet of Jesus.

Encouraged by this signal answer to their prayers, these ladies united in another object. There were two brothers in the village, both members of the church, but between whom there was such hostility, that years had passed without their speaking to each other. These brothers were next made the subject of fervent prayer. That very night one of them was sleeping, and musing on the unhappy state of feeling between himself and a brother once so dear to him, on the effect such an alienation was calculated to produce on their own character, and on the cause of Christ, which they both professed to love, he felt the stings of an awakened conscience, and resolved to attempt a reconciliation. Early the following morning he repaired to the dwelling of his brother, who saw him approaching, and went out to meet him. They greeted each other most affectionately, and in tears "confessed their faults one to another." Each declared himself the aggressor, and the other comparatively blameless. After a melting interview, they separated, forgiving and forgiven, loving brothers in Christ.

"Let us not be weary in well-doing," said these ladies. "We will ask yet more of a prayer-hearing and a prayer-answering God." They knew that one of their brethren in the

church was rendered most wretched in consequence of being "yoked to an unbeliever." His wife was another Xantippe, and openly opposed to everything connected with Christianity. Her conduct was so obviously reprehensible, that she was the object of universal censure, and to her own family she was a terror. Nothing but the power of God could subdue a heart like hers, and this was sought most earnestly. Importunate entreaties for her conversion, and the emancipation of her husband from his miserable thralldom, were reiterated—and wrestling prayer prevailed.

There had been sunrise meetings for some weeks, and on the morning after this meeting of females, the brother who had so long writhed in anguish from this "yoke" of prayer, and gone justly to the place of prayer, with his wife leaning on his arm, who seemed bending under the weight of some terrible emotion. During the services, the husband told the audience that he had passed a sleepless, anxious night, and his wife one of indescribable agony; that her sin like a mountain was pressing her in the dust; and he besought all to pray for her relief. Ere many days elapsed, she was, with the spirit of a little child, learning in the school of Christ.

Do not these facts afford powerful encouragement to united, ardent, and believing prayer for particular individuals?

Extracts from a Review of the Missionary Boards, by Rev. Francis Mason.

We have long been of the opinion that the subject of conducting Foreign Missions ought and ultimately must come more fully before the public. One "vital principle" of the system, and the one which we especially regard as erroneous is, that it is a government in which the governed have no voice—no more than the Russian serf in the decree of the autocrat, or the negro in the commands of his master. Indeed, the relation the governors sustain to the governed, is precisely that of master and slave.

The governed have no voice in the choice of those that govern them, nor in the formation of those "laws and regulations" by which they are governed; "laws and regulations" moreover, to which all effectual petition and remonstrance is cut off, by that clause of no doubtful interpretation, "firmly sustained by the directing body." Where has Christ delegated such authority to any part of his Church to be exercised over the other? Is it where he says, "One is your Master, even Christ, and all ye are brethren?" We trust there is no body of Baptists so recreant to the principles of the New Testament as tamely to submit to any such usurpation; and we are equally confident that there are no Baptist Churches who would require of their messengers the sacrifice of any such "inalienable rights" as are herein involved.

The system operates equally disastrously at home. The missionaries are prevented from writing articles of intelligence to all places in the world except Boston, and to all publications except the *Baptist Missionary Magazine*. The legitimate consequence is, the missionary spirit is dying; and it will expire, unless there be a change in the system, and the people that support missions are allowed a freer intercourse of thought with those they support.

It would appear the Board have formed their missionaries into communities; but seem to have hesitated between that course and giving them dictators, or overseers, as they are denominated at the south. We can see, however, little more necessity for the ministers in Burma to be formed into communities, than for the ministers in Boston; and can see no reason why the one should be placed in implicit obedience to a Board of their brethren more than the other.

The fact is, there is no mystification in relation to the subject of conducting missions but what these boards have thrown around it. They wish to have all the parts dependent upon each other, like a piece of machinery, while they retain the moving power in their own hands. Nearly all the difficulties that have occurred in missions may be traced to these conservative measures. Paul enabled him to preach the Gospel to the heathen; but did any one ever dream that he thereby surrendered himself into unqualified bondage to a few bishops of those churches?

To recapitulate: the objections to the present mode of conducting missions are, first, that the Boards hold the missionaries in the most absolute slavery; and secondly, that they keep the churches who support missions in great ignorance, permitting, if possible nothing to come before them but what has received the approbation of their censorship; and, thirdly, that they are a great and useless expenditure. The remedy simply is for the churches to supersede the boards, and do the business, as far as possible, themselves. It is not practicable for them to do it all. Some organization on the sea-board to act between them and the missionaries is of course necessary.

Grace not Irresistible.

Many seem to have the impression that when we speak of grace given, the influence of the Holy Spirit bestowed, we imply that the recipients of the heavenly blessing are holy. This, however, does not by any means follow. The wicked may have the aid of the Spirit. Their sin consists in opposing the Divine influence. Were grace irresistible, there would be no meaning to the cautions, "grieve not the Spirit," "quench not the Spirit." We may find an illustration of this in the history of the Jews. God had made a covenant with that nation. A covenant has conditions which one party must fulfil in order to secure the benefits promised by the other party. But "with many of them God was not well pleased, but overthrew them in the wilderness." Their destruction was in consequence of their violation of their part of the covenant. There can be no disputing the fact, therefore, that wicked and disobedient ones may sustain a covenant relationship with God.

But when the Jews entered into a covenant to perform certain duties, it is certain that they were bound to fulfil the promise. They were rewarded if they did, and punished if they did not adhere to their agreement. The ap-

peals of Moses and all God's servants to them, imply that they were responsible; that failure on their part was their fault. Now, if they were required, exhorted and expected to obey God, and faithfully serve Him, it follows that they had Divine assistance to enable them to do it. For no one can obey God without His help; and no one is responsible for neglecting to perform that which is beyond his ability. The fact, then, that God required the Jews to keep the covenant, shows that He gave them His heavenly assistance to enable them to do so.

Baptism is a covenant between God and man. It is not a ceremony of human appointment. It is ordained by Christ Himself. It man pledges himself to renounce sin, to believe and to obey; and God, through the Church, promises eternal life. Man may refuse to perform his part, and then the covenant is broken; man may keep his part, and the covenant stands. But is not every man who enters into this covenant expected and required to fulfil his part of the agreement? Is he not held personally responsible, if he fails? But if this is required of him, then he must have the ability so to do. This ability he has not of himself. He has it not by nature. Then it must come from God. The baptized person, then, does not come as a hypocrite and dissembler of that rite, does receive from God grace to enable him to keep his vows. In other words, he has the aid of the Holy Spirit. This conclusion must follow, unless it can be shown that God requires a person to serve and obey Him, and yet withholds from that person the spiritual strength by which alone he can fulfil the requirement. This would be representing the Almighty as indeed a hard Master—making us spiritually powerless; imposing duties upon us; denying us the ability to perform them, and yet punishing us for our neglect to do what He requires!

It is true that the persons thus pledged, and thus spiritually enabled, may forsake the ways of God, and grow up rebellious and hardened, and even apostate. But this is because they have resisted that grace which was given them. They have "grieved," and may finally "quench" the Spirit. They fail to keep their part of the covenant, just as did the Israelites of old. And that they can do this, shows that persons may be the recipients of spiritual gifts, and yet be come dead in trespasses and sins.

Conversion of Augustine.

By degrees, from amid the haze of Platonic ideas, the living truth dawned on his sight, and the splendid but unreal visions which had charmed him before, retreated into shadow. He had been undergoing salutary moral and mental discipline. Sorrow, disappointment, and sin had made him weary and heavy laden. Speculative doubts had given way. Conscience upbraided him. The account of some who had renounced the world's pomp and vanity brought on a crisis. Sitting with his friend (Alypius) who had heard the recital too, he started up, saying, "What aids us? What is it? What did you hear? The unlearned take the kingdom of heaven by force; while we with our learning, wallow in flesh and blood." His tones, his gestures, his face showed the intensest emotion, and Alypius looked on in silent wonderment. Augustine rushed into the garden that adjoined the house, followed by Alypius. He tried by one strong, determined effort of will to break his chain. He struggled to be free; his soul dashed against the bars of her prison, only to fall down, exhausted and bleeding by the effort. His agony and misery found vent in tears; and, prostrated by a sense of utter helplessness, he fell on his knees, and cried, "How long? how long? To-morrow and to-morrow? Why not now? Why is there not this hour an end to my uncleanness? A child's voice is heard from a neighboring house, singing, 'tolle lege; tolle lege.'" (Take and read; take and read.) Checking his tears, he arose, and going within, took up St. Paul's Epistles. His eye fell on the passage in the epistle to the Romans: "Not in rioting drunkenness, etc.; but put ye on the Lord Jesus Christ." The words met his case. They sounded in his ear like a voice from heaven, seconding the voice of conscience in drowning the clamors of the flesh, and pointing to a Divine helper to strengthen his struggling will to make the grand resolve. Animated by the Divine command, and nerved by a power not his own, the prodigal son sinks into his father's arms, and the great crisis is over. Peace entered his troubled bosom; the storm was hushed; the clouds vanished; sunlight flooded his soul, and lit up his face with a tranquil joy.

Alypius took the book from the hand of Augustine, and read the passage, and what followed, till he came to "Him that is weak in the faith receive ye," and the gentler, weaker Alypius, who, with almost womanly confiding, had clung to the stronger arm of Augustine for many a year, grasps it still, and they enter together the haven of rest.

Their joy is not yet full till another heart shares it. Gladness, exultation, triumphant praise, are the words by which Augustine describes the emotions of his mother's heart, when she heard from his own and Alypius' lips the joyful tidings. Long had she sown in tears, but her harvest of gladness was now come, and the bitterness of the cup she had been drinking for long years was forgotten in the ecstasy of unearthly joy, which He who had put into her hand that chalice of sorrow, had hid at the bottom beneath the wormwood draught.

When the Rev. William Pines was on his death-bed, he said, "I now find it more difficult to trust God with my temporal than with my eternal concerns."

The Sabbath Recorder.

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For what are we Educating our Children?

The future of children does without any doubt, occupy the thoughtful parent's mind from the time of their birth until they are settled in life. A man of the world will naturally be most anxious that his children should enjoy worldly prosperity. This seems to be especially so with our American fathers where birth and pedigree are so lightly esteemed. In the land of our forefathers, the future avocation of a son was almost a fixed matter while yet a child. The farmer educated his son to be a farmer. The mechanic trained his sons in his own particular handicraft. The merchant taught his sons the arts and tricks of trade. The mariner brought up his sons in view of a nautical life. The gentleman educated his sons for some specified employment corresponding with his wealth and standing in society. But in our own country, where all occupations and conditions are open to all, and especially in the present age, a very different course is generally pursued by parents.

The principal object of our being seems to be understood to be to accumulate wealth, and make a figure in the world. And so early and so deeply is this impression stamped upon the mind of a child, that his early arrangements for the world are such as to exclude all other considerations. Where Christian parents are latitudinarian in their religious opinions as too many are, it matters but little with them as to what religious society their children amalgamate with; provided they are in their estimation, Christians, (and we have Christians of all possible shades.) Hence, it is that as the index points to the most promising positions for wealth, ease, or honor, so they press their way through every obstacle, though to the abandonment of truth and conscience. It will be admitted by all who are accustomed to observation and reflection that this is true of a large proportion of the American people both outside and inside of the church. It is therefore not surprising that the mass of such as make no profession of religion, (whether they be our rulers, professional men, merchants, mechanics, or common laborers,) can be bought or sold by such as offer the greatest earthly reward. It would be inconsistent with the general policy of their whole life to decide when any thing relating either to this world, or to the next, independently of what they will gain by it.

It is painfully true of a great majority of such as claim to be spiritual Christians, that truth clearly revealed in the Scriptures, is attractive or repulsive in the same ratio as it looks favorable or unfavorable to pecuniary prou.

We may be blessed with the gracious visitations of the Spirit of God, and multitudes may be converted, and unite with such churches as will subject them to the smallest inconvenience—to the least self-denial, and to the smallest diminution of worldly gain. A revival of religion, pure and undefiled before God, must be of a higher standard than this. It must be such as to lead those who embrace it to look down upon worldly advantages, as not being worthy to be put in competition with truth, however unpopular it may be among men; or whatever may be the trials, or afflictions to which they may be subjected. St. James says, "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." The ancient people of God would not be allowed from their integrity to their duty by all the inducements their enemies could use.

The pious Jews valued their religion far above all worldly price. They could not be bought by all the wealth and honor of the Gentile world to exchange their singular and unfashionable religious usages, enjoined upon them by their inspired Legislator, for the popular religion of their neighbors, though by the exchange, they might be relieved from any form of persecution. If this strict adherence to the requirements of God were approved by Him, and the inspired Apostles of our Lord Jesus Christ, have exhorted the disciples to follow their example in suffering affliction and patience, can it be right for Christians now to conform themselves to the religious customs of this world? Is it safe to be indifferent, even to what may be considered the minor requirements of the Word of God? If God be unchangeable in His abhorrence at sin, and if sin be unchangeable in its nature; and if the instructions, precepts, admonitions, warnings and threats of the Word of God, are in any sense applicable to us in this age of the world, then we unhesitatingly say that it is neither right, nor safe to treat as non-essential, any doctrine or duty revealed in the Scriptures. A revival of genuine religion will certainly lead its subjects to search the Scriptures with prayerful anxiety to learn what God has said. They will "stand in the ways and see, and ask for the old paths, which is the good way," with the intention of walking in it. They will not be content in having the fear of the Lord taught them by the precepts of men. The proper inference from these premises is plainly this. That where there is a genuine revival of religion, there will follow, this anxious desire to know and to do the will of God according to the Scriptures. And where an apparent revival does not produce this effect, it is one in appearance only. If our religious zeal do not excite us to love God more fervently, and increase our anxiety to understand more perfectly His will, and render us more willing to do and to suffer for His honor and glory: it will be a matter of little consequence, whether our

joys raise us to the clouds; or our hopes are depressed to the dust—we shall be but as sounding brass, or a tinkling cymbal. Or if in our enlarged spiritual enjoyments—our anxiety to have our children trained up to fear God and to keep his commandments be not increased also, we may be assured that our zeal for God is nothing more than a morbid mental effervescence which will subside when its exciting cause shall have passed away.

There is no denomination of Christians existing in our country whose youth so much demand faithful parental guidance as our own. Parents should look to the spiritual welfare of their children. They should weigh candidly in the fear of God the influences which surround them, and which may be the means of weakening their attachment to the truths in which they have been taught. The work of severing the slender ligament which connects an unpopular truth with their hearts, may be effected in a very short space of time, when their associations are such as to expose them to influences adverse to the truth. We may be pained, but should not be surprised if, when they return to their homes, after having passed a school term in a distant place, whose constant influence is opposed to a proper regard for the Sabbath; if we should see them less careful to treat this holy day with respect, and should hear them talk of it as a mere tradition in which they have been led by their old-fashioned parents and pastors. There can be no absolute necessity for exposing our children to such a severe test. They are flesh and not spirit, and a perpetual dropping will wear away a stone. If we make a right estimate of what is necessary for their happiness in this world and the next, we shall place them, whether at school or at learning a trade, where their associations and surrounding influences will be favorable to what we understand to be God's sacred truth. We have schools of every desirable grade, to which we can have access, where our children will be cared for, their morals preserved, (so far as tutors can preserve them,) their religious interests promoted, and where a shield will be thrown around them, to protect them from the insidious wiles of error.

Let our brethren inquire, For what are we educating our children? Is it that we may have them as olive plants around our board?—to be our comfort in declining age, and to represent us in the church of Christ when we shall have passed away?—to inculcate those truths, in the defence of which we have devoted our lives, and which our tongues, speechless in death, can no longer pronounce? or are we training them in a manner that will make them the accomplices of those who would blot the holy law from the book of God, and would gladly annihilate the religious organization—the only truly apostolic church in the world, where their fathers for many generations lived and labored and died? For which of these ends are we training them? It is time for us to think seriously upon this subject, and to weigh well our responsibility to Him who said to us, "Take this child away and nurse it for me, and I will give thee thy wages." The wages given in a pious, truth-loving son or daughter is incalculably great; but the wages of such as are unfaithful to their trust—who abandon their own children to the influences of worldly ambition—is death—a death while they live, and a double death when they die.

BAPTISTS IN ENGLAND.—A correspondent of the New York Chronicle, reports the proceedings of the anniversaries of the Baptist Societies of England. In noticing the meeting of the Union, he says:

"From the returns for 1857 we obtain the very unusual and gratifying fact that every Association has had a clear increase, while the entire increase exceeds by thirty per cent. that of the preceding year (itself advancing considerably on its precursors,) and affords a clear average increase of more than four members per church."

The following extract from the report exhibits the statistics of the Home Mission Society for the year:

"The number of central stations is 105; 33 of these being under the entire and unassisted management of the affiliated auxiliaries. The number of subordinate and tributary stations is 98. 401 persons were added to the missionary churches by baptism during the year, an average of nearly four to each church. The entire number of members is 4203. There are 98 Sunday schools; 1095 teachers, the majority of them members of the church, and 18,309 scholars."

The sermon before the foreign missionary Society was preached by Rev. C. H. Spurgeon. The receipts for the year were about \$110,000.

revival of religion, and we make our public pledge and promise never to oppose a revival of pure religion again as long as we live."

DESPOTISM IN FRANCE.—The gloomy despotism of Louis Napoleon grows darker and darker. The least appearance of freedom of thought is instantly checked. Three instances of the suppression of literature and the press have lately been published. A work, in three large volumes, entitled, "De la Justice dans la Revolution et dans l'Eglise," by P. J. Proudhon, the well known writer on politics and political economy, published within the last few days, has been seized by the police, and the author and publisher of it are to be prosecuted. A daily newspaper, called the Estafette, has been suppressed, and the circulation of the Belgian Independence has been excluded from France for publishing letters from Paris which are distasteful to him in power.

On Sunday, the 5th inst., one hundred and thirty-one persons were admitted to membership in the Plymouth Congregational Church in Brooklyn. Four weeks before this there was an accession of one hundred and ninety to the same Church.

THE MINUTES OF THE SEVENTH-DAY BAPTIST EASTERN ASSOCIATION have been put up in parcels for the several churches, and will be forwarded to their respective destinations, as soon as an opportunity offers.

Communications.

To the Editors of the Sabbath Recorder:—DEAR BRETHREN—In your issue of the 13th ult., you say of my article on *Ma ton Sabbath*, "It is written in rather a fault-finding mood, 'A scorching rebuke,' etc.

Now dear brethren, if this be true, I owe it to the professed principles of my life and the impulses of my heart, as well as to your hoary locks, that I make to you and the readers of the RECORDER, an undissembled and ingenuous confession. If there is any thing which I loathe in the public intercourse of religious officials, it is personal, sharpshooting, fault-finding and scorching rebuke, where mere differences of opinions or policy are at stake.

In preparing the article in question (aware that my manner was sometimes offensive on account of which I have rarely written for the public eye,) I tried to give it the form and spirit of deference to station and age; how well I succeeded is before your readers, but if my manner and spirit were not more correctly interpreted than my statements and argument, I hope I am not so guilty as I am represented to be. I may have erred, but supposed you endorsed Tyndale's translation of Acts xx. 7—hence said "on a Sabbath day, as supposed by our editor." If I was mistaken, please pardon me. On a review of my article, I trust you will see that you have misquoted as well as misunderstood me. I here take leave of the discussion, deeming it enough to have once stated my views without being ambitious to have the last word.

On some other questions I may wish to speak if I can do so without being set down as a fault-finder, uttering scorching rebuke, if I happen to differ from the policy of the administration.

Yours for a fraternal outspoken investigation of all religious questions among us. J. R. IRISH.

[The above was received in our office in our absence and was mislaid. In our remarks in our issue of May 13th, upon his in the RECORDER of April 29th, it was not our intention to be unkind nor unjust, and we are happy in the conclusion that we were mistaken in regard to his feelings expressed in his remarks upon some things we had previously written. We admit our mistake in quoting from his article in italicizing *the for an*, as this was undesigned; we hope he will excuse the mistake.]

To the Editors of the Sabbath Recorder:—In the RECORDER of May 6th, I noticed an article under the signature of Samuel N. Stillman, which seems to demand an explanation.

The article refers to the action of the Central Association with reference to sending delegates to sister Associations. Bro. Stillman says, "that after some discussion, the resolution to send delegates was carried, and the delegates appointed, notwithstanding the Minutes of the Association do not mention the resolution to send, nor the appointment of delegates to sister Associations," thus charging the Clerks with the omission of the important fact.

If Bro. S. will turn to the 14th page of the Minutes referred to, he will notice that the appointment of delegates to sister Associations is recorded in the corresponding letter.

And as we are upon an item of economy we suppose that one notice of the appointments was entirely sufficient.

Bro. Stillman says further that "he was opposed to the appointment of delegates, because a portion of the money thus appropriated was taken from the Home Mission funds." I think it is not true that the money used for the expenses of sending delegates is taken from the Home Mission fund, as Bro. Stillman represented it. The whole expenses of the Association for delegates, and Minutes, and Domestic Mission, were \$121 88. There was \$43 42 of Missionary money in the hands of the Treasurer, and through an oversight of the Auditing Committee, this \$43 42 of Missionary money was added to the other items in the hands of the Treasurer, and the whole deducted from the entire expense of the Association \$121 88, leaving \$64 46 to be apportioned among the churches.

After the apportionment was made, those who hold claims against the Association presented their orders to the Treasurer but he re-

fused to pay the Missionary money to defray the expenses of the delegates. So they did not receive their pay for a long time after their money was due.

There was but a small amount of money expended for missionary labor in the Association during the year.

The Missionary Board thought it proper to divide this labor among the Pastors of the different churches. They thought they could secure in this way the greatest amount of labor for the least possible expense. All of the claims presented for such labors were paid, so that it cannot be justly said that the missionary fund was "robbed" to defray the expense of the delegates.

The practice of sending delegates has been tried with such favorable results that we think the church will not dispense with it—that they cannot dispense with it without great loss to themselves and the Association.

The Central Association should be the last to propose such a change, for the cause here needs all of the wisdom and experience that can be enjoyed by such Association.

The only objection raised against this practice is the expense attending it. This expense divided among the members of the Association is only a few pence a piece, or divided among the churches is but a few dollars.

All unnecessary expense should be avoided. But Christians have long since learned that they cannot sustain the interest of society, or keep alive their social feelings without expense. It is possible for a man to be too close for his own interest. A farmer cannot afford to neglect to till his land. He cannot afford to go without the necessary tools to do his work. He cannot dispense with seed sufficient to insure a good crop.

He may not see the immediate result of his labor but in the end he is sure to be paid for all his toil and sacrifice.

So with the sacrifice we make for our Redeemer's cause. We cannot see all the good results immediately, but we feel that we cannot afford to be deprived of the present pleasure and advantage derived from the presence of delegates from sister Associations.

To many a Christian, such visits are worth all they cost the church to which he belongs. By such visits we are enabled to counsel together and advise each other in carrying forward the interests of our holy religion. By such interchanges we understand each other and labor in harmony together.

Who has not been cheered by the coming of Titus, as he has shared in the duties of the occasion and especially as he has preached the Gospel to us?

But the one great thought of cementing and perpetuating the union that exists between these Associations is a sufficient consideration to ensure that we bear these burdens, to bear them cheerfully as unto the Lord.

The Associations cannot hope to labor together in harmony and brotherly love unless they keep up a social—a mutual intercourse one with the other.

Break up this mutual interchange by neglecting to send delegates, and we become strangers to each other. Sever this chord of sympathy, and brotherly love and hearty cooperation will cease to flow from one Association to another. L. M. C.

For the Sabbath Recorder.

Solemn indeed are the reflections of a Christian, as he wanders back in imagination to the time when man was created a pure and holy being, and placed in the garden of Eden—planted by God's own hand. But alas! an enemy entered that Paradise, prepared by the Most High, for the happiness of his creatures, and spoiled man of his glory, causing him to wander a stranger and an exile from his Creator, until redeemed in such a manner that he should again be pure in the sight of Deity.

Ages on ages have rolled away, and the earth has completed thousands of revolutions around the majestic orb of day, and where are the descendants of our first parents? Echo answers, where. Let the answer sink deep into every heart, as it contemplates the varied conditions, characters, and attainments, presented to our view by the human family.

In some instances we find them raised, (so far as mortals can judge,) but little above the brute creation, with only intelligence enough to supply the most simple demands of nature, committing acts too horrid for the mind to dwell upon. Rising a little higher in the scale of intellect, we behold a people who have a rude form of government, and also some idea of religion, but have no written language, and tradition has not given them any knowledge of the true God. Satan takes great advantage of their ignorance, causing them to make war with their enemies, and sacrifice them to their idols, and when they fail to obtain victims in this way, they destroy their own children for the same purpose. Progressing still farther, we see large nations where they have written languages, and some of the arts and sciences are taught with considerable success, wholly given to idolatry.

Different ways of appeasing the wrath of their supposed deities, prevail in different countries. In one we behold the strong man prostrating himself before the huge car of Juggernaut, thereby destroying that life so highly prized by the Christian father. Again we see the young heathen mother bringing her innocent babe to the Ganges, and there, regardless of maternal love, she throws it into the foaming waters, heeding not its imploring look, or its paroxysm of agony when plunged from her embrace. The Chinese will tell you of the glory of Confucius, and you have only to become acquainted with them to learn that many of the most trivial objects are adored as gods. The benighted African believes there are two spirits that give and withhold blessing,

and worship both—the one to secure favors, the other through fear of his judgments. Would to God this unhappy state of mankind was confined to the eastern continent and the isles of the ocean. When we come to America, we find among the native Indians almost as many forms of worship as there are tribes among them. It is supposed that infanticide is practiced in all heathen countries, and we might in truth say every abomination that can be conceived by the heart of man. Nearly allied to these, are the Mahometans numbering between ninety and one hundred million. They believe there is but one God, and that Mahomet is his prophet. Although their religious ceremonies are performed with great accuracy and apparent sincerity, yet there is naught in their religion that can purify the heart; and consequently, they are left to follow out the foolish imaginations of their own vain thoughts. But where are we to look for the once chosen people of God? They are scattered here and there over the habitable parts of the earth, down-trodden and oppressed, stripped of every vestige of their former greatness and glory, rejecting that Saviour that came to bless them in their ruinous condition. Notwithstanding all that has been done by the Creator of the universe for the benefit of his creatures, even in the nineteenth century, by far the greater portion of the earth is included in the pagan nations.

But the heart-rending scene closes not here. Of the 1,000,000,000 who inhabit the earth, 280,000,000 millions are reckoned as Christians. And, were every soul of that number cleansed from sin by the blood of Jesus, how ought we, as children of the Most High, to concentrate all our feeble efforts for the immediate salvation of the remaining seven hundred and twenty million, who know nothing of Divine revelation?

But the thought arises, how many of those who are called Christians, are pure in his sight with whom we have to do? He has said, "If any man have not the Spirit of Christ, he is none of his." Is that intelligent being justified in the sight of Heaven who bows down to his fellow-man, and there confesses his sin, and for a certain sum of money, receives forgiveness from the priest as from God; or who for large sums of money may purchase indulgences and then commit all manner of wickedness, and have nothing to fear from the wrath of an offended Jehovah?

Does that man walk in the light who denies that the Holy Ghost proceeds from the Father and the Son, and insists that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him? But the abominations believed and practiced by the Roman Catholic and Greek Churches, are too numerous to be specified here.

Alas! how must they appear in his sight, who cannot look upon sin with allowance, nor appropriate iniquity in any of His creatures? Numerous as are their errors, we find in looking over the enlightened portions of the earth, the greater part included in these two churches.

Leaving them in all their bigotry and blind zeal, and contemplating the remaining part of Christendom, we find the true followers of the meek and lowly Jesus can with sincerity adopt the language of the mourning prophet, as he exclaimed in bitterness of soul, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Instead of viewing a band of brethren cemented together in the unity of the Spirit, believing in one Lord, one faith, one baptism, we behold a people divided and estranged from each other in belief and practice, upon the simple truths of the Gospel taught by Christ and his apostles. These divisions throw up an almost insurmountable barrier to the bringing back of an apostate world to allegiance to its Rightful Sovereign. The darkness of Paganism, Mahometanism, and Judaism would soon recede before the Son of righteousness, if His professed followers would arise and assert their liberty, renouncing every doctrine that is not founded in truth; with their hearts filled with supreme love to the Author of their existence, and glowing with warm desires to be the feeble instruments in His hand of promoting His cause, before whose tribunal all tribes and kindreds must soon appear. May He, who is high and lifted up, whose presence fills all space, and who is the great fountain of life and love, enable His dear children to arise and put on the beautiful robes of righteousness, and take unto themselves the weapons of the Christian warfare, that they may follow their Glorious Leader from conquering to conquering, until the knowledge of the Lord shall cover the earth, as the waters do the great deep.

For the Sabbath Recorder.

Native Holiness.

(Continued from RECORDER of May 27.)

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ezek. xviii, 20.)

Since writing a few words in January on the subject of the holiness-of-children, I perceive that two of my brethren have written some for the RECORDER on the same subject or rather on the subject of "Native Depravity." And although they differ a little in their views, yet I have been well pleased in reading their remarks. But still I would respectfully ask leave to differ a very little from them both. I understand my brother L. C. R., RECORDER May 13, "The synonymous terms, Native Depravity, Original Sin, Native Sinfulness, and the like, by usage signify that man's nature since the fall of Adam, and in consequence of it, is universally and totally depraved." And further you say, "It consists in the depravity and corruption of man's entire nature,

social, intellectual, and moral. By it is meant, that men are by nature utterly destitute of holiness; wanting in that original righteousness from which our first parents by transgression, fell."

Now I would ask my brother, How does all this agree with the Scripture at the head of this article? It was said some six hundred years before Christ, "The fathers have eaten sour grapes, and the children's teeth are set on edge." But God reproved this unjust parable, saying, "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." And accordingly He was pleased to set this matter so plainly in Ezek. xviii, that a child may see that no man, ever since that chapter was given, has had any occasion to charge the sin of our first parents in any way upon their posterity. For witnesses I refer you to the Scriptures of the Old and New Testaments, as understood by the Pelagians, Armenians, Episcopalians, Dunkers, Friends, Wesleyan Methodists, Free-will-Baptists, Necessarians, Hopkiansians, Seventh-day Baptists, and Christians.

As the words, "Adam's fall," "original sin," "total depravity," "the corruption of man's entire nature," etc., are not found in the Bible, I consider all such words and their doctrines the invention of men. I have no evidence that Adam fell, when he sinned, any more or any less, than any other man falls in transgressing any known command of God. Neither have I any evidence that Adam's sin corrupted the nature of his children, or made them sinners, any more than I should corrupt the nature of my children, and make them sinners if I should steal a watch. Neither have I any evidence that the children of Adam and Eve had any more of a sinful nature, or natural propensity to sin, or natural inclination to eat forbidden fruit, than their father and mother had before they sinned.

"God hath made man," (the whole race in Adam before Adam had sinned,) "upright," and pronounced all of his own works very good. Yet we confess that "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him (Christ) the iniquity of us all." "That He by the grace of God should taste death for every man." And the way that sheep go astray, if one should get out of the lot, the whole flock would be very likely to follow the example. (Take notice.) The first sheep that goes astray does not draw all the rest after it only by example. So "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." As a free moral agent, Adam went astray, and the rest of us have followed the example.

And though man, the human race, were made good in the first Adam, yet "the creature (man) was made subject to vanity, not willingly, but by reason of Him, (that is, Christ,) who hath subjected the same in hope." He hath overcome, and subjected all the temptations and trials and afflictions incident to human nature, and turned them all to a good account; yet without sin, showing that those light afflictions which we have to pass through in this life, shall work for us a far more exceeding and eternal weight of glory; if we also by His grace subject the same in hope of a better resurrection. (See Rom. viii. 18-23.)

The sin of our first parents was their own individual act; and the guilt of that act could not be transferred to us any more than the act itself could be transferred to us, in the eye of justice and equity. Yet we say, "The way of the Lord is not equal." (Ezek. xviii. 25.) O, "total depravity!" What a great excuse this is, for the sins of all mankind! "Behold, ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely," etc. And "come and stand before me in this house, (or in the church,) which is called by my name, and say, (We are totally depraved,) We are delivered to do all these abominations?" (Jer. vii. 8.) What a great excuse for sins! for us to charge our sins to Adam, and Adam to charge his sin to the woman, and the woman to charge her sin to the serpent!

But what was the curse pronounced upon them for the first sin? What was said to the serpent, and to the woman, and to Adam? Was it said that all the human race should have their nature changed, that they should be totally depraved, utterly destitute of holiness? No, not a word concerning the children of Adam and Eve being cursed for the sin of their parents. (See Gen. iii. 14, 15, 16, 17.) Now if Adam and Eve believed the promise, that the seed of the woman should bruise the serpent's head, or if one of them believed the promise, which undoubtedly they did both believe, then according to plain Scripture, "their children are holy." (1 Cor. vii. 14.) I trust my brother will see by a further examination of this subject that he will "not have occasion any more to use this proverb in Israel." B. CLARK.

For the Sabbath Recorder.

Persistence.

It is remarkable that all great and good events are long delayed and sorely tried.

Abraham's life was a striking instance of this. It was a long time after God told him that his posterity should be very numerous, before he had any child. And when his first child, Ishmael, was born, he was not to be reckoned in the lineage of his race. After several years more had elapsed, the true Isaac was born unto him. On him Abraham's faith rested, as a pledge of the fulfilling of God's promise, until his son was about fifteen years old, when he was required to offer him up for a burnt offering unto God. Still he persevered—he staggered not at the promise through unbelief, but was strong in faith giving glory to God. So David, the son of Jesse, after he was anointed king of Israel, wandered around, was called a runaway servant, attended by a few discontented and distressed ones—king Saul often pursuing him to take his life. Once he was reduced to the necessity of begging bread of a cold-hearted Nabab—still he persevered. But the greatest-trial of all was yet to come.

Returning with his men from a short excursion to the little village of Ziklag, where they left their wives, children, and property, they found an enemy had been there, and carried them all away, wives, children, and property. In a fit of desparation, his own company sat out to stone him with stones. But David comforted himself in his God—he persevered. I have often been asked if I had not given up my plan of Christian Society, as very few

Vertical text on the right edge of the page, including fragments of other articles and notices.

seem to be deeply interested in the work. I have never known but one answer to give to all such queries—this work can end only with my life.

It looks discouraging, to be sure, that no one has responded to my proposal to meet on the Fourth of July, to take the subject into consideration; but what then? Is the subject to be neglected? No surely, but more effort is to be used.

Let me then call more loudly, upon the public, to wake up to the subject. Surely if they will but stop to think, they will see no work of equal importance beside. Is it time for you, O ye to dwell in your celled houses, and the house of God lie waste? And it was further added, Ye sow much, and bring in little; wherefore? Because of the house of God which lieth waste.

The church is yet in the wilderness, the holy city is yet trodden under foot. Many are saying, O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

The pain and sufferings these feel, in view of the present state of the church outweighs any thing we may imagine of mere physical slavery. For the sincere Christian to see the world dictate for the church in her expenditure, sickly and disgraceful fashions, and school education, is painful and pitiful, and her cry has gone up to heaven, and wrath is kindling.

But we all know that there has been a fair trial of this question. Satan disputed with the Almighty on this subject. God said of Job, that he was a perfect man. Satan replied, not to fling water on his face, but to take his property away, and to curse those to thy face.

From India we learn that the British commander was urgent for reinforcements. Brig. General Jones had crossed the Ganges at Roonkee, thus commencing the Rohilkand campaign.

Newspapers from China assert that Lord Elgin had declared himself ready to employ force to penetrate to Peking itself. The Chinese authorities continued their tortures to all suspected of favoring the Allied Powers and the throwing open the ports.

Radio, the confederate of Orisini and Pierri, had been sent to Cayenne. The Pope had returned to Rome.

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THE VAIL TAKEN AWAY.—There is much change in the attitude of the Jewish mind towards the rejected Messiah. An unprecedented number of conversions have recently taken place among them in this country.

THE DUTY OF THE CHURCH.—An intelligent and useful clergyman, not of our denomination, says to us in a private letter:

"The result of the meeting of the American Tract Society has much surprised me. How they could hold their peace at the cry of four millions in bonds, I know not. I love the society and its publications, and circulate hundreds of them monthly; but from none of these could you learn that slavery existed in the land.

General Intelligence.

Foreign News.

By the steamer Asia at this port we have foreign news to the 29th ult., three days later. The details of the outrages committed on American shipping in the Gulf of Mexico, had laid before the public, with the simple remark by one of the English journals, that they had given rise to some angry feelings on the part of the American press.

It was reported that the Conference Committee of the Lords and Commons had agreed to the principle of the right of Jews to hold seats in Parliament. Prince Albert had left England on a visit to Germany.

Radio, the confederate of Orisini and Pierri, had been sent to Cayenne. The Pope had returned to Rome.

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Newspapers from China assert that Lord Elgin had declared himself ready to employ force to penetrate to Peking itself. The Chinese authorities continued their tortures to all suspected of favoring the Allied Powers and the throwing open the ports.

LATER.—By the Nova Scotian, we have four days later news.

In the British House of Commons, on the 1st inst., Mr. Lyndsay asked for information respecting the visitation of American vessels, by British cruisers. Mr. Fitzgerald replied that the Government had as yet received no official intelligence on the subject.

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the Ellison timber can be seen skirting the horizon from Monmouth. In this belt of timber the first traces of the tornado appear. Saturday and Sunday seem to have preserved very nearly the same characteristics in the vicinity of the ill-fated village on this day. As the afternoon waned the sky to the southwest had a most threatening appearance. A heavy bank of clouds of lumpy blackness seemed to rest upon the very surface of the prairie. In the language of John McWilliams, "they seemed to sweep the very prairie storm from his farm house, about a mile north of the street."

He saw two threatening black clouds meet apparently about a mile west of the village, with the wildest commotion, and move on towards the village. The utmost alarm filled the minds of his own family, and of those in adjacent farm-houses, but how much less than the subject terror of the villagers who saw but not in season to avoid.

The track of the tempest must tell the rest. The tornado struck the village about 5-12 o'clock, and during its continuance no rain fell. The houses were frame structures. There was a large tavern stand and three stores, those of Samuel Johnson, Joseph Knowles, and another. The appearance of the dwellings and structures after the passage of the whirlwind is described by an eye witness "as if one should tear to pieces and scatter a lumber yard."

The track of the whirlwind seems not to have been very wide, nor was its course a long one. Scattered farm-houses about the village in various directions still stand, and though the wind was high, were uninjured, but of the village proper only three small cabins or shanties, which were to the southward of the line of desolating destruction, were spared, and they alone remain of the ill-fated village of Ellison.

THE DAUGHTER OF AARON BURR.—The Carolina Spartan supplies a new incident in the life of Aaron Burr, regarding the death of his daughter. It professes to derive its information from an old and distinguished citizen of Charleston, his own dead:

"Burr, in his many intrigues, compassed the ruin of the wife of the captain of a coaster between New York and Charleston. To remove the captain, Burr corrupted his sailors to mutiny and destroy him. On the outward voyage no opportunity offered, and the execution of the plan was deferred till the return trip. Unfortunately, on this very vessel, Mrs. Alston took passage. Her fate was an awful retribution upon her abandoned father. He never looked up after, and doubtless from the conviction that the sins of the father were visited upon the child. Our informant went to New York to look up the wife of this captain. Hearing that Burr knew her, he sought an interview. The mention of the name was a signal for silence; nor would Burr keep a further appointment, or impart any information on the topic."

BOGUS INSURANCE.—The Connecticut Courant says, investigation shows that the Bridgeport Insurance Co. must have been a swindling concern. About the first of February last, the company made such a representation of valuable property as to obtain the certificate of the Comptroller of New York, and likewise leave to issue policies in Ohio. The Directors then advertised that the entire capital of \$300,000 was paid up, and they had a surplus of \$60,000. On the 25th of January, the President and Secretary of the company gave the total assets as \$367,147, and total liabilities as \$57,958. Cash on hand or in the hands of agents, \$25,000. Debts due the company and secured by mortgage on real estate, \$59,260.

CUTTING A NEGRO TO DEATH.—In the Circuit Court held for Nelson county, Va., recently, George Monroe, overseer for J. H. Shelton, Esq., was tried for maliciously cutting with his pocket knife a negro man in the employ of Mr. Shelton, which negro died in five or six days thereafter, of pneumonia. The attending physician thought the cutting and excitement possibly brought on the pneumonia, the negro having a severe cold at the time he was cut. Monroe was found guilty of murder in the second degree, and sentenced to the penitentiary for five years. A great many think the evidence did not warrant the verdict, and an effort is being made to get Gov. Wise to reprieve him. Monroe is said to be a sober and very industrious man, having no great fault, but ungodly temper. But the system of slavery often makes thieves and murderers of men naturally inclined to be "sober and industrious."

MEXICO.—The steamship Tennessee has arrived at New Orleans from Vera Cruz, 7th inst., with important news from Mexico. The Government of Zoluga had imposed a loan on the foreigners at the capital. Affairs look generally gloomy. A fight had occurred between the rival forces at Puebla Nacional, where Echegaray was besieged, and Pirate was obliged to retire. Gen. Miremon of the Zoluga faction had been twice defeated. President Juarez was at Vera Cruz. The Pope had sent a letter to President Zoluga, thanking him for restoring the property of the clergy. Indian ravages continue in Durango. Tampico and Mazatlan were the only seaports not in the hands of Juarez. Zoluga was suppressing the newspapers.

A MAN PREFERING SLAVERY TO FREEDOM.—The Charlottesville Advocate (Virginia) states that a negro man who had been emancipated by his master's will, voluntarily re-entered servitude on Monday, May 10th, preferring the condition of a slave to that of removal to a free state. He selected Mr. Huckstep as his future master. His value was assessed at \$650, one-half of which Mr. Huckstep has to pay into the state treasury. Such an instance as this, showing even more painfully the degrading influences of bondage than the running away of fugitive slaves.

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was Corinthian Hall, corner of Federal street, from which the conflagration extended west to Theatre Alley. On Milk street, Nos. 55, 57, 59, 61, 63, 69, 71 and 73 were more or less damaged, together with their contents. The principal firms (who are mostly dry goods dealers) occupying the stores destroyed, are E. B. Paine; C. W. Griffiths & Co.; Morse & Colman; Hutchins & March; C. F. Hathaway & Co.; Carpenter, Plimpton & Co.; Safford, Ames & Co.; Baldwin, Baxter & Co.; George Blackburn & Co., and J. P. Bradlee, agent of the Ballard Vale Company. The loss is fully covered by insurance.

A great storm of rain commenced here between 3 and 4 o'clock on Friday afternoon, and poured with little cessation till 11 o'clock on Saturday evening, more than thirty hours of steady, soaking rain. We think so much rain has not fallen within so short a time since the great flood of April 30, 1854. The country in this vicinity is scoured, drenched, and saturated. Much damage has been done by the washing of planted fields on sloping ground, leaching out of the richest juices of the soil, beating down grass, pelting the young leaves from trees, etc. We trust little or no damage has been sustained by the embryo fruit, but it is not often that such a deluge is encountered at this season.

The quiet and pleasant village of Feltville, N. J., has been the scene of a very sad and terrible tragedy. On Tuesday evening, 8th inst., to bathe, when they were both drowned. They were unusually cheerful, contented and industrious girls; one of them in particular was generally admired for her sweet disposition, beautiful person and graceful manners. And what is a little remarkable, they were both good swimmers, and this probably led to their death by making them insensible to their danger. An inquest was held by Jonathan D. Frazee, Esq., Coroner, of Plainfield, and they were interred in the village burying ground by Mr. Felt, followed by a long concourse of sincere mourners.

A message from the President on Utah affairs, was received in the House of Representatives, on Thursday, enclosing a copy of a dispatch from Gov. Cumming, dated Salt Lake City, May 2. From this the President says there is reason to believe that the difficulties with Utah have terminated. He also expresses the opinion that there will be no occasion to make the appropriation for three regiments of volunteers, recently authorized by Congress. Gov. Cumming, in his dispatch, says he had every where been received with honors due to his position, and adds that the Mormons generally were deserting their settlements—their ultimate destination not positively known, but believed to be Sonora.

Miss Adelaide Hally, daughter of ex-Gov. Hally, of Connecticut, died at Stamford on Thursday morning last, from the effects of being burned in the most shocking manner by her clothes taking fire in consequence of the explosion of a fluid gas lamp on Tuesday evening. The deceased and an elderly sister were engaged reading by the light of the lamp at the time the explosion, when the burning liquid came in contact with their dresses and set them on fire.

Billy Bowlegs was a great lion at New Orleans, and drank an immense quantity of "fire-water." It was after drinking freely that he made the following spirited little speech: "I stand here big chief, brave warrior. I kill heap of your people before. I can do him again easy; give Billy seven good men to follow on the war track, and he will lick all the United States, scalp big father at Washington. Whoop!"

The election in New Orleans on the 7th inst., resulted in the success of the American candidate for Mayor (Gerard Stih), and all the other American candidates but one. The Vigilance Committee broke up their camp on the same evening, and disbanded. The Municipal authorities caused the arrest of a number concerned in the Vigilance movement, but they were subsequently discharged by the Mayor. The city was again quiet.

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THE NEW ORLEANS BEE SAYS THE SOUTHERN HOPES IN REGARD TO TEXAS ARE IN DANGER OF BEING DISAPPOINTED. A feeling of settled opposition to slavery exists, which if not counteracted, will ultimately neutralize the entire benefit conferred by the act of 1850, and to incorporate the largest, finest and most fertile part of Texas into the family of free States.

THE STATE GOVERNMENT OF THE NEW STATE OF MINNESOTA, was organized at St. Paul, on the 23d of May. The oath of office was administered by J. J. Noah, clerk of the Supreme Court. The following is a list of the principal State officers: Governor, Henry H. Sibley; Lieutenant Governor, William Stoombe; Secretary of State, Francis Bassan; Treasurer, Geo. W. Armstrong; Attorney General, C. H. Berry; Auditor, William T. Dunbar.

A lawyer, at Madison, Wis., objected to a jurymen because he declared that if the law of the State was opposed to God's law he should feel obliged to obey the latter. But Judge Collins overruled the objection on the ground that it was not to be presumed that the laws of the State were in conflict with the law of God.

More disastrous floods have occurred this week at the west. At Lafayette, Indiana, the Wabash rose with fearful rapidity, filling the houses with water, and compelling the inhabitants to take to boats for safety. While farms were under water, and large quantities of grain stowed in barns would be a total loss.

It has been decided by the Post Office department, that postmasters are not compelled to receive cents in payment for other postage or stamps; nor from any one person, at any one time, more than thirty cents in three cent pieces. It is also understood that bills of any denomination are refused.

Oregon must be a very moist country. A letter from there says, "it rains twenty-six hours in the day for seventeen months in the year. A shower commenced on the 3d of last November and continued to the 16th March, when it set in for a long storm which is not ended yet."

The remains of Daniel Boone were found last week in his tombstone, the first examination of the spot not having been as thorough as it should have

Miscellaneous.

For the Sabbath Recorder.

The Declaration.

BY S. BOURN.

Night threw her veil o'er hill and glen; The feathered songster ceased his lay; And every lovely landscape then...

The Old Man at the Gate.

A SKETCH BY A PARISH PRIEST.

The great and rapid changes wrought during the last few years appear scarcely less than marvellous. Many a little village that ere while was little known, has grown up into a large and important town.

It has also its old inhabitants, and amongst them none more remarkable than the old man at the toll-gate, through which you pass on entering the village.

As upon I entered the parish, I felt an interest in him, not only from what I heard, but also from what I saw.

stock. They were well to do in the world, and both of them being careful bodies, they laid up a little for old age, or a rainy day.

"In a very little while I learnt that the companion of fools is foolish. I went on from one thing to another. I had been in the habit of going regularly to church all my life long; but now I thought it enough to go once a day, and then in a little while I stopped away altogether.

"One night after we had been here about three months, I had a narrow escape. You know the step that we have to cross on our road to Winstanley. I remember well the day, it was Winstanley feast, and a lot of us left here in the morning to see some sport.

"I began again to attend my church and then to go to holy communion. I avoided all my former companions, and, by the kindness of the Rector, was placed in the present situation.

Every year adds to the sacredness which invests the scenes made memorable by the blood and sufferings of the fathers of the American Revolution.

Philadelphia, a small stream leaves the rich and beautiful valley, and winds its way through a deep ravine, between the two mountains, and empties its clear water into the river.

in their already reduced state, they could so poorly spare, that Washington was forced to give up Philadelphia to the enemy, lead his drooping and discouraging army, to this secluded spot, which the suffering of that little band, while it lay and shivered there during the memorable winter of 1777, has made immortal.

We approached the old encampment by a road leading down the narrow defile which forms the bed of the stream, and ascends to the summit where the army lay, by a rugged pathway which is still to be traced among the rocks, and were shown by our guide, as we passed, the different spots where the cannon had been planted to guard the entrance.

We entered the venerable building with feelings of the deepest emotion, and examined the room which served the illustrious chief as bed-chamber and an audience-chamber. It is very plain, and the furniture much as he had left it.

And it is here that it is said that Washington shed tears like a father, while beholding their sufferings, when they gathered round him and pleaded for bread and clothing, and when not the means to furnish them. Yet, although everything seemed so discouraging, it was near here, that the "Friend" went home surprised, exclaiming, "The Americans will conquer yet!

It may be great to lead a powerful army on to victory, but surely it was greater to preserve the shattered remnants of a discouraged band to together—when the enemy were trampling over them—when their Congress could do nothing for them—when starving families at home were weeping for their return—and when there seemed no prospect before them but miserable defeat.

Numerous graves have recently been opened and the bodies of many of the officers have been removed in their native States. But the poor and obscure soldiers who still remain, have monuments more beautiful than art can form, erected over them, for Nature has planted hundreds of cedars as a silent tribute to their memory, which have been watered by the pure and generous tears of night, and they are now forming living wreaths of evergreen about their graves.

There are many people who consider themselves well-bred, and who go much into society, who nevertheless violate the simplest rules of politeness, by the very silly and degraded habit of snickering. This word, if homely, is expressive. We are accustomed to connect a smile with things pleasant and graceful; and a laugh seems called forth by something genuinely amusing.

One night, being present at a large party, we noticed a lady, who on entering, attracted the attention of several young would-be ladies, who began to cast expressive looks, and then to snicker. Some glanced down and then puckered their mouths as though it required the greatest effort to keep from laughing.

say to those who do not know how to behave, looked from each other, with rosy faces at this merited rebuke, self-condemned and publicly rebuked. It served them right, and we wish that every snickerer might be treated in the same way. It would soon thin out the ranks of the self-conceited and presuming—perhaps, make ladies and gentlemen of them, ultimately.

The Evils of Intemperance.

Its march of ruin is ever onward. It reaches abroad to others, invades the family and social circle, and spreads woe and sorrow all around. It cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doating mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mourning age in sorrow to the grave.

It violates obligation, reverence, fraud, and honors infamy. It defames benevolence, hates love, scorches virtue, and slanders innocence. It incites the father to butcher his offspring, helps the husband to massacre his wife, and aids the child to grind the parolical axe. It burns up man, consumes woman, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It bribes votes, disqualifies voters, corrupts elections, pollutes our institutions, and endangers our government.

Condition of Canton, and of China.

Mr. S. W. Williams, writing from Macao, February 12th, speaks of the effects of war at Canton, and of the condition of China, and the need of increasing missionary effort.

On a recent visit at Canton, I found that nearly all the houses formerly occupied by the missionaries will need to be repaired; though probably some of the brethren will select other places, some inside of the walls, as well as in the rear of the river banks.

It is a melancholy sight to revisit the old places, where every thing was going on so prosperously sixteen months ago, and see the ruins of the houses, shops and warehouses along the banks of the river, with only a few persons wandering among them. The site of the old factories is swept clean of every thing, and the ruins of houses and forts extend along the banks for three miles or more, showing, vividly, the effects of war and revenge.

The political condition of China is as unsatisfactory as ever. Foreign negotiations, and attacks which may cause more alarm than real misery, with internal broils, insurrections and brigandage, which destroy and depopulate more rapidly than one can imagine from mere heresy, all show the sad extremities of this oldest of empires.

RECORD OF THE OLDEN TIME.—The General Association of Connecticut, held in Newington, June 18, 1745, passed a resolution against Mr. Whitefield. The record of the General Association is in the following words:—"At a Convention of the General Association of the Colony of Connecticut at Newington, in the county of Hartford, on the 18th day of June, 1745, present, Rev. Benj. Colton, Moderator, Rev. Abraham Noy, Rev. Jacob Elliot, Rev. Ashbel Woodbridge, Rev. Simon Backus, Rev. Elnathan Whitman, Scribe, Rev. William Gaylord, Rev. Ephraim Avery."

"Whereas, there has of late years been many errors in doctrine and disorders in practice, prevailing in the churches of this land, which seem to have a threatening aspect upon the churches; and whereas, Mr. George Whitefield has been the promoter, or at least, the faulty occasion of many of these errors and disorders; this Association think it needful for them to declare, that if the said Mr. Whitefield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any of our people to attend upon his preaching or ministrations. Voted in the affirmative."

The unmarried journeyman, who receives his \$8 to \$12 per week, and spends it all about as fast as he earns it, will go to his grave as poor as Lazarus, grumbling that capital eats up labor, when it is in fact labor that eats (and drinks) itself. You may shower gold upon working men who spend a third of their earnings in bar-rooms, theaters, and other haunts of dissipation, and they will be poor and needy after all. He who is ever to have anything ahead, will generally save something the first year after he is one and twenty, whether his wages be \$10 per week, or only \$5.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF COLDS, COUGHS, AND HOARSENESS.

BRIMFIELD, MASS., 24th Dec., 1855. DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, 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 possess superior virtues for the treatment of those complaints.

A. B. MORTLEY, Esq., of UTAH, N. Y., writes: "I have used your Cherry Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-dollars for a bottle than to do without it, or take any other remedy."

AMOS LEE, Esq., MONTREAL, L. A., writes, 3d Jan. 1856. "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief, finally tried your Cherry Pectoral by the advice of our clergyman. The first dose relieved the cough, cleared the throat and lungs; less than one half of the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you Doctor, and your remedies, as the poor man's friend."

A. A. RAMSEY, M. D., ALBION, MONTGOMERY CO., Pa., 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."

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.

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 has been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief.

THE AGENT below named is pleased to furnish my American Almanac, containing directions for their use and certificates of their cures, of the following complaints:—Coughs, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a foul stomach, Pain arising from indigestion, Morbid Inaction of the Bowels and Pain arising from Flatulency, Loss of Appetite, all Ulcerous and Cutaneous Diseases, Scalding, an evacuant medicine, Scrophulous or Kings Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness, the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for AYER'S PILL, and take nothing else. No other they can give you compares with this in its intrinsic value of curative powers. The sick want the best aid their is for them, and they should have it.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price—25 Cents per Box. 5 Boxes for \$1. December 10, 1857. 6-m.

GROVER & BAKER'S CELEBRATED FAMILY SEWING MACHINES, 18 SUMMER STREET, BOSTON, 495 BROADWAY, N. Y.

THESE Machines are now justly admitted to be the best in use for family sewing, making neat, strong, and elastic stitch, which will not rip, even if every fourth stitch be cut.

A liberal discount made to clergymen. Circulars sent on application by letter. May 6, 1858. 3m.

Central Railroad of New Jersey, Connecting at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk.—FALL ARRANGEMENT, commencing Oct. 28, 1857. Leave New York for Easton, at 6 00 A. M., 12 M., and 3 30 P. M.; for Somerville, at 7 00 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from the foot of Courtland street, at 7 30 and 12 M., and 3 20 and 5 P. M.

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

Facilities in this "Cure" for the successful treatment of Diseases of the Liver, Stomach, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homeopathic prescriptions—an advantage found in but few "Water-Cures." Especial attention will be given to Diseases commonly called surgical cases, such as Hæmorrhoids, White Swellings, Cancer, (in their early stages), and Caries and Necrosis of bone.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. Address, H. P. BURDICK, Alfred, Allegany Co., N. Y.

Mariner's Saving Institution, 34 Avenue and 9th Street. OPEN daily for the reception and payment of deposits from 9 to 2 o'clock, and on Wednesday after-Saturday evenings from 5 to 8 P. M. Interest allowed on deposits at the rate of 6 per cent. on sums from \$5 to \$500, and 5 per cent. on subsequent insertion. THOMAS B. STILES, President. PHILLIP W. ENOS, Vice-President. CHARLES MILES, Vice-President. ISAAC T. SMITH, Sec.

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 100 Nassau street, N. Y., 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 Basis of the Sabbath; 52 pp. 3. Authority for the Change of the Sabbath; 52 pp. 4. The Sabbath and Lord's Day; 52 pp. 5. A Catechism, service in the Christian Church; 52 pp. 6. A Catechism, service in the Christian Church; 52 pp. 7. Twenty Reasons for keeping the Sabbath; 4 pp. 8. The Sabbath Question: Dialogue between a Minister of the Gospel and a Unitarian; Counterfeit Coin; 8 pp. 9. The Sabbath Commandment: False Exposition; 4 pp. 10. The Sabbath Commandment: True Exposition; 4 pp. 11. The Sabbath (English and German); 16 pp. 12. The Sabbath (French and German); 16 pp. 13. The Sabbath (Italian and German); 16 pp. 14. The Sabbath (Spanish and German); 16 pp. 15. An Appeal for the Restoration of the Bible Sabbath; 4 pp. 16. An Address to the Baptists, from the Seventh-day Baptist General Convention; 4 pp. 17. The Society has also published the following works, to which attention is invited: A Defence of the Sabbath, in reply to Ward on the Fourth Commandment, by George Carlow. First printed in London in 1724; reprinted at Stonington, Conn. in 1809; now republished in a revised form; 168 pp. The Royal Law Contended for, by Edward Stennet. First printed in London in 1688; 64 pp. Vindication of the True Sabbath, by J. W. Morton; late Missionary of the Reformed Presbyterian Church; 64 pp. Also, a periodical sheet, quarto, The Sabbath Visitor. The series of thirteen tracts, together with Ward's Delinquent Objections; and J. W. Morton's Vindication of the True Sabbath, may be had in a bound volume.

The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 papers for \$1. Persons desiring them can have them forwarded by mail or otherwise, on sending their address with a remittance, to H. H. BAKER, General Agent of the American Sabbath Tract Society, No. 100 Nassau street, New York.

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THE SABBATH RECORDER, PUBLISHED WEEKLY. TERMS—\$2 00 PER ANNUM IN ADVANCE. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote truth and vigorous benevolent action, at the same time 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 Department, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

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