

The Sabbath Recorder.

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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 vital 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 slave. In its Literary and Intelligence Department, care is taken to furnish matter adapted to the taste and views of every class of readers. As a Religious and Family Newspaper, it is intended that the Sabbath shall rank among the best.

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For the Sabbath Recorder.

God's Laws.

"To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them."

Thus a test is given by which it may always be known if any speak not in accordance with the law of God. He, who does so speak in darkness, knowing not the law, however enlightened he may be on all other subjects. And all such speaking savors of darkness and not of light, of falsehood and not of truth, and should therefore be rejected as evil in all its tendencies. But why should men be in darkness in regard to the law of God? It can not be from the obscurity of the language in which it is couched, certainly not, for it is not in the power of man, and we might say of Deity himself, to make it more plain. And we think if there were no conflicting interests in the way, all would understand it alike without difficulty. And so of every duty which God enjoins. Did we not intend to be understood? If not, why speak at all, and if He did, who has more wisdom than He, or knows better the adaptation of language to the sense. And further, if He has not made the law plain to the understanding, to whom shall we go for an interpretation? Has He delegated any one? Not the Pope we think. Neither the priest. They may proclaim the law, but to alter it in any degree they have no delegated power. Papists may pretend that they have; but we suppose there are none else who hold such a notion. But if we sanction what they have changed, are we not partakers with them in guilt. And what also do we but acknowledge the supremacy of the Pope and Priests and their right and authority to change God's laws at pleasure. For, if in one instance, then they may change all. But as men seldom if ever commit an evil without a pretended excuse, so in this case. As evidence that all would understand the law of God alike, were there no conflicting interests, take the first commandment, the second and all except the fourth. There seems to be no difficulty in understanding them. But there seems to be some great mystery about the fourth. Although it reads just as plain as the others, yet Doctors stare, Divines wonder, and councils are called. One sees this way of construction, and another that, while the third and fourth and so on, see other ways, and their language becomes confounded, just as it ever has been, and always will be, when men undertake to build Babels to go to heaven upon. One says that the Sabbath is Jewish, and the Gentiles have nothing to do with it. But this plainly contradicts the law, and the controversy is between those who make such a statement, and the law, for it declares that the seventh day is the "Sabbath of the Lord thy God." And if we worship that God, than it is the Sabbath of the Lord our God. But if we have some other God, then perhaps we may claim some other day as the Sabbath of our Lord. But they speak not according to the law who call the seventh day "other than the Sabbath of the Lord thy God," and consequently "there is no light in them," for thus saith the Scriptures. But what was there ever required of the Jews that would not have been required of the Gentiles under the same circumstances? Are they not under the same moral obligations to God? Does not the moral law of which the Sabbath commandment is a part, bear with the same force upon both Jew and Gentile? Are they not under the same obligations to love God and their neighbors as themselves? May one steal and be more sinless than the other? We know not why the one should be under any greater obligation to keep the Sabbath as commanded than the other. The Jews were then the only known people of God through whom he was pleased to make known His will to man. But change the circumstances, place the Gentiles in the place of the Jews, as at the present, and have we any reason to suppose that the same law would not have been given? There was in fact, no distinction made, for the Gen-

tle or the stranger within the gates was required to obey the law, as we see mentioned particularly with regard to the Sabbath.

But why not reject Christ as Jewish? We think this may be done with just as much propriety as to reject the seventh day as the Sabbath of the Jews only.

Another view is that the fourth commandment is not a moral precept and therefore is liable to change. Perhaps Adam and Eve could see the same in the law given them in the Garden, and who knows but that this led to its violation. And the Prophet too who was commanded to go and cry against the altar at Bethel, could plead the same excuse. Especially when one claiming to be a Prophet of the Lord like himself, told him that the requirement was changed for God had told him so. But we learn the result in both cases, and should learn therefrom the danger of disobeying any of the God's commands, although with our finite powers of perception, we think we can see the want of moral obligation in them. But what do we call moral obligation? It is that in which we can see the right and wrong as naturally existing. But it must depend very much on the education and powers of perception to determine what is, and what is not moral, so that it is but a scholastic distinction after all. Perhaps infuete wisdom can recognize moral obligation in every command which he makes known to man. And we think it needs no very uncommon powers of perception to see that man is under moral obligation to obey all, and every command of God. Is the child under obligation to obey its parent? How much more should we obey our Heavenly Father in all things, whether we can see all the whys and wherefores or not. But God has not left us without these, concerning the Sabbath. He has assigned as many reasons why we should remember the Sabbath to keep it holy as he in wisdom saw fit, and has as plainly told us which day the Sabbath is.

But another concludes that the law is done away in Christ. We deem such an assertion dishonorable to the name of Jesus in the highest degree. Let his own language be a defense against such imputations. "Think not," says He, that "I came to destroy the law or the Prophets, I came not to destroy but to fulfill," i. e., not to destroy the force and power of inspiration by the Prophets, they will be fulfilled in me, and of the law, to fulfill all its requirements by yielding obedience to it. For says He, "till heaven and earth pass away, not one jot or tittle of the law shall pass away until all be fulfilled," or until perfect and unconditional obedience is yielded to it. And this is the only sense in which the law ever has, ever will, or ever can be fulfilled, and the obligations of which Christ tells us is to continue without change, even to the least word or letter, until heaven and earth pass away. And further, in vindication of the everlasting perpetuity of the law, he adds, "whoever therefore (mark the word *whoever*, which must include both Jew and Gentile,) shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven. But whoever shall both do and teach them shall be called great in the kingdom of heaven." But what is meant by doing away of the law? Does it mean that those eternal principles embodied in it are annulled? Do men presume to make it appear that it is wrong to love God; or that it is right to kill their fellows or take their property when and where they please, or bear false witness against them and thus deprive them of life or property unjustly? This can never be made right, and until it can, the law must remain unalterable. But admitting the law done away in Christ as some contend, than it is the duty and should be the work of every minister of His to preach, and every Christian to practice, against it, and of the Church to exclude it from her rules of discipline and government. What then would be the condition of the Church? A dark spot in the moral universe. And, further, if God has in any way abolished the law then men have no business with it other than to make it void. And it is the duty of legislators to repeal all laws bearing the least resemblance to it, the result of which would be to sink all mankind into deep degradation. Released from the responsibility of law, they would have full liberty to practice all the vices and abominations prohibited by it, and might bite and devour each other at will. This would unavoidably make a hell upon earth.

The law is a transcript of the divine will and must exist while God exists. It is the framework of all law, that is law, whether in heaven, earth or hell. And the characteristic difference between holy and fallen angels, of righteous and wicked men, is the one loves God and the other hates Him, obedience, and the contrary, to the first command of the decalogue. The law is the world's great regulator, and that which it could no more do without than the clock the pendulum. It was given as the light and rule of life and it comprises the "whole duty of man"—"fear God and keep His commandments," this is all. God spoke these words and added no more, it is declared. Why not have twelve, fifteen or more commandments? Because more than those given were not necessary. The duty of man cannot extend but two ways, first towards God, and

second towards man. Christ tells us that the first great commandment is that "Thou shalt love the Lord thy God." And John says, "this is the love of God that we keep his commandments," i. e., this is the evidence that we love God, which if we do supremely, it will be our pleasure to do his bidding, and thus "love is the fulfilling of the law." The second is like unto it. "Thou shalt love thy neighbor as thyself." We all know (or ought to) how ready we are to serve ourselves, and if we loved others in like degree, our willingness to serve our neighbors would be just as manifest, and thus again it would be seen that love is the fulfilling of the law." On these two hung all law and prophets. Every duty inculcated in the law and taught by the prophets hung pendant entirely on obedience to these two. They all hang as on a pivot, and the turning point is gained when perfect obedience is yielded to these two roots, out of which every branch of the law and duty must grow. Thus we may have some idea of the great disparity that must exist in the moral and social condition of the human family, with the law and without it, with or without obedience. And, as we said, disobedience would constitute a hell here below, so we say that obedience would make a heaven here in our hearts, and homes, and earth. In which atmosphere would we breathe more freely? In which prefer to dwell? But why the vain attempt to make void the law, if it is not to evade the force of the commandment which requires the seventh day to be kept holy, and to save themselves the self-sacrificing which obedience must cost them. If so, do they realize the deplorable state into which they must plunge the world if they could succeed in destroying the force of moral obligation by making men believe that law is done away. Whether such vain excuses or unallowed pretences will justify them in the eyes of the great Law Giver, we leave for the candid reader to judge.

Scott, N. Y.
For the Sabbath Recorder.
All will agree that the more powerful any thing is, the more dangerous is a wrong application of it. This is an acknowledged fact. We often see this verified. So fire is a powerful element, and powerful to most useful purposes; but dreadful when used without due caution. Powder, too, accomplishes important ends, when properly applied, and nothing can resist its power; and it is equally forcible for bad effects, when wrongly applied. In spiritual concerns, our Bible is the most powerful book that ever was—it is quick and powerful for every good purpose, when so directed; but if wrongly applied, its effects are sad. As a consequence, I ask my Bro. Hubbard to take a second thought on his use of this text, "Make the tree good and its fruit good, or else make it tree corrupt and its fruit corrupt, for the tree is known by its fruit." Matt. xii. 33. If I understand you, brother, by the quotation of this text, in your piece on Native Depravity, (Sabbath Recorder, Oct. 14th,) you suppose it proves it. Query. Can fruit be an evidence where there is no fruit? You may think that the child, as soon as capable of bearing fruit, will bear evil; and so proves its nature evil. This would be sound argument if it were always so; but if the child's nature be the earth—[the vegetative power,] and his education, before or after birth, be the seed and culture, then the text is wrongly applied. That the latter is the way the author of the text views it, is certain. He considers the fruit which is borne, the effect of seed sown in the heart. The seed sown in the heart, takes root, and bears fruit, and the fruit shows what kind of seed was sown there. The rebellion of Adam and Eve did not show what their nature was, (for that was not rebellious) but it showed what evil seed had been planted there by the wicked one. God said to Israel, I planted thee a noble vine, wholly a right seed, how then art thou turned to a degenerate plant of a strange vine unto me?

As Adam was planted a noble vine, and well taught of God, so was Israel, but they both rejected the divine, and adhered to the deceiver's teaching, and brought forth fruit of that kind. This we see in every day's occurrence. A child, who never disobeyed, may, in one hour's association with rebellious children, contract a disposition to it, and bear the fruit of it; on the other hand, a disobedient one may, by proper, sympathetic teaching, and discipline, become obedient in disposition, and bear its own legitimate fruit. All teaching, if received, becomes the taught, and makes him what the teacher was. If the teacher were good, so is the taught; if bad, the taught is bad also. All teaching, if received, becomes the avenue of the spirit that is in the teaching. And it is quick and powerful, for evil or for good. Adam and Eve, by yielding to Satan's teaching, in one short day or hour, became changed from delighting the company of their heavenly Father, to be ashamed and afraid of him; and influenced by frivolous excuses. In the cool [or eve] of the day, they fled from him. If our first parents, with a nature as pure as the hand that made them, could, by yielding to wicked teaching, become wicked, in one short day or hour, may not children go astray by the same cause, without giving any proof of a previous wicked nature? We see further, by

observation, what also the Scriptures everywhere teach, that man, after conversion, is still mutable. That renewing, pardoning, and sanctifying grace, is given to him, as an accountable being. Hence he is every where warned not to lose it. We have before our eyes, every day, sad proofs of man's mutability. We see those who once loved the Lord, turned to care little or nothing about Him, and in some instances, to rail at and blaspheme Him, so as to be twice dead, and therefore their last state to be worse than the first.

But this field, scattered all over with the dead and dying, is too copious for present investigation. My object in this, my unknown brother, was to show the danger of misapplying Scripture texts; and that the one applied by you, as above, was so applied.

I will now, with due respect, invite your attention to another axiom, by which I mean, an idea that all will acknowledge to be true. The idea is this: If we mistake as to what human nature is, we shall mistake in prescribing for it. In this you and I, and all others will agree. Now, my brother, while I admire some of your views, as to the coalescing influence of parents with children, and children with parents, before and after birth; I think you betray a mistaken view of human nature in your third and concluding view of it. You speak of wicked parents having power to transmit a wicked nature to their children, but holy parents have no power to transmit a holy Spirit. This clashes with your former views of the laws of coalescence and sympathy, which you so well defined. Besides, it exalts the ruin by the first Adam, above the recovery of the second; whereas the Scriptures tell us that *where sin abounded grace did much more abound*.

You say in your remarks, "We go astray from birth, speaking lies." The Scriptures do not say so, but they do say that "the wicked are estranged from the womb, they go astray as soon as they are born, speaking lies."—Psalms lvi. 3. Not so with the good. David says, "By thee have I been holden up from the womb."—Psa. lxxi. 6. "Thou didst make me hope when I was upon my mother's breasts."—Psa. xxii. 9.

Zechariah and Elizabeth were holy ones, and as a consequence, their son John was holy; therefore, as soon as he had any powers of feeling or motion, even before he was born, he leaped with joy at the announcement of the Holy one of Israel.—Luke i. 41-44.

This is one of the first lessons that God has taught us by his servant Moses. That while the fruit of the wicked's body is cursed, the fruit of the body of the righteous is blessed. Dent. xxviii. Your doctrine is a popular one we acknowledge, and often quoted as surely correct, but it will not bear the test of candid and understanding criticism. Our blessed Lord has not left the most needy age of mankind without some aid through his atonement and intercession, and the consequent aid of His holy Spirit.

You will call to mind that Christ Jesus was a Lamb slain before the foundation of the world. Before any child was born, or man made, or ever the mountains were brought forth. Then was the Son of God with the Father, rejoicing before Him, and his delights were with the sons of men. Then the morning stars sang together, and the sons of God shouted for joy, in view of the plan. If they had seen the first ages of human life, and of all the most needy, ruined in the first, without any remedy by the second Adam, they must have shouted grief instead of joy. But now hath Christ remedied the evils of the first Adam, by his atonement, intercession and gift of his spirit; so that, as John Wesley well observed, children come into the world in a far better situation than they would have been in, if Adam had not sinned, and Christ had not died; for then there would have been no chance of repentance and reform; but now they all come into the world in the arms of an atoning, all-sufficient Saviour.

To see nothing good in a child by nature—no moral power, no germ of light to call forth, no element of the second Adam to elicit—no sense of these, but only the dark black complexion of the first Adam's sin, is, certainly a most fenish view, which we do well to clear from our vision, in order to have any correct view of God, either in salvation or creation.

If this view of the child's nature, this dark view of a night without a star be correct, what is the meaning of the following Scriptures? "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." "The spirit of man is the candle of the Lord." "In him was life, and the life was the light of men." "This is the true light that lighteth every man that cometh into the world." "That which may be known of God is manifest in them."

All these Scriptures, and many more that might be quoted, show what man is by nature—what every child is born with; the germs of which are in every child's heart, which render him a proper subject of religious education. Traces of these divine convictions we see wherever we see the print of a human foot. This is what St. Paul meant, when speaking of the light of nature which the heathen, and all the world have, he says, "That which may be known of God is manifest in them." Herein lies the beauty and consistency of the new

birth. These heavenly germs must be elicited, in a response to the word preached, whether conveyed to the child by the mother's blood, before its birth, or by the look of her eye, or tone of her voice, after its birth, before it can understand the meaning of words, or by the preached word afterwards. The child is born to be born again; or, in other words, born from above, as is the meaning of the original word, *another*. The child of nature, however pure, is but human, it needs to become divine, to be made partaker of the divine nature. It is, at best, but a tree in a nursery, which too stunted for its moral expansion, it needs to be transplanted into Christ, where it finds a field suited to its design of development.

"The mind was made to mount sublime,
Above the narrow bounds of time."

Historical Value of the Pentateuch.

We do not realize that without the Pentateuch we are in the dark as to the creation of the world, of man, of the origin of evil—points which sorely puzzle philosophers now—and for which no solution is possible apart from Bible history; not only this, but it is the only reliable narrative of a period of two thousand five hundred and fifty-three years. The history of two thousand three hundred and sixty-nine years of this time is comprised in the book of Genesis.

It seems from the fifth chapter of Genesis that Methuselah was contemporary with Adam about two hundred and fifty years, with Noah about six hundred, and one hundred with Shem. Shem lived one hundred and fifty years into the time of Abraham—so that Abraham had the story of the first things only second hand from Adam himself. As the oldest historian of the world was a Hebrew, we see the importance of this close connection of the nation with the father of the race, and also one apparent reason for the great age of the antediluvian patriarchs—it was necessary to a faithful transmission of history. Their average age was eight hundred and fifty years each.

The tradition of the flood is more widely spread than that of any other event of the world's history. All nations agree in its outlines, and very many in the more minute details, as the account of the raven and dove, but what this wide spread tradition signifies, we should have guessed in vain, but for the graphic pen of the Hebrew historian. To him, too, is the world indebted for the great outlines of primitive history, without which the modern student would lose himself in the labyrinthine way. He has described the division of the earth after the flood—how Europe and Northern Asia fell to Japheth, Central Asia to Shem, and Africa to Ham. Shem was the progenitor of the Hebrews, Arabians, Syrians, Assyrians, Persians and Lydians. Japheth was the father of the Caucasian races. The tradition of the Arabs ascribed to him eleven sons, who were the parents of as many Asiatic tribes or nations. Ham was the father of Cush, whose descendants appear to have settled in Southern Asia and Ethiopia; or Mizraim, whose children peopled a part of Africa; of Phut, who also was the head of an African race; and of Canaan, from whom sprang the Phoenicians.

The history of Moses alone gives us an account of the origin of language; of the great Assyrian Empire; of the calling of the Hebrew people the oldest living nation of the world. This is the earliest authentic record of war, about 1913 a. c., between Chedorlaomer and the Pentapolis of Sodom. Of Moses' account of the destruction of Sodom and Gomorrah, the writer says, "We have recently been furnished with a striking proof of the historical accuracy of the Pentateuch, even in those parts of the narrative which partake of the miraculous, in the results of the United States Exploring Expedition to the river Jordan and the Dead Sea, conducted by Lieut. Lynch, of the Navy." "We entered," says the intelligent commander of that Expedition, "upon the sea with conflicting opinions. One of the party was skeptical, another, I think, a professed unbeliever in the Mosaical account. After twenty-two days' close investigation, if I am not mistaken, we were unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the Plain."

Lieut. Lynch considers that the inference from the Scripture account, that the chasm which is now filled by the Dead Sea, was a plain which was sunk and overwhelmed, when these cities were destroyed, is fully sustained by the extraordinary character of the soundings obtained in that sea. The bottom of the larger and deeper portion lies fully thirteen hundred feet below the surface. A ravine runs through it in a line corresponding with the bed of the Jordan, from which the inference is obvious, that the channel of the Jordan sank down, or rushed into the chasm made by a luminous volcanic explosion, the waters helping rather than quenching the conflagration. The sinking of the plain of the Jordan formed a bed for a lake sixty or seventy miles long, from ten to eighteen wide.

To the sacred historian we are indebted for the earliest history of that strange people, the Arabs, whose anomalous character would be unexplainable without the light thrown upon it by his narrative. The agreement between the sacred writer and profane history in the Egyptian is remarkable. It may be traced in the story of Joseph, under the name of Hermes, and in that of Moses himself, the lawgiver of the Greek Orpheus; the Egyptian superstition and Mosaic revelation found in the Orphic fragments is thus accounted for. The writer of this article suggests the thought that Moses was not only the father of history, but also the human author of alphabetical writing, and, since there is no prior trace of it, that the Decalogue was the original specimen of written language given to men. [Princeton Review.]

Spurgeon, the great "star preacher" in England, has it is said, been offered by the Baptists of this city, \$10,000 and his expenses for a tour of six months in this country.

The Sabbath.

The divine ordinance and design is evinced in the admirable adaptation of the day of rest to the spiritual and physical requirements of humanity.

This is by no means an original or striking remark. But it furnishes to the devout heart a motive beyond that of self-interest. For nothing can influence such an one so powerfully, as the thought of sympathy and co-operation with the divine mind and purpose—nothing can be so painful as the apprehension of conflicting in thought and practice with the benign ways of the infinite love of God.

To the godless soul, indeed, these words are empty and barren. They refer to that class of subjects which is spiritually discerned. Yet it is not useless to urge upon the world the external observances of religion. [Not that there is any merit in them, or that a man is any better in God's sight, who sits in church on the Sabbath, than he who sits on the avenue, while the hearts of both are far from Him. The observance which is spontaneous and springs from love within, is a sweet savor before Him—not that which is induced by either fear or duty. Still—as sometimes the angry heart is softened, when by the power of a man's will, his features are forced to preserve their serenity—so, by the observance of the duties of Christianity, many have been led backward to the source of acceptance, at the fountains of penitence and love. The grace of God is manifold and has various avenues to the souls which He loves to save.]

But the sweetness and the joy of obedience belong to His children. All others are slaves—an unwillingly obedient—to whom His laws are irksome restraints, though they may drag cheerlessly after them, because they fear the penalty, which, alas! they cannot in that way avoid.

However imperfect the will, or however void the impulse, the physical and temporal advantages of an adherence to the ordinances of God are inseparable from their observance. These advantages even the worldly may gain, though they lose the greater and eternal blessing. For as the greater includes the lesser, so in the train of the glorious Salvation, and the ineffable rewards of Heavenly bliss, which await to welcome the children of God; there follow, of necessity, all the sublimity and inferior blessings of the present preparatory and conflicting sphere. God is not unmindful of His exiled probationers, nor are His laws inharmful and imperfect; and while his rain falls to bless a widow's acre, in answer to her prayers, therewith flows a fertilizing shower upon a thousand fields, which, though they belong to the unthankful and evil, are so happy as to be adjacent to hers.

On the privilege, the joys, the superior and infinite delights of those who by the bond of the blood of Christ are adopted into the fraternity of his sonship, and made sharers of his filial love! To them the Sabbath is the privileged and appointed hour of intimate access to his presence. With what fulness of meaning is it to their souls a day of rest! They only lay down the burdens of the week—they only are the "free men of Christ."

My brother! dost thou take from His hand thy freedom? Is the Sabbath to thee all that He made it? Dost thou come confidently and finally, to receive the endowment of thy soul? Is it a delight to say—"Lie there, fardels of earthly care;—I am gladly divested of you, to-day!—Six days must men labor,—it is the vocation of the week—we may not evade it. But the Sabbath was made for man." It is the forfeiture of that royal inheritance in which he is to be king and priest unto God. While his hours glide sweetly, he "sits in heavenly places." Moses and Elias are his companions,—and more than they. He of whom Moses and the prophets spake, clad in the exceeding whiteness and light of his upper kingdom, is here; and reminds the soul, bewildered with bliss, of the full fruition of Eternity. Blessed rest day!

"Thou art a day of mirth;
And when the week days trail on ground,
Thy light is higher, as thy birth;
Oh let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both be heaven from earth,
Fly hand in hand to Heaven!"

[N. Y. Chronicle.]

Do You Pray?

This is emphatically a time of prayer. In view of this fact, we would address to every professed follower of Christ this simple question: Do you pray? The universal reply will be, Can any one doubt that every Christian prays both in public and in private? But how do you pray? What is your join in the public worship of God, is it with a vague and listless interest, which requires a constant effort to call the attention and the thoughts wandering to the ends of the earth? Or do you realize the wonderful, that the Almighty and Eternal God, who reigns in the heavens, deigns to lend a listening ear to the supplications of His sinful creatures, and that He is more ready to hear than they are to pray.

And what is the communion which you hold with your God and Saviour in private? Are you satisfied with "saying your prayers" morning and night? In the morning a few hasty expressions of gratitude for preservation through the night, and supplications for continual blessings with all the time a half-conscious feeling that you are a little late, and must hurry through, and again at night, when worn out with the cares and labors and enjoyments of the day, a few drowsy petitions for pardon for the past and blessings for the future? Is it thus you pray? Or are you of the number of those who, when they have entered into their closet and shut the door, fall down before the throne of God, and with lifted hands, streaming eyes, and contrite hearts, make confession of their great sinfulness and utter unworthiness of all His mercies, seeking for pardon and acceptance only through the merits and intercession of the Saviour of sinners? Do you seek the assistance of God's Holy Spirit to enable you to resist temptation, to strive against all sin, and to devote your whole being more earnestly and entirely to his service? Do you pray for His blessing upon your family and relations, your friends and neighbors, your pastor and church, on all missionaries, on all heathens? Do you pray that saints may be quickened and sinners turned to

repentance, and that the time may be hastened when God's will shall be done...

The Sabbath Recorder.

New York, November 4, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Dr. Cheever on the Sabbath.

It was our privilege to hear Dr. Cheever last First-day evening October 21st, preach upon the subject of the Sabbath, from Mark ii. 27, 28: "The Sabbath was made for man, and not man for the Sabbath; Therefore the Son of man is Lord also of the Sabbath."

Thus far his remarks were in strict keeping with the sacred history of the New Testament. But from this point, though he said many good things, and decorated his discourse with much eloquent verbiage, yet his main points were assumed.

Solomon's Temple.

Mr. Williams, the editor of the Utica Herald, has reached Palestine in the course of his Eastern wanderings. The following is an extract from his last letter describing the "Holy City."

"There was one 'Holy Place' in Jerusalem I sought in vain to visit—the site of the Temple of Solomon. It is, as you know, occupied by the principal Mosque of the city—the Mosque of Omar. Including the enclosure, it occupies the whole south-western portion of the city, and appears to be one of the most imposing edifices I have seen in the East.

"I attempted to look into the enclosure, but a Turkish sentinel offered to make me a present of the contents of a very rusty musket, while an old vagabond who stood near suggestively drew his finger across his throat, indicating by such suggestions that in case I should enter I should for the future be relieved of the honor of carrying a head upon my shoulders.

"The fourteenth commandment of the decalogue requires that six days be allotted to labor, and the seventh day to the duties of the Sabbath. Any change in this divine arrangement is as much a violation of the precept, as it is to infringe upon the sacredness of the day in any other way."

CONVERSION AND REFORMATION.—An incident was related of the conversion of a man who was previously so degraded a character that he was but little above a beast. According to his own confession, he "had not seen a sober day for fifteen years."

PULPIT ANECDOTES.—A minister, preaching on the subject of misrepresentation and slander, said: "When professors of religion so far degrade themselves and their profession as to attempt to injure others by lying and misrepresentation, they should remember that, when the devil was disputing with the archangel about the body of Moses, the Lord would not permit the archangel to bring a railing accusation against the devil; and until they can prove that the individual they wish to injure is worse than the devil, and that themselves are better than the archangel, the Bible requires them to hold their tongues and mind their own business."

the religious superstition of men, and religious festival to commemorate the resurrection of Jesus Christ. The Sabbath has the commandment and example of God to enforce it; the Lord's-day has neither Scriptural precept, nor example to sustain its observance.

Furthermore, in all cases where example is the law or rule of duty, that example must be the sole rule of the duty thus enjoined; and in obedience to such a law, we have no right to deviate from the example, more or less, either to the right hand or the left.

Now, what is the example of the primitive disciples of Christ in regard to the first day of the week? The only religious act recorded of them is the visit of the women to the sepulchre of our Lord, in order to embalm his body—a work which they declined doing upon the Sabbath—the journey of the two disciples to Emmaus and back to Jerusalem, fifteen miles. These are the examples of the first day of the week. Is this a fitting example to follow?

We may ask, why do our young men seem so intent upon the showy things of a popular life, and so forgetful of the commandments of the God of their fathers? Why so reluctant to deny themselves, and take up their cross, in this respect? Is it not to the decline of a progressive missionary work, to a want of proper awakened sympathies, for the woes of the heathen? They seem to be forgetful of the toil and sorrow of their missionary friends, and passive under the moulding hand of fashion and pride, and so from worse to worse, they go on their career, till the calls of God upon them are heard no more, and dissipation and worldliness carry them beyond the reach of entreaty.

Spirit of the martyrs, return upon our churches,—awake them to the sorrows of a world in darkness and in woe, let the swelling sound of the distant brother's voice awaken their sympathies for the poor benighted, among whom he pleads in a Saviour's name.

There seems to be a growing disposition among missionary men to look into the principles of the old organizations, and see for themselves whether the evils which are found to exist, have not at the root some wrong principle. There can hardly be a doubt but that the strong common sense of the community would be sufficient if exercised in this matter—that great good would result to the missionary cause. It is the common judgment of mankind which after all, must be relied on, to fix the boundaries, and determine the sphere of financial control in matters of religion.

Let the reader examine carefully this narrative, and he cannot consistently come to any other conclusion. Nor can the direction given to the Corinthian Church, in 1 Cor. xvi. 2, be properly considered as authority for making the first day, a day of worship. For although laying aside money for a benevolent purpose may be considered a religious act, let it be done when it may, the Sabbath is not the most appropriate season. The church was not directed to assemble nor to have a contribution on this day; but simply to lay aside as God had prospered them. The use made of Rev. i. 10, is purely hypothetical. One "Thus saith the Lord," is worth more than ten thousand such occurrences as we have been noticing, and make up the sum total of evidence for the observance of the "Lord's-day," the first day of the week. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isa. viii. 20.

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for the woes of the benighted. Think of the danger and of the hardships of those who showed the way to benefit the inhabitants of India, and the Islands of the Ocean. Shall not the pen of Christian sympathy again move to vindicate the claims of the millions who still perish beyond the sound of the Gospel. God seems to open the way into the vast recesses of China, of Japan, and Africa, and to invite the heralds of salvation, to go forth and preach the Gospel to every creature. Yet the pen of the scribe is weary—the missionary languishes at his station, for want of the cheering influence of friendly and Christian correspondence. How cheerless must be the task of the devoted band of Christians in a foreign land, left by their brethren, forgotten by their kindred, buried in the unsocial mass of ignorance and superstition, without a word of kind sympathy from home, to show the appreciation of friendly hearts!

Christianity asks for expression, for a union in expression; it is a light to be put on a candle stick, and not to be hid under a bushel. It ought not, it must not be concealed. Its object is to publish the glad tidings, that all may rejoice in the triumphs of grace, throughout the earth.

The press groans under the burden of political and financial correspondence. The interests of the turf, of the ring, and of the chase, all have their place in the gazette, and by their perpetual appeals, draw off the public attention from the great interests of the future world, and the stream of human souls which flow to that world, like a mighty river to the ocean.

And shall our young men and our maidens be led away by the corrupt streams of worldly influences, and no cry from heathen lands reach their ears, to arrest the progress of their own adverse proclivities?

We answer, let the stirring appeals of Christian sufferings in a heathen land be read and heard—let the miseries of the millions still degraded by the corrupt doctrines of Paganism, be portrayed, so as to awaken the benevolent sympathies of our youth, so that they may put their hand to the work, and thus lighten the burden of the few who seem almost alone in the field of missionary labor.

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no one in particular; the society, the firm, the "CORPORATE IT," becomes the source and centre both of power and responsibility; it is dignified with the sacred name of "the Cause," and to it we are required to subordinate our own opinions of right and wrong. It seems to be adopted as a maxim that, in the interests of a Society, private views must be sacrificed for the general cause. Even among Baptists this principle is openly avowed as the rule of action. If the members of the Executive Committee, and of other Committees appointed for special purposes, had left as free to expose the errors of our missionary policy in public as they have in the Committee room or in private conversation, the Missionary Union would long ago have been superseded by a simple fiscal agency on the Apostolic plan. Rather, we should say, the Missionary Union would never have been formed, for among its constituent members, who will say that a majority of those present believed the life membership principle to be a true and Scriptural basis? Dr. Cone himself, the principal framer and advocate of the present Constitution, is known to have expressed, in Committee, his decided fears that some of its provisions would prove a source of future trouble. But money must be raised, and life-membership was the easiest mode; the Executive wished for power, and so they were made bishops; church representation might endanger the future harmony and stability of the organization, this element was therefore discarded.

We had a striking example of this devotion to a society, at the expense of private judgment and investigation, in the missionary's journal to which we referred last week. We have now a forcible illustration of the working of the same principle at home, in a letter recently written to the editor of the Examiner by a late member of the Executive Committee, one who has ever been steadfastly, and so far as the public could judge, heartily devoted to the support of the Union and all its measures. He now frankly says:

I can hardly refrain from expressing my pleasure on reading the article on "Our Church Life," in the Examiner of Sept. 30. It touches as vital a point as any which have occasioned disturbance in our missionary affairs for years past. "Infusion of fresh life"—that is what we have needed, and I fear it is incompatible with the life-membership plan. I have good reason for believing that from the very beginning, the Union has had but a half-hearted support from various quarters, just on account of that principle. And yet such is the desire among our people to have the Gospel published everywhere, that in spite of their dislike of that principle, the brethren would aid the Union. I certainly know of one person, who, notwithstanding his utter dislike of it, was yet ready, in all emergency, to give its treasury \$500. But even such a person could not be expected to remain long unaffected by his dislike, when he remembered that many more felt as he did, and when other difficulties were also arising. For myself, I always regretted that our missionary work had been given over to an association quite outside of the churches, with the anomaly, also, that the association, as such, contributes nothing, but expects churches and individuals to make the contributions; and often, while I was a member of the Executive Committee, I doubted the propriety of my serving in that capacity, while I had so decided an opposition to the structure of the Union. But as my service did not necessarily involve my approval of that point, of course I made the great cause superior to my private views. But I should rejoice if the missionary spirit could be set free from every clog; and it seems to me worth while to do a little Constitution-mending, if thereby the word of God may run and be glorified.

IT MUST NEEDS BE THAT OFFENCES COME.—Some of our First-day friends think we are almost insane in the idea of changing the practice of the whole world from the observance of the first to the seventh day of the week. It may appear so to many; but any Christian who allows himself to be governed by human improbabilities in such things, may as well give up his religion entirely; for it is just as improbable that the world will be converted and become righteous, or that Christian churches will be agreed in regard to even the essential doctrines which otherwise divide them, as that the Sabbath of the fourth commandment will continue to be trodden down and supplanted by the popular festival of Sunday. The question should be, is it duty to obey God in spite of improbabilities, and keep the seventh day, or disobey Him, and work on that day, in direct violation of his commandment? Consequences belong to God, duty is ours. In due time we shall reap, if we faint not. Remember Lot's wife.

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Communications.

Another Challenge.

To the Editors of the Sabbath Recorder.—By recent advices from England, I learn that a challenge has been issued by the "National Sunday League," of Great Britain, in which they defy the Puritan party to prove the points which they are accustomed to assume, in a public discussion.

Among the points contained in this challenge, I note the following: "To show Divine authority for establishing the sort of Sabbath, (a fast rather than a festival,) which they contend for, on any day or at any period."

"To show Divine authority for transferring the obligations of the Old Testament Sabbath from the Seventh to the First day of the week."

"To show Divine authority for altering the old Eastern mode of reckoning the commencement of days, and exactly what change was permitted, so that we may be able to ascertain the precise hour, at which secular things become sinful and again become innocent."

This challenge has not yet been accepted, and probably will never be. Such a discussion was ventured on in "Exeter Hall," London, last spring, and the result as denoted by the votes of the immense assembly gathered to listen to it, was strongly against the Puritan view. This discussion was presided over by the eminent Rev. Prof. Baden Powell, of Oxford University, who has since published a very able work against the Puritan views of the Sabbath, which is having a great sale and exerting a great influence.

The Puritan party in England will probably affect not to notice this challenge of the "Sunday League," as the same party here thought best to ignore a similar challenge issued by the "American Society for the Promotion of Civil and Religious Liberty," some five months ago; or, they will adopt a resolution similar to that of the late (so-called) "Sabbath Convention," at Syracuse, viz:—"We will not stoop from our high position to argue with the scoffer and the infidel!"—reckoning as "scoffers and infidels," all who materially differ with them on this subject. But this ruse will not answer. The truth must be known, and the more candid and fearless we are in the inquiry, the better for us, and for all concerned.

J. L. HATCH. Brooklyn, Oct. 19, 1858. For the Sabbath Recorder. The Tract Society.

The Executive Board of the American Sabbath Tract Society, will hold a meeting at Nile, Allegany Co., N. Y., on the 9th of Nov., that being the time and place of the Ministerial Conference of the Western Association. At the recent annual meeting of the Society, the officers were chosen with a view to holding the Board meetings in Allegany county. They are: James R. Irish, President; N. V. Hull, A. B. Burdick, Wm. M. Rogers, and Jonathan Allen, Vice-Presidents; D. R. Stillman, Corresponding Secretary; Wm. A. Rogers, Recording Secretary; T. B. Stillman, Treasurer; D. E. Maxson, Elisha Potter, Wm. C. Kenyon, T. E. Babcock, and S. S. Griswold, Directors.

At a meeting of the Board, held soon after the Anniversary, the undersigned were appointed a Committee to ascertain the condition of the Society's property, to consider what new tracts are needed, and of what tracts it is desirable to issue new editions, and to devise a plan of operations for the ensuing year. The Committee have attended in part to the duties of their appointment—have made out an inventory of tracts on hand, put in circulation several thousand pages, and arranged for issuing some new editions of the tracts out of print. They propose also to recommend to the Board the issuing of several new tracts, and the circulation of them gratuitously, where inviting fields and suitable distributors can be found. They now invite suggestions from friends of the cause upon such questions as these: What alterations or revisions of the tracts already stereotyped would improve them? On what points are new tracts most needed? What fields are specially inviting for the circulation of our tracts? Who are willing to act as distributors by either member of the Committee.

JAMES R. IRISH, Alfred, N. Y. GEO. B. UTTER, New York City. For the Sabbath Recorder. Ministerial Conference.

The Ministerial Conference of the Seventh-day Baptist Central Association convened according to appointment with the Church at Leonardville, N. Y., and held a very pleasant session, and we trust it was a profitable season to the very large audiences which were in attendance, while at the same time it was truly encouraging to the hearts of those ministering brethren who have labored to see such an organization affected, for their mutual aid and discipline. Owing to several causes, the number of ministers present was not as large as was expected. Nevertheless a good interest was manifested through the entire exercises, which commenced on Sixth-day, 15th inst., and continued until the following First-day evening, when the Conference adjourned to hold its next session in Scott, Cortland Co., N. Y., at the time of the meeting of the Central Association in June, 1859.

On the last day of the Conference, Bro. Ransom T. Stillman, recently chosen by the 1st Seventh-day Baptist Church of Brookfield, to serve in the office of Deacon, was, by request

Home of the Friendless.

To the Editors of the Sabbath Recorder.

You very kindly gave space in your columns a year since for an appeal in behalf of the Home. To that appeal there came back a most generous response...

I cannot forbear an allusion to one or two cases, that your kind readers may know some of the destination of their benefactions.

We were directed to a poor widow, whom we found in a very humble abode, her three children aged two, four and six years, with clean faces and smoothly combed hair...

"During the most trying part of last winter, an American lady inquired for us one morning, at the Home. Her genteel appearance led us to infer that she had come to make known to us some family whom she desired should be visited...

"BEING IN THE LORD.—What is implied in this? To be in Christ, is to have been conscious that we are naturally out of Christ, and to have felt the absolute necessity of our being in Him."

"GAB."—Mr. Hubbell, an eminent lawyer of Philadelphia, has replied to an application for money to assist a literary society of his Alma Mater, at New Haven, declining to contribute.

"You ask for assistance for a society of club instituted to train young men to premeditated or extemporaneous speaking or discussion. Gentlemen, what madness has seized upon you?"

"Your readers will not allow them in vain to cry for bread. Money, clothing—old or new—of all descriptions, and provisions of all kinds, will be most gratefully received and discriminatingly appropriated."

"DONATIONS may be sent to Miss M. E. Howland, Home Chapel, No. 99 East 29th-street, New York. S. B. HALLEADY, Missionary, Home of the Friendless."

"YOUNG MEN.—It is stated that nearly all the prisoners in our State prison are young men, the oldest being apparently but about forty, while out of five hundred and forty-one, nearly under all are under thirty. This is a painful and suggestive fact."

"The American Missionary Society is an anti-slavery society, supported by Congregationalists, and some others. They receive about \$45,000 a year from donations and legacies, and support fifty-six missionaries in Africa, the West Indies, the Sandwich Islands, the Canaries, Siam, Egypt, and the Marquesas Islands."

"A new body of religious enthusiasts, called 'Congregreps,' have established themselves about 70 miles North of Council Bluffs, Iowa. The society comprises about 800 members, and all their property is held in common."

since the year 1848 by "voice" of "Bancroly," through the medium of the "Chief Apostolical Bishop." These new revelations are styled "the Law of Covenants of Israel."

The New Testament is about to be published in the court dialect of China, in one octavo volume of about one hundred and fifty leaves, at a cost of from twelve to fifteen cents a copy.

The Boston Tract Society have voted to issue immediately four tracts on the subjects of Slavery, and among them is the tract of Scripture texts, recently rejected by the New York Society.

EARLY COMMUNICATION BETWEEN CHINA AND AMERICA.—The Chinese records furnish ample proof that the voyagers of the Celestial Empire, had as early as the third century of the Christian era, extended their researches to the Western shores of America.

"But there is a still more curious circumstance connected with this plant, though of a historical and not of a botanical nature, and one very little known to the great multitude even of scholars. It is the great link and the surest guarantee in existence, that long before Columbus, in the 15th century, A. D., there was intercourse between Asia and America."

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"Another fatal colliery accident had occurred in Wales."

The Duke de Malakoff was married in Paris on the 12th inst., and had arrived in London with his bride.

The King of Prussia had left Berlin, and the Regency was established in due form.

A trifling occurrence is reported to have occurred between France and Brazil.

Gen. de Yuyen, commander of the French force was about to proceed on a mission to Naples.

The empire of Morocco was stated to be in a state of great disorganization and anarchy.

The French corvette-of-war Dulhayla had arrived at Jiddah.

The English Consul at Salonica had requested the Lord High Commissioner of the Ionian Islands to send an English ship-of-war into the Gulf of Salonica, in consequence of the excitement in Macedonia, caused by the execution of three Christians, and the insults offered to their remains by the Turkish populace.

The details of the late news from India and China were devoid of special interest.

The most important items had been before communicated by telegraph.

California News.

California news to the 5th of October has been received by the steamer St. Louis, which brought the mails to that date and \$1,473,970 in treasure.

The Atlantic Cable celebration took place at San Francisco and other places in the State on the 27th of September. The display at San Francisco was magnificent, the procession extending more than two miles.

Moore & Folger's storehouse on Davis-street, San Francisco, was destroyed by fire on the 30th of September. Loss on building and merchandise estimated from \$150,000 to \$200,000.

Andrew J. Taylor, keeper of a shooting-gallery, was killed accidentally by John Travers, on the 24th, the latter not knowing that the pistol he was handling was loaded.

Thomas Starbuck, of Massachusetts, a dagger-reproust, fell dead, in San Francisco on the 20th.

An affray had occurred in Tuolumne county, between Owen Matthews and a Mr. Evans, ending in the death of the former.

Jacob Combs was killed at Rich Flat, El Dorado county, on the 20th of September, by a Mr. Phillips, on account of the former's intimacy with Phillip's wife.

Senator Broderick had left for Washington by the overland route.

Some of the Mexicans attached to the station of the Memphis Overland Mail Company at Dragon Springs had risen against the Americans employed there, killing two of them and mortally wounding two others.

Mrs. Oakes, wife of the captain of the ship Horskburg, on the passage from Boston to San Francisco, jumped overboard in a fit of insanity, and was drowned.

The mining intelligence was highly encouraging.

The quartz beds had been unusually productive, and the placers were still being energetically worked, though on the eve of the rainy season.

The reports from Frazer River continued conflicting, but the general tenor of the advices from that region was unfavorable.

Emigrants were returning to California in considerable numbers, with their attachment to the State deepened and confirmed.

General Jail Delivery.

In a late issue, we gave an account of the discovery of a gang of burglars and horse thieves, who had their head quarters at the house of David C. Way, in the town of Ward, Allegany county, N. Y.; several of whom were secured and lodged in jail to await the action of the court in their behalf.

Our County Court held its session week before last, and closed its business early on the 16th Oct. Hon. J. G. Collins, County Judge, and Messrs. Duell and Harding, Associate Justices.

The Grand Jury found bills against a large number of persons, several of whom were arrested, tried and convicted, among whom were the following:

David C. Way, charge of burglary and grand larceny, breaking into and stealing from the store of S. W. Burdick, of Andover, \$50 worth of leather—found guilty and sent to State Prison at Auburn for 5 years.

Charge of grand larceny, stealing chains and tools from Mr. Cooley's Mills in Amity. Plead guilty, and sent to Auburn 1 year and 6 months in addition to the 5 years.

William R. Powell, commonly called Doc Powell, charge of grand larceny, stealing a span of horses from Chanancy Bronson, Livingston county. Tried, found guilty and sent to Auburn for 5 years.

Jay Luther, of Scio, charge of stealing horses. Plead guilty, and sent to Auburn for 3 years and 7 months.

Elias Penavayer, charge of stealing a span of horses from Col. Knight, of Scio. Plead guilty, and sent to Auburn for 5 years.

William Brookers, burglary and larceny. Tried and convicted, and sent to Auburn 2 years and 6 months.

Alfred Phillips, a boy, charge of burglary and larceny. Sent to the House of Correction.

Frederick VanKeuren, Scio, charge of riot. Plead guilty, and sent to the county jail for 3 months.

Reuben M. Garrison, charge of grand larceny. The Court received a plea of guilty of petit larceny, and sent him to the county jail for 6 months.

Joseph Johnson, assault and battery. Fined \$50.

Merritt Burr, of Allen, charged of forgery, tried and acquitted.

Thompson Richardson, indicted for arson, for setting fire to H. G. Taylor's buildings, in Wellsville, on the night of the 24th day of July last. Plea, not guilty. Cause put over by defendant.

Hiram Conderman, of Almond, indicted for grand larceny for stealing three beef cattle from W. D. Green, of Amity. Plea, not guilty. Cause put over by defendant.

Daniel Sullivan, Horace Wescott, Martin Sawyer, George Livingston, Wilford Crocker, Chapman Appleby, and Henry Moshure, indicted for rape, committed at Bolivar, upon the persons of Mrs. Delana Hathaway, aged 48 years, and her daughter, Mrs. Hills, who was at her father's, Ransom Hathaway, in Bolivar, with her two children on a visit. The

preliminary examination in this last case was had before Justices Jones and Stowell, of this village, and the defendant's Sullivan, Wescott, Sawyer, Livingston, and Crocker, fully committed, and let to bail, by Honor, Judge Collins, and all forfeited their bonds. Appleby and Moshure are in jail to await trial.

Several other indictments were found, but as the parties have not been arrested, we do not feel at liberty to give names. Some four indictments are still pending against Way, Powell, and Luther, on which they may be tried after present terms have expired.

Much credit is due to the Court and all concerned, for the very speedy, judicious, and satisfactory manner in which the large amount of business before it was disposed of. The District Attorney was assisted in most of the trials by Z. H. Jones, Esq., of Wellsville, who had at its own expense attended the preliminary examination of most of the prisoners, and had the proof so well arranged, that little was left for the prisoners but to put off their trials or be convicted. This is as it should be, and we are glad that Mr. Jones took hold of the matter, for when as at the present time so many crimes are committed and so many criminals to be ferreted out and tried in so short a time, no District Attorney could be expected to do justice to the people without assistance, and the county should be liberal in paying for such services.

We are informed that the amount of business on the hands of the District Attorney, at this term, was such as required his whole attention night and day, and that he could not have accomplished it without assistance. Never before in this county was there so much business before this Court, or so many convictions had at a single term; and it cannot fail to have a salutary influence upon those disposed to commit crimes.

Rural Budget.

HORRIBLE BUTCHERY.—An appalling tragedy occurred at the residence of Mr. Gouley, a retired merchant, residing at No. 217 West Thirtieth street, on Tuesday night. The eldest son, Frank, a young man, nineteen years old, returned home about ten o'clock, after all the family had retired. His father chided him for keeping such late hours and spoke to him about his extravagant course of living, when the youth retired to his room, vowing vengeance on the whole household.

Arming himself with a hatchet, knife and pistol, he soon afterwards proceeded to execute his hellish intention. Descending to the bedroom where the father was sitting, he struck him in the head until he was insensible; then turning upon his mother, he attacked her with the same weapon; then his brothers, Nathaniel and Charles, aged fourteen and six years, who ran to the assistance of their father, were assailed. The attention of the fiend was then called to the two servant girls, Joanna Murphy and Elizabeth Carr, and finally the wretched young man wound up the night's atrocities by blowing his brains out with a pistol.

Out of the six persons injured, probably four will die from the effects of their wounds.

The body of the young man was taken away from the house on Wednesday night, and carried to the undertakers, and placed in a plain coffin and privately buried in the family lot at Greenwood Cemetery.

Reports have been circulated that he was dissipated, but there is no evidence to show that this was the case. He was always an erratic and singular boy, and kind and obedient till within the last few months, when it is feared he had fallen into bad company; but there is no evidence to show that he was in the habit of drinking.

Mr. Gouley was still alive on Thursday night, but there is scarcely any hope of his recovery. He has at times lucid intervals, when he seems perfectly conscious of his situation.

Mrs. Gouley is doing very well and she will in all probability recover.

Nattie the oldest boy is very low, and the physicians consider his case the most hopeless of the four at the house. His skull is very badly cut and broken in, and it is almost impossible that he can recover. He talks a great deal, is very cheerful, and bears all his sufferings most heroically.

Charlie's case grows more serious instead of better, he appears dull and stupid, and almost unconscious. Though there is hope, there is scarcely any expectation that he will recover.

Joanna Murphy, who is at the hospital, is alive, but it is not probable that she can long survive. She is much deranged all the while and appears to be sinking.

Elizabeth Carr, the other girl, is quite comfortable, and will probably get well.

Altogether, the affair is one of the most horrible butcheries ever committed in a Christian community.

A GIRL WOUNDING AND PURSUING A BURGLAR. During the absence of the Rev. John Parker, Carmel, Putnam County, N. Y., a few weeks since, his residence was broken into and a quantity of articles stolen therefrom. A few days ago, the reverend gentleman had again occasion to leave home. During the night, a young English girl, a domestic in the house, was awakened by a noise proceeding from the next room. She arose, and arming herself with a corn-slash, a formidable weapon, went boldly into the next room to learn the cause, when she saw a large black arm thrust through the window into the room, attempting to reach the fastening inside. She ordered the intruder to leave, and the order being unheeded, the corn-slash descended with great force upon the arm, between the wrist and elbow, inflicting a fearful gash. The negro did not wait for further orders, but left the house, and ran across a meadow, followed by the brave girl, with the bloody corn-slash in her hand. The next morning traces of blood were tracked to a considerable distance. The negro remained quiet until last week, when Dr. Adams was called to dress the wound, and found that the limb would have to be amputated for want of timely care.

A NEW STATE IN THE LAKE SUPERIOR REGION. A meeting was held at Ontonagon on the 25th ult., composed of delegates from the Upper Peninsula of Michigan, and from those portions of Wisconsin and Minnesota bordering on Lake Superior, for the purpose of considering the propriety of the formation of a Territory out of the Lake Superior region of Michigan, Wisconsin and Minnesota, preparatory to the formation of a new State. A committee was appointed to draft an address to the legislatures of Michigan, Wisconsin and Minnesota, urging upon them the propriety and necessity of a grant to the general government of their territory bordering on Lake Superior, for the purpose of enabling the inhabitants to form a new Territory.

SORROWFUL.—A woman, formerly of Newark, N. J., but who, for the past year, had been living in Chicago, a few days since started with a sick child in her arms, to return to Newark.

When near Cleveland, Ohio, the child died in her arms. The mother, disconsolate and far from friends, with scarcely money enough to reach home, rather than leave her babe among strangers, continued on her journey, and reached Newark, having carried her dead infant in her arms the entire distance.

TWO MEN SENTENCED TO BE HUNG IN ROCKLAND COUNTY.—Thomas Mulroo, for a murder committed in the town of Haverstraw in August, and a man named Connelly, for a murder committed in the same place in July, were sentenced on Wednesday last to be hung at the Court house, in Rockland County, on the 26th of November.

SUMMARY.

The North American Telegraph Association, has been organized by the appointment of Peter Cooper, Esq., as President, Charles A. Mann, Vice-President, and A. A. Lovett, secretary. It is composed of a number of the leading telegraphic companies of the country, representing in the aggregate a capital of \$5,000,000 or \$6,000,000, and between thirty and forty thousand miles of wire. It concluded a session of three days on Saturday the 23d ult., during which several important subjects were discussed. The early construction of a reliable line to California and Oregon was under consideration, as well as various reforms and improvements of general interest.

Professor B. F. Greenough, of Boston, has discovered a new process by which burning fluid and camphene are made non-explosive, thereby saving the risks of accidents which have become so frequent in our country. The process by which this desideratum is attained, consists in the complete saturation of the camphene or fluid with carbonic acid gas. This gas, it is well known, is unable to sustain combustion, and when combined with burning fluid utterly destroys its explosive character, without the least impairing its illuminating property.

The decision of the Court of Appeal in the case of Michael Canemi was to the effect that a criminal cannot, even with his own consent, or under any other circumstances whatever, be tried by a jury consisting of less than twelve men. Judge Strong, who gave his opinion, remarking that if one juror could be dispensed with, a greater number, or even the whole panel might, and the trial take place by the Court only, a doctrine wholly inadmissible.

At Detroit, a young man named Henry Lewis has commenced a suit against a young lady named Mary Ann West, to recover some \$70 worth of wedding "fixings," which he bought for her recently. She don't want to marry him, and he is bound to lose no money by the operation. He alleges they are his, having been obtained by her without consideration. Per contra, she declares they are "her'n," and has replied them. And thus the matter stands at present.

The New York Courts have decided that a man may be sued for a breach of promise of marriage, made when he had a wife. The decision was made in the case of John A. Saal, who, although a married man, agreed to marry Bertha Blattmacher, to whom he represented himself as unmarried. Upon ascertaining the contrary, she sued him for breach of promise, and gained the suit.

In a recent speech, Lord John Russell, remarked that it is education which enables the Scotch laborer's son to compete with the most favored of his contemporaries, to rise to the highest posts of dignity and power, and to scale the loftiest eminences of science. It is education which enables the United States of America to proceed in their wonderful career, upheld by the most popular institutions, without serious disturbance of law and order.

Newton said the comet of 1680, after its nearest approach to the sun, was two thousand times hotter than red hot iron. He also calculated that if it was as large as our earth, and possessed the quality of cooling one hundred time faster than red hot iron, five hundred years would be required for it to lose the heat it acquired from the sun.

A Dr. Van Vleck, who has been performing various spiritual wonders at Newark, N. J., such as freeing himself from ropes tied by others and causing a banjo to float about in the air, has been detected in his impostures, and owns that all his tricks were done by slight of hand.

At the last term of the Logan (Va.) county court, a Mr. Steele recovered a verdict for \$10,000, against a Mr. Hulley, for abuse of his wife by H's wife. Steele afterwards generously released the whole judgment, saying that it was his wife's character, not money, for which he began the suit.

The young man killed on the Hudson River railroad, near Yonkers, on Wednesday last, proves to be James Hepburn, aged 23 years, residing at 20 Downing street. He leaves a widowed mother with six children.

During the present Administration, 10,807 passports have issued from the State Department. Each passport is supposed to cover three of a family on an average, making some 30,000 persons a year.

A New Jersey paper says that Mrs. N. S. Jay, at Elizabeth, N. J., has raised this season, on two vines only, ten squashes, the weight of which is HALF A TON. The seeds were brought from Africa.

George Peabody has just added \$200,000 to the Peabody Institute fund for the erection of the building now going up in Baltimore. This, with a previous endowment from Mr. Peabody, makes more than \$500,000.

The quantity of lead exported from Dubuque this season, amounts to about 40,000 pigs of 73 pounds each, equal to 2,920,000 pounds, or nearly 1500 tons.

John Penn, a member of the Board of Excise in Newark, N. J., was indicted by the late Grand Jury for receiving money to secure certain licenses.

Special Notice.

The Yearly Meeting of the Seventh-day Baptist Churches in New Jersey, will be held, by divine permission with the Church at Plainfield, commencing on Sixth-day, before the third Sabbath in November, (19th) at 11 o'clock, A. M. According to arrangements made at the last meeting, W. B. Gillette will be present and read a history of the Plainfield Church. J. Bailey is requested to present and read an essay on the lawfulness of engaging in the popular amusements of the day. Eld. Morton is requested to present and read an essay on what in his opinion, may be engaged in, as innocent amusements. P. S. Crandall is requested to deliver an address on the importance of secret prayer. Eld. W. B. Maxson is requested to deliver an address on the duty and necessity of the friends of religion, contributing according to their ability to the support of the same.

W. B. GILLETTE, Secy.

LETTERS.

A. G. Boss, John Davis, W. C. Whitford, S. B. Halleaday, W. L. Clarke, Thos. Fisher, Henry L. Jones, W. B. Maxson, Eldon Saunders.

RECEIPTS.

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

FOR THE SABBATH RECORDER:

Table with 2 columns: Name and Amount. Includes A. G. Boss, Edgerton, Wis., \$5 00; Jonathan Maxson, Milton, Wis., 2 00; Wm. R. Wells, Ashaway, R. I., 2 00; Lewis Langworthy, " 2 00; C. C. Lewis, Jr., " 2 00; E. W. Babcock, " 1 00; Benj. Potter, " 2 00; Ephraim Stillman, Potter Hill, 2 00; Eldon Saunders, Alden, 2 00.

ELIPHALET LYON, Treasurer.

MARRIAGES.

In DeRuyter, N. Y., Oct. 14th, by Eld. T. Fisher, Mr. O. W. WILCOX and Miss L. M. RIPLEY, all of Lebanon.

In Milton, Wis., Oct. 21st, by Eld. W. C. Whitford, Mr. JONATHAN MAXSON and Miss ALICE SMITH, all of Milton.

In Milton, Wis., Oct. 25th, by Eld. W. C. Whitford, Mr. T. WEDON BURDICK, of Christians, and Miss LUCY ANGELOVA FULLER, of Pleasant Springs, Wis.

In Unadilla Forks, N. Y., Oct. 28th, by Eld. W. B. MAXSON, Mr. EDWARD B. CLARKE and Miss MARY L. WEAVERS, both of the above place.

DEATHS.

In DeRuyter, N. Y., Oct. 15th, after a protracted and painful illness, Mrs. TACY L. wife of Lorenzo Burdick, and daughter of Dea. Saunders, and Mercy Langworthy, in the 40th year of her age.

Sister Burdick made a profession of religion when very young, and united with the 2d Seventh-day Baptist Church in Brookfield, but subsequently became a member of the Church in DeRuyter, which relation she sustained with fidelity to the time of her death.

Her departed sister was characterized by meekness of spirit, and uniform consistency of Christian principle and deportment during the twenty-four years of her religious profession, so as to win for herself the confidence and esteem, of a large circle of endeared friends; but it was in the furnace of affliction through which she passed, during the last few years of her earthly pilgrimage, that the gracious influence of the Divine Spirit manifested itself in moulding the heart to her Heavenly Father's will, and preparing her spirit for a triumphant exit from earth to heaven.

The spiritual conflict was severe, but victory was hers. She for a long time anticipated her departure, and made suitable preparation by "setting her house in order," quietly and composedly arranging her domestic affairs, and her funeral services, and when all was done she calmly awaited the summons, that should be the occasion of her removal to the immediate presence of her Lord.

She enjoyed uninterrupted peace and joy in the Saviour for some four weeks before her death, during which time the religious conversation of her friends, was very refreshing to her soul; and the exercise of religious worship in her sick room were as wells of salvation to her heart. Her end was peace.

By her decease, a beloved husband has been bereaved of a faithful companion, and three little boys of an affectionate and fond mother.

Her funeral was attended on the 16th ult., with appropriate religious exercises, when the presence of a large concourse of mourning relatives and friends testified their esteem for the departed, and their sympathy for the bereaved.

In DeRuyter, N. Y., Oct. 12th, after a brief, but severe illness, Mr. THOMAS MAXSON, aged 68 years. Brother Maxson was a member of the Seventh-day Baptist Church in DeRuyter, at the time of his death. He endured with Christian patience and resignation to the will of God, the painful affliction of which he died; he found that his hope in Christ, was the anchor of his soul in the hour of pain and mortal dissolution. In just one year from the decease of his wife, he was removed from earth to join the "general assembly and church of the first-born, whose names are written in heaven."

Hymn Books and Manuals.

CHRISTIAN PSALMODY: a New Collection of Psalms and HYMNS, adapted to Divine Worship. Prepared by a Committee of the Seventh-day Baptist General Conference. Contains over one thousand Hymns. Price, in roan, plain edges, 75 cents; in roan, gilt edges, linen paper, \$1; in morocco, gilt, linen paper, \$1 25.

MANUAL OF THE SEVENTH-DAY BAPTISTS: containing an Historical Sketch of the Denomination. Reasons for emphasizing the Day of the Sabbath, &c. Price, bound in muslin, 25 cents; in muslin, gilt, 35 cents.

Copies of either of the above works sent by mail, post-paid, on receipt of the price. Five copies of the "Manual" put in five Public Libraries in the name of any person sending one dollar for the purpose. Letters and remittances directed to GEO. B. UZZER, New York, will be at the publisher's risk.

Copies of the Hymn Book and of the Manual may also be had through the booksellers, or from the following persons:

- O. Stillman, Westbury, R. I.; B. Wells, DeRuyter, N. Y.; J. Clarke, Potter Hill, R. I.; B. Clarke, DeRuyter, N. Y.; B. F. Chester, Hopkinton, N. V.; H. Alfred, Center, C. N.; Chester, Rockville, J. V.; Irish, Alfred, S. S.; Griswold, Mystic, J. C.; Green, Independence, P. L.; Berry, New London, E. R.; Clarke, Nile, N. Y.; J. Bailey, Plainfield, N. J.; L. R. Babcock, Wellsville, W. V.; Dunham, N. Y.; C. S. Sumner, Christians, Wis.; W. B. Gillette, Shiloh, N. J.; W. C. Whitford, Milton, Wis.; A. W. Coon, Berlin, N. Y.; A. C. Burdick, Rock River, H. Clarke, Petersburg, T. F. West, Albion, Wis.; G. S. Potter, Adams, N. Y.; H. W. Babcock, Coloma, R. I.; Stillman, Brookfield, J. C. Rogers, Southampton, A. M.; West, Leonardsville, L. C.; Rogers, Southampton, D. J. Ordway, Preston, E. H. Forsyth, Monro, O.; L. P. Curtis, Edinboro, Levi D. Davis, Lost Creek, Oct 28-4w

A. B. WOODARD, SURGICAL DENTIST, would respectfully inform the citizens of Alfred and vicinity that he has opened a DENTAL OFFICE at Alfred Center, where he is prepared to perform all operations on the teeth in a scientific and careful manner. Having had practice with those standing highest in the profession, he solicits patronage of all who wish operations upon their teeth performed in the latest and most approved manner.

Artificial Teeth, from one to an entire Set inserted with all the latest improvements, combining beauty, utility and durability. A. B. W. is also prepared to insert the new and improved style of teeth, with Allen's Continuous Gum Work on Platinum Base. Particular attention given to irregularities of the teeth. Extracting done with care. Persons visiting his Office for Dental operations, will be carried to and from the Alfred Depot, free of charge. Aug 26-1y

GROVER & BAKERS.

CELEBRATED FAMILY SEWING MACHINES, 18 SUMMER STREET, BOSTON, 495 BROADWAY, NEW YORK.

THESE Machines are now justly admitted to be the best in use for family sewing, making a new, strong, and elastic stitch, which will not rip, even if every fourth stitch be cut. A liberal discount made to clergymen. Circulars sent on application by letter. May 6, 1858. 6m.

Central Railroad of New Jersey. CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, at Scranton, Great Bend, the North and West, at Easton with the Lehigh Valley Railroad, to Mauch Chunk—FALL ARRANGEMENTS commencing October 1, 1858. Leave New York for Easton and intermediate places, from Pier No. 2, North River, at 7 30 A. M., 12 M., and 4 00 P. M.; for Somerville, at 6 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 4 00 and 6 00 P. M. JOHN O.

Miscellaneous.

For the Sabbath Recorder. The Last Link is Broken.

A casket held a golden chain, That long had lain and glittered bright. In the quiet smile of beautiful day, Gladdening all with cheering light. But while it lay in morning's sun, A rude hand grasped the golden chain, And crushed to earth, link after link, 'Till all, received their threatened ban.

A Brilliant Success.

Slavery may be said, by the progress of public opinion in our age, to have been put on trial, if not for life, at least for reputation. Time was when to hold one's fellow-beings in bondage was tolerated by the world as a thing indefensible on moral grounds, into which men were entrained by various lower powerful motives, whose force the lax morality of the world admitted as a sufficient justification.

But in our day, the spirit of Christianity, urged on by the kindling breath of an unseen but ever-living Power, is constantly forcing the reluctant masses of society to the logical results of its precepts and principles. So the Richmond Enquirer says. This subject of slavery must come at last to the great test question, "Is it right or is it wrong?" The Southern church has been pushed, by the force of conscience, and the spirit of the age, back on the ground of an attempted conscientious defence of what all her books of discipline in the olden time condemned as the sum of villainies and iniquities.

Recent papers bring us intelligence of a most signal triumph which has been achieved in this regard, on the most conspicuous theatre of modern Europe. Three young Haytiens have just carried off the three first prizes in Greek, Latin, and Rhetoric, in the old university of the Sorbonne in Paris. We have before us the congratulatory address of M. Audian, (himself a Haytien,) delivered in a banquet held in honor of his compatriots, and bearing the motto, "Marche ou mon pays!" and we augur well, not only from the event itself, but from the serious and manly tone in which it has been recognized. Far from fulsome adulations and sophomoric flatteries, we find the grave and earnest tone of men determined on the highest things.

Addressing the victors, he says: "One of you, Faubert, has held honorable rank in this great competition in Paris, and has come out of the field the first among all—the first—mark that—the first in Paris, where intelligence is no rare thing, and where intense study is not, as I understand, considered as a marvel. Delva has borne away the first prize in Greek composition; and Dupuy, your youngest comrade, has gained the highest honor in the Latin.

"Such a result is brilliant, my friends, and each of you has a right to rejoice in it, and even to be proud of it; for in having to strive with so many capable and determined rivals, you could have borne away the palm only by the force and perseverance of your application. Note well, I beg of you, I have not said by your talent. * * * I prize highly native intelligence—that precious gift; I appreciate that joyousness of those who enjoy it. * * * But I cannot and would not accord praise to a man simply on the ground of natural talent, because it is a gift which we bring with us into the world—an advantage belonging to our nature independent of any effort of our own; and of which consequently we cannot pride ourselves. But application, labor, let us pride ourselves more on labor. There only is true merit, for there alone does man reveal himself acting, become a living force,

and make felt the power of his will—the will in which is found the true title of manhood.

"Work on, then, my young countrymen—work, work, without trusting to your natural genius—without stopping to consider the measure of your abilities. Be very sure that ardent and well-directed labor can never cease to be fruitful, and will always end in triumph. * * * Go on, therefore, without cessation, without discouragement, toward progress—cease not to feed your soul—the absence of aliment kills the brain, makes it die of inanition. Dig away with fervor, for a certain fire and ardor is necessary in literary toil—application without warmth may enlighten, but as heat is necessary to mature the harvests of the soul as those of nature. Be careful that your present success prove not a sterile one. You have taken one good step, it is true, but what a way yet remains to be traveled, if you would deserve well of mankind and of your country. You have done no great things as yet—pardon a friendly frankness, you have done as yet very little, you know in truth as yet very little. Man has so much to learn, and you, my friends, are only at the beginning. Suffer not yourselves to be carried away by a too natural self-congratulation—sleep not on this bed of laurels—these crowns which have encircled your noble foreheads will soon be faded, if you take not the precaution to renew them."

With such noble and hearty determination, and such examples, we may hope for much in the future of Hayti. When shall prizes of honor be awarded in our colleges to colored Americans? Is there not something in the fraternal spirit of France, its absolute and philosophic superiority to the prejudice of races, which may account for this result in Paris? The Africans, as a race, are exceedingly approbative. They are sensitive to kindness or unkindness. They need a warm, kindly atmosphere to grow in, as much as tropical plants. The pitiless frosts and pelting storms of scorn, ridicule, contempt, and obloquy which have fallen upon them could not have found a race more sensitive, more easily beaten back and withered. But as Christianity, as a public sentiment, as the light reflected from all other civilized nations, helps us to correct this peculiar and local prejudice, we shall see more and more development of talent in this race. The day will, we trust, come when it will be no longer recorded as a prodigy that an African has excelled in anything.

One thing more. It is too often thoughtlessly conceded, because of the great superiority of the African race in our country to their barbarous ancestors in Africa, that the credit is due to the Southern States of having at least civilized and Christianized a race.

It is far safer to say that the natural aptitude of the race for civilization and improvement has been such that they have developed in spite of every effort on the part of their masters to prevent it.

Forbidden all learning—the very initial steps to the temple of knowledge guarded from them by pains and penalties—the family state studiously corrupted and defiled, by the refusal of permanent and legal marriages—all rights of restraint or education taken from parents—in short, a systematic warfare directed against every element of manly progress which God has placed in the soul—they yet have risen, as the Hebrews multiplied in spite of the cruel persecutions of the Egyptians. The slave-owners have educated and civilized them just as the Egyptians increased the population of the Hebrews, and not otherwise. Other races so treated have been broken down and disappeared. Witness the native tribes of America. But this African race, with its grand, warm, tropical vivacity, with its noble breadth of physical vigor and enjoyment, is destined, evidently, to a future. This gigantic aloë, which has stood silent and neglected in the world's garden, will yet come to flower, and put new vigor into the world's life and history. The young communities of Hayti and Liberia will go on, and from Canada and the Southern States will rise men to feel an electric thrill of pride and sympathy—and in that day let oppressors tremble. They may have proofs of the capacity of the race far other than they desire. [H. B. Stowe, in the Independent.

Salutations among Different Nations. The expressions used as salutations among different nations have, under their common aspect, something characteristic and interesting, even for the most casual observer. In the East, the expressions savor, in a more or less degree, of the Scriptures, and of the serene and patriarchal sentiments of the inhabitants. One recognizes the immobility of those pastoral and warlike people, standing aloof from all human progress. Nearly all have a foundation in religious sentiment, and express peace to those to whom they are addressed.

The salutation used by the Arab, "Salem" or "Shalum" means peace, and is found in the word Jerusalem. The Arab salutes his friend thus: "May God grant you a happy morning;" "May God grant you His favors;" "If God wills it, you are well." This last expression betrays their fanaticism. Turks have a formula which can be used in a sunny clime—"May your shadow never be less." An Englishman would never think of wishing a fine shadow. The climate of Egypt is feverous, and perspiration is necessary to health; hence the Egyptian meeting you, asks, "How do you perspire?"

"Have you eaten?" "Is your stomach in good order?" asks the Chinaman—a touching solicitude, which can only be appreciated by a nation of gourmands. "Good cheer," says the modern Greek, in nearly the same language that the ancients were wont to greet their friends. A charming salutation, which could only have originated among the happy, careless Greeks. The Romans, who were heretofore robust, indefatigable and laborious, had energetic salutations, expressing force and action: "Salve," "Be strong," "Be healthy," and "Guidays." "What do you do?" or "What make you?" The Genoese of modern times say, "Health and wealth," which is very appropriate for an active and commercial people. The Neapolitan devoutly says, "Grow in sanctity;" and the Piedmontese, "I am your servant." The "How stand you?" of almost all Italy, forcibly indicates the nonchalance of that sunny land.

The Spaniard, grave, haughty, and indifferent, wishes you "Good morning," to which we respond, "At your service, sir." Another salutation which the Spaniard uses, "God be with you, signor," shows a mélange of respect for one's self and religious sentiment. The ordinary salutation of the German is "Wie gehts?"—"How goes it?" and has a

vagueness partaking somewhat of the dreamy character of German. To bid one adieu, he says, "Laben sie wohl!"—"Live quiet and be happy." This last plainly indicates his peaceful nature and love for the simple joys of life. The traveling Hollander asks you, "Hoe waart'ge?"—"How do you go?" The thoughtful, active Swede demands, "Of what do you think?" whilst the Dane, more placid, uses the German expression, "Liv vel!"—"Live well." But the greeting of the Pole is best of all—"Are you happy?"

The English have the "Good bye," a corruption of "Good be with you," and some others; but that which best exhibits the character of the English is "How do you do?" as heat is necessary to mature the harvests of the soul as those of nature. Be careful that your present success prove not a sterile one. You have taken one good step, it is true, but what a way yet remains to be traveled, if you would deserve well of mankind and of your country. You have done no great things as yet—pardon a friendly frankness, you have done as yet very little, you know in truth as yet very little. Man has so much to learn, and you, my friends, are only at the beginning. Suffer not yourselves to be carried away by a too natural self-congratulation—sleep not on this bed of laurels—these crowns which have encircled your noble foreheads will soon be faded, if you take not the precaution to renew them."

Life. What a boundless theme is this that I've chosen! how broad in its significance, how many bitter thoughts it brings to overwhelm the mind! Life! the name is an embodiment of sorrow, of trials, heartaches, bitter pain, strong, unsatisfied yearning, a weary unrest. It is like a stormy day; it opens in chilly sorrow, it closes in darkened gloom. Once, twice, or thrice the sun may shed a single ray of light to cheer the lacerated heart, but it is dimmed by a cloud, and the darkness grows more endurable.

Wearily pilgrims we must travel on, never stopping to quench the burning thirst, to cool the parched tongue—never stopping to bathe the weary, blood-stained feet, to cool the heated, moistened brow, to brush the tears from dimmed and heavy eyes—no, on, on, is the watchword. Pilgrim, tire and faint, but rest not! Over fields, through damp, dark woods, never even turning aside to pursue that will-o'-the-wisp, happiness, for she leads into swamps of sorrow. Noon comes; rest not pilgrim! Carry still thy burden, what if thy form once so erect grows more double, what if thy feet are bleeding; haste thee on— "Higher and yet higher rise!"

Up the hill, climb on! Night comes on, still on the pilgrim climbs. His gray hairs float on the winds; tears stream from his eyes, for he is reaching the summit of the hill. His form is bowed; his feeble, shrunken hands clasp a cane, and that supports the tottering limbs. In the morning, when he began to climb the hill, his step was light, and the child's sunny locks sported with the breeze; at noon his hair had deepened in color, the face gained in firmness—now, mark the difference!

Others have reached the top of the hill before him; young, unwilling feet have pressed hastily on past him, but his face brightens—he's on the hill at last. Wonderful sight! See the gray hairs shine like stray beams of glory; see the eyes brighten—how beautiful their expression! Mark! the soul and body are bidding farewell! the weary, cross-burdened soul recedes; pure crown of glory fresh from the hands of the Eternal and All-powerful! The body, worn and useless, is laid aside, men place it in the grave, and it lies 'neath the sod. Who can tell of the rapturous happiness of him who is a pilgrim no longer?—he who has found an abiding place! At last, he embraces happiness; pilgrims must wait till they, too, bid farewell to the body, and then happiness will kiss their cheeks and bow down before them. Oh, then, welcome the bright shore, welcome the glorious city! As we near the summit of the hill, its beams of glory light us on; pilgrims, press on, faint not, rest not, falter not! Bear thy cross bravely, and thou shalt wear a crown! [Cor. Am. Presbyterian.

Strength of Evil Habits. A man who had spent several years of his early life in the war which obtained our liberty, and during that time entirely abandoned himself to all the vices which usually flourish in armies, and particularly to drunkenness, received, as he thought, a change of heart; became a new creature; sought a home with the people of God; united with the church. For twenty-five years his walk and conversation were such as to gain the love and perfect confidence of his brethren, and to advance the cause for which he had enlisted to do battle. Near the expiration of that period a drove of cattle passed his dwelling, with which by accident an animal was driven away, which constituted an important part of his small possessions. Upon discovering his loss he started in pursuit, hoping to overtake the drove and recover his property. Weak from old age, the heat of a summer's day and rapid walking soon fatigued him. He sought refreshment by stopping at a farmhouse and asking for a drink of water. It was given him, and in addition hard cider was offered to revive. He drank of it and passed on his way. Soon a strange thirst demanded quenching, a fire burned in his veins which would have more fuel. He stopped at the first way-side tavern and drank whiskey, which increased the flame—at the second a deeper draught; every time increasing the portion, so that by the time he reached the village, in which he resided he was reeling drunk. Providentially he staggered into the house of a fellow-disciple, who at a glance discovered his condition, and immediately thought of removing him from further temptation. He was persuaded to enter a vehicle for a ride. When seated, he insisted that they should first go to a tavern and obtain something to drink. Without heeding his entreaties they drove swiftly out of the village toward the parsonage. When the old man perceived whether he was being borne, he begged not to be taken there, as he felt quite unfit to see the minister. His entreaties were vain. When they drew up at the door, the pastor's wife came forth to meet them. The greeting between her and the old man was a mutual outburst of tears. He was taken when he speaks of God to men, he speaks to the purpose. He causes the dreadful and holy majesty of Jehovah so to appear as to awaken searching of heart, to awaken doubts in those not accustomed to doubt, and to cause others to say—"It is too much; these things are only for the angels." All the while his own mind is overwhelmed and lost in wonder, love and praise. He asks himself—"Has God chosen me to salvation, has he redeemed me by the blood of his Son, and sanctified me

by his Spirit? Without any seeking of mine has he been caring for my salvation all the time of my rebellion? And is this sinful rebel pardoned, and all his crimson stains changed to the whiteness of snow? Am I indeed a child of God? Am I to live and conquer and reign with Christ? O grace, grace, without a bottom or a shore."

Something in substance, though not always in form like this, is the Christian's elevation to a higher stage of the divine life. It all connects itself with new apprehensions of the old truths of redemption. "Then shall ye know, if ye follow on to know the Lord, whose goings forth are prepared as the morning." [Puritan Recorder.

Ancient Wealth and Extravagance. It is said that Cæsar possessed in landed property a fortune equal to £1,700,000, besides money, slaves, and furniture, amounting to an equal sum. The philosopher Seneca had a fortune of £3,500,000; Tiberias at his death, £29,623,000, which Caligula spent in twelve months. Vespasian, on ascending the throne, estimated all the expenses of the State at £25,000,000. The debts of Milo amounted to £600,000. Cæsar, before he entered upon any office, owed £2,995,000. He had purchased the friendship of Corio for £500, and that of Lucius Paulus for £300,000. At the time of the assassination of Julius Cæsar, Anthony was in debt to the amount of £3,000,000; he owed this sum to the ides of March, and it was paid by the Kalends of April; he squandered £147,000,000. Appian spent in debauchery, £500,000.

These are suggestive facts. They remind us of the millions who were exhausted of all their earthly resources, who were bereft of mind and hearts, who were taxed to unrequited service, and who have left behind them an unredemmed tale of infinite woe, all to produce one of these princely spendthrifts or these royal gluttons and debauchees. Says Say in his Political Economy, the dwellings of opulence and power cast their shadows on the abodes of usury and want, and we may add, that the distribution of the latter stand related to the abundance of the former as consequent to antecedent, effect to cause, being oftentimes the result of radical errors and vices in the social system. The purpose of Christianity is to equalize the condition of mankind.

PECULIARITIES OF OUR RACE.—The number of languages spoken is 3064. The number of men is about equal to the number of women. The average of human life is 33 years. One-quarter die before the age of 7. One-half before the age of 17. To every 1000 persons, only 9 reach 65 years; and not more than 1 in 500 reaches the age of 80 years. There are on the earth 1,000,000,000 of inhabitants. Of these, 33,333,333 die every year; 7780 every hour, and 60 every minute—or one for every second. The losses are about balanced by an equal number of births. The married are longer lived than the single; and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life previous to the age of 50 years than men, but fewer after. The number of marriages is in proportion of 75 to 100. Marriages are more frequent after the equinoxes—that is, during month of June and December. Those born in spring are generally more robust than others. Births and deaths are more frequent by night than by day. Number of men capable of bearing arms is calculated at one-fourth of the population.

DEFERRED ITEMS. Referring to the Mount Vernon purchase, the Baltimore American says: The sum to be paid is \$200,000; \$18,000 were paid at the signing of the contract. The first instalment of \$57,000, due January 1, 1859, is now ready to be paid, and it is hoped to raise the entire purchase sum during the present year, in order to take possession on the coming 22d of February. Excellent wine is now manufactured from the tomato. It is made with no other ingredients than the pure juice of the tomato and sugar, and very much resembles champagne—a light transparent color, with a pleasant, palatable flavor. It can be made equal to the best champagne. Two pair of shoes were lately made by a shoe manufacturer in Lynn, to fill an order for a Southern plantation. They are intended for a slave, who is also a negro-driver or overseer, and measure nineteen and a half inches in length, with a corresponding width. George W. Sanborn, Levi Elkins and Joseph Blake were badly wounded at Natick, near Boston, on Tuesday, by the premature discharge of a cannon, during a military display in commemoration of the surrender of Lord Cornwallis. The two first named will each lose an arm. \$10,000 worth of bogus coin is issued every month at Hoosac, a few miles from Troy, N. Y. American halves and quarters are so well executed as nearly to defy detection. They sell at wholesale for thirty dollars on the hundred. Some spurious \$10 bills, purporting to be issued by the Bank of Commerce, at Carmel, N. Y., altered from the Bank of Commerce of New London, Conn., were offered at different stores in this city last week. The new custom-house at Pensacola, Florida, has just been finished. The cost was \$50,000. The amount of revenue collected at that port for the year ending 30th June, 1857, was in round numbers, \$478. To collect this sum it cost the government \$3012. A Mr. Fastgate, of Ellenville, Ulster county, N. Y., was killed last week, by the accidental discharge of a double barreled gun, which he had with him in the wagon in which he was riding. A lady in Havana, Cuba, who had been out of her mind some six months, had her reason restored by the shock of the recent explosion on that city, it producing at first, prostrations, but which, on subsiding left her mind as sound as ever. Anne Bell, of West Troy, N. Y., was killed at Albany, recently, by the falling of a piece of roofing from the building in front of which she was passing. The stone penetrated her skull to the depth of two inches. Two "canalers," named Wilson and McCarty, got into a quarrel in West Troy on the line of the Erie Canal, on Tuesday night, ending in Wilson killing McCarty by striking him on the head with a hatchet.

Since the commencement of the search for Mr. Thurston, the missing aeronaut, in the swamps of Michigan and Canada West, the bodies of two men have been discovered, but neither was identified as that of Mr. Thurston. One of these was found near Monroe, Mich., and the other in the river at Tilbury East, in Canada. Over thirty fishing vessels belonging to Maine and Massachusetts are reported to have been lately lost on North Cape, Prince Edward's Island, involving the loss of a large number of lives. The village of Time, in the vicinity of Pittsfield, Ill., was recently visited by a terrible hurricane which blew over a large brick house, killing three persons instantly. Other places near by also suffered considerable damage. William Sander, convicted at Newburgh for the murder of Peter Shork, has been sentenced to be executed at Goshen on the 3d of December next. The Prince Albert made the last run from this port to Halifax in fifty-one hours. Another telegraph cable has been recently successfully laid across the Ohio river at Cairo.

THE following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of this age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints as the quick and so safely, as to prove an efficacy and a power to protract disease beyond what any man has known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic to disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm. Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering frame straighten again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potent which ingenuity could suggest. Give him these PILLS, and the next day he will be able to walk, to eat, to sleep, to do his labor, to feel that his blood has run under them. The next day he is clean. Give them to him whose angry humors have plaited rheumatism in his joints and bones; move him and he screeches with pain; he too has been soaked through every muscle of his body with liniments and aches; give him these PILLS to purify his blood; they may not cure him, for, alas! there are cases which no power can reach; but mark, he walks with crutches now, and now he walks alone; they have cured him. Give them to the lean, spare, baggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face, and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and laid low by a withering fever, a want of exercise, or mental anguish, and whose lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these PILLS to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again at the roses blossoming on her cheek, and the bright smiles that burst from every feature. See the sweet infant wasted with worms. Give her these PILLS, and she will be cured. Give them to the nervous, and infuse a new vitality into the blood. Now look again at the roses blossoming on her cheek, and the bright smiles that burst from every feature. See the sweet infant wasted with worms. Give her these PILLS, and she will be cured. Give them to the nervous, and infuse a new vitality into the blood. Now look again at the roses blossoming on her cheek, and the bright smiles that burst from every feature. See the sweet infant wasted with worms. Give her these PILLS, and she will be cured. Give them to the nervous, and infuse a new vitality into the blood. 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