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igious and Family Newspaper, it is intended that the

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For each additional square two-thirds the above rates. Communications, orders, and remittances, should be directed (post paid,) to the Editors of the Sabbatl Recorder, No. 100 Nassau-st., New-York.

For the Sabbath Recorder What is Death?

How slight the ties that bind to earth How ffeeting is our breath! O let me know what lies beyond. O tell me, What is Death?

Is it the riving of a chain That binds fond hearts in one, The going forth to realms unknown Ere our whole race is run?

Is it a long, unconscious sleep, In which we all repose, Not knowing that we once have lived And learned of joys and woes?

A sleep that knows not of an end Until some judgment day, A day in ages yet untold, In years still far away?

Is it an end of all we know, A turning unto dust Of man's whole powers, a stroke to crush Each cherished hope and trust?

Is it the entrance unto heaven For those who love our Lord, The lulling to an endless sleep

Is it the gate through which all pass To realms of peace and bliss, The way by which all spirits find

Of those who scorn His word?

A brighter home than this? Is it a point which when once passed, There shall be full in sight

Two paths, one leading to "the left," The other to "the right"? And must we know that on those paths, ...

Which never more do meet We all must press, to right or left, With never tiring feet?

Shall some, whom here we long have loved, Run on the heavenly road, While others of our cherished band Shall feel the piercing goad?

The goad that drives them on the way Which leads from those they love, And thus through all eternity, Compels them far to rove?

The loved have gone, O, tell me where? Death's vale they have passed through Are they no more, and shall we not

Again these loved ones view? Ye reverend ones, who long have sought To know the ways of life. Have conned the sacred page to learn

How ends this earthly strife: Will ye to me this favor grant, Speak of departed breath, And from your stores of wisdom tell . O tell me " What is Death?

For the Sabbath Recorder.

The duty of Christians to labor for the Salvation of Sinners.

No person bearing the name of Christ, and claiming to be His disciple, will for a moment deny that the highest duty and privilege of a Christian, is to labor for the salvation of sin ners. And it is also true that none but those brother and sister, you whose eye now traces these lines, permit me to urge upon you the importance of engaging in personal efforts to savo sinners. By the divine arrangement, Christians, probably not more than twenty-five. try to merge their individuality in the church, saw the boldest and most Heaven-defying of rection morn. and thus console themselves for their neglect of them all, perish. The day before the disaster, personal efforts. But the great Master addresses His disciples individually, "ye are the but this man's depravity was not satisfied to may be excused from such efforts, will apply he stealthily gathered as many as he could equally to all. And thus efforts for saving from the passengers, and feasted on his shame that he had destroyed them. He was as bold sinners will cease. Thus the church itself be- as a lion when there was no danger near; but comes shrouded in darkness instead of being when God spoke the following day, he tremthat body which is the light of the world, bled at the alarm, and was scarcely able to Others excuse themselves by saying that it is move. "For we are laborers together with God." It I saw of him was, he clenched his hands, which it suggests is truly the duty of ministers and deacons to wringing them in agony, and he just leaving

his master. But it is his privilege to be in this this. rapect as his Master. Jude directs his epistle "to them that are sanctified by God the Father. and preserved in Jesus Christ, and called.' Surely these are individual Christians. In

giving directions how to labor successfully in saving sinners, he says: "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire.' What would we think of an individual who would make no efforts to save the inmates of a burning house. But should merge his individualism in the crowd of spectators. If such a man would be a monster, what shall be said of ments, care is taken to furnish matter adapted to the the man who makes no effort to save souls, vet professes love to Christ, but stands idly by while sinners perish all around. God has said "Woe to them that are at ease in Zion."

"Voices from the Austria."

Our readers have all read with horror the account of the recent burning of the steamship "Austria," while on her voyage from Hamburg 10 00 to this port. One of the survivors of the conflagration was Mr. Phillip Berry, a pious man. who felt how precious were the consolations of religion to support him in that awful hour. This gentleman has furnished to the Christian Advocate of this city, the following account of his emotions, and those of others, during the dreadful scenes:

"The occasion that bids me write, though mournful, is nevertheless full of interest and bid each other farewell, and stood conversing instruction. And, as Christians, it is our duty during the few moments that remained to us to improve such terrible visitations, and thank on the wreck. We delivered our farewell mes-God for them, since He knows and does what sages, each to the other, so if either were saved, is best; and it is the sinner's privilege now to our dear friends would know they were not learn the lesson, 'Prepare to meet thy God.'

agine a more awful earthly scene than the of the testimonies that he left behind. As he death-bed remorse of Infidelity. But I have looked around at the hastening flames, and seen one now-not the death-bed, but the death then at the distant sail, he said, "If it is God's struggles of despairing wickedness in many, will, we will be saved—we may be, but I think and in some of its most shocking forms. The not, He knows what is best. Brother," said abject look, the calm despair, the wild shriek, he, "my only hope is in the Saviour, how the intense agony of both mind and body, wit- precious He is? Tell my friends, if you are nessed in that hour, appals and chills me. saved, I die happy. Oh, my poor father and Words cannot tell, thought cannot measure, mother! write to them, will you not?" At what was there seen. The strong became as that moment, we heard a fearful shriek at our infants, and the strength of the mighty gave feet, and on looking down, saw a poor crea-

tent of this calamity? Perhaps God wished farewell; in a few moments, and we will meet to speak to the world at once, and mounting in heaven." As we had before agreed, we the pulpit of His Omnipotence, He proclaim- leaped into the ocean at the same time. That ed the terrors of His wrath to a wicked world. leap parted us. He has gone to a higher ser-Look at His past providences, and see how vice, but left me here to plod on in this "vale they harmonize with this. How, by recently of tears," a little while longer. intercepting our material life, He has said to all. things on the earth."

sel in the midst of the ocean with such a doom? it was the quiet of despair. is yours; and what you are to do to be saved smother that.

who enjoy the love of God in their own souls, die! But I beg you not to stop here. Do joy that cheered them on their pilgrimage, has God, save me! O, Jesus, save me! Do not, God and trust in Me." Yet what a vast interwill engage heartily in this work. Christian not sigh for others and forget yourself. Learn been made perfect, and they are at home. do not cast me out, Saviour of sinners: blessed val between that absolute reliance upon the are safe in Christ.

On board the Austria there were but few

work of all the lovers of Christ. The Master of the river of death, we tivating an undergrowth of small pleasures, the world to seek and to save that which was us the mysteries of eternal truth. If we rehimself spent a life of suffering and toil to might have heard the despairing cry, "Oh, since very few great ones are let on long leases. lost'—to seek and to save you, lost Thomas gard Him as our example, we recognize the vice meets with an early doom.

save sinners, and truly the disciple is not above | that I had been wise!" I wept when I saw

Though so subdued as he seemed in that hour, and, with Voltaire, would have given all that he was worth for a short reprieve, yet had he been rescued he would, probably, like some others that were humbled when death threatened, be the same heartless monster when the rescue came. Some who brayed when the flames were rushing on them, cursed when they were delivered. How mysterious! What nosearchable mercy is mingled with God's judgments! May we not hope, sinner, that by their death the godless and wicked on that steamer will be the means of quickening others into life. We must believe it!

A VOICE TO THE CHRISTIAN-DEATH SCENES.

From behind the ragings of those flames,

there comes the "still, small voice" of conso-

lation. Allow me briefly to narrate the Christian scene. At the time of the alarm, my traveling companion, H. Schiebe, of our Theological Seminary, and myself, were conversing in the cabin, and found our means of escape through the sky-light. When we reached the deck, he was exhausted; and while I was attempting to find out some means of safety, I left him giving consolation to those who so much needed it. When I found all hope of relief for the vessel gone, I returned to him with a life buoy for each of us. As I approached him, the following beautiful incident occurred: A forlorn female came to him in the greatest agony, wringing her hands, and burdened with fear, and asked him, "What can I do?" He replied, "Trust in the Saviour, He is merciful and kind, He will hear you.' "Oh, I can't pray," she answered. "Then," said he. "I will pray with you:" and he did so. He then left her and came to me. We forgotten by us, in bidding adieu to earth. "I never, before this catastrophe, could im- And I will repeat to the Christian world some ture screaming wildly, with his head from a port-hole, and the flames encircling it. "We Can we not see any Providence in the ex- must soon go," he said: "precious brother,

Our small Christian company on the quarter-"Love not the world, neither the things there- deck was composed of six brethren and two of." The horrors of India have shown us what sisters; and after giving each our last earthly worldly civilization without the Gospel is— embrace and farewell, we went to the side of "that the heart of man by nature is sinful and the vessel, resolved to cling to it as long as desperately wicked "-full of cruelty and possible. What a contrast between our little abomination. And now He speaks again—band and those who knew not the preciousness of having Jesus as their best friend! We were be exalted in the earth;" and do we not, too, sustained in that hour by our Saviour's prehear the admonition, "Watch and pray, for in sence. We were all composed—not fearing in Jesus." such an hour as ye think not the Son of Man death, though it met us in a fearful shape. cometh?" Yet the voice from these provi- We thought not of the merciless ocean beneath, dences, that speaks louder than the rest, is - but of God and heaven overhead. The calm-"Set your affections on things above, not on ness that reigned in our little circle is another instance of the reality of the Christian's hope, and the certainty that it will not fail when Sinner let me speak to you. If God shows needed. There was no such tranquil scene as you His power in such judgments on earth, this among those who had placed their trust what may we expect them to be in hell, "where outside of Christ and His righteousness. Roman the worm dieth not, and the fire is not quench. | Catholics were heard frantically calling upon ed?" Say not, "It is impossible for God to their Saints for aid, and then pausing, would show His anger in eternity—He has too much utter wild and unmeaning shrieks. Jews were thought that He would have visited that ves. spirits. True, there were some quiet ones, but shall my servant be."

merciful to suffer such an accident—but it has ed on the vessel, were crowded pictures of never rightly come to Him." come! And for your soul's safety do not thus misery that can fill a lifetime's contemplative vainly rest upon God's compassion, while you hours; but above them towered, in sublime

is. not to sin in hope, but simply "to believe in After my rescue, I could scarcely believe should not perish, but have everlasting life." the Lord Jesus Christ, and you shall be saved." that I was separated from my friends. The science. when, banished from God, they would it had hurled their victims to their doom, and the hope of mortal, but of Immortal Life van- command, leans upon His Word or power. hear devils, with frenzied joy, howling in wild angels, methinks, stood aghast at Satan's tri- ishing from him, and grasps at it in immeasurchorus over their mistake, and they, alas! too umph. Yet heaven, too, has been enriched—able agony of dread, with just enough of hope not stop short of it without pronouncing Christ tory to assure us. Across the night of paganlate learning that they were lost. There is though few entered it, those few were precious, left to rouse him out of the inaction of des- a weak man or a deceiver. Either He mistook ism, phylosophy flitted on like the lantern-fly scarcely a sinner that does not feel, though he for they had been faithful. This world was pair. "O God, forgive me! O God, save His own nature, or acted the part of an im- of the tropics, a light to itself and an ornamay not say it, Oh, that all on board the too stormy for them. They had seen enough me! O Lord Jesus, pour out Thy Spirit upon postor, or He was warranted to say, as His ment—but, alas! no more than an ornament steamer were Christians, and thus prepared to of its vanity, to dislike it; and the imperfect me! Pour out Thy blessing upon me! O language correctly rendered implies, "Trust in of the surrounding darkness. a lesson now, that you are not safe until you Could we visit their tombs and weep there, it Saviour, do, do save me. Wash me from all Rock of Ages, which trust in Gold the uncrethus think of them, not as in the grave, but in | do save me!" heaven. Their dust is precious, though un-Christians are the light of the world Many There were some bold, wretched infidels. I marked, and will be cared for until the resur- minutes, "pouring out his heart like water." days He would be seen on earth no longer. the corrupt heart, Christianity also restores

light of the world." That plea by which one receive one and destroy it before our faces, but out of those things which were written in the pleading for life with its God. books, according to their works. And the sea Towards the close of this wonderful prayer, cording to his works."

I saw him; go overboard. He threw out ear, nor in starting or shrinking at tales of Thou wilt be happy forever in glory with Thy tire and without reserve. If He is revealed attained or collected. The result is contained ters and Deacons, say they, are set apart to his eyes seemed as if they would start from this work. Should such as food as the seemed as if they would start from the seemed a this work. Should such an one read these their sockets the writhings of agony were seen than to the nerves, and prompts men to use He then turned to me with a look which as a man, with the feeling of our infirmities, lines, turn with me and read 1 Cor. iii. 9— in his features; and as he was sinking, the last real and active measures to execute the actions pierced my heart. "Where is He? I cannot can work out our consolation and relief by re-

A Light for the Line.

the author of the Life of Capt. Hedley Vicars, published by the Carters, which ought to be circulated by thousands at the present season of prevailing religious interest and inquiry. last hours a conflict with the terrible adversawith his life without being melted to tears:

On Saturday evening I went up to see Thomas again. He was lying in a state of great exhaustion. Mrs. Heirons, his kindhearted, motherly nurse, was nearly worn out in attending upon him by day and night: so the offer of a sympathizing neighbor. Mary Elliot, to sit up with him, was gratefully ac-

I sat by his side for a long while silently, on that evening visit, only at intervals saving a single verse of Scripture, or of a hymn, in a low voice, which did not necessarily claim attention. After a time, he said, "They are very sweet, all those words about our Saviour. And now, will you pray with me?" and he added an earnest "Amen" at the close of the prayer. As I was leaving the room I turned to look at him again, and noticed that peculiar expression-that earnest, farewell look, which one has sometimes seen in the eyes of the dying, when they cannot trust themselves to express the last words of friendship upon earth. As I walked home, I began at last to realize that he had come to Beckenham for the fulfillment of his frequent prayer, when in the hospital: "If an to die, grant that it may be

n Beckenham." Within an hour afterwards, Mr. Carless came saving our interesting patient. He will not live through the night. He knows it himself, and has told me so. And when so sensible a man, and one who has always taken so hopeful a view of his own case, says he is dying. I believe it. I would have given anything to have saved him; and you, too, have left nothing untried. But it is the will of God that he should

Without another moment's delay I went off to the cottage, accompanied by this kind medical friend. When I had taken off my bonnet and shawl, and had quietly resumed my office of bathing his forehead. Thomas understood that I had returned to remain as long as he needed me: and a grateful look of comfort and pleasure shone in his languid eve. About Mr. Carless said his pulse had nearly ceased "Jesus Christ for every MAN." to beat; and he believed he was then past ... He paused for breath; then gently added, hearing. "My blessed, blessed Saviour! world without

Two railway men, who loved him, had crept quietly in to see him. They, and a kind neighbor, Mrs. King, with the two nurses, and Mr. Carless, then knelt with me by his bedside, to commend him to his Saviour. Just as I ceased, he slowly opened his eyes,

and strove for utterance. At last it came; and in a low voice of agony he said. " Do not give thanks for me, I am not saved. I am not safe "Oh, dear Thomas," I said, "you are not

going to doubt your Saviour, now, after all He has shown you of His love in this illness?" "But I do doubt Him,"—with an increasing fervor of anguish.

"But you do not doubt that He is the Son of God and the Saviour of sinners?" "No, not that, not that! But if He were

my Saviour, He would not leave me now." mercy!" "Remember His ways are not as kneeling in prayer, and their heavy groans told ing from his grasp for ever. But the Saviour's ple, they are to repose in Him the same confiour ways," and we cannot fathom them. Who the weight of anguish that oppressed their truth is pledged to you, "Where I am, there dence, the same entire and unqualified trust,

You would have pleaded at once, He is too During those twenty minutes that I remain- He would not have forsaken me. I fear I have dential care, the same inexhaustible resources

"Well, then, come now, and you shall find and wherefore of His acts are His own-duty souls. The fearful tragedy could not daunt or loved the world, that He gave His only be is in Him an infinite efficiency and sufficiency.

> would be a consolation—but perhaps it is bet- my sins in Thy blood! It can cleanse from all ated implies, and that leaning upon a broken grounds of which all men men might find in ter that we cannot mark their burial-place, and sins; why not from mine, blessed Jesus? Do, reed which is identical with such confidence in themselves, her first step was to cleanse the ter that we cannot mark their burial-place, and sins; why not from mine, blessed Jesus? Do,

> I would not interrupt him even by a word of There could be no more trust in Him as per- the intellect to its natural clearness. By re-"And I saw the dead, small and great, Holy Writ; but could only stand silently by, sonally present. Yet if utterly removed—if lieving the mind from the distractions and im stand before God; and the books were open- holding my breath in awe in the presence of no longer present in any sense—of what avail portunities of the unruly passions, she improves ed; and another book was opened, which is an almost unclothed soul. trembling within would be trust in Him? To counsel such trust the quality of the understanding, while at the the book of life; and the dead were judged sight of an open hell and an open heaven, and would be a mockery of hope. Nay, it would same time she presents for its contemplations ob

> gave up the dead which were in it; and death there came a strange blending of delight in in Him as a permanent and ever-present helper, ed. The fears, the hopes, the remembrances, the and hell delivered up the dead which were in the Redeemer's glory with despair of ever be- to rely upon Him as in one sense forever in anticipations, the inward and outward experithem; and they were judged, every man acholding it. "Yes, blessed Jesus I believe on separable, and as present wherever two or ence, the belief and faith of a Christian, form art a God in heaven, and a Man too. Thou True humanity consists not in a squeamish canst never die again. I'm so glad of that. receive and believe His own words, must be en- mies or the "painted porch" could not have

> > lest Him-lost him for ever!"

And he keepeth truth for ever."

towards the dying man, "beheld his face," as | trust in Me," and weeps no more. [Evang. it is written of the first martyr, "as it were the face of an angel." A glory was shed over and around it, and was shining through those dying eyes, with surpassing splendor. Involheavenward it might have been permitted to not away." On your right hand is Christ, us to see the light of that Countenance which heaven, and an immortality of blessedness; on the Resurrection-day.

had ceased to beat, except by an occasional peril of those that are wavering! It is now, to me. "We must give up all hope now of flickering. Still I could see that the testimony or it is never; it is here or it is nowhere. The was coming, the last testimony to his Redeem- door will soon be shut that can never be opener's faithfulness. I waited in quiet assurance ed, and the dark abyss set that can never be that he

"Would speaks the honors of that Name With his last laboring breath: Then speechless, clasp Him in his arms, The Antidote of death.".

At length it came. With the beautiful smile of a little child calling upon its mother to rejoice in its sudden joy, he laid his cold hand in mine, and said, with a strong effort, "Oh! do you see Him? I see Him now! He is here! He is near! He is with me! He is around me! He will never let me go! How could I ever doubt Him? He is the Saviour of sinners. He is my Saviour. Jesus is mine, and I am His. His blood has bought me. never knew what he is till now. Oh! tell them eleven o'clock he suddenly said to his nurse, all to come to Him, to come now. Tell every "Look sharp! blood is flowing." The artery had burst again. He grew cold and white. and his mellow voice rang through the room and his mellow voice rang through the room,

> end, Amen. Blessed, blessed Jesus!" These were his last words. The glorious light still shone about his face; and as the

entered into Life Eternal.

The All-Sufficiency of Christ.

Nothing could more clearly exhibit the estidisciples in the hour of their grief, when He had told them of their approaching separation. "Believe also in Me," are the consolatory words with which He directs them to the true source of relief, and this belief in Him is spoken of in the same breath with belief in God. The nature and degree of the faith. therefore, must be the same in the last as in "But he has not left you. He will never the first clause. The same word is used, and leave you. This is the devil's last assault upon the same warrant for faith is implied. In all you, because he knows that you are just escap- the relations which Christ sustains to His peowhich they repose in the Father. There is in "But I am not His servant; if I had been, Him the same Divine power, the same proviof grace and love. It is when we regard Christ in all His rela- repent and live. Turn ye, turn ye; for why

the promise just as true; 'Him that cometh tions to us in this light, that He becomes to are cursing Him with your lives. The why grandeur, the Christian heroism of a few pious unto Me, I will in no wise cast out.' 'God so us our strength, our glory, and our joy. There gotten Son, that whosoever believeth in Him | He in whom dwelt all the fullness of the Godhead bodily, can fill all our desires and satisfy Then He poured out His soul in prayer every proper demand of our needy and depend-Oh, sinner! as I looked upon those dying ocean gave no tokens of it; and, unconscious such a prayer as one might pray who felt the ent natures. Whatever He does or undertakes alone could receive the latter and incomparapersons struggling with the waves, I thought of its cruelty, it flowed on as cold and hungry executioner's axe touching his neck-yet not for us. He will complete. He will never disof that future struggle of both mind and con- as before. It had made sport for demons, as such, but only as one can pray who sees, not appoint the faith which, in obedience to His and favorable contingencies of fortune, were

the highest of all possible created beings.

have been the veriest cruelty of deception. jects so great and so bright as cannot but en-To believe in Him was, of necessity, to believe large the organs by which they are contemplat-

find Him. I shall never find Him now, have sources that are indisputably infinite and Divine. If He is brought before us as a Teach-

Never mind about finding Him, dear er, the utterances of his human lips breathe church. The chief secret of comfort lies in not sufearth for what?

The chief secret of comfort lies in not sufearth for what?

The chief secret of comfort lies in not sufearth for what?

The chief secret of comfort lies in not suffriend. He has round you. He came into
forth more than human wisdom, and unfold to
work of the chief secret of comfort lies in not sufearth for what?

A moment more, and, could we have stood fering trifles to vex one, and in prudently culfriend. He has round to save that which was not the mysteries of eternal truth. If we re-

Ward. And all the devils in hell shall not man in the struggles of His temptation, but in hinder Him from laying you on His shoulders the triumphant victory that subdued the The above is the title of a little volume by and bringing you home rejoicing. Why, if you tempter, we behold displayed the might of went to any other place but heaven, He would God. As our High Priest He can lay one have to come out of it to find you! He has hand upon the throne and extend the other to promised you, 'Where I am you shall be also. us, and thus become the all-sufficient Mediator, "able to save, to the uttermost, all that come He was looking at me with wondering, anx- to God by Him." If we look to Him as the is the record of the conversion and death of a jous eyes. "Now, then," I said to those who sacrifices for our sins, He is "the Lamb of laboring man, who, after long enjoying perfect stood around, "come and plead with your God God, slain from the foundation of the world, peace and assurance of salvation, had in his and his, and we will never let Him go until He whose blood, "shed for many for the remission has blessed our Thomas again with the light of of sins," is of infinite sufficiency and merit to his Saviour's countenance; and by God's help atone. If we regard Him as our Advocate, ry, but triumphed through grace. We quote we will not let him die until he has told us he we are to feel that the cause really entrusted a chapter which no one can read in connection is happy again—happier than he ever was to Him cannot but prevail, and we may exult, before." And by the side of that bed we knelt | with the Apostle; in the thought that, "if any again, and claimed it of the Saviour for His man sin, we have an Advocate with the own honor and glory's sake, for the sake of Father, even Jesus Christ the Righteons." His redeemed dying child, and for the sake of And if we think of Him as the final portion of those who were witnesses of this terrible and the soul, we are to feel that our capacity for vindictive effort of the fierce adversary, that blessedness attains toward its full measure the Lord Jesus Christ would show Himself to whenever we can say, "Christ is mine and I be the great Captain of his salvation, and am His." In none of these relations could an fight by his side, so that the weary soldier unreserved faith bear the thought that the might be brought off the last conflict more than | foundation of its confidence was any thing less conqueror through Him that loved him. Then than Divine. It accepts, without doubt or for a moment I waited, and turning my eyes fear, the parting counsel, "Trust in God and

The Danger of Halting.

What is it you are wavering between? Dust untarily we all looked up, as if by gazing and ashes, and "a crown of glory that fadeth the face of the dying reflected. For we knew | your left hand is disobedience, rebellion, disconthat such unearthly beauty could only be the tent, remorse, despair, and an immortality of image of "the Altogether Lovely." A fore misery. Between these you are halting! While taste of the great awaking up after His like- you halt, the "gulf" is forming that will soonness, to be "satisfied with it" at the dawn of be "fixed,"; the character is deepening that will soon be stereotyped for ever. Indecision Words were now breathed by his lips, yet | becomes decision; you-decide for hell while you too faint for human ear to catch. The pulse waver about heaven. And how imminent the crossed. O! that I could bring home to every halting man the position that, as a sinner, without Christ, he occupies!

Some will remember a touching tale men-

tioned in one of the little periodicals published

for the laboring classes. It was published

some years ago. It narrates how a poor man, on one of the rocky coasts of our country, that got his bread by gathering sea-fowls' eggs, went out one morning on his perilous adventure. and looking down a terrific steep, he saw midway a ledge abbuting from the rock, covered with a cluster of the sea-fowls' nests. He fastened his rope to a tree above the cliff, and lowered himself down till he trod upon the ledge. In his eagerness to grasp the spoil, he unwittingly dropped the noose of the rope by. which he had descended and it swung as it appeared, far beyond his reach; and there he stood on that narrow ledge, above him a fearful height he had no hope to scale, below him A terrific precipice with the sea dashing at-its base. It was a moment of unutterable anduish. In intensity of dismay, by a desperate effort, he sprang upward. It pleased God he clock struck one on the Sabbath morning, he should grasp the rope. He drew himself up to the summit, trembling with transport and terror. Every one of us can realize the peril of that fellow-creature. But how akin to this. but intensely more awful, the condition of every mate which Christ would have us form of Him waverer! He stands on the narrow ledge of as an object of faith, than His language to His life; above him is the terrific mountain of his guilt that he has no power in himself to scale: below him is the fearful abyss of death, with the death that never dies. There is but the breath in his nostrils between him and the bottomless pit. O, awake fellow-sinner; awake to thy true and perilous position! It is late, but not too late. There is yet the hope that hangs from the cross of Jesus, or rather from the throne of God; that hope can lift thee over the mount of thy guilt, and land thee on the brink of the shore of eternal safety and peace. O leap and live! "Fly for refuge, and lay hold of the hope set before you," and as God liveth your soul shall live! He is "slow to anger and plenteous in mercy." "As I live." saith the Lord God, "I have no pleasure in

ANCIENT PHILOSOPHY AND THE GOSPEL.-By indeceiving, enlarging, and informing the intellect, philosophy sought to purify and to elevate the moral character. Of course those bly greater benefit, who, by natural capacity fit recipients of the former. How small the To this conviction we must come. We can number, we scarcely need the evidence of his-

the death of a sinner, but rather that he should

Christianity reverses the order. By means accessible to all, by inducements operative on all, and by convictions, the materials and the heart. The benefit did not stop here. In pre-In this manner he went on for nearly twenty Believe also in Me I But how? In a few venting the rank vapors that steam up from

Thee. Thou wast a Man upon earth. Thou three should meet to call upon His name. of themselves a philosophy and a sum of know. Our faith in Christ, therefore, if we simply ledge which a life spent in the grove of sende

> He that sins himself out of the church, can incl find no good in the world: and they that have sinned God out, can find no good in the

Sabbath Recarder.

New York. November 18, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

[Reported for the Sabbath Recorder.] Another Sermon by Dr. Cheever.

As the Pastor of the "Church of the Pu itans," 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 deliv ering, 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 shub, 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 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 miserabl state of skepticism with respect to the fact of the Resurrection of our Lord; and that under circumstances which peculiarly aggravate his 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 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,"

stumbling stone and rock of offence to those day of special religious worship, but the old who know him not. "My God." May we seventh day Sabbath, "transferred and transall be enabled to make this good confession— formed." There is not a particle of evidence that Jesus is God. and that he is

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.

tal Sabbath. Pentecost was on the fiftieth day from the feast of the unleavened bread, and this would bring it upon the seventh Lord'sday. Then, we are told, the disciples were all, Jesus makes no allusion, (not even the most 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.

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 sucumcision to baptism. Not till the destruction transfiguration perfected, to the view of the for a violent change; and, for a time, the observance of the seventh and first days of the change. There was no need of any. It would | tinct (and frequently repeated) commands, and Sabbath, before the church was prepared to lous manifestations. edopt the new one; just as it is madness to Sabbath was built over the other, as it were;

third Lord's-day, the Holy Spirit was specially of the holiness of the day, on the ground of place, he argues, conclusively, that the obser- at least, left untranslated, so that they may manifested. On the first Christian Sabbath, that resurrection? And is it not very unrea- vation of the seventh day would never have interpret according to their own convenience. as we have seen, God the Father, the first sonable, without any such statement or enforce- been binding upon any on the simple ground person in the blessed Trinity was specially man- ment, (or any thing that can be pretended to of God's resting on that day, unless he had, like noble swimmers, in the deep waters of and renders it unable of itself to turn to God, nificant, which are so often to be found in the considerable discords which are consider isested—on the second Lord's day, God the look like that, to say that Jesus transferred besides, specially and distinctly directed them general truth, at once fall to paltry puddling to follow his example in this matter. Now as soon as they touch upon this subject! When

for that Sabbath was, as I have said, but the to tell it as the inspired teaching of the Word scaffolding, as it were, to this our holy Temple, of God.

away. On the church of Christ the proper moment before skeptical Thomas, "My Lord observance of this day chiefly depends; not on and my God," is to be taken as "the confest bath, "or to rest its observance upon the fourth civil laws and compulsory statutes. Let her sion, the Creed," of the Christian Church. honor it, as she ought, and it will do far more Dr. Luther has given us the doctrines of Puritans invariably do,] is, in my judgment, to promote its observance by others, than all "justification by faith," as the "article of a heretical, and would so have been considered in the laws which can be crowded into all the standing or fallen church;" but Dr. Cheever has the primitive church;" he says, and moreover statute-books of Christendom. Let her ob- given us the doctrine of "the Deity of Christ," he avers, that his "indignation boils over serve it, not as a day of recreation and amuse- as such essential doctrine, founding it on this against such contemptible fellows" as endeavor ment, in any measure-not at all as a day of passage! Who shall deside when doctors dis- to restrict the harmless festivities and recreamirth and feasting, but as a day, to be devoted agree? But, it is a mere assumption that tions of the "poor laboring man" on that day, wholly and entirely to the solemn acts of re- Christ or his disciples intended this simple and and would oblige him to observe it in a "Puriligious worship, reading, meditation and prayer; natural exclamation of convinced Thomas to tanical" manner, or as "a fast." "To stop and the day must and will be honored by the be adopted as the shibboleth of Christianity. coaches, (i. e., public conveyances,) and let the blessing of God the Father, and the presence There is nothing in the text or context, or in gentleman's carriage run," he thinks, "is monof Christ, and the influences of the Holy any part of the New Testament, to indicate strous." On the whole, Bunyan and Coleridge Spirit; as on that Pentecostal day when 3000 that the disciples received it in the light of a are both opposed to Dr. Cheever's views on

his next discourse on this subject, he should dwell upon the observance of the Lord's-day,

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 just as "after three days" (as applied to the 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 Hevlin, in his "History of the guilt in thus doubting. Yet even to doubting 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 the rest, worship and adoration, as their Lord 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, Four verses contain the entire account, but suppose it was the first day of the week; it is how precious the short record! It is the joy nothing to Dr. C.'s purpose, which is, to esand delight of all his true children, and a tablish the fact of that day being not only a of this, in the text-not the least intimation of the day having been so considered, or observed by the disciples. They were together "within;" 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 We pass on then, to consider this Pentecos- 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. 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 Had they not understood that the seventh 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 indi perseded by a new one. And yet, to the body rectly, such an announcement, or given such an of believers, the perception of this truth came | intimation, it would have been recorded, or gradually, as did that of the change from cir. alluded to, by some one at least, of the Evangelists. Nay, though our Lord had not said or of the Temple was that change complete, that | implied this change, yet, if the disciples, including the Evangelists, had understood it to have Christian Church. They were not prepared 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 week, as holy, seemed to run side by side; but should not have allowed even the least trace the old was gradually dying out, and the new of such an impression to be found on any page gradually growing. As Coleridge beautifully of the Gospels, Acts, or Epistles. For the says: The new bud by its gentle, gradual Sabbath was a great institution, with the Jew-

teal down old hospitals before new buildings Moses and the prophets—does Jehovah refer to day, at all. - As Dr. Cheever is a great admirare ready to receive the patients. The new his own example in ceasing from the work of er of Bunyan, we must beg him to adopt a allowing it; (the old,) to be occupied until the their observance of that special day, as a day in his treatise on the Sabbath, but with which, new and more glorious building was ready for of rest. If Jesus, now, is to introduce the ob- (we are sorry to be compelled to admit,) his "Faith, your honor," said Pat, "and that's the church, (or the church for it;) and then servance of a new day, as Sabbath, on new writings were not always consistent, viz., "In the old might be safely removed out of the grounds, viz., the fact of his resurrection on all duties pertaining to God, and his true wor-Note the fact, that on this Sabbath, this some statement of that kind, some enforcement his laws and testaments;" and, in another this third Lord's day the third person in that of the week? And is it not also most uprea- theu, if the observance of the first day of the will the time come that those who dared so to his just displeasure both in this world and ered as fundamental articles in the Arminian sonable to sex that the New Testament writers week, as Sabbath, is a "duty pertaining to much, will dare to be, in fidelity to every form that which is to come. For the inspired pages system, the doctrine of free-will, as implying a Again, note, that the old Sabbath with the understood this to be the case; when we con- God and his true worship," we may surely exrest of the Law, was but a school-master to sider how frequently, (in contrast with this pect, according to this rule, to find a specific bring us to Christ-menacing us with uplifted silence) the Old Testament writers refer dis- law, or a command, therefore, no such is prerod: but now that Christ has come, and we tinetly and specifically to the grounds upon tended to exist, and the example of Christ, have come to Christ, the new Sabbath folds which the observance of that particular day (much less that of the Apostles,) if clearly us, as a kind mother, in her loving arms. Just of the week (the seventh) was appointed? shewn, would not, without a positive precept, so far as the church is pure and devoted to Dr. Cheever's ingenious figures of the old and be binding on us. Christ, will the first day of the week be ob- new hospital, the scaffolding, etc., are built on served holy, and just so far as the church be no New Testament representations, but on the the two buds, as mentioned by Dr. C.; but let comes apostate and corrupt, just so far will that dreamy speculations of his own imaginative no one imagine, for a moment, that he agreed day be ignored, desecrated and profaned. To mind. "He that hath a dream let him tell a with Dr. Cheever and the Puritans in his ideas cleave to the old Sabbath is to dishonor Christ; dream," saith the Lord, but let him not dare of Sunday observance.

that scaffolding is, and ought to be, taken den exclamation of the astonished, and but a church."

general creed, or confession; or in any other this subject. [The preacher mentioned in closing, that in light than simple proof that the doubts of Thomas were completely removed by the evidence he had received. So that the immense as treated of in the Epistles, and in the Acts.] 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 works should be circulated, which, while all his acts, the manifestation of his essential that which it is assumed to have had, on ac- they fairly present the Puritan view, and the perfections must be the supreme end of the sin. Therefore mankind are not totally decount of its being the day of the Resurrection, arguments and Scripture texts by which that divine connsels and designs. Prov. xvi. 4, etc.

though we are not told how the Lord's days in good style, by a firm in this city; a portion ix. 21—'Hath not the potter power over the must suppose they were spent in a manner be- to be sold to those who may wish to read or of the chapter, and also Rom. viii. 30; xi. 5, 7; coming to "the old Sabbath, translated and circulate it, at a reduced price. Dr. Brown is Eph. i. 4; Acts xi. 48, etc." 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 we have ever seen it presented. On the other the week; or any thing which can, by any side, Mr. Taylor with true lawyer's acuteness, sophistry, be made to appear such. Five First has sifted his evidence, showing it to be insufknowledgment,) of which we have no account to be illogical and fallacious. that they were specially observed, follow two which he thinks were specially observed! If we had distinct and unquestionable necount 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 controversy is so conducted everywhere, half them to perish: that he has imposed a law upon

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 muke out his case, Dr. Cheever is obliged to make the boldest and most unwarrantable assumptions as before.

version of the passage is that which we have, and not that of the Latin and Syriac copies, endorsed by Grotius and Wicklif; viz: "When name "Sabbath," or to be regarded as divinethe days of Pentecost were fully accomplished," i. e., when they were over and gone.

In the second place, Dr. C. assumes-what is not stated in the text, and what he cannot that he should have a hearing. prove—that the day of pentecost fell that year ly remarks, "It is absolutely incontrovertible, truth and error grapple! whoever knew truth that, if Matthew's account (xxvi. 17-21,) be to be put to the worse in an open encounter?" correct, the Pentecost, (being the fifteenth day It is darkness and superstition, not light and after the first of unleavened bread,) could not discussion, of which we are afraid, on this subpossibly have been on Sunday," that year, but ject. 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 Wicklif, 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 growth, pushed off the old dead bud. There ish nation. Its observance, on the seventh day, all in the inspired record. As, with respect to own sense." was no distinct and positive precept for the was introduced and enforced by the most distinct and positive precept for the was introduced and enforced by the most disgard to this; there is not an iota of evidence have been madness to have torn down the old by the most remarkable sanctions and miracu- in the record, that Jesus intended, or that his disciples understood, the day thus used to be How often, in the Old Testament—through thereby appointed a new Sabbath, or a holy creation on the seventh day, as a sanction for very just proposition which Bunyan lays down that day, is it not very reasonable to expect ship, in his churches, we must be guided by

Coleridge may have used the illustration of

In his "Table Talk," (May 19, 1834.) he declares the "genuine character" of that day in Philadelphia has been sued for slanderous

"To confound it" with the Seventh day Sabcommandment, [which Dr. Cheever and the

Sabbath Discussion.

Spirit's great outpouring, which Dr. C. thinks Discussion," between J. Newton Brown, D. D., contingents; for what is certainly foreseen, a well known Baptist clergyman and has presented the Puritan view as fairly and ably as

Both quote freely from the Scriptures, and Puritan view, showing great research and ty for us to avoid them. And he represent three-cent stamps, and we will send them this his divine assistance," work carriage paid. As our friends will perceive, we do not agree with Mr. Taylor in all In the first place, he assumes that the true 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 ly appointed holy time, we think his arguments are most conclusive; and, on those points

We have no dread of fair discussion. Or on the first day of the week. As Taylor just- the contrary, we say with John Milton: "Let

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 coun-

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 Pedo Baptist friends be done in our Revision, it would seem as if, died for all men." n regard to one or two words, that this is just

more surprising than that the Chronicle, "who flings his sinewy 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!

dared so much, will dare to be, in fidelity to every form of truth wholly Independent" Chronieles?

The priest of one of the Catholic churches and now that Christ has cried," It is finished," Again, Dr. Cheever assumes, that the sud- to be grossly misunderstood—"even by the words used towards the complainant, on the occasion of his wife's funeral.

Communications.

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For the Sabbath Recorder, Calvinism and Arminianism Compared.

DER may understand and choose for themselves and the remains of corruption in the saints," between the Calvinistic and Arminian doctrines, I ask liberty to give a sketch of the tionary of all Religions.

in Christ, before the foundation of the world, unto eternal glory, according to his immutable they are not moral agents. For how are we purpose, and of his free grace and love, without the foresight of faith, good works, or any ing our actions by a law commanding good and conditions performed by the ereature, as the forbidding evil, if our minds are bent to nocause of his election; and that the rest of man-Now that the modern Puritans are making kind he was pleased to pass by, and ordain an organized and persistent effort to enforce them to dishonor and wrath for their sins, to with regard to us; and if necessary, then no the observance of the first day of the week as the praise of his glorious justice. For, as the sin. For what is natural to us, as hunger, Sabbath, by law, it is particularly important Deity is infinitely perfect and independent in thirst, etc., we can by no means hinder; and and the transfiguration of the old seventh day party endeavor to support it, shall also show Since God is omnicient, it is evident that he from Scripture and reason that it is incorrect. foresaw from eternity whatever should come to hath predestinated unto life, he is pleased in But we must pass on to the time of the This is done very fully and completely in "A pass; but there can be no prescience of future his appointed time effectually to call by his occurred on the first day of the week,—"the of Philadelphia, and William B. Taylor, Esq., must infallibly come to pass; consequently the death in which they are by nature, to grace eighth Christian Sabbath," as he calls it. But of Washington—a work of 300 pages, 12 mo., prescience of the Deity must be antecedent to and salvation by Jesus Christ. In proof of let us note what a gap here is leaped over, by first published by Hart, of Philadelphia, a few his decrees. The sacred Scriptures assert the this doctrine, the Calvinists allege, among our preacher, with the single remark, that, years since. A second edition has been issued divine sovereignty in the clearest terms. Rom. which occurred in this interval were spent, we of which has been sent to our publishing rooms, clay, etc. See from verse eleventh to the end called, etc. That ye may know what is the

Arminian answer. "1. That God has no fixed the future state of mankind by an absolute. unconditional decree: but determined from all eternity to bestow salvation on those, who he days, (according to Dr. C.'s necessiry ac- ficient, and rebutted his argument, showing it faith in Jesus Christ; and to inflict everlasting punishments on those, who should continue in their unbelief, and resist unto the end his di-Mr. Taylor makes very numerous quotations vine succors. For, as the Deity is just, holy from such distinguished Protestant writers as and merciful; wise in all his counsels, and true Calvin, Luther, Tyndal, Baxter, Bunyan, Mil- in all his declarations to the sons of men, it is ton, Paley, and Gill, as well as from the early inconsistent with his attributes, by an antece-"Fathers"—as Justin Martyr, Iranœus, Ter- dent decree, to fix our commission of so many tullian, Eusebius, Augustine - against the sins in such a manner, that there is no possibilicareful study. This discussion, as the Presby- God dishonorably, who believes, that by his terian Quarterly Review remarks, is distin- revealed will be hath declared he would have guished, not only by superior "ability," but by all men to be saved, and yet by an antecedent the Christian "courtesy of its tone": "When secret will, he would have the greater part of the difficulty in the way of discovering truth them, which he requires them to obey on penalwill have been removed." Let our friends in ty of his eternal displeasure, though he knows the city then call and get a copy of this dis- they cannot do it without his irresistible grace; cussion to read and lend to their Sunday-keep- and yet is absolutely determined to withhold ing neighbors, and let our friends abroad, when this grace from them, and then punish them sending for our own publications, enclose twelve eternally for what they could not do without

> Calvin, assertion. "2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of the elect only. The advocates for particular redemption, admit that the death of Christ is sufficient to expiate the sins of the whole world; yet say they, it was the will of God that Christ by the blood of the Spirit, shall never finally fall from a state of cross, should efficaciously redeem those only where we differ from him, we are quite willing who were from eternity elected to salvation, and given to him by the Father. For there are express texts of Scripture which testify that Christ did not die for all men. See John vi. 31.—All that the Father giveth me shall come to me, etc. And in John x. 11, our Lord styles himself the good Shepherd who lays down his life for the sheep. (See also John shall be able to separate us from the love of

Arminian answer. "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 try from the too hasty zeal of those uneasy and of being justified and pardoned, upon condition lievers from the faith is expressed in Heb. vi rather unenlightened members of the Baptist of their faith, repentance, and sincere obedience 4, 5, and 6. It is impossible for those who connection who have wanted, as Dr. Trench to the laws of the new covenant. For the were were once enlightened, etc. If they shall justly says, not a translation of the Scriptures, Scriptures declare, in a variety of places, that fall away, to renew them again to repentance. Upon this, the Chronicle applies the birch 17. 1 John ii. 2—He is the propination not many other passages of Scripture to the same only for our sins, but for the sins of the whole purpose. All commands to persevere and world. And the Apostle expresses the same stand fast in the faith, show that there is a idea in Heb. ii. 9, when he says, Christ tasted possibility that believers may not stand fast death for every man. Here is no limitation of and persevere unto the end. All cautions to remind me of the Irishman who, when about that comprehensive phrase. If Christ died for Christians not to fall from grace, are evidences to be tried for a capital offense, sat wringing those who perish, and for those who do not and suppositions that they may fall. For what his hands and sobbing aloud, and the judge, perish, he died for all. See 1 Cor. viii. 11— we have just reason to caution any perion 'And through thy knowledge shall the weak against, must be something which may come to brother perish for whom Christ died. Hence, pass, and be hurtful to him. Now such cauwhat I'm afraid of!" So when we assure our it is evident, Christ died for those who perish, tion Christ gives his disciples, Luke exi. 34. Pedo-Baptist brethren that strict justice shall and for those who do not perish: therefore he To those who had like precious faith with the

assert the original depravity of mankind, in the self-determining power in the mind, is included." We in our turn, would remark, that it is no most emphatic terms. Gen. viii. 21—'The imagination of man's heart is evil from his extracts may be the plainer to be understood,

depravite of human hature 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 neces-In order that all the readers of the RECOR. sity of regeneration; the nature of redemption:

Arminia answer. "3. That maukind are not totally depraved; and that the sin of our views of both, from Adam's (impartial) Dic- first parents is not imputed to us, nor shall we be hereafter punished for any but our own per-Calvin assertion. "1. That God has chosen sonal transgressions. For, if all men are utcertain number of the fallen race of Adam terly unable to do good, and continually inclined to all manner of wickedness, it follows capable of performing our duty, or of regulat. thing but what is evil? Then sin must be natural to us; and if natural, then necessary

Calvin assertion. "4. That all whom God word and Spirit, out of that state of sin and others, the following Scripture passages. 'Whom he did predestinate, them he also exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, etc. For we are his workman. ship, 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 hardering; but the April tle emphatically range Waere is boasting? 19 is excluded,' Romani. 27,"

Arminian a wer. "4. That there is measure of grace given to every men to profit withal, which is neither irresistible nor irrevocable; 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. Sec 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

Calvin assertion. " 5. That those whom God has effectually called and sanctified by his 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., 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 fail from their faith, and forfeit finally be partakers of their divine benefit. That is, their state of grace. For, the doctrine of a the death of Christ put all men in a capacity possibility of the final departure of true be-Christ died for the whole world. John iii. 16, See also 1 Cor. ix. 27, 2 Peter ii. 18-20. And Apostles, St. Peter saith, Beware, lest, being Calvin, assertion. '3. That mankind are led away by the error of the wicked, you fall totally depraved, in consequence of the fall of from your own steadfastness, 2 Peter iii. 17. the first man, who being their public head, his Therefore he did not look upon this as a thing REMARKS ON THE ABOVE. That the above

youth.' Psa. xiv. 2. 3- 'The Lord looked I have put them in the form of Assertions and down from heaven upon the children of men, Answers, because Calvin wrote before Arminito see if there were any that did understand us. James Arminius was born in Holland, and seek after God. They are all gode aside, 1560. He was the first pastor of Amsterdam, they are altogether become filthy; there is none afterwards professor of divinity at Leyden; and "When will the time come that those who that doeth good, no not one." To the same attracted the esteem and applause of his very purport see Rom iii. 10, 11, and 12, etc. And enemies by his candor, penetration and picty. it is evident, that Adam's sin was imputed to Though taught in a Calvinistic school, yet Arhis posterity, from Rom. v. 19. By one man's minius thought the tenets of Calvin, with redisobedience many were made sinners, etc. gard to free-will, predestination and grace, con-The Scriptures also teach, that all sin exposes trary to the mild and amiable perfection of the us to everlasting destruction. See Galliu. 10: Deity, and began to express his doubts con-2 Cor. iii. 6, 7, and Rom. v. 14. The total corning them in the year 1591; and adopted

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and doing rever Puritan .- (6 ing.)—I believe when on earth, day, and with the fields, and i Judge,-You demnation. By and seeking tor to the Fourth knowledge a co soul, to strictly plead in your statute your wh to enforce, (the You have ackno doned your God your allegiance t that, under the led astray my word is an idle improve it. Yo of men to the wo has pronounced

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The Education At a meeting Seventh day Ba undersigned was that Society, and sures to collect Notes. He find to the Society dr of September, 1 them two years' i the Society's late est have been ma y to the person Agents in their r is hoped that the Paid. The Trast fred are now enga inpply the place o a work which? their resources to de Executive Bo

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two represents our kind and merciful Creator. ag the most of a partial being—as the most unequal respector of persons in the universe. B. CLARK.

A Judgment Scene.

To the Editors of the Sabbath Recorder :-

In a communication for your paper, publish al 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 Purian Sunday, substituted for that cheerful rehous festival, "The Sabbath."

I then promised to quote further, for another paper, from this work-"The Philosophy of Evil"-a supposed scene at the Judgment. osicinally published in a pamphlet, entitled. "Appeal to Christians on the observance of the false Sabbath;" a work which, as the nathor of the "Philosophy" says, was quickly ber: sappressed by the enginery of the dominant sects. The appeal, presented in this ideal dialozue between a Sunday Sabbatarian and his Judge at the day of final reckoning, is a very stiking 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 shewn, to ask themselves that solemn question, found in the Word of God-"What wilt thou say when He shall punish

Please to excuse my delay in copying this, as I could not sooner obtain the loan of the work for that purpose. Brooklyn No 379

Sens.—The Jodgmont: Judge having is to ma the stak of Reco. Is of men's lives Dae Rome and on the other, the Old end have Tostaments,

Judge. - What have you to answer to this long catalogue of misdeeds?

Puritan.—I have always kept holy your Sabbath-day, and I have done my best to en-

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. Puritan — (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

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 inwaters, teaching false doctrine for filthy

Puritan —I have often read the Scriptures. that justified you in violating God's Sabbath. and doing reverence to a law of man's ordain-

Puritan.—(struck dumb at first, then rallying.)—I believe it is shewn 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 soul, 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 | Landscape, 75 cents. to enforce. (though pervertedly,)! on others. You have acknowledged that you have aban-

The Education Society---Endowment Notes.

At a meeting of the Executive Board of the sures to collect the interest due on Endowment the Society's late Anniversary. Bills for inter-

be Executive Board of the Society are specialdesirous of aiding so far as they can in meetthich purpose the interest on Endowment

Notes is appropriated. tele of the Constitution of the Education Society, viz:

sentiments more resembling those of the Lu- purport of this article, it is deemed proper to whose influence is discord and dissension, and ately followed him into the basement of the The reader, in the above extracts, will see a contributions to the Endowment Fund, can be fluence of the Churches. We are getting rid ation of breaking open the letters. He was bition. An embalmed cat was found in the few of their own arguments, and their own allowed only on principal or interest actually Churches were established upon this baneful tion in Beekman street, and soon after ered sufficient evidence that the lady was quotations of Scripture to prove their doctrine; paid. 2d. That this tuition is "at the rate of principle, yet its evil effects have been so man- placed in the hands of the United States never married. and whether their quotations of Scripture has 10 per cent. per annum for the time of actual lifest that now there is only one open commun- Marshal. any thing to do with proving their assertions or attendance." For example, if a man subscribes ion Baptist Church east of Kingston, and one and the reader will also see which of the \$300 to the Endowment Fund, and pays that or two west of it, and none of them in a very 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 Union Prayer-meeting in that city: tuition in each of the three terms of the acadwithout applying for this tuition, the loss falls 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 Novem-

"The members of the Seventh-day Baptist to do, do with all thy might." 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 tomorrow 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 of this city. There will also at that meeting be be to give up the sole claim of his church to

"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."

Just issued, a charming book, entitled 'In and Around Stamboul." By Mrs. E.

No. 25 South Sixth street, Philadelphia. This is a most interesting work on oriental life ever issued. The sketches of the places visited including Marseilles, the Alps, Corsica, Malta, Syria, Smyrna, Gallipolis, the Dardathrillng incidents connected with the war then combined against Russia, together with a vivid description of the capture of Sebastopol, imparting a shining interest to every page of the ter the fatal blow was struck, she raised herself dampness. book. The work is elegantly printed, and con-

Challen & Son, "Palestine, Past and Present." ter, one of the girls bent over Kate, and told Turkish forts which guard the Dardanelles, in-Cloth, \$3 50; a new history of the conquest of Mexico, \$3 50 and European life, Legend and

per copy, post paid.

doned your God and his laws, and transferred Directors of the American and Foreign Chris-Jour allegiance to one of the thousand idols, tian Union and the Committee on the Ameri- while the gaping wound in her side gave utter- be a nuisance, and shows from medical testi that, under the name of church creeds, have can Chapel in Paris, held a meeting on Thurs-Drs. Joel Parker, and J. P. Thompson. Dr. to that last prayer of the dying! Campbell stated that the American chapel in Paris was intended to provide for the spiritual a work which will tax their energies and ance. Similar memorials have been extensive covery.

ing the current expenses of the University, to dent of the Watchman and Reflector (Baptist) is rapidly recovering, as is also his mother; writes from Montreal:

The printed bills which have been sent out decided ground you have taken in favor of the family that is in any immediate danger. Contain the following extract from the 5th ar- distinctive views held by one beloved denomination, especially in regard to that important question of 'a Communion,' that seems now to a night clerk in the Post Office in this city, exercise so much the minds of our brethren of was detected Wednesday night in the act of "Any person contributing One Hundred other denominations. In Canada we have purloining letters and packages from the Baptist Unurches in the States to nave noth known to nave been placed upon the counter ing to do with open communion, for if they do, where Reed worked, and suspicion fastening the same place, and is called "pepper and salt," assuredly the power and the influence of their upon him, a close watch was kept upon his his hair fairly representing that mixture. Privilege of perpetually receiving in return, to- testimony in favor of New Testament teaching movements. On Wednesday night Mr. Holtestimony in favor of New Testament teaching of the New York hackmen are now licensed on the subject of the ordinances will be greatly brook, the special agent of the Post Office and wear badges, and are obliged to carry long a faithful and much beloved member. In Sept. P. M. The above trains on the watch saw giving their number, address, and a reference long a faithful and much beloved member. In Sept. P. M. The above trains on the New York hackmen are now licensed on the subject of the ordinances will be greatly brook, the special agent of the Post Office weakened. Let them avoid the least approach long a faithful and much beloved member. In Sept. P. M. The above trains on the New York from the frame of the New York from the foot of Cooffice while on the New York from the foot of Cooffice while of the New York from the foot of the N to the Secretary on the amount paid or secured to open communion, which comes to them with City Post Office, while on the watch, saw giving their number, address, and a reference

flourishing condition."

The Christian Mirror of Portland, Maine, relates the following as an incident in the Daily and ordered to leave the city. The captain

"A pastor exhorted to faithfulness in preemic year. If either term is allowed to pass sent duty. He once saw, attending on his Sabbath ministrations, one seldom in the house of God, notorious for his neglect of all renot upon the University of the Society, but ligious things. In the course of the sermon upon the individual who fails to avail himself 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

> der testifies to the logical consistency of "close communion." in the decisive terms following; and the Southern Christian Advocate endorses the to be of an edition printed in 1549.

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 system—the legitimate carrying out of his line. The bigotry lies not in his terms of communion, but in his definition of baptism. He sistency. To give up close communion, would

The First Baptist Church in Williamsburg, been endeavoring to convert 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 ters 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, by the Rev. Mr. Callicut. of Boston. On Friday evening the secoding members meet at Hornby. Published by James Challen & Son, Trenor's Hall, to organize a "Live Anti-Slavery and Progressive Baptist Church."

General Intelligence.

Judge -Then show me the commandment nelles, the Bosphorus, Constantinople, and the murders are not confided to this city. A Cin-AWFULLY SOLEMN DEATH SCENE .- Dreadful cinnati paper records the murder of a girl at a raging between England, France and Turkey house of ill-fame in that city, that had this sol. They are govered with sculptures of great emn scene at the close :

partially from the floor by one elbow upon a That sin-stained courtesan, in that hour of upon the decks of an enemy's skipping. blood, could realize the necessity of prayer-of asking forgiveness for the manifold transgress-

THE GOULDY TRAGEDY - DEATH OF ONE OF wants of from three to five thousand Ameri- THE DOMESTICS -Elizabeth Carr, one of the cans. permanent residents of Paris, in addition victims of the Gouldy tragedy, died on Sun-Seventh day Baptist Education Society, the to the large floating population. It is a little day morning, Nov. 14, at the New York Hosundersigned was appointed General Agent of gray Gothic stone building; seats 600 persons, pital, from the effects of her injuries. It was at Society, and was instructed to take mea- and when the galleries are put in, which will be supposed that deceased was the least injured of as soon as they are needed, will seat 1000. Of the two domestics, and would probably recovits cost (\$50,000), only \$12,000 remains to be er; but on Saturdey a great change for the Moles. He finds that most of the Notes given paid. It is owned by the American and For-worse was observable, and the patient continthe Society draw interest from the first day eign Christian Union. The attendants are ex- ued to sink rapidly until Sunday, when she ex-September, 1856, and that upon many of pected to maintain the pastor. Dr. Baird pired. During the last hours of deceased's two years' interest was due at the time of made a statement of the religious intolerance illness a large quantity of brain oozed ont of of the laws of Sweden, which punish apostacy the wound on her head. The Coroner was from the National Church by imprisonment for notified to hold an inquest upon the body of and if that should be satisfactory to his judgthe been made out and sent either direct twenty years or exile for life. Only last May, deceased, but the case was not taken up when ment, he offers to open communication with to the persons owing it, or to the Local six women were exiled for having embraced the office closed Sunday night. Joanna Mur- Newfoundland at his own risk, and to maintain agents in their respective neighborhoods. It Catholicism. The statement concludes by an phy, the other domestic, who was not expect. It open at a moderate per centage on the rebloomed that the amount due will be promptly allusion to the Mortara case at Bologna. Re- ed to live more than twenty-four hours after ceipts. solutions were passed expressing the sorrow of her admission to the hospital, continues to im The Trustees of the University at Al- the meeting at the intolerance of the Swedish prove in the most wonderful manner, and can hel are now engaged in erecting a building to laws, and a memorial prepared to King Oscar, now talk quite rationally. The physicians in apply the place of the one burnt last Spring praying for the abolition of Swedish intoler attendance have now strong hope of her re-

OPEN COMMUNION IN CANADA -A correspon- supposes to be alive and in prison. Nathaniel but it is feared Charles, the youngest boy, will New York Legislature elected shows thus:

Post Office Clerk Arrested.—Henry Reed.

say—1st. That tuition, in consideration of the consequent weakening of the power and in- building, where he was caught in the oper- Egypt, has been landed in England for exhiof it in Canada; though originally many of the at once arrested and taken to the police sta-

> 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, immediately sent his wife and children North, went himself to Richmond, and thence wrote several letters to the Mayor of Norfolk, ex- and diminutive bonnets. At a recent inpeting several letters to the Mayor of Norfolk, ex- and diminutive bonnets. At a recent meeting In Charlestown, R. I., Sept. 8th. George P., infant pressing his desire to submit to a trial, provid- of the British and Foreign Bible Society, a son of Rev. George R. and Esther P. Northup, aged 1 ed he could be assured of protection. He Rev. Mr. Marriott quoted Scripture to prove could, however, get nothing satisfactory from that both these gay fashions were irreligious. 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

A TREASURE. - The editor of the Vermont Chronicle lately saw a copy of the Bible, for which the owner has been offered \$500. 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 CLOSE COMMUNION.—The Episcopal Recor- Common Prayer and several leaves of manu- into him for nine hours and a half, and he is script, written in the old style, are bound up now quite well. with it. Mr. Baldwin, Librarian of the American Antiquarian Society, supposes this Bible

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 grown. No Christian church would willingly emigrants to this country, where the name of receive to its communion even the humblest John Rogers has hardly ever, if at all, failed and truest believer in Christ who had not been to appear among the living ministers of New baptized. With the Baptist, immersion only is England to this day. The present owner of distance as to be entirely safe. Unless they baptism, and he therefore, of necessity, ex- this Bible is Thomas Carter, Esq., of Linncludes from the Lord's table all who have not burgh, Mass., into whose family it came by in- will be exterminated by it. been immersed. It is an essential part of his termarriage with a daughter of the John Rogers

A missionary, who was recently expelled cannot abandon it without the grossest incon- from San Salvador, Central America, at the instance of the Catholic priest, goes to the United States and Great Britain to obtain rea discussion upon the theme furnished by the a distinct organization. No honest Baptist can dress. He takes with him, it is said, an In- his favor by the unanimous decision of the dian wife from among the people whom he has Supreme Court of California. The whole estate

SUMMARY.

the Judge, and united in calling a council McGovern, by policeman Robert Cairnes, of which condemned the Church, have now se- the First Precinct, on Wednesday afternoon, came up for investigation Thursday, before Coroner Gamble. The testimony, which was quite volumnious, bore hard against the policeand held their first meeting on Sunday eve- Cairnes fired his pistol while within two feet of ning, which was crowded. The sermon was the deceased, and while the latter was standing still. The jury rendered a verdict against the accused. who was thereupon committed to the Tombs to await the action of the Grand Jury.

Some remarkable remains of old Rome have recently been discovered about ten miles from in city, toursday of foundations and frue ments of a temple said to have been dedicated to St. Stephen, and a great number of tombis. many of which are in excellent preservation. beauty, and the paintings was which their "The wounded woman, who was covered roofs and sides are ornamented are fresh and with blood-lived perhaps twenty minutes. Af. bright, scarcely injured at all by time and

Two huge shot were brought home by a tains 499 pages, embossed cloth. Price \$1 25 lounge, and called for a glass of water, which United States vessel from the Dardanelles. with a spasmodic effort she threw into her They are made of granite, and weigh from five other. mouth, and then with an oath exclaimed to to six hundred pounds each, and are about the Also in process of publication by James Cook, 'You have stabled me.' A minute af- size of a bushel measure. They are used in the her she could not live, and advised her to pray. tended to be thrown from mortars, and to fall

Judge Metcalfe rendered an elaborate deciions of her erring sister, whose spirit was rap. sion on Thursday last, in the Tomokius arson PROTESTANTISM IN PARIS AND SWEDEN.—The idly passing to its final account! And the case, on Staten Island. He declares that the keep his promise of the land the learn his promise of the land th victim of 'the liberty of the knife' did pray- Quarantine buildings are, and will. If rebuilt ance to a breathing sound with every word that mony that contagion will disseminate through astray my people; teaching that God's day evening last, in the Church in Lafayette was uttered! She prayed for herself, for her out the village of Tompkinsville. He dis-Word is an idle letter, until they refine and place, in behalf of the Chapel and religious husband and child, and sank into the arms of charges the parties implicated on the ground improve it. You have preferred the counsel liberty, especially in Sweden. Dr. Hutton pre-death with the prayer still upon her lips, that they removed a puisance—one declared of men to the word of God. Your own tongue sided, and addresses were made by David Dud- What a scene for a brothel! What a volume so by the Board of Health of the county and has pronounced your guilt. Depart from me ley Field and Daniel Lord, Esqrs. and the Rev. of admonitions for the frail sisters who listened the evidence of the medical men of Staten

> Mayor Tiemann has received a letter from H. Johnson, of West Killingly, Ct., stating that he is the inventor of a preventive which has driven the cholera out of Russia, and he is anxious to do the same good office for New York City for the small sum of \$1000. He closes by saying: "You will please send the \$1000 by Adam's express, or a check on the Windham County Bank of Connecticut.

> The late electrician to the Atlantic Telegraph Company, Mr. Whitehouse, is convinced that the cable is readily recoverable. He asks permission to make the necessary examination.

James Rodgers, the murderer of Mr. Swanston, suffered the extreme penalty of the law on Friday forenoon. The execution took place in the yard of the City Prison, in the presence heir resources to the utmost. For this reason by signed by the Protestants of England, be Executive Roand of about one hundred persons. The culprit condition. He is at times quite rational, and died happy, in the belief that his sins had been condition. He is at times quite rational, and died happy, in the belief that his sins had been often inquires after his son Frank, whom he forgiven him, and appeared perfectly resigned

The latest statement of the members of the never recover from the effects of his injuries. Assembly, 101 Opposition; 27 Democrats. "I beg leave to express my approval of the He appears to be the only member of the The majority of the Republican State ticket stands at 18,640, and will probably be increas- above place. ed by the official returns.

Not many miles from Boston, two sisters by Hopkinton. the name of Pepper are employed in the same establishment; one of them has red hair, and library Date touristing one mails of been dreadfully troubled with this vexed sub- mails. Several important packages had been goes by the name of "red pepper," while her hyment to the source towards the Endowment of been dreadfully troubled with this vexed sub- mails. Several important packages nad been sister, with black hair, is known as "black missed recently, it appears, which were sister, with black hair, is known as "black missed recently, it appears, which were sister, with black hair, is known as "black mails relative is also employed in Baptist Churches in the States to have nothed known to have been placed upon the counter pepper." A male relative is also employed in

As some persons have misapprehended the crly Love, and enlarged 'Christian Union,' but secrete them about his person, and immedia may know where to apply for redress.

The mummy of an Egyptian princess, from | both here and in Petersburg, and especially a deeply

Salt Lake, reports having seen on the Plains, her illness, she frequently sang a hymn, of which the fifteen hundred and sixty-five vehicles, eight thousand and sixty-one voke of oxen, seven hundred and four mules, forty-six horse, and twelve hundred and thirty head of loose cattle.

The clergy of England are making vicorous onslaughts on the customs of wearing hoops

During this week, says a Vermont paper, there was shipped from St. Albans, 202,000 pounds of cheese worth \$15,150, and 175,197 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 with 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 light of laudanum. The physicians pumped the wind

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 destruc tive in the late fights with the Indians in Oregon and Texas. Our soldiers can fire at such learn the use of this rifle, the poor Indians

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

Col. Fremont's claim to the Joshephine Vein, is valued at \$10,000,000

Two fires have occurred in Orange County N. Y., within three weeks, caused by ratsigetting at matches which were left around loost.

It is dangerous being a policeman in Baltimore. Two have been murdered within a month for having helped expose a gang of rowdies who infest that city.

A letter from Darlington, Iowa, states that wheat is worth from 35 to 40 cents per bushel oats 25 to 30; butter 12 cents for good; eggs 10; beef \$2 50, live weight; hay \$3 to \$5

Daniel Blodgett had a terrible conflict with a burglar in his house, in Beloit, Wisconsin He was stabbed five times by the villian, and a young son who attempted to aid his father was severely wounded.

A letter was dropped into the Post-Office. u Greenfield. Mass. last week, directed to Prepared by a Committee of the Seventh-day Baptist Egarboreity, Nuchersy." After some study. it was sent to Egg Harbor City. N. J.

The number of immigrants arrived at New I York during last week was 3259, making a total of 68,789 since the 1st of January, 1858, Reasons for emphasizing the Day of the Sabbath, &c. against the 158,409 reported for the cornespouding period of last year.

lover, has arranged her difficulty with her hasband. She gets \$700, and they get rid of each

Hon. Josiah Quincy, sen., was seriously in- York, will be at the publisher's risk. jured by being run over in Tremont-st., Boston | Copies of the Hymn Book and of the Manual may

one day last week His injuries are said to be also be had through the booksellers, or from the folof a fatal character. A jury in Buffalo, on Saturday, awarded Miss Hammondsmith \$1000, as a compensa-

East Missouri, C. W., were recently muldted in the sum of \$1000 each, for mismanaging

the affairs of the town. Sherrard Clemens, M. C., wounded in a duel with Gov. Wise's son, is in a most critical condition, and is believed to be past recovery. Newark, N. J., and Williamsburg. L.

are to be furnished with steam fire-engines.

I. S. Dunn, B. W. Millard, B. Clark, W. T. Morgan, Wm. H. Webb, P. L. Berry, T. H. Stockton, J. E. ter, E. C. Stillman, V. Hull,

RECEIPTS

All payments for publications of the Society are deknowledged from week to week in the Recorder Persons sending money, the receipt of which is not duly attenowledged, should give us early notice of FOR THE SABBATH RECORDER:

m. Dunn, Plainfield, N. J., S. Dunham. " Thos. T. Burdick, Alfred Center, 2.00 Amos Crandall. Wm. H. Webb, Warren Me. 12 00 11 116 ELIPHALET LYON Treasurer

:: MARRIAGES.

In Ellisburg, Sept. 19th, by Eld. J. Summerbell, Mr.

ALONZO HULL and Miss M. GOODENOUGH. In Milton, Wis., Oct. 21, by Eld. V. Hull, Mr. Mar-mean to stand unrivalled, and the THEW S. BURDICK and Miss Mart E. Green, all of the ued custom of the community.

In Rockville, R. L, Nov. 7th, by Eld. S. Burdick, Mr. utmost promptitude and care. CALVIN D. LEWIS and Miss MARY E. AUSTIN, both of

In Ward, N. Y., Nov. 6th, by Jeffrey M. Thomas Esq., Justice of the Peace, Mr. STEPHEN H. McONBER and Clarisa C. Black, both of the above place.

DEATHS.

In Adams, N. Y., Oct. 1st, of typhoid fever, Mrs tion of Christianity. A very large circle of friends

afflicted husband mourn her death. In Waterford, Ct., of sinking typhus, Oct. 3d, GEORGIANNA, daught John and Lucy Darrow, aged 14 years, and S. Her sickness was brief, being but thirty hour was senseless. She wa of the first converts, who found peace in Jesus during the revival last winter. Mr. Wallace, recently from California, via Her anxiety for others was great. A few days before

following is the first stanza: "Thy Heavenly home and fair, No pain, nor death and fair, No pain, nor dest The glittering town

In Manhattan City, K. T., Sept. 11th, of cholera infantum, Cona, youngest daughter of Henry and Harriet A. Clarke, aged 1 year and 6 days. E. C. S. year and 2 days.

In Charlestown, R. L. Sept. 25th, Louisa M., daughter of Wm. M. and Eliza Saunders, aged I 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; 58 West Fourth street, Cincinnati,

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

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Wholesome Bread. 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 America people to discrimnate 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 Caus-

ic Salaratus. It is a sad spectacle too, to look upon the "puny-faced child" of the present day, without constitu-tion, and with its teeth all eaten out, and think of the cause being impurities in food. How much longer good mothers is this state of things to last! Ask for JAMES

JAMES PYLE'S * DIETETIC SALERATUS. which is free from every impurity, and as harmeless to the stoma

If you want nice Buiscit, 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 TAMES than any other, in order to get rid of of his old stock, or something on which DYLE'S he can realise a larger profit; but perevere until you get it, and JUDGE FOR YOURSELF.

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After some study, City, N. J. Right paper, St. in moroeco, gilt. MANUAL OF THE SEVENTH-DAY BAPTISTS: containing an Historical Sketch of the Denomination,

Price, bound in muslin, 25 cents; in muslin, gilt, 35 Mrs. Hatch, the spiritual medium and free post-paid, on receipt of the price. Five copies of the Copies of either of the above works sent by mail.

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lowing persons:

O. Stillman, Westerly, R. I. J. B. Wells. DeRuyter, N.Y. J. Clarke, Potter Hill, R. I. J. B. Clarke, Scott. B. F. Chester, Hopkinton, N. V. Hill, Alfred Center. tion for the failure of a young gentleman to C.N. Chester, Rockville J. R. Irish, Alfred. 3. S. Griswold, Mystic. J. C. Green, Independence. P. L. Berry, New London. E. R. Clarke, Nile, N. Y. Three of the councilors of the township of J. Bailey, Plainfield, N. J. L. R. Babcock, Wellsville. H. V. Dunham, N. Market Samuel Wells, Genesce: A. W. Coon, Berlin, N. Y. A. C. Burdick, Rock River. H. Clarke, Petersburg.
Chas. Potter, Adams, N. Y. H. W. Babcock, Coloma, 3. Stillman, Brookfield. A. M. West, Leonardsville. L. A. Davis, Welton, lows. f. J. Ordway, Edmeston. Eli Forsythe, Montra, O. D. P. Curtis, Preston. Levi B. Davis. Lost Creek,

> 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 mar-

> Having had practice with those standing highest in the profession, he solicite patronage of all who with 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.

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Replete with every desirable apparatus, and provident ed with the combined talent and artistic skill of the French, the German, and the American the under In Adams Center, Oct. 9th, by Eld. Jas. Summer that pre-eminent as may have been their previous top signed are prepared to demonstrate to their cus bell, Mr. Prantite Green, of Adams, and Miss Louise station; their motio is Excusaron. In dysing, cleans, ing, and refinishing ladies' and gentlemen's specific Silks, Velvets, Satina, Merino, Cloth, etc., etc., they mean to stand unrivalled, and they solicit the contin-

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CONNECTING at New Hampton with the Delad ware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at shows Easton with the Lebigh Valley Railroad, to Mauch Chunk FALL ARRANGEMENTS commencing October the seductive and insidious pretence of 'Broth. Reed steal a number of letter packages and to the mayor's office, so that persons aggrieved Church. Her whole life, was but a consistent illustrative.

JOHN O. STERNS, Superintempent.

Miscellaneous.

For the Sabbath

Heaving bosom, tell me why From thy depths escapes a sigh, Why with pain the art oppressed, And with happing blest; Why thus slowly bear the heart Making grief its counterpart, Knowing not the joys of love Pour'd upon it from above. Heart of gloom and soul of fire Burning in a sunken mire, Why thus grovel in the dark Heedless of the shining mark, Of that light which cheers the soul, Of the Christian's hoped for goal And thus cast away thy life In a dark and cheerless strife.

Grope no longer, grieve no more, Gaze upon that better shore, Lean in faith upon thy Lord, Place thy trust upon His word; Sorrows, fears and pains are brief, He will grant a sure relief, Watch o'er thee with tender care, Note the falling of each hair.

Cast thy burdens at his feet, Joyfully His goodness greet Look above this world of care, And thyself with zeal prepare For a home whose endless bliss Lights the path that leads from this, Stays the soul in trials hour, Shields it from temptation's power.

Give not up, my soul, ah no? For the weight of seeming woe, That at times doth thee oppress With a sense of weariness, Is beneath a Father's care Who knows well what thou canst bear. And will never cast thee down If thou strivest for the crown.

Look above thee, for thou art Weakness in thy strongest part. God is power, on him rely, Thus all carthly cares defy. He can sooth each wild alarm. Cun protect thee from all harm, He alone can give the might. In his strength thy battles fight.

Francis Spira, an Apostate.

The sixteenth century was a wonderful era n human history. There were great dynasties managed by great men; great errors upheld by long established usages; great events, Hopes aroused some. Fears agitated some. ty. This case teaches many lessons. Some were a flame of love. Others showed the most deadly malice. Seldom has virtue risen is tried. higher, seldom has wickedness sunk to lower

Several causes united to give the Reformation an unexpected degree of success and stability. One was the faith of its friends. Such a work the bounds thereof?" was never wrought by doubting minds. Allied 4. In this, as well as in any other day, men longed to see that she was accomplishing someto this was an intrepidity, that struck terror very wickedly and fatally deny Christ. "Who- thing for her Master. into enemies, while it mightily emboldened soever shall deny me before men, him will I In this frame of mind she visited her pastor, friends. If there were not many martydoms, deny before my Father, which is in heaven." told him her feelings, and asked to be directed there were yet many who in spirit were mar. 5. "If our heart condmn us, God is greater into some path of youthful labor. . - 1 tyrs. For more than a thousand years the then our heart, and knoweth all things." Zest, as in the first half of the sixteenth centu- than the death of the body. Sin is worse. Dis- showed at once how sure a tree of life is to whereas there were but 424,470, only one- Paid in the Bowels, Flatulency, Loss of Apetite, King's Ty. Catechizing among Protestants was gen. honor is worse. Despair is worse. A guilty bear fruit, and how unconscious the bough is of third of that number, leaving 825,306 children Evil, Neuralgia, Gout, and kindred complaints all arise erally and carnestly attended to, and gave conscience is worse. great success to truth.

noticed. Several old writers tell us of one, or his conscience, and the work is done. with in print, and sometimes heard in the pull something very much like hell. In the next in hope. pit. It was a terror while he lived. It is a world, retribution will be perfect, and so there In passing up an avenue one day, with her watchword of alarm, now that he has passed must be a hell. away from earth. Many already anticipate the name of Francis Spira.

gifted by nature, and no less remarkable for on the part of God. he had passed middle life.

came interested in the great religious contro- Protestant. versy then agitating Europe. He examined 11. "He that endureth to the end shall be ly vacant, as it seemed. This time she stop- Fletcher's; they will be as good as cash." truth were strong, and his zeal in making it say, "Do you, who are so assured of your right ner, and what must have been her feelings, a very old ox. Take off his hide, and take it like this to shadow forth the virtues which have won known was exemplary. He studied God's state, take care that it is such. * * * * when he held up the same tract which she saw down to Fletcher's; it is worth more than any the wonderful things of God. He was the ter to be a Christian. Look narrowly to your tnde,source of a new impulse to inquiry. A few lives. Make a greater account of the gifts of "O, how glad I am to see you! That tract would have reformed all Italy.

This was seen at Rome. Spira was marked fession. Confess it even to death, if you are to an old man!" for destruction. The Pope's legate applied to | called to it." the Senate of Venice. The foundations of society were moved. Confiscation, reproach, poverty to his wife and eleven children, a dungeon, torture, and death, all arose up like monsters before his imagination. His purpose falt- not unlikely that our motives may be aspersed; ble laborer! don't get weary: you to shall reap young men, in the following language: ered, his courage failed, his faith was gone. He we may be misunderstood, or aggravating ob- with joy by and by. went from Citadella, the town of his usual res- stacles are thrown in our way. In business, gate, and signed the following paper:

ere this was fully done, conscience began to patience.

like Cain or Judas, who, rejecting all nope, left the mad storm of persecution, or is submerged from grace into despair; and my friends do me great wrong in not suffering me to depart to the abode of the unbelieving, as I have justly deserved." Again: "I have denied Christ fret and fume with impunity, is the climax of the consideration, or is submerged to persecution, or is submerged to the consideration of the were beautifully proportioned, giving impress this day." And all Israel stonned him with of eloquent utterance, equally as his eyes distural Observance of the Sabbath; 52 pp. 3. Author played, according to phrenology, a pictorial fret and fume with impunity, is the climax of the Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scrip played, according to phrenology, a pictorial fret and fume with impunity, is the climax of the Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scrip played, according to phrenology, a pictorial fret and fume with impunity, is the climax of the Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scrip played, according to phrenology, a pictorial fret and fume with impunity, is the climax of the Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scrip played, according to phrenology, a pictorial fret and fume with the consideration of the Chris low me no hope." Again: "I tell you my tience has its perfect work.

there for any other judge." denying Christ, attempted to comfort him. and by their anxiety and fear, they exclude The priest who had received his recantation and prevent the very blessing which they seek. the accursed day! O the accursed day! Oh ruled for good, prevent their desirable result, love which I have more abundantly for you." that I had never been there! Would to God because they have not patience to wait for the that I had been dead!" Another Roman Ca- fruit to ripen. They wish to reap the same tholic undertook to satisfy him that he had not day that they sow. But in God's economy, it denied Christ by abjuring Protestant doctrines. takes time to reach the good which may result His answer was: "Assuredly, when I renounc- from trial. He will cause all things to work

assimilate every thing to itself.

my whole heart; but I am unable. I see my fers its severest trials. Assailed by foes, un-literate, rude, foolish thing; to scorn and uncondemnation, and know my only remedy is dervalued by friends, the heart is liable to dervalue the persons, companies, and discourses in Christ. Yet I cannot persuade myself to faint, yea, to yield to passion, and become a of faithful ministers, as of despicable, or supembrace him: such is the punishment of the victim of despair. At such a time, to continue ercilious, or schismatical fellows; but the truth damned. * * * My crime is not one iota patient is to win a glorious victory. In every is (and they in their own conscience know it less than that of Judas." One proposed that case great strength and comfort flow to the too,) that though there be indeed much stoutthey should together repeat the Lord's prayer. soul that stands this fiery trial. The prize is ness and contempt, yet there is more cow-He began, and after each petition, he would always near when such trials pressupon us ardice. Scorn is the pretence, but fear is the express such sentiments as these: "I deplore One struggle more, and we reach the goal, reason, by God, and cannot invoke him with all my victor's palm is sure. When patience has her

ligious advice, but deriving no benefit from any, is mighty, conrageous, victorious, happy. moving all the energies of men; and great he until at the age of forty-eight years, without roes, glorying in perils and persecutions for comfort, without hope, without confidence, his truth and righteousness. The human mind was body being wasted to a skeleton, he left this wrought to the highest pitch of excitement. world and entered upon the realities of eterni-

than a fair trial proves him to have.

Gospel had not been preached with as much to 6. There is even in this life something worse facts were incidentally brought out, which

Nor were things of a terrible nature want- for means. He can let loose on a man his own strong desire for the conversion of her brothing in those days. Let one of this class be vile passions, or his memory, or his imagination, ers and sisters. She had prayed for them, and

advocate, of almost unrivalled power: as a made Spira a great means of establishing many Passing on to finish her work, the old man was man, just, courteous, friendly, and held in the and of converting some. Even Veneger, who forgotten in newer cases of interest and effort. the news, "line-back and his mate were both highest esteem. His career was brilliant till had a very rich bishropic under the Pope, was The next month found her again in the street | dead." so wrought on in his visit to Spira, that he re- distributing tracts. She had repeatedly pass-When he was over forty years of age, he be- nounced popery, retired to Basle, and died a ed a basement door, with misgivings as to her them from B—, to save a bad debt, I never fatal symptoms more and more over all his frame. He

In this world of trial, how great is the need of nationce! If we attempt to do good, it is idence, to Venice; there found Casa, the lewhich chafe and fret the soul. Men are dis-"Having for several years maintained opin- honest, deceitful; employers are hard-hearted,

nounced the principles of the Reformation.

The awful deed was now done. But it was the signal for the letting loose the tormentors.

The signal for the letting loose the tormentors.

The awful deed was now done. But it was the signal for the letting loose the tormentors.

The awful deed was now done. But it was the signal for the letting loose the tormentors.

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The awful deed was now done. But it was the signal for the letting loose the tormentors.

The awful deed was now done. But it was the signal for the letting loose the tormentors.

The awful deed was now done. But it was the signal for the friction of daily out by the unerring lot of Jehovah.

Every eye is riveted, and every heart swells because for his folly they could not stand beman the stand beman to the first of the payment of the publisher manly bearing and freedom from embarrass because for his folly they could not stand beman the stand beman to the first of the payment of the publisher manly bearing and freedom from embarrass because for his folly they could not stand beman the stand beman to the first of the payment of descriptions and payment of descriptions are recommended by the mann payment of descriptions and payment of descriptions are recommended by the payment of descriptions and payment of descriptions are recommended by the payment of descriptions are recommended by the payment of descriptions are recommended by the payment of descriptions are recommende

voluntarily, and against my knowledge; and I heroism. God sees many such heroes, we

own conscience condemns me. What need is In religion, we have need of patience. Af-Those who had been the instruments of his of the blessing. Not a few pray for peace, only believe what is contrary to my salvation some friend will annoy us, some person to whom how much darkness, then, and disproportion, and my comfort."

we looked for sympathy will feed the fire that is there between us and that blessed light. we looked for sympathy will feed the fire that is there between us and that blessed light.

When prayer was recommended to him he said: "I ardently desire to pray to God with threaten to ingulf us. Then our patience snf: the plainness and power of the Word as an ilmy misery, for I perceive that I am abandoned Stand firm in the hottest of the fight, and the perfect work, the soul becomes the home of the Princeton Repertory, the leading review his blood; they may not cure him, for, alas! there are and tastes of every class of readers. As a Religiour In this deplorable state he continued for some time, once attempting self-destruction, and failing; once going to Padua' for medical and rec; once going to Padua' for medical and re- ously forever. He that is trained to patience, tion for the last fifty years. The results are dyspeptic, whose gnawing stomach has long ago eaten

The Old Man and the Tract.

A recent convert—a young lady—longed to do something for Jesus, yet felt that she was 1. No man knows what he will do until he doing no good. She had become a teacher in the school where she had been taught; the 2. No man has any more religious principle tract district had called her to its humble furrow, with the broad-cast seed of truth; she had 3. How horrible is sin! "Man knows the be- tried to confess her Saviour at her own home, ginnings of sin," said Spira, "but who can tell as well as at the altar of God's sanctuary: yet she felt herself most unworthy, and still

In the course of her conversation, several the fruit it sustains. It appeared that imme-7. If God chooses to punish, he is at no loss diately after her conversion, she had felt a tremblingly recommended her Saivour to their whose history has often thrilled the hearts of 8: There must be a hell. In this world, choice. God had already answered her praymen. Even to this day his name is often met where mercy so much prevails, there is often er, and two others of the family were rejoicing

9. The human mind may be brought, and ing alone. She at once resolved to hand him that one of his red oxen was dead. sometime is brought, into states of feeling, to a tract. She did so. Glancing behind her. This great man was a Venitian, wonderfully be kept out of which evinces infinite goodness she saw that he had thrown it down in scorn. his acquirements; by professsion a lawyer, or 10. God can do good by all means. He that he might pick it up again and read it. bring the cash."

for himself. He searched into foundation saved." "If any man draw back my soul hath ped, knocked, and was bidden to come in. What was her surprise to find this was the form him that the nigh brindle was dead. truths. He felt that it was not a little thing; no pleasure in him."

What was her surprise to find this was the home of the old man she had seen on the corword; he told his family and his countrymen Look to yourselves. It is no light or easy mat- him throw away, saying with tears of grati- of the others."

These are striking results of the endeavors what may be hoped for—what are continually I can pay them." taking place, although God sees it best oftentimes to hide the harvesting, that the faith and [N. Y. Observer.

How to Rebuke.

tons respecting certain articles of faith contra- exacting, fault-finding; the employed are un- any other spirit, it ceases to be a rebuke and ing scenes of life, or the entering upon some ment of Diseases of the Liver, Spine, Nerves, Female ry to the orthodox and accredited judgment of faithful, wasteful, insulting; debtors do not pay, becomes a reproach. The spirit of the Bible newly discovered paradise, look into my deso not excelled in any establishment. Patients will have the Church and advanced many things against and creditors are importunate. In the domestic prescriptions—an the authority of the Church of Rome, and of tic circle there is need of patience. The hus- heal; and those who profess its views, must dreary thing it is, when he shall feel himself advantage found in but few "Water-Cures." Especial the universal Bishop, I acknowledge, in all hu- band may be neglectful, unkind; the wife fret- adopt its language and imitate its examples, going down a precipice with open eyes and a attention will be given to diseases commonly called a universal eyes such as Hip Diseases, White Swellings, mility, my fault, mistake, and folly, in seducing ful, slatternly, extravagant, inconsiderate; the thers, and in consequence I return in entire children turbulent, passionate, disobedient.

The seducing ful, slatternly extravagant, inconsiderate; the children turbulent, passionate, disobedient.

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The seducing full extravagant inconsiderate; the children turbulent, passionate, disobedient.

The seducing full extravagant inconsiderate; the children turbulent inconsiderate; the c obedience to the Sovereign Bishop in the community of the Church of Rome, without the traditions and the decrees of the Holy See. I amoy, and to endure them and not be injured for all which has no contracted and to endure them and not be injured for all which has no contracted and to endure them and not be injured for all which has no contracted and to endure them and not be injured for all which has no contracted and to endure them and not be injured for all which has no contracted and to endure them and not be injured for all which has no contracted and to endure them and not be injured for all which has no contracted and the cont am extremely grieved for all which has passed by them, we have need of patience. The phiand humbly implore pardon for so great an losophy of living well, is to use all blessings shadow of the law, mercy had a habitation, he see my fevered eye, feverish with the last and all trials so as to work out our good. But When the Israelites were defeated, before Ai, night's drinking, and feverishly looking for to-Twice was he required to sign this recanta- a foolish life is distinguished by perverting all because one of their number had transgressed night's repetition of the folly; could he but feel tion, and then go to his own town, and pub- blessings to a curse, and converting no curses the covenant of the Lord, Jehovah command the body of the death out of which I cry hourly liely declare his renunciation of the doctrines into blessings. But to extract good from every ed the offender to be singled out by lot—it fell, with feebler outcry to be delivered, it were he had so lately and zealously defended. But thing, and every circumstance, we must have and the tribe of Judah was taken; it was then enough to make him dash the sparkling bevercast upon the families, and the family of the Zahrites was taken; of these it searched out one by one and Zabdi was taken: man by man the cast upon the families, and the family of the age to the earth, in all the pride of its mantling ment. Mark packages B. & L., N. Y.

Refer to E. J. Oakley, Esq., Cashier of the Merchant's Exchange Bank, or to Thos. B. Strillman, Esq., awake; a sense of guilt began to take hold of It is not the great trials of life from which we Zahrites was taken; of these it searched out one temptation." him; shame at his own cowardice unmanned receive the most injury; nor, indeed, is it under by one, and Zabdi was taken; man by man him; but worldly friends urged him on till he these that we need the most patience. We was brought of the devoted household, and it had in the presence of a great assembly, re- are more liable to be chased by trifles, by little, took Achan. There stood the culprit, ferreted viduols you might readily point out Robert

I believed it when I denied it; now I neither cares of life, that come and go without any these words of a friend—"and tell me now forehead high; his eyes dark, and large and Publications of the American Sabbath Tract Society believe that nor the doctrine of the Church of record in the diary, ledger, and believe that nor the doctrine of the Church of record in the diary, ledger, and Achan answered Toshue and soid "In of cavernous darks his bear and soid "In of cavernous darks his bea Rome. I believe nothing; I have neither faith, greater than he that taketh a city, and even And Achan answered Joshua and said, "In- of cavernous depth; his brow was thick, and nor confidence, nor hope; I am a reprobate, greater than he who stands calmly and meets deed, I have sinned against the Lord God of evinced strength and determination; his nose at its Depository, No. 100 Nassuu street, N. Y., viz: like Cain or Judas, who, rejecting all hope, fell the mad storm of persecution, or is submerged Israel." And Joshua said, "Why hast thou was long and prominent; his mouth and lips

tenderly he refers to the grievous transgressor feel that he hardens me, and that he will al trust, among the hosts of saints, where par in the Corinthian Church. Having, in his first letter advised a stern but saving discipline, in his second, as though he feared the offender ter we have believed, impatience often robs us should be swallowed up with over-much sorrow, he lets the Church into the state of his mind, when the rebuke was delivered: he says: "Out of much affliction and anguish of heart, came to see him, and made himself known. Often those who long for constant growth in I wrote unto you with many tears, not that ye This awakened a new horror. He cried: "O grace, and pray that their trials may be over- should be grieved, but that ye might know the [C. C. Herald.

The Darkness of the Mind.

When we are not able to conceive the Lord's purposes in his Word, though of itself it be all that in some places thousands are crowded toed those opinions, I believed them to be true; for good to those that love him. But the light—when we find, with David, that it is too gether within a space no greater than that and vet I renounced them." Some Roman Ca- channels through which these blessings come excellent for us, let us learn to bewail that evil tholic called on him now to believe the doc- are often concealed. We may not see how concupiscence of our nature, which still fills trines of the Reformation to be false. He cried we can be blessed by this trial or that; and our understandings with mist, and puts a veil THE following remedies are offered to the public as out: "I cannot; I cannot; God will not per- yet if we are patient, the blessing is sure. If before our faces. The whole book of God is a mit me to believe them so, nor to take refuge a man's reputation is assailed, is it best that precious mine, full of unsearchable treasures, he should become excited, and seek satisfac and of all wisdom: there is no "scoria," no re- fession of this age possesses, and their effects show 64 pp. Others told him of God's mercy to Peter, tion in heated temper? Let him rather be fuse in it; nothing which is not of great mo- they have virtues which surpass any combination of who had thrice denied his Lord. This gave patient. The currents may for a time be ment, and worthy of special and particular ob- medicines hitherto known. Other preparations do him no hope. He exclaimed: "It is a fearful against him, but if he rules his own spirit, a servation; and therefore much are we still to more or less good; but this cures such dangerous comthing to fall into the hands of the living God." change will surely come; the cloud will pass, bewail the unfaithfulness of our memories and and a power to uproof disease beyond any thing which The sight of the Bible filled him with anguish. and he will shine all the brighter. His trial understandings, which retain so little, and understandings, which retains a little, and understandings, which retains a little, and understandings, which retains a little, and understandings, He begged that it might be carried out of his shall be as gold that is tried in the fire. His derstand less than they do retain. If David tions of the internal organs and stimulating them into sight, and read no more in his hearing. The triumph is much more certain, and will be were constrained to pray, "Open mine eyes," healthy action, they repovate the fountains of life and bitterness of death was in him, and seemed to much more glorious, if he possesses his soul in to see more wonders in thy law, how much vigor—health courses anew through the body, and the of 1500 pages for \$1. Persons dersiring them can have much more glorious, it he possesses his soul in to see more wonders in thy law, now much sick man is well again. They are adapted to disease, patience. When we strive to do right, especimore are we to pray so too? If there were and disease only, for when taken by one in health they When he was urged to believe his answer ally when we are attempting a victory over a damp of sin in David's heart, that did often produce but little effect. This is the perfection of medi-When he was urged to believe his answer ally when we are attempting a victory over a damp of sin in David's heart, that did often was, "Oh! I wish I could believe, but it is impassion, and would rule our own spirits, just possible for me. I have denied Christ. I can then it is very likely some enemy will assail us, only believe what is contrary to my salvation some friend will annoy us, some person to whom how much darkness, then, and disproportion, and disproportion how much darkness, then, and disproportion how much darkness, then, and disproportion how much darkness.

Reynolds.

DECLINE OF INFANT BAPTISM.—A letter in startling. He says:

"Fifty years ago, there were about 200 children baptized for every thousand communionists; now but 50, only one-fourth as many. away; want of exercise, or mental anguish, or some Fifty years ago, there was one child baptized lurking disease has deranged the internal organs of difor every five members: now but one for 20!

"In 1811, there were only 28,639 communicants, and yet there were 4,677 baptisms. And yet in 1856, with ten times as many members, we have only twice as many baptisms of children; or to be perfectly accurate, had the sorrow sat joy bursts from every feature. See the baptisms borne the same proportion to the communicants in our church last year that they that they are eating its life away. Its pinched up did in 1811, 46,249 would have been the number reported, instead of 11,921; showing (with truth in language which every mother knows. Give it the proportion of 1811) 34,328 children ex- the PILLS in large doses to sweep these vile parasites cluded from this holy ordinance within the past bloom of childhood. Is it nothing to do these things? year, being almost three-fourths of the infaut. Nay, are they not the marvel of this age? And yet members of the church! At this rate, too, they are done around you every day. there should have been for the forty-six years would thus (if this proposition be right) 'cut from the derangements which these PILLS rapidly off from their church' by their parents' act, in cure. Take them perseveringly, and under the counsel that brief period of time, a number nearly ciously by such advice as we give you, and the distressequal to three times the whole number of mem- ing, dangerous diseases they cure, which afflict so many bers at present in the church!"

A GOOD-HUMORED REBUKE.—A certain good Price 25 cents per box-5 boxes for \$1. natured old farmer preserved his constant good nature, let what would turn up. One day package of tracts, she saw an old man stand- while the black-tongue prevailed he was told

"Is he?" said the old man, "well, he was always a breechy old fellow. Take off his With a sad feeling she wished and then prayed hide and take it down to Fletcher's; it will

In an hour or two the man came back with throat. Here a cold had settled on the lungs. The

"Are they?" said the old man. "well. I took duty to call and see if the tenement was real-expected to get. Take the hides down to is taking the CHERRY PECIORAL now: it has

In about an hour after, the man came to in-"Is he?" said the old man. "Well, he was be found which has not some living trophy

Hereupon his wife, taking upon her the office | countless colds and coughs which it cures are the seed of Eliphaz, reprimanded her husband severely, such men, in the course of an ordinary lifetime, the Spirit of God than I have done. Be con- has opened my eyes, and led me to Christ! and asked him if he was not aware that his stant and immovable in maintaining your pro God bless you, dear child, for giving a tract loss was a judgment from Heaven for his

wickedness. "Is it?" said the old man, "well, if they of youthful piety. Yet these are precisely take judgment in cattle, it is the easiest way invaluable protection from the insidious prowler which

WARNING TO THE INTEMPERATE - Charles patience of the sower may be proved. Hum- Lamb tells his sad experience, as a warning to

"The waters have gone over me. But out of the black depths, could I be heard. I would cry out to all those who have set a foot in the perilous flood. Could the youth, to whom the Miss M. BRYKNT. It should be done in kindness. If done in flavor of the first wine is delicious as the open- The facilities in this "Cure" for the successful treat-

ROBERT FULTON.—Among a thousand indi-From that moment he regarded himself as an impious apostate, a weak and wicked creature, who had triffed with his own convictions on the smallest of life's trials. He that the most solemn subjects. He always maintained that his sin was against light. He side of the commander in the side of the commander in the solemn subjects. He always maintained that his sin was against light. He side of the commander in the tained that his sin was against light. He said: daily friction of business, midst the toils and make confession unto him"—how faithful are about his neck. His complexion was fair; hi | PLAC T. SEITH, Sec.

[Doctor Francis.

HEAT FROM THE STARS.—It is a startling fact, that if the earth were dependent alone upon the sun for heat, it would not get enough to make the existence of animal and vegetable life possible upon its surface. It results from the researches of Pouillet, that the stars furnish heat enough in the course of a year to melt a crust of ice eighty-five feet thick, almost as much as supplied by the sun. This may appear strange when we consider how immeasurably small must be the amount of heat received from any one of these distant bodies. But the surprise vanishes, when we remember that the whole firmament is so thickly sown with stars, occupied by the full moon. [Dr. Lardner.

L the best, most perfect, which medical science can prepared with the utmost skill which the medical pro-Give them to some patient who has been prostrated

with bilious complaint; see his bent up, tottering form straighten with strength again; see his long lost appetite return; see his clammy features blossom into has burst out in scrofula till his skin is covered, with sores: who stands, or sits, or lies in anguish. He has late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and body. See his appetite return, and with it his health: health and loveliness blasted and too early withering gestion, 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 jout the obstructions, and infuse a new vitality into the blood. Now look again -the roses blossom on her cheek, and where lately sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, nose and ears, and its restless sleepings, tell the dreadful

tempers, they are easier cured. Jaundice. Costiveness. millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea.

Through a trial of many years, and through every nation of civilized men, AYER'S CHERRY PECTO-RAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled Consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and dry, hacking cough, the glassy eye; and the pale thin features of him who was lately lusty and strong, whis per to all but him Consumption. He tries everything; but the disease is gnaving at his vitals, and shows its stonned his cough and made his breathing easy: his sleep is sound at night: his appetite returns, and with it his strength. The dart which pierced his side is broken. Scarcely any neighborhood can for the CHERRY PECTORAL an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis Hoarseness, Pleurisy, Whooping-Cough, and all irrita tions of the throat and lungs are easily cured by the CHERRY PECTORAL if taken in season. Every N. Millon-J. P. Randolph. | Culp's Store-Zebulon Bec. family should have it by them, and they will find it an carries off the parent sheep from many a flock, the darling lamb from many a home. Prepared by DR. J. C. AYER, Practical and Anaviical Chemist, Lowell, Mass., and sold by all Drugrists everywhere. June 10, 1858.

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