



The Sabbath Recorder.

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Another Sermon by Dr. Cheever.

As the Pastor of the "Church of the Puritans," is now going over the whole ground of the Puritan doctrine respecting the Sabbath, it may be well to follow him, and show the fallacy of the arguments by which he endeavors to support his position.

The fourth sermon of the series he is delivering, was preached on Sunday evening, Nov. 7, from the text John xx. 26—"And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.'"

In this and the following verses, said the preacher, we have an account of the second Christian Sabbath. The phrase "after eight days," means, according to the Jewish mode of reckoning, not the ninth, but the eighth day; just as "after three days" (as applied to the Resurrection), means on the third day.

Thomas was not present with the disciples on the first Christian Sabbath, and he seems to have been all this time in a most miserable state of skepticism with respect to the fact of the Resurrection of our Lord; and that under circumstances which peculiarly aggravate his guilt in thus doubting. Yet even to doubting Thomas was evidence given of this fact, when Jesus saw fit again to signalize the first day of the week, by appearing to his disciples upon it, and then and there receiving from Thomas and the rest, worship and adoration, as their Lord and their God. This Divine worship was never before so directly paid to him—never, till now, had he been so directly recognized as the Deity. This then, was the Sabbath of the great Confession of the Church—its Creed, "My Lord, and my God."

Four verses contain the entire account, but how precious the short record! It is the joy and delight of all his true children, and a stumbling stone and rock of offence to those who know him not. "My God." May we all be enabled to make this good confession—that Jesus is God, and that he is our God.

We have no Scripture account of the manner in which the subsequent Sabbaths were spent, until the seventh, that of Pentecost; but we have reason to believe they were spent as became the old Jewish Sabbath translated and transfigured into the Christian Lord's-day.

We pass on then, to consider this Pentecostal Sabbath. Pentecost was on the fiftieth day from the feast of the unleavened bread, and this would bring it upon the seventh Lord's-day. Then, we are told, the disciples were all, with one accord, in one place.

And why were they thus together? The answer is plain. Because it was their Sabbath. They were met for Christian worship, as their custom was, on that day.

Had they not understood that the seventh day Sabbath was transformed and transferred to the first day of the week, they would have had their meeting on the day before, and would now have been at their daily labor. They understood the fact that the celebration of the seventh day Sabbath was indissolubly connected with the priesthood, and the temple service; and, as these were now superseded in this new dispensation, so the old Sabbath also was superseded by a new one. And yet, to the body of believers, the perception of this truth came gradually, as did that of the change from circumcision to baptism. Not till the destruction of the Temple was that change complete, that transfiguration perfected, to the view of the Christian Church. They were not prepared for a violent change; and, for a time, the observance of the seventh and first days of the week, as holy, seemed to run side by side; but the old was gradually dying out, and the new gradually growing. As Coleridge beautifully says: The new bud by its gentle, gradual growth, pushed off the old dead bud. There was no distinct and positive precept for the change. There was no need of any. It would have been madness to have torn down the old Sabbath, before the church was prepared to adopt the new one; just as it is madness to tear down old hospitals before new buildings are ready to receive the patients. The new Sabbath was built over the other, as it were; allowing it, (the old,) to be occupied until the new and more glorious building was ready for the church; (or the church for it;) and then the old might be safely removed out of the way, as it was.

Note the fact, that on this Sabbath, this third Lord's-day, the Holy Spirit was specially manifested. On the first Christian Sabbath, as we have seen, God the Father, the first person in the blessed Trinity was specially manifested—on the second Lord's-day, God the Son, the second person in the Trinity—and on this third Lord's-day the third person in that Trinity.

Again, note, that the old Sabbath with the rest of the Law, was but a school-master to bring us to Christ—menacing us with uplifted rod; but now that Christ has come, and we have come to Christ, the new Sabbath folds us, as a kind mother, in her loving arms. Just so far as the church is pure and devoted to Christ, will the first day of the week be observed holy, and just so far as the church becomes agitate and corrupt, just so far will that day be ignored, desecrated and profaned. To cleave to the old Sabbath is to dishonor Christ; for that Sabbath was, as I have said, but the scaffolding, as it were, to this our holy Temple, and now that Christ has cried, "It is finished," that scaffolding is, and ought to be, taken

away. On the church of Christ the proper observance of this day chiefly depends; not on civil laws and compulsory statutes. Let her honor it, as she ought, and it will do far more to promote its observance by others, than all the laws which can be crowded into all the statute-books of Christendom. Let her observe it, not as a day of recreation and amusement, in any measure—not at all as a day of mirth and feasting, but as a day, to be devoted wholly and entirely to the solemn acts of religious worship, reading, meditation and prayer; and the day must and will be honored by the blessing of God the Father, and the presence of Christ, and the influences of the Holy Spirit; as on that Pentecostal day when 3000 believed and were baptized.

[The preacher mentioned in closing, that in his next discourse on this subject, he would dwell upon the observance of the Lord's-day, as treated of in the Epistles, and in the Acts.]

Now let us take a short review of these positions, and see if they are logically and historically correct. As a piece of rhetoric elaborately wrought, a discourse may be, (as all Dr. C. discourses are,) beautiful and ingenious, but yet, (as we think this discourse at least is,) logically poor and historically false. But to the proofs:

Dr. C. assumes, as an indisputable fact, that the day spoken of in his text, was the first of the week. But this is doubted and denied by the highest authorities; and no Jewish idiom can be adduced to establish such a construction. Peter Heylin, in his "History of the Sabbath," says that the phrase, "after eight days" should be "rather understood of the ninth or tenth, than the eighth day, after." But, grant that it means the eighth day after the Resurrection, as Dr. C. says; that would not bring it on Sunday, but Monday. The Monday next after the day of the Resurrection would be the first day after, and counting on from that, we come to another Monday before we have counted eight. That Monday then was the eighth day after, and not Sunday, as Dr. C. assumes, or argues. But, again, suppose it was the first day of the week; it is nothing to Dr. C.'s purpose, which is, to establish the fact of that day being not only a day of special religious worship, but the old seventh day Sabbath, "transferred and transformed." There is not a particle of evidence of this, in the text—not the least intimation of the day having been so considered, or observed by the disciples. They were together "with-in;" but we are not told, and have no right to assume that it was for purposes of religious worship. But, suppose it was; there is reason to believe that they met for such worship on every day of the week; so that this fact, (allowing it to be so,) would not indicate any special observance of the day, as holy; much less that they considered it a new Sabbath. Jesus makes no allusion, (not even the most distant,) to any such peculiar sanctity in connection with the day.

It seems altogether unlikely and incredible, that if our Lord intended by a repeated appearance on that day to signify that he wished it to be observed, in future, by all his disciples, as a holy day; (as Dr. C. says he did,) he should not have said so, or intimated it, or at least made some allusion to the fact of its being his resurrection day; and especially, if he designed then and there to inaugurate it, as a new Sabbath, in place of the seventh day rest. But no such declaration, intimation, or allusion exists on the record; and we cannot but believe, that if he had made, directly or indirectly, such an announcement, or given such an intimation, it would have been recorded, or alluded to, by some one at least, of the Evangelists. Nay, though our Lord had said or implied this change, yet, if the disciples, including the Evangelists, had understood it to have been actually made (as Dr. C. says they did), it is utterly incredible that they should not have left this understanding on record, and that they should not have allowed even the least trace of such an impression to be found on any page of the Gospels, Acts, or Epistles. For the Sabbath was a great institution, with the Jewish nation. Its observance, on the seventh day, was introduced, and enforced by the most distinct (and frequently repeated) commands, and by the most remarkable sanctions and miraculous manifestations.

How often, in the Old Testament—through Moses and the prophets—does Jehovah refer to his own example in ceasing from the work of creation on the seventh day, as a sanction for their observance of that special day, as a day of rest. If Jesus, now, is to introduce the observance of a new day, as Sabbath, on new grounds, viz., the fact of his resurrection on that day, is it not very reasonable to expect some statement of that kind, some enforcement of the holiness of the day, on the ground of that resurrection? And is it not very unreasonable, without any such statement or enforcement, (or any thing that can be pretended to look like that,) to say that Jesus transferred the Sabbath from the seventh to the first day of the week? And is it not also most unreasonable to say that the New Testament writers understood this to be the case; when we consider how frequently, (in contrast with this silence) the Old Testament writers refer distinctly and specifically to the grounds upon which the observance of that particular day of the week (the seventh) was appointed? Dr. Cheever's ingenious figures of the old and new hospital, the scaffolding, etc., are built on no New Testament representations, but on the dreamy speculations of his own imaginative mind. "He that hath a dream let him tell a dream," saith the Lord, but let him not dare to tell it as the inspired teaching of the Word of God.

Again, Dr. Cheever assumes, that the sudden exclamation of the astonished, and but a

moment before skeptical Thomas, "My Lord and my God," is to be taken as "the confession, the Creed," of the Christian Church.

Dr. Luther has given us the doctrines of "justification by faith," as the "article of a standing or fallen church;" but Dr. Cheever has given us the doctrine of "the Deity of Christ," as such essential doctrine, founding it on this passage! Who shall decide when doctors disagree? But, it is a mere assumption that Christ or his disciples intended this simple and natural exclamation of convinced Thomas to be adopted as the *shibboleth* of Christianity. There is nothing in the text or context, or in any part of the New Testament, to indicate that the disciples received it in the light of a general creed, or confession; or in any other light than simple proof that the doubts of Thomas were completely removed by the evidence he had received. So that the immense importance supposed to be attached to this day, as that on which the Deity or Supreme Divinity of Jesus was established as a creed of the Church, is as completely fictitious, as that which it is assumed to have had, on account of its being the day of the Resurrection, and the transfiguration of the old seventh day Sabbath.

But we must pass on to the time of the Spirit's great outpouring, which Dr. C. thinks occurred on the first day of the week,—"the eighth Christian Sabbath," as he calls it. But let us note what a gap here is leaped over, by our preacher, with the single remark; that, though we are not told how the Lord's days which occurred in this interval were spent, we must suppose they were spent in a manner becoming to "the old Sabbath, translated and transfigured." From the seventh day after the Resurrection up to the forty ninth, no account is given of any observance of the first day of the week; or any thing which can, by any sophistry, be made to appear such. Five First-days, (according to Dr. C.'s necessary acknowledgment,) of which we have no account that they were specially observed, follow two which he thinks were specially observed! If we had distinct and unquestionable account of five out of these seven First-days, having been observed as Sabbaths, (or as specially holy days,) we might reasonably infer, in the absence of any information respecting the other two, that they also were observed in the same manner; but when the proportion is inverted, and the evidence of any peculiar observance even of the two days is so miserably poor, as we have shown it to be; the conclusion that they were all so observed is a most decidedly unwarranted one.

In the 2d Chapter of Acts, we read, indeed, of the outpouring of the Spirit, and a great ingathering of souls, "when the day of Pentecost was fully come, (as our version reads); but there is not one line or word about "the Christian Sabbath." To make out his case, Dr. Cheever is obliged to make the boldest and most unwarrantable assumptions as before.

In the first place, he assumes that the true version of the passage is that which we have, and not that of the Latin and Syriac copies, endorsed by Grotius and Wickliff; viz.: "When the days of Pentecost were fully accomplished," i. e., when they were over and gone.

In the second place, Dr. C. assumes—that is not stated in the text, and what he cannot prove—that the day of pentecost fell that year on the first day of the week. As Taylor justly remarks, "It is absolutely incontrovertible, that, if Matthew's account (xxvi. 17-21), be correct, the Pentecost, (being the fiftieth day after the first of unleavened bread,) could not possibly have been on Sunday;" that year, but must have fallen "on Saturday, the seventh day Sabbath;" and this, it will be seen, accords with the Latin and Syriac versions, and with the views of Grotius and Wickliff, as mentioned before: the pentecost was past.

Once more; Dr. C. assumes that the outpouring of the Spirit and the conversion of so many souls, was intended to signalize the day, and mark it still more than it had been, as a holy day, and a Sabbath day, in the Christian calendar. This is his idea, borrowed it may be from his favorite Bunyan; but not found at all in the inspired record. As, with respect to the day of Thomas' conviction, so with regard to this; there is not an iota of evidence in the record, that Jesus intended, or that his disciples understood, the day thus used to be thereby appointed a new Sabbath, or a holy day, at all. As Dr. Cheever is a great admirer of Bunyan, we must beg him to adopt a very just proposition which Bunyan lays down in his treatise on the Sabbath, but with which, (we are sorry to be compelled to admit,) his writings were not always consistent, viz., "In all duties pertaining to God, and his true worship, in his churches, we must be guided by his laws and testimonies;" and, in another place, he argues, conclusively, that the observance of the seventh day would never have been binding upon any on the simple ground of God's resting on that day, unless he had, besides, specially and distinctly directed them to follow his example in this matter. Now then, if the observance of the first day of the week, as Sabbath, is a "duty pertaining to God and his true worship;" we may surely expect, according to this rule, to find a specific law, or a command, therefore, no such is pretended to exist, and the example of Christ, (much less that of the Apostles,) if clearly shown, would not, without a positive precept, be binding on us.

Coleridge may have used the illustration of the two buds, as mentioned by Dr. C.; but let no one imagine, for a moment, that he agreed with Dr. Cheever and the Puritans in his ideas of Sunday observance.

In his "Table Talk," (May 19, 1834,) he declares the "genuine character" of that day to be grossly misunderstood—"even by the church."

"To confound it" with the Seventh day Sabbath, "or to rest its observance upon the fourth commandment, [which Dr. Cheever and the Puritans invariably do,] is, in my judgment, heretical, and would so have been considered in the primitive church," he says, and moreover avers, that his "indignation boils over against such contemptible fellows" as endeavor to restrict the harmless festivities and recreations of the "poor laboring man" on that day, and would oblige him to observe it in a "Puritanical" manner, or as "a fast." "To stop coaches, (i. e., public conveyances,) and let the gentleman's carriage run," he thinks, "is monstrous." On the whole, Bunyan and Coleridge are both opposed to Dr. Cheever's views on this subject.

Sabbath Discussion.

Now that the modern Puritans are making an organized and persistent effort to enforce the observance of the first day of the week as Sabbath, by law, it is particularly important that works should be circulated, which, while they fairly present the Puritan view, and the arguments and Scripture texts by which that party endeavor to support it, shall also show from Scripture and reason that it is incorrect. This is done very fully and completely in "A Discussion," between J. Newton Brown, D. D., of Philadelphia, and William B. Taylor, Esq., of Washington—a work of 300 pages, 12 mo., first published by Hart, of Philadelphia, a few years since. A second edition has been issued in good style, by a firm in this city; a portion of which has been sent to our publishing rooms, to be sold to those who may wish to read or circulate it, at a reduced price. Dr. Brown is a well-known Baptist clergyman and has presented the Puritan view as fairly and ably as we have ever seen it presented. On the other side, Mr. Taylor with true lawyer's acuteness, has sited his evidence, showing it to be insufficient, and rebutted his argument, showing it to be illogical and fallacious.

Both quote freely from the Scriptures, and Mr. Taylor makes very numerous quotations from such distinguished Protestant writers as Calvin, Luther, Tyndal, Baxter, Bunyan, Milton, Paley, and Gill, as well as from the early "Fathers"—as Justin Martyr, Irenaeus, Tertullian, Eusebius, Augustine—against the Puritan view, showing great research and careful study. This discussion, as the Presbyterian Quarterly Review remarks, is distinguished, not only by superior "ability," but by the Christian "courtesy of its tone." "When controversy is so conducted everywhere, half the difficulty in the way of discovering truth will have been removed." Let our friends in the city then call and get a copy of this discussion to read and lend to their Sunday-keeping neighbors, and let our friends abroad, when sending for our own publications, enclose twelve three-cent stamps, and we will send them this work, carriage paid. As our friends will perceive, we do not agree with Mr. Taylor in all his positions on this subject of the Sabbath; but, so far as he attempts to show that the first day of the week has no just title to the name "Sabbath," or to be regarded as divinely appointed holy time, we think his arguments are most conclusive; and, on those points where we differ from him, we are quite willing that he should have a hearing.

We have no dread of fair discussion. On the contrary, we say with John Milton: "Let truth and error grapple! whoever knew truth to be put to the worse in an open encounter?" It is darkness and superstition, not light and discussion, of which we are afraid, on this subject.

The Independent and Chronicle on Revision.

The Independent rather unfairly insinuates motives for the revision of the Scriptures by the Baptists in the following paragraph:

"The question on which the whole subject bears—the question of a revision of the authorized version—has suffered hitherto in this country from the too hazy zeal of those uneasy and rather unenlightened members of the Baptist connection who have wanted, as Dr. Trench justly says, not a translation of the Scriptures, but an interpretation of them, and that in their own sense."

Upon this, the Chronicle applies the birch quite severely to the back of the Independent, at the same time illustrating the position of his antagonist, by the following hit:

"On this subject our Pædo-Baptist friends remind me of the Irishman who, when about to be tried for a capital offence, sat wringing his hands and sobbing aloud, and the judge, to quiet him, told him he need not cry, assuring him that justice should be done him. 'Faith, your honor,' said Pat, 'and that's what I'm afraid of!' So when we assure our Pædo-Baptist brethren that strict justice shall be done in our Revision, it would seem as if, in regard to one or two words, that this is just what they are afraid of. They wish one word at least, left untransliterated, so that they may interpret according to their own convenience."

It is surprising that our dignified neighbors, who fling their snowy arms so lustily, like noble swimmers, in the deep waters of general truth, at once fall to paltry puddling as soon as they touch upon this subject! When will the time come, that those who dared so much, will dare to be, in fidelity to every form of truth wholly Independent? Chronicle?

We in our turn, would remark, that it is no more surprising than that the Chronicle, "who flings his snowy arms so lustily like a noble swimmer in the deep (baptismal) waters should at once fall to paltry (shallow) puddling as soon as he touches upon the subject of the Sabbath!"

"When will the time come that those who dared so much, will dare to be, in fidelity to every form of truth wholly Independent?" Chronicle?

The priest of one of the Catholic churches in Philadelphia has been used for slanderous words towards the complainant, on the occasion of his wife's funeral.

Communications.

For the Sabbath Recorder, Calvinism and Arminianism Compared.

In order that all the readers of the Recorder may understand and choose for themselves between the Calvinistic and Arminian doctrines, I ask liberty to give a sketch of the views of both, from Adam's (impartial) Dictionary of all Religions.

Calvin assertion: "1. That God has chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the foresight of faith, good works, or any conditions performed by the creature, as the cause of his election; and that the rest of mankind he was pleased to pass by, and ordain them to dishonor and wrath for their sins, to the praise of his glorious justice. For, as the Deity is infinitely perfect and independent in all his acts, the manifestation of his essential perfections must be the supreme end of the divine counsels and designs. Prov. xvi. 4, etc. Since God is omniscient, it is evident that he foresaw from eternity whatever should come to pass; but there can be no prescience of future contingents; for what is certainly foreseen, must infallibly come to pass; consequently the prescience of the Deity must be antecedent to his decrees. The sacred Scriptures assert the divine sovereignty in the clearest terms. Rom. ix. 21—'Hath not the potter power over the clay,' etc. See from verse eleventh to the end of the chapter, and also Rom. viii. 30; xi. 5, 7; Eph. i. 4; Acts xi. 48, etc."

Arminian answer: "1. That God has not fixed the future state of mankind by an absolute, unconditional decree; but determined from all eternity to bestow salvation on those, who he foresaw would persevere unto the end in their faith in Jesus Christ; and to inflict everlasting punishments on those, who should continue in their unbelief, and resist unto the end his divine succors. For, as the Deity is just, holy and merciful; wise in all his counsels, and true in all his declarations to the sons of men, it is inconsistent with his attributes, by an antecedent decree, to fix our commission of so many sins in such a manner, that there is no possibility for us to avoid them. And he represents God dishonorably, who believes, that by his revealed will he hath declared he would have all men to be saved, and yet by an antecedent secret will, he would have the greater part of them to perish; that he has imposed a law upon them, which he requires them to obey on penalty of his eternal displeasure, though he knows they cannot do it without his irresistible grace; and yet is absolutely determined to withhold this grace from them, and then punish them eternally for what they could not do without his divine assistance."

Calvin assertion: "2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; that however, none but those who believe in him can be partakers of their divine benefit. 'That is, the death of Christ put all men in a capacity of being justified and pardoned, upon condition of their faith, repentance, and sincere obedience to the laws of the new covenant.' For the Scriptures declare, in a variety of places, that Christ died for the whole world.—John iii. 16, 17. 1 John ii. 2—He is the propitiation not only for our sins, but for the sins of the whole world. And the Apostle expresses the same idea in Heb. ii. 9, when he says, Christ tasted death for every man. Here is no limitation of that comprehensive phrase. If Christ died for those who perish, and for those who do not perish, he died for all. See 1 Cor. viii. 11—'And through thy knowledge shall the weak brother perish for whom Christ died.' Hence, it is evident, Christ died for those who perish, and for those who do not perish; therefore he died for all men."

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Calvin assertion: "3. That mankind are totally depraved, in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity; and this corruption extends over the whole soul, and renders it unable of itself to turn to God, or to do any thing truly good; and exposes it to his just displeasure; both in this world and that which is to come. For the inspired pages assert the original depravity of mankind, in the most emphatic terms. Gen. viii. 21—'The imagination of man's heart is evil from his youth.' Psa. xiv. 2, 3—'The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one.' To the same purport see Rom. iii. 10, 11, and 12, etc. And it is evident, that Adam's sin was imputed to his posterity, from Rom. v. 19. 'By one man's disobedience many were made sinners,' etc. The Scriptures also teach, that all sin exposes us to everlasting destruction. See Gal. iii. 10; 2 Cor. iii. 6, 7, and Rom. v. 14. The total

depravity of human nature is also evident from the universal reign of death over persons of all ages and in all times; from the propensity to evil, which appears in mankind, and impels them to transgress God's law; from the necessity of regeneration; the nature of redemption; and the remains of corruption in the saints."

Arminian answer: "3. That mankind are not totally depraved; and that the sin of our first parents is not imputed to us, nor shall we be hereafter punished for any but our own personal transgressions. For, if all men are utterly unable to do good, and continually inclined to all manner of wickedness, it follows they are not moral agents. For how are we capable of performing our duty, or of regulating our actions by a law commanding good and forbidding evil, if our minds are bent to nothing but what is evil? 'Thou sin must be natural to us; and if natural, then necessary with regard to us; and if necessary, then no sin. For what is natural to us, as hunger, thirst, etc., we can by no means hinder; and what we can by no means hinder, is not sin.' Therefore mankind are not totally depraved."

Calvin assertion: "4. That all whom God hath predestinated unto life, he is pleased in his appointed time effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ. In proof of this doctrine, the Calvinists allege, among others, the following Scripture passages. 'Whom he did predestinate, them he also called, etc.' That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, etc. For we are his workmanship, created in Christ Jesus unto good works.'—See Rom. viii. 30; Eph. i. 19, 20; ii. 9, 10; 2 Cor. iv. 6. If there were any thing in us which renders the grace of God effectual, we should have cause for boasting; but the Apostle emphatically exclaims, 'Where is boasting? It is excluded.' Rom. iii. 27."

Arminian answer: "4. That there is no measure of grace given to every man to prevent, which is nature irresistible nor convertible; but is the foundation of all exhortations to repentance, faith, etc. For if conversion be wrought only by the overpowering operation of God, and man is purely passive in it, vain are all the commands and exhortations to wicked men to turn from their evil ways; to cease to do evil, and learn to do well; to put off the old man, and put on the new. See Isa. i. 16, Deut. x. 16, Eph. iv. 22, and various other passages of Scripture to the same purpose. Were an irresistible power necessary to the conversion of sinners, no man could be converted sooner than he is; because before this irresistible action came upon him, he could not be converted, and when it came upon him he could not resist its operation. And therefore no man could reasonably be blamed for having lived so long in an unconverted state, and it could not be praiseworthy in any person who was converted, since no man can resist an overpowering operation."

Calvin assertion: "5. That those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace. For, say they, this doctrine is evident from the promises of persevering grace in the sacred Scriptures. 'I will put my fear in their hearts, and they shall not depart from me. This is the Father's will, that of all he hath given me, I should loose nothing. And the Apostle exclaims with triumphant rapture, 'I am persuaded that neither life, nor death, etc., shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Such (says H. Adam's,) were the doctrines of the first Calvinists, and such in substance, are those of the present time."

Arminian answer: "5. That true believers may fall from their faith, and forfeit finally their state of grace. For, the doctrine of a possibility of the final departure of true believers from the faith is expressed in Heb. vi. 4, 5, and 6. 'It is impossible for those who were once enlightened, etc. If they shall fall away, to renew them again to repentance.' See also 1 Cor. ix. 27, 2 Peter ii. 18-20. And many other passages of Scripture to the same purpose. All commands to persevere and stand fast in the faith, show that there is a possibility that believers may not stand fast and persevere unto the end. All cautions to Christians not to fall from grace, are evidences and suppositions that they may fall. For what we have just reason to caution any person against, must be something which may come to pass, and be hurtful to him. Now such caution Christ gives his disciples, Luke xxi. 34. 'To those who had little precious faith with the Apostles, St. Peter saith, Beware, lest, being led away by the error of the wicked, you fall from your own steadfastness, 2 Peter iii. 17. Therefore he did not look upon this as a thing impossible; and the doctrine of perseverance renders those exhortations and motives insignificant, which are so often to be found in Scripture. In these points, which are considered as fundamental articles in the Arminian system, the doctrine of free-will, as implying a self-determining power in the mind, is included."

REMARKS ON THE ABOVE.—That the above extracts may be the plainer to be understood, I have put them in the form of Assertions and Answers, because Calvin wrote before Arminius. James Arminius was born in Holland, 1560. He was the first pastor of Amsterdam, afterwards professor of divinity at Leyden; and attracted the esteem and applause of his very enemies by his candor, penetration and piety. Though taught in a Calvinistic school, yet Arminius thought the tenets of Calvin, with redoubled force, predestination and grace, contrary to the mild and amiable perfection of the Deity, and began to express his doubts concerning them in the year 1591; and adopted

sentiments more resembling those of the Lutherans. The reader, in the above extracts, will see a few of their own arguments, and their own quotations of Scripture to prove their doctrine; and whether their quotations of Scripture has any thing to do with proving their assertions or not. And the reader will also see which of the two represents our kind and merciful Creator, as the most of a partial being—as the most unequal respecter of persons in the universe.

A Judgment Scene.

In a communication for your paper, published some two months ago, I quoted largely from a very interesting work now out of print, by way of showing the mischief of a gloomy Puritan Sunday, substituted for that cheerful religious festival, "The Sabbath."

I then promised to quote further, for another paper, from this work—"The Philosophy of Error"—a supposed scene at the Judgment, originally published in a pamphlet, entitled, "Appeal to Christians on the observance of the false Sabbath," a work which, as the author of the "Philosophy" says, was quickly suppressed by the engineers of the dominant sects. The appeal, presented in this ideal dialogue between a Sunday Sabbatarian and his Judge at the day of final reckoning, is a very striking one; and I would fain hope that it may do some good, by leading our Puritan friends who may chance to see it, or to whom it may be shown, to ask themselves that solemn question, found in the Word of God—

"What wilt thou say when He shall punish thee?"

Please to excuse my delay in copying this, as I could not sooner obtain the loan of the work for that purpose. J. L. HATCH.

Judge.—The Judgment; the Judge having called into the Court of Records of men's lives and Testaments.

Paritan.—I have always kept holy your Sabbath-day, and I have done my best to enforce its observance upon others.

Judge.—The records of your life are before me. They attest that you never once paid any regard to the seventh day—the only divinely appointed Sabbath. They go further; they show that you expended zeal and treasure in persecuting your neighbor, to compel him also to disrespect my law.

Paritan.—(utterly confused.)—My church ordered me to observe a different day, and assured me that it would make no difference to you which day I kept, if I observed one-seventh of the days holy.

Judge.—The Christian Church? And how came you to transfer your allegiance from your God to any church? Had you not his own commandments, and did he not require you to examine and judge for yourself what was right? Had you not caution enough there against impostors, teaching false doctrine for filthy hire's sake?

Paritan.—I have often read the Scriptures. Judge.—Then show me the commandment that justified you in violating God's Sabbath, and doing reverence to a law of man's ordaining.

Paritan.—(struck dumb at first, then rallying.)—I believe it is shown in the Gospel that when on earth, you yourself feasted on that day, and with your disciples walked through the fields, and plucked the fruit.

Judge.—You have uttered your own condemnation. By using the term "Sabbath-day," and seeking to enforce your fiction by reference to the Fourth Commandment, you fully acknowledge a conscientious obligation on your mind, to strictly obey it. It is too late now to plead in your own defence the repeal of a statute your whole life was spent in attempts to enforce, (though pervertedly,) on others.

You have acknowledged that you have abandoned your God and his laws, and transferred your allegiance to one of the thousand idols, that, under the name of church creeds, have led astray my people; teaching that God's word is an idle letter, until they refuse and improve it. You have preferred the counsel of men to the word of God. Your own tongue has pronounced your guilt. Depart from me. Your portion is with the unfaithful!

The Education Society.—Endowment Notes. At a meeting of the Executive Board of the Seventh-day Baptist Education Society, the undersigned was appointed General Agent of that Society, and was instructed to take measures to collect the interest due on Endowment Notes. He finds that most of the Notes given to the Society draw interest from the first day of September, 1856, and that upon many of them two years' interest was due at the time of the Society's late Anniversary. Bills for interest have been made out and sent either directly to the persons owing it, or to the Local Agents in their respective neighborhoods. It is hoped that the amount due will be promptly paid. The Trustees of the University at Albany are now engaged in erecting a building to supply the place of the one burnt last Spring—a work which will tax their energies and their resources to the utmost. For this reason the Executive Board of this Society are specially desirous of aiding so far as they can in meeting the current expenses of the University, to which purpose the interest on Endowment Notes is appropriated.

The printed bills which have been sent out contain the following extract from the 5th article of the Constitution of the Education Society, viz:—

"Any person contributing One Hundred Dollars or more, towards the Endowment of Literary Professorships, or securing its future payment to the Society, with the interest being paid thereon yearly, shall be a permanent member of the Society, and shall also have the privilege of perpetually receiving in return, towards the Education of a scholar, at the rate of ten per cent. per annum, for the time of actual attendance, on the amount paid or secured to the Society."

As some persons have misapprehended the

purport of this article, it is deemed proper to say—1st. That tuition, in consideration of contributions to the Endowment Fund, can be allowed only on principal or interest actually paid. 2d. That this tuition is "at the rate of 10 per cent. per annum for the time of actual attendance." For example, if a man subscribes \$300 to the Endowment Fund, and pays that amount, or the interest upon it annually, he is entitled to thirty dollars per year "towards the education of a scholar, for the time of actual attendance;" that is, to ten dollars worth of tuition in each of the three terms of the academic year. If either term is allowed to pass without applying for this tuition, the loss falls not upon the University of the Society, but upon the individual who fails to avail himself of the advantages offered.

Communications relating to the finances of the Society should be addressed either to Clarke Rogers, Treasurer, No. 4 Fulton street, New York, or to the General Agent, Geo. B. UTTER, New York.

A Christian Association. We find the following article in the Weekly (New London) Chronicle of the 11th November:—

"The members of the Seventh-day Baptist Society, (at Waterford,) whose place of worship is situated on the Great Neck Road, about four miles from the City Hall, have lately made a move for the establishment among themselves of a Christian Association; the object of the Association being the promotion of the moral and intellectual interests of those connected with it. On the evening of Saturday, the 30th ult., the first meeting for organization was held at the Church; members were enrolled and officers chosen for the coming year. Mr. P. L. Berry, of this city, was elected President, and Mr. B. F. Clarke, Secretary. The regular meetings of the Association will be held weekly—every Saturday evening—commencing to-morrow evening, the 6th; the meetings will be occupied with debates and suitable literary exercises in which the members will take part, and occasionally lectures upon topics appropriate for the consideration of such a Society. The opening lecture will be delivered at the meeting to-morrow evening by a gentleman from this city. There will also be at that meeting a discussion upon the theme furnished by the following resolution:—

"Resolved, That the Christian religion has done more to promote the happiness of mankind than all other religions combined."

"The members of the Association have entered into the matter with interest and zeal for its success; they are satisfied from its encouraging prospects that it will flourish, and have reason to hope that it may be the instrument of doing much good among those connected with the church of which they are members."

Nov. 5, 1858.

Just issued, a charming book, entitled "In and Around Stamboul." By Mrs. E. Hornby. Published by James Challen & Son, No. 25 South Sixth street, Philadelphia.

This is most interesting work on oriental life ever issued. The sketches of the places visited including Marseilles, the Alps, Corsica, Malta, Syria, Smyrna, Gallipoli, the Dardanelles, the Bosphorus, Constantinople, and the thrilling incidents connected with the war then raging between England, France and Turkey combined against Russia, together with a vivid description of the capture of Sebastopol, imparting a shining interest to every page of the book. The work is elegantly printed, and contains 499 pages, embossed cloth. Price \$1 25 per copy, post paid.

Also in process of publication by James Challen & Son, "Palestine, Past and Present." Cloth, \$3 50; a new history of the conquest of Mexico, \$3 50 and European life, Legend and Landscape, 75 cents.

PROTESTANTISM IN PARIS AND SWEDEN.—The Directors of the American and Foreign Christian Union and the Committee on the American Chapel in Paris, held a meeting on Thursday evening last, in the Church in Lafayette place, in behalf of the Chapel and religious liberty, especially in Sweden. Dr. Hatton presided, and addresses were made by David Dudley Field and Daniel Lord, Esqrs, and the Rev. Drs. Joel Parker, and J. P. Thompson. Dr. Campbell stated that the American chapel in Paris was intended to provide for the spiritual wants of from three to five thousand Americans, permanent residents of Paris, in addition to the large floating population. It is a little gray Gothic stone building; seats 600 persons, and when the galleries are put in, which will be as soon as they are needed, will seat 1000. Of its cost (\$50,000), only \$12,000 remains to be paid. It is owned by the American and Foreign Christian Union. The attendants are expected to maintain the pastor. Dr. Baird made a statement of the religious intolerance of the laws of Sweden, which punish apostasy from the National Church by imprisonment for twenty years or exile for life. Only last May, six women were exiled for having embraced Catholicism. The statement concludes by an allusion to the Mortara case at Bologna. Resolutions were passed expressing the sorrow of the meeting at the intolerance of the Swedish laws, and a memorial prepared to King Oscar, praying for the abolition of Swedish intolerance. Similar memorials have been extensively signed by the Protestants of England, France and Switzerland.

OPEN COMMUNION IN CANADA.—A correspondent of the Watchman and Reflector (Baptist) writes from Montreal:—

"I beg leave to express my approval of the decided ground you have taken in favor of the distinctive views held by our beloved denomination, especially in regard to that important question of 'a Communion,' that seems now to exercise so much the minds of our brethren of other denominations. In Canada we have been dreadfully troubled with this vexed subject, and our experience ought to warn the Baptist Churches in the States to have nothing to do with open communion, for if they do, assuredly the power and the influence of their testimony in favor of New Testament teaching weakened. Let them avoid the least approach to open communion, which comes to them with the seductive and insidious pretence of 'Brotherly Love,' and 'united Christian Union,' but

whose influence is discord and dissension, and the consequent weakening of the power and influence of the Churches. We are getting rid of it in Canada; though originally many of the Churches were established upon this baneful principle, yet its evil effects have been so manifest that now there is only one open communion Baptist Church east of Kingston, and one or two west of it, and none of them in a very flourishing condition."

The Christian Mirror of Portland, Maine, relates the following as an incident in the Daily Union Prayer-meeting in that city:—

"A pastor exhorted to faithfulness in present duty. He once saw, attending on his Sabbath ministrations, one seldom in the house of God, notorious for his neglect of all religious things. In the course of the sermon this stranger in the place of prayer was seen to weep, and this pastor was resolved to seek an interview with him. On passing the merchant's store, frequented only by the skeptical and dissipated, on Monday morning, he drew up his horse, to have a personal conversation with this infidel, something suggested that the morrow would be a more convenient season, as he was to pass that way the next day, and the duty was deferred. At early morn, before any preparation was made to resume his circuit labors, news came that that man whose soul he neglected the preceding day, was dead—his day of probation had closed—he died the death of a suicide! Whatsoever thy hand findeth to do, do with all thy might."

CLOSE COMMUNION.—The Episcopal Recorder testifies to the logical consistency of "close communion," in the decisive terms following; and the Southern Christian Advocate endorses the language as having been "very justly" spoken:—

"The close communion of the Baptist Church is but the necessary sequence of the fundamental idea out of which their existence has grown. No Christian church would willingly receive to its communion even the humblest and truest believer in Christ who had not been baptized. With the Baptist, immersion only is baptism, and he therefore, of necessity, excludes from the Lord's table all who have not been immersed. It is an essential part of his system—the legitimate carrying out of his creed. The bigotry lies not in his terms of communion, but in his definition of baptism. He cannot abandon it without the grossest inconsistency. To give up close communion, would be to give up the sole claim of his church to a distinct organization. No honest Baptist can do it without disloyalty to his church."

The First Baptist Church in Williamsburg, which was the scene of the late fierce proceedings in the case of Judge Culver, has at length been divided into two equal parts, 64 against 62. The majority, which exonerated the Judge, and united in calling a council which condemned the Church, have now succeeded in a body, after having obtained letters of dismission. The Pro-Slavery attitude of the Church is made one of the grounds for this step of the majority. They hired a hall, and held their first meeting on Sunday evening, which was crowded. The sermon was by the Rev. Mr. Gallicot, of Boston. On Friday evening the seceding members meet at Tremor's Hall, to organize a "Live Anti-Slavery and Progressive Baptist Church."

General Intelligence.

AWFULLY SOLEMN DEATH SCENE.—Dreadful murders are not confined to this city. A Cincinnati paper records the murder of a girl at the age of 14 in that city, that had this solemn scene at the close:—

"The wounded woman, who was covered with blood, lay perhaps twenty minutes. After the fatal blow was struck, she raised herself partially from the floor by one elbow upon a lounge, and called for a glass of water, which with a spasmodic effort she threw into her mouth, and then with an oath exclaimed to Cook, 'You have stabbed me.' A minute after, one of the girls bent over Kate, and told her she could not live, and advised her to pray. That sin-stained courtesan, in that hour of blood, could realize the necessity of prayer—of asking forgiveness for the manifold transgressions of her erring sister, whose spirit was rapidly passing to its final account! And the victim of 'the liberty of the knife' did pray—while the gaping wound in her side gave utterance to a breathing sound with every word that was uttered! She prayed for herself, for her husband and child, and sank into the arms of death with the prayer still upon her lips. What a scene for a brother! What a volume of admonitions for the frail sisters who listened to that last prayer of the dying!

THE GOULDY TRAGEDY.—DEATH OF ONE OF THE DOMESTICS.—Elizabeth Carr, one of the victims of the Gouldy tragedy, died on Sunday morning, Nov. 14, at the New York Hospital, from the effects of her injuries. It was supposed that deceased was the least injured of the two domestics, and would probably recover; but on Saturday a great change for the worse was observable, and the patient continued to sink rapidly until Sunday, when she expired. During the last hours of deceased's illness a large quantity of brain oozed out of the wound on her head. The Coroner was notified to hold an inquest upon the body of deceased, but the case was not taken up when the office closed Sunday night. Joanna Murphy, the other domestic, who was not expected to live more than twenty-four hours after her admission to the hospital, continues to improve in the most wonderful manner, and can now talk quite rationally. The physicians in attendance have now strong hope of her recovery.

Mr. Gouldy still remains in a precarious condition. He is at times quite rational, and often inquires after his son Frank, whom he supposes to be alive and in prison. Nathaniel is rapidly recovering, as is also his mother; but it is feared Charles, the youngest boy, will never recover from the effects of his injuries. He appears to be the only member of the family that is in any immediate danger.

POST OFFICE CLERK ARRESTED.—Henry Reed, a night clerk in the Post Office in this city, was detected Wednesday night in the act of purloining letters and packages from the mails. Several important packages had been missed recently, it appears, which were known to have been placed upon the counter where Reed worked, and suspicion fastening upon him, a close watch was kept upon his movements. On Wednesday night Mr. Holbrook, the special agent of the Post Office Department, and Mr. Thomas Clark, of the City Post Office, while on the watch, saw Reed steal a number of letter packages and secrete them about his person, and immedi-

ately followed him into the basement of the building, where he was caught in the operation of breaking open the letters. He was at once arrested and taken to the police station in Beekman street, and soon after placed in the hands of the United States Marshal.

DRIVEN OFF ON SUSPICION.—In May last Captain Willett Mott, a respectable ship chandler of Norfolk, Va., was suspected, on very slight grounds, of aiding in the escape of slaves, and ordered to leave the city. The captain immediately sent his wife and children North, went himself to Richmond, and thence wrote several letters to the Mayor of Norfolk, expressing his desire to submit to a trial, provided he could be assured of protection. He could, however, get nothing satisfactory from this quarter, and an appeal to Gov. Wise was equally fruitless. As a last resort, he returned to Norfolk, but was received with such hostile demonstrations, that he deemed it expedient to leave for Baltimore. He now intends to institute a suit in the United States Courts, in some other part of the State than Norfolk, claiming damages against the city to the amount of \$25,000.

A TREASURE.—The editor of the Vermont Chronicle lately saw a copy of the Bible, for which the owner has been offered \$500. It was once the property of John Rogers, the Martyr. It is a thick square volume, in black letter, much worn, and the title pages and some other leaves are wanting. The book of Common Prayer and several leaves of manuscript, written in the old style, are bound up with it. Mr. Baldwin, Librarian of the American Antiquarian Society, supposes this Bible to be of an edition printed in 1549.

The Martyr, it is known, assisted Coverdale and Tindal in translating the Bible into English. He was burnt at the stake in 1555. Some of his descendants were among the early emigrants to this country, where the name of John Rogers has hardly ever, if at all, failed to appear among the living ministers of New England to this day. The present owner of this Bible is Thomas Carter, Esq., of Lunenburg, Mass., into whose family it came by intermarriage with a daughter of the John Rogers line.

A missionary, who was recently expelled from San Salvador, Central America, at the instance of the Catholic priest, goes to the United States and Great Britain to obtain redress. He takes with him, it is said, an Indian wife from among the people whom he has been endeavoring to convert.

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MARRIAGES. In Adams Center, Oct. 9th, by Eld. Jas. Sumnerbell, Mr. FRANCIS GREEN, of Adams, and Miss LUCY WASHINGTON, of Rodman. In Ellipsis, Sept. 19th, by Eld. J. Sumnerbell, Mr. ALONZO HULL and Miss M. GOODENOUGH. In Milton, Wis., Oct. 21, by Eld. V. Hull, Mr. MATTHEW S. BURDICK and Miss MARY E. GREEN, all of the above place. In Rockville, R. I., Nov. 7th, by Eld. S. Burdick, Mr. CALVIN D. LEWIS and Miss MARY E. AUSTIN, both of Hopkinton. In West, N. Y., Nov. 6th, by Jeffrey M. Thomas, Esq., Justice of the Peace, Mr. STEPHEN H. McCOMBS and CLARA C. BLACK, both of the above place.

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The mummy of an Egyptian princess, from Egypt, has been landed in England for exhibition. An embalmed cat was found in the same case with the lady, which fact is considered sufficient evidence that the lady was never married.

Mr. Wallace, recently from California, via Salt Lake, reports having seen on the Plains, fifteen hundred and sixty-five vehicles, eight thousand and sixty-one yoke of oxen, seven hundred and four mules, forty-six horses, and twelve hundred and thirty head of loose cattle.

The clergy of England are making vigorous onslaughts on the customs of wearing hoops and diminutive bonnets. At a recent meeting of the British and Foreign Bible Society, a Rev. Mr. Marriott quoted Scripture to prove that both these gay fashions were irreligious.

During this week, says a Vermont paper, there was shipped from St. Albans, 202,000 pounds of cheese worth \$15,150, and 176,197 pounds of butter, worth \$20,771, bringing in to the farmers of that locality the pleasant sum of \$44,921. Talk about poor farmers!

A Catholic priest, at Portland, Me., a few days since, met one of his parishoners bringing home a load of whiskey. His Reverence was armed with a hatchet which he broke in the heads of the barrels, letting the liquor run into the gutters.

By artificial respiration a citizen of Cincinnati was prevented from departing this life after he had taken two ounces and a half of laudanum. The physicians pumped the wind into him for nine hours and a half, and he is now quite well.

At the election in Ware, Mass., a ballot was deposited with the following heading: "Opposition to Slavery, Black and White—white first, then the negro. A ten hour law man. This will be my vote every year till there is a reduction of the hours of labor."

The Minie rifle has proved terribly destructive in the late fights with the Indians in Oregon and Texas. Our soldiers can fire at such distance as to be entirely safe. Unless they learn the use of this rifle, the poor Indians will be exterminated by it.

Over \$500,000 of tens and twenties on a bogus bank denominated the "New England Bank of Fairmont, Maine," are said to have been put in circulation, chiefly at the west. Look out for them.

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both here and in Petersburg, and especially a deeply afflicted husband mourn her death. In Waterford, Ct., of sinking typhus, Oct. 3d, GEORGE W. DAUGHTON, aged 14 years, and Lucy Darrow, being but thirty hours married. Her sickness was brief, and she was a devoted wife, fifteen of which she was senseless. She was of the first converts, who found peace in Jesus during the revival last winter. Her anxiety for others was great. A few days before her illness, she frequently sang a hymn, of which the following is the first stanza:—

"Thy heavenly home, O Lord, and fair No pain, nor death, nor inter here The glittering towers of our outshines, That heavenly mansion shall be mine."

In Manhattan City, K. T., Sept. 11th, of cholera infantum, CORA, youngest daughter of Henry and Harriet A. Clarke, aged 1 year and 6 days. In Charleston, R. I., Sept. 8th, GEORGE P., infant son of Rev. George R. and Esther P. Northrup, aged 1 year and 2 days. In Charleston, R. I., Sept. 25th, LOUISA M., daughter of Wm. A. and Eliza Saunders, aged 1 year, 9 months and 19 days.

GROVER & BAKER'S CELEBRATED FAMILY SEWING MACHINES. A NEW STYLE. PRICE \$50. 495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street; Philadelphia; 137 Baltimore street, Baltimore; 68 West Fourth street, Cincinnati.

These Machines sew from two spools, and form a seam of unequalled strength, beauty, and elasticity, which will not rip, even if every fourth stitch be cut. They are unquestionably the best in the market for family use.

SEND FOR A CIRCULAR. nov18-6m

HOUSEKEEPERS! ALWAYS BUY THE BEST. This Saleratus should be found in the culinary department of every house in this land. Its unquestionable purity, and excellence in producing GOOD BREAD, must bring it into general use. The wide-spread reputation it has already gained is the result of real merit, and shows the ability of the American people to discriminate in favor of a wholesome article.

There are thousands of sufferers from dyspepsia, decayed teeth, and other derangements of the system brought on by the use of common Saleratus. It is a sad spectacle to look upon the "puny-faced child" of the present day, without constituting the cause of his weakness, and think of the cause being impurities in food.

How much longer good mothers is this state of things to last? Ask for PYLE'S DIETETIC SALERATUS, which is free from every impurity, and as harmless to the stomach as flour itself.

If you want nice Biscuits, Cake, &c., you can find nothing to equal it. Tell your grocer you want no other. No doubt he will tell you it is no better than any other, in order to get rid of his old stock, or something on which he can realize a larger profit, but persevere until you get it, and judge for yourself.

BEWARE OF COUNTERFEITS. The readiness with which imitations attempt to imitate our labels, signifies much in our favor. The genuine is done up in pounds, halves, and quarters, with the name of "JAMES PYLE'S" on each. Depot 313 Washington street, New York. Sold by grocers generally. Ateow—nov. 18

CHRISTIAN PSALMODY: a New Collection of Psalms and Hymns, adapted to Divine Worship. Prepared by a Committee of the Seventh-day Baptist Church of New York. Contains over one thousand Hymns, Psalms, &c. in the English, German, French, Italian, Spanish, &c. languages. 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. UTTER, 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, Scott, N. Y.; B. F. Chester, Hopkinton, N. Y.; Hull, Alfred Center, C. N.; C. Chester, Rockville, R. I.; Irish, Alfred Center, C. N.; G. W. G. Green, Independence, N. Y.; P. L. Berry, New London, E. N. Y.; J. B. Berry, Plainfield, N. J.; L. R. Babcock, Wallsville, N. Y.; W. Dunham, N. Market, Samuel Wells, Genesee, W. B. Gillette, Shelton, N. J.; A. C. Whitford, Milton, Wis.; A. W. Coon, Berlin, N. Y.; A. C. Bartick, Rock River, Ill.; H. Clarke, Peabody, R. I.; E. W. Babcock, New York, N. Y.; H. W. Babcock, Adams, N. Y.; R. Stillman, Brookfield, J. C. Rogers, Southampton, A. M.; West, Leonardsville, L. A. Davis, Welton, Iowa; E. J. Ordway, Edmeston, Bit Forsyth, Montro, O.; D. P. Curtis, Preston, Levi B. Davis, Lost Creek, Oct28-4w

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 is enabled to perform all 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 upon a Platinum Base.

Particular attention given to irregularities of the teeth. Extractions done with the most perfect success. Persons visiting his Office

