

# The Sabbath Recorder.

EDITED BY A COMMITTEE OF THE BOARD.

PUBLISHED BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

TERMS—TWO DOLLARS PER ANNUM IN ADVANCE.

VOL. XV.—NO. 25.

NEW YORK, FIFTH-DAY, NOVEMBER 25, 1858.

WHOLE NO. 725.

## The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,  
At No. 100 Nassau Street, New York.

TERMS—\$2.00 per year payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote, directly and vigorously benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Department, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

Payments received will be acknowledged in the paper so as to indicate the time to which they reach. No paper discontinued until all arrearages are paid, except at the discretion of the Committee.

### RATES OF ADVERTISING.

For a square of 16 lines or less—one insertion, \$ 75  
each subsequent insertion, 60  
one year, 10 00  
For each additional square two-thirds the above rates.

Communications, orders, and remittances, should be directed (post paid), to the Editors of the Sabbath Recorder, No. 100 Nassau Street, New York.

### For the Sabbath Recorder.

#### Early Friends.

O! there is many a bark,  
Afloat upon life's stream,  
Whose men 'ry, through the mist of years,  
Come o'er us like a dream.

Full many, who started with us,  
With oars so light and free,  
Are by other currents driven  
Upon life's busy sea.

And we're every one a toiling,  
A rowing up the stream;  
Some paddle lightly through the waves,  
And some more active seem.

While some, by running on the shoals,  
Will make a wreck at last,  
Because, in youthful thoughtlessness,  
They're rowing on too fast!

And many, oh! how many,  
Are waiting on the shore;  
Though for long years we thought them lost,  
They're only gone before.

And while we're toiling, rowing,  
Through the long and weary night,  
How joyous will the cry burst forth,  
When the land shall shine in sight.

And casting there our anchor,  
Each one his friends will greet;  
And we'll "our Father's" household meet.  
A. E. W.

### For the Sabbath Recorder.

#### The Downfall of Turkey.

"Turkey has run her course and filled her destiny, and now by the sure indication of Providence is by a certain law, to be removed."

Mussulim is an assumed religion, and may have been suggested to the mind of Mohammed by the prevailing corruptions of the Christian religion, and instituted with the views imposed by the apostasy of the Christian Church. But having no moral life, it could only live and prosper by violence. Thus it had a mission to do for awhile. The period is prescribed in the 9th chapter of Revelations. It was to have a field for successful imposition of its power for a season; yet subject to restraints in a particular direction.

Its mission was to torment the people represented by two forms of Christianity—the Latin and Greek; but not allowed to "hurt the grass of the earth, neither any green thing—neither any tree." Nothing that had the true life of Christianity in it was to be hurt.

So it was appointed of God as a scourge with certain power; but authoritatively restrained from harming the pure forms of Christianity. This same power is believed to be represented in its decline, by the symbolic Euphrates in the 16th chapter of Revelations—that was to dry up as the effect of the sixth vial—to prepare the way of the kings of the East. To evaporate like a body of water passing away under the power of the sun. This orb could evaporate every lake and sea in time, if the waters could be withheld from falling.

This power is nationally represented by the crescent—the mere rim of the first quarter of the moon. Their fancy was that it would wax, but God determined otherwise. It is the property of the moon to rise the night. In nature, in this time, every thing densifies water. Water will not rise in vapor, but fall in dew. Water does not expand but concentrates in the night season. The light of the Reformation, like the sun, has confounded this moon and rarified the elements of its power, so that it is already nearly dissipated.

The Turkish power has been under the ban of divine proscription for more than forty years.

It is interesting to retrospect the history of its evaporation; within this time, even, it was a most formidable power. It received tribute from almost all the governments round about and bordering on the surrounding seas. Its ships were a terror on the sea, and its flashing simeter was dreaded on the land. It captured all ships that fell in its way—not excepting the English. This government bought her captives from the mines and gallees of Algiers with an immense sum, even tons of silver and gold if history can be credited. They in this period also preyed upon the American commerce, and made captives of her sailors with dreadful impunity; when she sent her

ships of war under Decatur who signally chastised them, subduing their pride, and taught them a lesson, that has been salutary unto this day. This officer demanded and received the unconditional release of all Christian captives at the hand of the Dey of Algiers. This success encouraged other nations to boldness until Mohammedanism is spoiled of all outside dependencies. The jurisdiction of its power, not only narrowed, but its population greatly decreased—until "Turkey is desolate without Turks."

Their history since has been that of continuous disaster and war. Their wars with Napoleon—the insurrection of the Greeks—the revolt Mohammed Ali of Egypt—the war with Russia, and her mountain rebels, and now is perpetrating her own suicide by the puny spleen of her fanatics against Christians. How true these sayings, "Whom the gods mean to destroy they first make mad."

Their violence and hatred, now breaking forth like waters, kept back by embankments, having broken loose will run their Euphrates dry; and not a cloud of vapor left to return in refreshing dew or rain, to restore the languishing heart of this decaying, dying trunk.

Mohammedanism has given the signal for its own ruin. May it be understood.

Dr. Cumming gives the following account of the drying up of this power, commencing in 1820. He says: "We see Turkey at the beginning of 1820, blessed with more than ordinary repose, the fearful calm which denotes a storm. Peaceful within and without, she appeared to the world, and was respected as a powerful and mighty nation. Contrast her present condition—distracted by rebellion among her provinces—stripped of large portions of her empire—Greece Egypt, Algeria, Wallachia, Moldavia, and all which she possessed North of the Danube—unable to defend herself against her own vassals—obliged to ask for aid from her great enemy, Russia, to protect her capital, and from other nations which she had for years regarded as the great enemies of her faith. Her treasury exhausted—her trade and manufactures destroyed; without her wonted tribute from the provinces, and all the sources of wealth dried up, she sits an object of pitiable helplessness amid the nations."

This same author quotes from Dr. Keith, on the signs of the times. He details a sorry series from the above date: "In the summer of 1820, Ali Pacha of Albania declared his independence. In November of the same year, the Suliots returned to their country from the Ionian Islands, and raised the standard of rebellion against the Sublime Porte. In April, 1821, the Greek insurrection broke out at Patras, whilst the empire was distracted at the same time by insurrections in various provinces.

Theodore, at the head of 10,000 insurgents raised the standard of revolt in Wallachia. Prince Ypsilanti revolted in Moldavia—Candia refused the usual tribute, and all Greece was in arms. In September, 1821, two irruptions were made into the Turkish dominion by the Persian princes, Mohammed Ali Mirza and Abbas Mirza. The Prince Royal crossed the frontier toward the end of July, 1822, and defeated an army of 52,000 Turks, who fled in disorder from the field. On the 13th of the same month, Aleppo, the capital of Syria was destroyed by an earthquake. Antioch formerly its capital was overthrown by the same visitation; in 1823, the war in Greece raged with unabated fury. In 1824, the Greeks beat them by sea and land, and whilst these insurgents were universally successful, fresh dangers threatened the Ottoman empire."

In 1825, both the populace and the Janizaries in Constantinople were in a great fermentation. The Janizaries revolted and rebelled, and pillaged palaces of the Porte, and committed the most frightful excesses throughout Constantinople. The Sultan in consequence determined to destroy them utterly; and on the 15th of July, 1826, he caused the Etmeidan where the Janizaries were assembled in a great tumultuous crowd to be surrounded by 60,000 men; the attack began on the part of the Sultan, by a murderous discharge of grape-shot. Many were killed on the spot, and the survivors retired to the barracks. These like the Etmeidans were surrounded by cannon, and the buildings set on fire, in which horrible situation the whole body of the Janizaries perished.

In the next month a great fire broke out and destroyed six thousand houses in the most wealthy part of the city.

In 1827, the battle of Navarino was fought and the destruction of the Turkish and Egyptian fleets gave the command of the Euxine to Russia, and paved the way for fresh disasters to the Turkish empire.

On the 26th of April, 1828, Russia declared war against Turkey, and immediately afterwards attacked the Sultan in his Asiatic pashalik.

In 1829, after successively defeating the Turkish armies to the east and north in Antolia, and on the shores of the Euxine, the Russians passed the Balkin and fixed their headquarters in the city of Adrianople. On hearing the near approach of the victorious Russians, the Sublime Porte submitted to the terms of

peace dictated by the victors. Liberty from the Turkish yoke was secured to the Principalities of Moldavia and Wallachia and not a Turk was permitted to reside north of the Danube.

The liberty and independence of Servia, and the region inhabited by Franks in the European dominions of Turkey had their liberty secured—Greece being already free.

In 1829, the French seized upon Algiers, and converted a province of Turkey into a French colony.

In 1828, the Pacha of Egypt determined upon the conquest of Syria, and under the pretence of putting down an insurrection, sent a fleet well supplied, to execute his purposes. His preparations soon alarmed the Sultan, who sent an envoy to the Pacha at Alexandria; who seeing through the measures of the wily vassal, demanded of him plainly, "What is it you want from the Sublime Porte?" "My object," said the Pacha, "is to keep what I have got. In a few days more Acre must be mine. If the Sultan consents to my keeping it, I shall stop there; if the Sultan refuses, I shall take Damascus. If Damascus be granted me, there I shall stop; but if it be not, I shall take Aleppo. If the Sultan will not grant it me—then—who knows?—Allah Kerim—God is merciful!"

The Sultan rejected the terms and Ibrahim advanced victoriously forward till Acre surrendered, after a siege of eight months, in May, 1832. Continuing his forward movements, the army of Ibrahim soon over-ran all Syria, and driving before him the forces of the Sultan, passed the defiles of the Taurus, defeated the army under the Grand Vizer, in the plains of Koniah, on the 19th of December, 1832.

He had only to march upon Constantinople, and give a meaning to the incoherent expressions of his father. Nothing remained to oppose his progress to the capital. In this dilemma, the Sultan applied to Russia for aid, who immediately sent an army of 50,000 men and ten ships of the line, with several frigates to Constantinople. The Russians occupied the heights of Unkias-Skelessi, and placed themselves between Ibrahim and his prize. Ibrahim, had however, arrived at Brussa before the news of the armistice between the Sultan and his father reached him. On the 5th of May, 1833, the Sultan entered into a convention with Mehmet Ali, giving up to him Adana, and the whole of Syria. From this period the Pacha of Egypt considered himself the sovereign of Syria, and sent, in 1835, an official note to the governments of Austria, France and England, to obtain their consent to the consolidation of his power over his conquests. The British Ambassador opposed, and the conquest of Syria was never recognized by the European Powers.

The inhabitants of Syria from 1834 to 1837, were in frequent, if not constant rebellion. On the 8th of May, 1839, the Sultan pronounced the Pacha of Egypt and his son Ibrahim deposed; and appointed Hasi Pacha the Ottoman General of Egypt.

"Within the last twenty years," says Mr. Welsh, as quoted by Dr. Keith, "Constantinople has lost one half of its population. Two conflagrations happened while I was at Constantinople, and destroyed fifteen thousand houses. The Russian and Greek wars were a constant drain on the Janizaries of the capital. The silent operation of the plague is continually active, though not always alarming. It will be considered no exaggeration to say that within the period mentioned, from three to four hundred thousand persons have been prematurely swept away in one city of Europe, by causes which were not operating in any other: conflagration, pestilence and civil commotion.

The Turks though naturally of a robust and vigorous constitution, addict themselves to such habits as are very unfavorable to population; the births do little more than exceed the ordinary deaths, and cannot supply the waste of casualties. The surrounding country is therefore constantly drained to supply the waste in the capital, which nevertheless exhibits districts nearly depopulated. If we suppose that these causes, operate more or less in every part of Turkey, it will not be too much to say that there is more of human life wasted, and less supplied, than in any other country. We see every day, life going out in the fairest portion of Europe, and the human race threatened with extermination, in a soil and climate capable of supporting the most abundant population."

The forementioned causes operating within the limits of Turkish jurisdiction, has well nigh "wasted the last streamlet of its once full flow."

The Euphrates once boldly overflowing its banks, has at length disappeared, except in its dull, sluggish ebb in its almost hidden, narrow channel.

Says Dr. Cumming: "The shadows of Russia and Britain are at this moment, by a strange combination spread over it to prevent its entire evaporation. They will not succeed. God has pronounced its doom, and no power on earth can prevent its speedy accomplishment."

If you look at sin through the cross of Christ, it will produce sorrow, shame, and reformation; and he has never seen sin rightly who is a stranger to these.

## The World Opened to Christianity.

The leader in a recent number of the *Churchman* portrays the important results of Eastern diplomacy, and calls attention to the wonderful extent to which the world is now provisionally opened to Christianity; vast and before inaccessible fields are now open, and invite to Christian effort; and the Christian world are called upon to furnish the men and means for the evangelization of these benighted nations.

God works that we may work; and what increased encouragement for missionary labor and effort when God so signally opens the way before us! The gracious revivals at home, and the marvelous indications abroad, that God is preparing the nations for Christianity, give hope that the kingdoms of this world may speedily become the kingdom of our Lord and his Christ.

The following extracts from the *Churchman* will give a summary view of the vast fields now ripe for the harvest:

"Every square mile of land in China contains nearly seven thousand people. Its cities, towns and villages are countless. Its people outnumber the combined population of Europe, Africa and America. What a land for the peering eye of the traveler! What a field for the patient toil of the humble but faithful missionary! What has been wrong from these groveling 'Celestials' by the canon of England and France! All their ports are thrown open to the world. Foreigners, provided with passports, may traverse, unobstructed, every portion of the empire. Foreign representatives, instead of treating through the Viceroy of Canton, go direct to Peking and negotiate with the Emperor. Commerce is relieved of the burdens that have oppressed it, and the ministers of the Christian faith may preach wherever they will.

But vast as is the field thus opened to the labor of the philanthropist and the Christian, there are other regions which seem to be suddenly inviting help. Indeed the whole world is, for the first time in its history, open to the unrestricted efforts of religion. In Africa, the dauntless Livingston, in his cockle-shell steamer, is penetrating the heart of that country, over which, until now, seems to have hovered the shadow of eternal night. Other Christian travelers, regardless of life, comfort or health, are stalking over its mountains, and valleys, and deserts, with compass, theodolite and sextant, mapping out its villages, towns and cities, its rivers, lakes, and seas. A hundred millions more of heathen there are soon to be brought under the influence of the Gospel. In very deed doth "Ethiopia stretch out her hand" for the bread of life.

Turkey, which, but for the bayonets of England and France, would have disappeared from the map of the world, has been stripped of her exclusiveness, and, under the solemn faith of a treaty, has guaranteed, forever, immunity to the Christian.

Borneo, with its three millions of people, is, through the far-sighted sagacity and wisdom, under Providence, of Sir James Brooke, completely open to Christian effort; and notwithstanding the complicated religious systems under which all these vast multitudes have lived, resting on tradition and authority, and intimately intertwined with the national life, we believe that under God the time will soon come when his religion will in all become paramount.

But our catalogue is not ended. Australia and the Australian group of islands, containing nearly two millions, up to the period of the gold discoveries, the abode of native heathens and exported felons, is now supplied with the Gospel, and a social and moral revolution has been effected in the general character of the people.

What a spectacle to contemplate!—that in our day and generation, one-half the population of the earth, hitherto sunk in darkness profound, should be brought under such benign influences! The mind can scarcely comprehend the majestic character of these recent events, much less estimate the results sure to follow. The plans, the details, the instrumentalities, by which this vast field shall be Christianized, is to be the work of many wise heads, firm hands and stout hearts. While the devout follower of our Master must feel thankful that the inhabitants of the whole earth seem thus to be suddenly brought under the influences of the Gospel, let him thank God, take courage, and fail not to do his personal share of the work.

[American Presbyterian.]

### A Faithless Age.

We live in a faithless age. The multitude around us have no faith. Many a scholar in the land knows less of God and Christ and Heaven than a Sabbath-School child; they have grown up in a Christian land, without the Christian faith; religion has been to them the opinion of men, and not the revelation of God; the voice of their teacher faltered, and they doubted, and doubt ripened into unbelief. There are thousands on thousands in America who cannot tell what they believe or disbelieve; they are walking in darkness, going to the grave, no voice to cheer, no hand to guide, no Christ to save. A man in a Christian land, without God and without hope, going to death and hell!

The multitude scoff at religion as priestcraft; they fall a prey to delusions and lies; they accept these in the place of the Gospel of Christ. In our day a superstition has arisen, which, at the first, provoked a smile at its folly; to-day Spiritualism raises its head to blaspheme and oppose the religion of Christ, and is the faith of thousands. Unbelief, which turns the multitude over to a godless life, is the parent of every heresy which blasphemes and denies the Lord Jesus Christ. It is the absence of faith in Christ, which is the cause of the wide spread delusions which sweep over the land. Why should it not be so? If men give up all which Christ has said of His Church—if they break down all barriers against heresy and schism—if they teach that it matters not what a man believes if he is only honest—what could so plainly surrender them to the delusions of

Satan, to be led captive at his will? We place ourselves in danger of falling, when we turn aside to tamper with any error. It may sound specious, that "it only needs to keep the heart right, to be a Christian." The safest way to keep the heart right is, looking to Christ to dwell in humility in the Church which our Lord has given us. Like an apostle of old, we must preach Jesus and the Resurrection to men sunk in Corinthian sensuality, and declare the glory of the cross to those who, like Athenian philosophers, worship the creations of human wisdom.

Without openly denying the Lord who bought us, we may fall into the snares of the times; we, too, may treat all faith as an opinion; we may be afraid to plant our feet firmly upon the testimony of the Church; we may reason that it can do no good, the world is against us, they will not hear, it will provoke a tumult. A thousand motives may appeal to us, to soften down the messages of God; we may think that, if the distinctive doctrines of the Church are only tempered to the prejudices of the people, we shall keep our hold upon them. It is not to be denied that there is seeming strength in such reasons, for love and affection are strong bonds to reach the heart.

But, my brethren, do we love these souls more than He who died for them on the cross? Are we better judges of the value of the Church and its holy sacraments than He who appointed them? Have we the right to soften down any warning of God? We forget that the people are wrong; they crucified our Lord; their sins crucify Him daily. We are placed in trust of this ministry of reconciliation, to withstand the people; to warn and plead and pray, and with love to win them back to their allegiance to Christ.

It is a sad truth, that some of the darkest heresies which have desolated the Church have come from the sworn liegemen of the cross, by tampering with the faith, and attempting to harmonize the truth of God with the doubts and cavils of sinful hearts. We have no right to falter about any truth of divine revelation. We do not blame others for training their people in their faith, or for keeping their prayer-meetings and fast-days. Why should we not be ready to take men in a walk around Zion, and to show them her palaces and bulwarks? I believe, in my heart, that the time has come, of which Hooker spake, "when one word spoken in charity is better than a thousand spoken in disdainful sharpness of wit;" and it is also a day when we should remember the warning of the dying martyr, "Stand thou in the day of trial as an avil when it is beaten." [Whipple.]

### The Sabbath in Ethiopia.

In the highlands of Ethiopia, Major Harris found a so-called Christian kingdom, a national establishment dating from the earliest ages.

By this church, saints and angels are invoked, the Virgin and St. Michael are made scarcely subordinate deities, a crowded calendar of saints receive honors, and half the year is composed of feasts and festivals. It enjoins absolute confession to the priest, whose curse is dreaded by the people as the last calamity, while they confidently rely on the almsgiving and penances he imposes as an expiation of sin. Its most extraordinary peculiarities are certain usages and ceremonies either borrowed from the Jews or retained from the Ethiopian faith. Their churches, which generally are small and mean, resemble precisely the Jewish temples; they are divided into three parts; the innermost is the holy of holies, and may be entered by the priest alone. The service is in a dead language, and dancing is one of the ceremonies. They keep in the same manner, and with equal strictness, the seventh day and the first—the Sabbath of the Jews, and the Lord's day of the Christians. They observe the Levitical prohibitions as to unclean animals; they wash their caps and platters as a religious duty; they will not eat with Pagan or Moslem, nor taste of flesh that has not been slain in the name of the Trinity. They practice circumcision, not asserting it to be obligatory, yet religiously imposing it on every Pagan convert to Christianity. They allow concubinage. They are all baptized once a year, commemorating the baptism of Christ at the Epiphany, by a religious procession to the river, into which men, women, and children enter in a promiscuous crowd. Feasts of extraordinary frequency are observed with unexampled strictness; two every week, on Wednesday and Friday, while, reckoning all the holy days together, one entire half of the year is thus occupied.

### Mount of Olives.

The Mount of Olives, or Mount Olivet, was a ridge running north and south, on the east side of Jerusalem. Its summit was about half a mile from the city wall, and was separated from it by the valley of the Kidron. It is composed of chalky limestone, the rocks everywhere showing themselves through the thin soil. The olive trees that once covered it and gave it its name, are now represented by only a few trees and clumps of trees which ages of desolation have not destroyed.

There are three prominent summits on the ridge; of these, the southern-most and lowest is now known as the "mount of Offense," formerly the "mount of Corruption," because Solomon defiled it by idolatrous worship. 1 Kings xi. 5-7; 2 Kings xxiii. 13. Across this ridge lies the usual road from Jerusalem to Bethany and Jericho. In the rocks on the west side are many excavated tombs, now in ruins. The central elevation rises 200 feet above the city, and presents a fine view of the whole, as well as of the mountains of Ephraim towards the north; while from the east side may be seen the valley of the Jordan, and a part of the Dead Sea in the south-east, with the mountains of Moab beyond it.

Perhaps no spot on earth unites so fine a view, with so many memorials of the most solemn and important events. Over this hill our Saviour often climbed in his journeys to and from the Holy City. Gethsemane lay at its foot on the west, and Bethany was on its south-eastern slope.—Matt. xxiv. 3; Mark xiii. 3. A Romish "church of the Ascension" now occupies the summit; but it was not from this spot that Christ ascended to heaven. The

spot must have been near Bethany, east of the summit.—Luke xxiv. 50; Acts i. 12. From this mountain, five days before his death, Christ beheld Jerusalem and wept over it in view of its approaching ruin—one of the most impressive scenes recorded in the Gospels. [American Messenger.]

THE POPE BEHIND THE AGE.—The Springfield Republican, addicted to speaking common sense on most subjects, says: "Our excellent friend, the Pope of Rome, must really get to be a little more liberal, in some way; he is in danger of falling behind the age. His postmasters lately committed the outrage of mutilating copies of the New York *Crayon*, which are taken by the American artists at Rome. They tore out a leaf containing the following passage, an extract from Hutton's 'Complaint and Warning against the power of the pope':

"The priests must never set worldly honor above God's Testament, as Christ himself sufficiently exemplified, who fled far away when they would have proclaimed Him king, whereas now the Pope oppresses lands and people, strives to have two swords and three crowns, and treats the key lightly. He praises heaven for money, sells indulgences for sins, and subverts good manners and morals, for who would slun evil-doing when one can now wipe it away? As to the priests, their soul is bent only upon gluttony, upon toying with women, and vagabondism. If that is a clerical life, then I must say that God's Word is not just. And now whoever would fail change such things for the better, him they nail to the stake. They teach every day how usury is a great sin, and yet I see them always practicing that very same thing, just as the signpost shows the way, which it has itself no mind to go. It were too much, and against decency, to expose all the infamy which they carry on in the German land."

PROGRESS IN ITALY.—The Pope, versus Railroads, Free Speech and the Press, have had a long trial in Italy. But Railroads, at least, seem appointed to triumph. The rest of the victory is sure to follow in due time. A correspondent of the *Newark Daily Advertiser* who writes from Florence, gives the following important intelligence:

"The great central peninsular Railway, which is to place the chief cities of Italy in living connection with the rest of Europe, is now actually under contract, and in the course of construction. Thousands of workmen are engaged upon it in several different districts, and the managers confidently calculate upon its completion within the time prescribed in the charters. If so you will be able to run through the country from Venice to Naples within twenty-four hours in the Spring of 1861—now a hard week's journey. The track between Rome and its port, Civita Vecchia, is to be opened for travel next month. There is alliteration in Rome and railways, but it conjures an odd association of ideas. Will they continue to co-exist for *non voverris*. Railway travel will at last relieve travelers from brigandage, just now a very serious drawback upon the pleasure of interior Italian travel. Nor are the inhabitants free from annoyance. The people of Bologna and its vicinity have just petitioned the Papal government to devise some more efficient means for their relief, since the "black mail," which the rich proprietors have been paying the bearded robbers for exemption, during a year or two past, has grievously increased the evil."

DEGREES OF BLISS IN HEAVEN.—Every true child of God will reach Heaven, and dwell there forever; but the Scriptures clearly teach that, although none will purchase Heaven with works, all will be rewarded according to their works. "The more we keep ourselves in love with God," said Dr. A. Alexander, "the more meet shall we be for the heavenly inheritance, where perfect love reigns in every heart. Not only so, but the richer reward will be possessed; for notwithstanding the imperfection of our services, God is pleased to make our good works here the measure of the reward he will bestow hereafter. All his people are equally justified, but all will not be equally glorified. 'In my Father's house are many mansions,' and some are doubtless much nearer to the celestial throne than others. Some saints will occupy in Heaven a higher and more honorable throne than others. All will be as happy as they are capable of being; but the capacity of those who loved God most constantly and fervently, will be greater than that of those who loved him less."

What an encouragement is offered by this doctrine to the cultivation of an ardent piety, and to the performance of an abundance of good works—"Forasmuch as ye know that your labor is not in vain in the Lord." This can be truly said of no other kind of labor—"There is no treasure laid up for future use so safe as that which is laid up in heaven; and no labor so certainly yields treasures as those performed in the service of God."—[Dr. Rice.]

NEGLECTING SALVATION.—Most of the calamities of life are caused by simple neglect. By neglect of education, children grow up in ignorance. By neglect, a farm grows up to weeds and briars; by neglect, a house goes to decay; by neglect of sowing, a man will have no harvest; by neglect of reaping, the harvest will rot in the field. No worldly interest can prosper where there is neglect; and may it not be so in religion? There is nothing in earthly affairs that is valuable, that will not be ruined if it is not attended to, and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer, therefore, his merchandise will take care of itself. Salvation would be worth nothing, if it cost no effort—and there will be no salvation where no effort is put forth. [Barne.]

He that knows nothing fears nothing.

The Sabbath Recorder.

New York, November 25, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Parental Government.

The question is frequently discussed as to what is the duty of parents in regard to the government of their children. The subject is looked upon as involving a problem not easily solved. Parents of different habits of life, and of different temperaments come to very different conclusions on the subject, while all who sustain the responsible relation of a parent would like to have their children fill a respectable post in society.

It is quite a popular opinion that as we live under a new dispensation we are not bound by the instructions of the Old Testament, and especially by what Solomon has said, that he was an old fashioned man, and that his advice is too antiquated to be followed in the present day, when children become their own masters while in their teens.

Another evil is practiced in the training of children. They are to a great extent indulged in their abhorrence at what looks to them like work. Such as are not fitted by their education, or by their inclination for a profession, look for a clerkship in a dry goods store, a grocery, a tavern or even a common grocery—almost any thing is better in their estimation than work—steady work.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

that loveth him chasteneth him betimes. A foolish (wicked) son is a grief to his father and bitterness to her that bare him. Chasten thy son while there is hope, and let not thy soul spare for his crying. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Withhold not correction from the child; for if thou beatest him with a rod, he shall not die: Thou shalt beat with the rod and shalt deliver his soul from hell. The rod and reproof give wisdom. Correct thy son and shall he give thee rest."

It is quite a popular opinion that as we live under a new dispensation we are not bound by the instructions of the Old Testament, and especially by what Solomon has said, that he was an old fashioned man, and that his advice is too antiquated to be followed in the present day, when children become their own masters while in their teens.

Another evil is practiced in the training of children. They are to a great extent indulged in their abhorrence at what looks to them like work. Such as are not fitted by their education, or by their inclination for a profession, look for a clerkship in a dry goods store, a grocery, a tavern or even a common grocery—almost any thing is better in their estimation than work—steady work.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

sent a petition to the Brooklyn Common Council, requesting them to enforce the laws against the Sunday trains on the Long Island Railroad. It was from a Scotch Presbyterian Church, whose house of worship is located in Atlantic street, through which the Long Island road passes, though the cars did not run usually during the hours of public worship.

The Common Council voted to refer this petition to the Railroad Committee. At the last session of the Common Council, a minority report of this Committee was presented, favoring the petition, and recommending that the Common Council take immediate measures to stop the Sunday trains on that road. This report was rejected. Consequently the Sunday trains, it is understood, will not be interfered with.

We have just received a beautiful 12mo. volume of 364 pages, entitled THE AUTOCRAT OF THE BREAKFAST TABLE. It is printed, and bound in cloth, in a handsome style. Price, \$1 00. The Autocrat of the Breakfast Table treats of no one subject in particular; but of all subjects in general. It is made up of prose and poetry, and written in a style which will prove a certain preventive to drowsiness, by keeping the mind too much astray for anything like sleep.

From our brief examination of the book, we give it as our opinion, that it will be found an interesting and instructive volume.

Published by Phillips, Sampson & Co., No. 13 Winter-street, Boston.

THE BIBLE IN THE PUBLIC SCHOOLS.—The Bible having already been excluded from thirteen of the Public Schools of our City, and the Board of Education refusing to take measures to have it restored in those Schools, are exercising a power which is gradually undermining the foundations of a system on which rests the best hopes of this Commonwealth.

In view of these facts, a mass meeting of the citizens of New York, irrespective of party or creed, who are in favor of preserving this standard of moral virtue in our Public Schools, will be held at the Cooper Institute, on Monday evening, Nov. 29th, at 7 1/2 o'clock.

President—Simeon Baldwin.

Secretary—C. B. Cotton.

Committee of Arrangements—George H. Raymond, Samuel Hotaling, John R. Voorhis, N. S. Husted, S. R. Thorne, Ed. R. Sproul, B. E. Hancock, John W. Heape.

We commend the object of the meeting noticed above, to the favorable consideration of the Bible-loving citizens of New York.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

When the Holy Scriptures are excluded from any of our literary institutions where our children and youth are sent to receive their first impressions of the being and attributes of the God who made them, and of His law which He has given to govern their conduct, and where they will have laid for them the foundation of their future character as citizens, and candidates for eternity, it is time for the people of our land to speak out, and so speak as to be heard by those who have a controlling influence over our public schools.

Communications.

For the Sabbath Recorder.

Rome and Antichrist.

The origin of the Romans and their religion is alike involved in fiction and fable; no definite positive facts can be given to show the exact beginning of either. The book of Revelation (xiii. 1) gives the finest and most graphic symbol of the matter of any thing in the records of history, or the illustrations of art. The inspired seer says, "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon the horns ten crowns; and upon his heads the name of blasphemy." Whether the founders of the people and the polity of Rome were Greeks, Etruscans, or Trojans, or of all of them together, they were a maritime people; and of the isles of the Gentiles, and might thus fitly be represented as rising out of the sea. Romulus and Remus, the founders of the city, according to the oracles of the Romans, were begotten of the god Mars! A fable designed to give them a sacred as well as warlike character; and this pretence of their history is a feature carefully preserved, guarded and assumed, by all the succeeding writers of the Romans. Blasphemous as are its pretensions Kings and Senators, Consuls and Tribunes, Dictators and Emperors, Pagan and Christian pontiffs have assumed to themselves divine prerogatives, and attempted to enforce their claims of sovereignty by taking the titles and honors of the gods; and after death, caused by violence or lust, had made their mortality apparent; their successors have by apotheosis or deification, and canonization, and put them in the list of the immortal gods. According to the popular legends, Numa Pompilius, (the wise and the good?) originated or regulated the first code of religious laws and ceremonies. The first Pontiff, Maxunius, or chief of the priests, having the government of the order and the regular time of the ritual, was ordained by his hands, the ritual he pretended to receive from the goddess Egeria. Seven kings in succession with the same prerogatives and titles, made similar blasphemous pretensions, for the space of two hundred and forty years. The change from the monarchy to the republic, and from the republic to the empire, and from the empire to the papacy, never abandoned or left out the impious pretence; in one form or other, the prerogatives, titles and honors were continued, whether the offices were monopolized or distributed. Julius Caesar, the first to unite all the distinguished honors in his own person, consented during his lifetime to assume a place among the tutelae deities of Rome, his image being placed by the side of Jupiter in the capitol. Augustus, the first of the emperors, consented to have temples erected to his honor, in which the worship of Rome was united with that of the emperor, and their successors carefully continued to claim these honors to the time of Constantine the great.

From the institution of the Pontificate by Nmau, to the assumption of the empire by Augustus, the presiding high-priest who was chosen for life, was elected by the Senate; and was always chosen from the most illustrious of the Senators. The Roman priesthood never formed an order distinct from the other citizens; but each priest was chosen from the most honorable men of the State; and they often held their offices for limited periods only; but the high-priest who was the supreme judge and arbitrator in all religious matters, was chosen for life. Julius Caesar, who was successively Senator, Pontiff, Consul and Tribune, Dictator and Censor, was the first to exhibit the monopoly and centralization of these offices; and although he lost his life in an endeavor to establish them in his person and family; his fate did not deter his successors from seeking the same distinctions. The eminece to which it raised them was too fascinating to be relinquished without effort; so that what could not be obtained at once by prestige or power, was acquired by deception and false pretences.

Angustus flattered his cotemporaries with a preservation of the ancient forms, while himself monopolized and exercised the prerogatives, but his successors assumed the titles, honors and prerogatives by the power of example and custom. And thus the impious association of the divine prerogatives with the human, was consolidated in the emperor, and descended from the incumbent to the successor, as an unquestionable right for all future time. Twelve Caesars thus were emperors and Pontiffs, and claimed the homage and obedience of the world, and sought to compel Jew and Gentile to acknowledge their claims. In this assumption they were necessarily blasphemous, as they sought to usurp the place of Jehovah, they even sought to subvert His shrine in the holy of holies, and place in it the image of Jupiter, whose representative they pretended to be. When Pompey had taken the city of Jerusalem, he assumed to enter the holy of holies, in face of the remonstrances of the high-priest of the Lord; and was driven back only by the blazing terrors of the Shekinah, which had not yet wholly forsaken that sacred place.

From the time that the Pontificate was added to the titles of the chief magistrate of the State, whether Consul, Dictator or Emperor, he as often as he was prompted, by superstition or policy, performed with his own hands the sacred functions of religion; nor was there any order of priests, either at Rome or in the provinces, who claimed a more sacred character among men, or a more intimate communication with the gods. Indeed the king of the sacrifices represented the person of Numa and his successors, in the religious functions, which could be performed only by royal hands. As the service of the altar was not incompatible with the command of armies, the Romans after their consulship and triumph, aspired to the place of Pontiff or auger; and the dignity of their birth often added splendor to their sacerdotal character, so that their pretensions were readily supported by popular applause.

These pompous pretences were but show, outside glitter! They had no solid foundation in fact or in faith. The people were ignorant and superstitious, and easily duped by cunning, and awed by power; they readily believed the auguries, and adored the rites impressed upon them by men eminent for talent and illustrious in station; the magistracy fostered these pretensions from motives of patriotism and policy; the whole fabric of society in its manners and customs; its traditions and festivals; its sentiment and song, were built upon the public superstition; the patrician who should trifle with the public superstition would have shocked the national sense, and forfeited the prestige of his birth. The magistrate who should abruptly change the national religion would have jeopardized his own and the public weal. The educated classes as philosophers, knew the falseness of the public traditions, and the fictions of its myths; but as patriots and statesmen, they were compelled to uphold the one and foster the other! In secret they jested with the gods, and laughed at the public credulity; but rival candidates for the honors and emoluments of their offices, made them ardent and earnest supporters of the rites, the festivals and theories of the Romans.

their consulship and triumph, aspired to the place of Pontiff or auger; and the dignity of their birth often added splendor to their sacerdotal character, so that their pretensions were readily supported by popular applause.

These pompous pretences were but show, outside glitter! They had no solid foundation in fact or in faith. The people were ignorant and superstitious, and easily duped by cunning, and awed by power; they readily believed the auguries, and adored the rites impressed upon them by men eminent for talent and illustrious in station; the magistracy fostered these pretensions from motives of patriotism and policy; the whole fabric of society in its manners and customs; its traditions and festivals; its sentiment and song, were built upon the public superstition; the patrician who should trifle with the public superstition would have shocked the national sense, and forfeited the prestige of his birth. The magistrate who should abruptly change the national religion would have jeopardized his own and the public weal. The educated classes as philosophers, knew the falseness of the public traditions, and the fictions of its myths; but as patriots and statesmen, they were compelled to uphold the one and foster the other! In secret they jested with the gods, and laughed at the public credulity; but rival candidates for the honors and emoluments of their offices, made them ardent and earnest supporters of the rites, the festivals and theories of the Romans.

The supporters of such a system of government and religion were from necessity and policy, blasphemers of Jehovah, and opponents of his people! As representatives of their nation they could not do otherwise; interest and education bound them to the popular cause. Kababach and Pompey were equally patriots to their nations, and blasphemers of Jehovah! They were equally deserving of the popular applause of the princes and people of their nations; the reprobation of the Jews, and the judgments of the Almighty! For nations and people thus educated and circumstanced, there is but one destiny! A remnant may be saved by a martyr's faith, but the body politic is too corrupt for a living reformation: history affords us not a solitary instance of the restoration to holiness and happiness of a nation whose manners and polity were idolatrous and blasphemous! As it has been from the beginning it will be for evermore. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isa. lx. 12.

(To be continued.)

For the Sabbath Recorder.

In the Recorder of Nov. 11th, I find an article from Bro. S. S. Griswold referring to the essay on "Communism," recently adopted by our General Conference. Whether the essay is a step in "advance upon the subject, as held by close communists," as Bro. G. seems to think, I cannot say. My one desire was to write an essay that was right.

I trust I am duly affected by Bro. G.'s congratulations, that I have so "plainly" set forth my views. I did indeed try to write plainly, but feared at the time it was under discussion in the Conference, that at least to Bro. G. it was involved in darkness. In return I now congratulate him that he sees my views were "plainly" set forth.

Bro. Griswold more than intimates that he has received "cool" treatment for holding sentiments in agreement with those of the essay. Of this I was not aware. The presumption is that he has been misunderstood. Indeed this now appears certain, since he endorses the sentiments of the essay for he has been understood to make the conditions of membership in the church quite different from those stated in the essay, and consequently differing in the terms of communion. If he will re-read the essay, he will find that it makes baptism a condition of church membership, and church membership a condition of communion. This is different from what he was supposed to hold and advocate. As however he is now better understood, having declared himself satisfied with the sentiments of the essay, and as he proposes communion upon the platform there laid down I do not see but past difficulties may be forgotten.

I do not forget that Bro. G. speaks of himself as having formerly practiced "close" communion, and this in a deprecatory manner. From this I infer that for "slight" causes he will not hereafter practice this "close" communion (which is condemned by the essay), but will proceed to the practice of "open" communion as explained in the essay and "adopted by the Conference." N. V. HULL.

For the Sabbath Recorder.

It seems by the acts of the late Sunday Convention at Syracuse, that the next session of the Legislature is to be the place where the advocates of legal Sunday observance are to make trial of their strength.

I have been thinking what penalty ought to be attached to the violation of the new Sunday statute. After some thought and research, I have at length found one which was imposed and executed by King Henry II., of England. The people on whom it was executed are described by Egbert, as "a sort of people who are very pernicious to the Catholic faith, which like moths they corrupt and destroy." And it is added, "They are armed with words of Scripture, which in any way seem to favor their sentiments."

Such is a brief description of this people, but as they were not to be tolerated, "the King at the instigation of the clergy commanded them to be branded with a red-hot iron on the forehead; to be whipped through the streets of Oxford; and, having their clothes cut short by the girdles, to be turged into the open fields; all persons being forbidden to afford them either shelter or relief under the severest

penalties." This sentence was executed in the utmost rigor, and in the depth of winter, and all perished with cold. See Dowling's History of Romanism, page 272-3. Now if a people so favorably described, received so dreadful a sentence, how light, how humane, how Christian, yea, how godlike will it be for the Legislature of the Empire State to execute this penalty upon the non-observers of Sunday within her borders. I earnestly commend this humane sentence to the attention of Mr. Dr. Cobb and Dr. Wyckoff, and especially to Dr. Baird, of the Yonkers meeting, concerning whom I have read, "For extent of travel, knowledge of ecclesiastical statistics, and a love for Christians of every class, he stands out as a rival."—Belcher's History, page 992.

These men all know that the proposed Sunday laws will operate seriously to distract and harass all those Christians in the State who keep holy Jehovah's Sabbath, and will refuse to obey either Constantine or New York when they contravene the law of God.

But if the devotees of Sunday will only adopt the above plan, what a sight we may witness some cold Sunday morning, the coming winter, and after executing the above penalty, these devines can go to their pulpits and preach on the love of God to man.

Shame! Shame on such a Christianity!

Bookfield, N. Y., Nov. 14, 1858.

RELIGIOUS INTEREST IN GREAT-BRITAIN.—An English correspondent of the Pittsburg Christian Advocate, writes that the evening meetings at Exeter Hall, London, are continued with the most cheering results. The average attendance is about 4000, chiefly from the working classes. The sermons preached are afterwards published in the form of a tract, and thus widely circulated among multitudes who cannot or will not attend the services at which they are delivered. Special prayer meetings are now beginning to be instituted. At Lillington, London, a prayer-meeting has been held during the summer, on one week-day morning, in the vestry of Union Chapel, at which the attendance has been considerable, and the spirit of prayer has been realized. At Barnsbury Hall, also, in the same part of London, on each Wednesday morning has been held a united prayer-meeting, for the outpouring of the Holy Spirit. This meeting was originated by Rev. W. Vincent of the Church of England, and has been assisted by the Rev. J. Barker, Independent, and the Rev. Dr. Wei, Presbyterian. A work of grace has been going forward at Beckingham, in connection with the "readings" and expositions of Scripture, by a lady who has for years been emphatically a "female missionary." A Christian friend who was present, not long since, at one of these "readings," was intensely interested in what he heard, as well as the crowded attendance of working-men and their families. Miss Marsh, daughter of the venerable Dr. Marsh, the only of the oldest teetotallers of Britain, is the lady in question.

The Rev. Mr. MacLennan, a Minister of the M. E. Church, South, who has just returned from Scotland, describes the prospects of a general revival in that country, as very cheering. We quote his language from a report in the National Intelligencer:

"The people of Scotland were at first slow to believe in the reality of the gracious work of grace heretofore and now being experienced all over this country; but gradually they had got to believe it as a glorious fact and reality. While in the city of Aberdeen, from which I had come there only three weeks ago, work was then, I believe, going on a gracious work of grace; during the first week of September last, Mr. Gordon, of Parkhill aided by Mr. Peter Drummond, of Sterling, Mr. Wm. Reid, Editor of the British Messenger, had proposed to hold a daily union prayer-meeting for the revival of God's work in the city of Aberdeen, which they did in the Mechanics' Institute of that city; this palace soon became too small to hold the number of people who attended, and the meeting was adjourned to meet in the Assembly Rooms; (also called the Music Hall Buildings), where the aristocracy had their clubs, assemblies, etc. There from four to six hundred were in daily attendance at 2 o'clock to pray for an outpouring of the Spirit of God upon the churches and the people; and the different denominations were there fully represented at these meetings—a thing which I thought had never before been known in the church gatherings of Scotland; in the upper part of the city (as it is termed) seemed to take the lead in these meetings; the day before I left Aberdeen, Lord Haddo, M. P., for the county of Aberdeen, (and the eldest son of the Earl of Aberdeen,) conducting the religious devotions of that union prayer-meeting; while Col. O'Brien, of Bath, England, and Major Conrad, late of India and others of note had conducted these meetings on previous occasions."

THE GOSPEL TRIPPHINA.—It is true that we often take desponding views of Christianity. It is aggressive and it is progressing. Here is an abstract statement, showing the advance the church has made. There were of Christian communicants in the

Table with 2 columns: Century and Number of Communicants. Rows include First century (500,000), Fifth century (15,000,000), Tenth century (50,000,000), Fifteenth century (100,000,000), Eighteenth century (200,000,000).

True, there was one century during the darkness of the crusades, and the locking up of the Bible, when there was a decrease. But take the past, and you have an advance of 50,000,000 each century, of 140 every day. Is there not something really inspiring in such a view? Let it go on a little longer, and we may well say, "From the tops of the rocks I see them, and from the hills I behold them, who came out the dust of Jacob and number the fourth part of Israel?"

METHODIST MISSIONARY OPERATIONS.—The general missionary committee of the Methodist Episcopal Church has been in session, in New York City, and appropriated, for the year 1859, \$84,059 for foreign missions, and \$490 for domestic missions. A mission ordered to be established in Utah, six additional missionaries are to be sent to India, and the work in China increased.

Increase of Crime.

While we are called, from time to time, to record the things indicative of prosperity in the Church of God, we cannot shut our eyes to the fact that crime is fearfully on the increase throughout our land.

are growing restive under their bondage. The memorial against celibacy and other abuses, put forth by 507 Catholic priests in Austria, is a momentous sign of the times.

Did Christ O'er Sinners Weep?

Who can doubt it? Let Gethsemane and the Cross answer. The scenes there transacted will prove the momentous truth.

General Intelligence.

"Lo the poor Indian."

Late accounts from California, and from Oregon and Washington Territory, inform us that the Indian war in that region are virtually brought to a close.

In reading over the details of these events, we are at times almost impelled to the conclusion, that our troops have deemed it necessary, when they were fighting savages, to "do as the savages do."

Romanism.

We have a precious specimen of Romish "toleration" in the recent suppression of a Protestant Chapel at Rome, and the exaltation with which this act of papal injustice and bigotry is hailed by Roman Catholic organs even in this country.

an account of events in another section of the country: "Oct. 1, 1858.—Near the Wichita village, Bvt. Major Van Dorn, Captain 2d Cavalry, commanding A, F, H and K companies of his regiment, after a forced march of ninety miles in thirty-six hours, came a little after daylight upon the camp of the hostile Camanches, consisting of one hundred and twenty lodges, and between four and five hundred Indians.

Fifty-six Indians were left dead on the field; one hundred and twenty lodges were burned; over three hundred animals taken; a large quantity of supplies appropriated or destroyed, and the surviving Indians dispersed among the mountains in a destitute condition."

PRESENT CONDITION OF THE SEPOYS.—Much dispute seems to exist as to the real position held by the Sepoys of India towards the British authority, and the chances of the rebellion being virtually at an end.

"The Sepoys all declare their cause is, in their own eyes, hopeless. The British have won the game, and as their own doom is death, they fight on simply to protract the evil hour. They have lost all their military stores; their guns are gone, and wooden artillery is a poor substitute for brass; and their fire arms are diminishing."

"And shall our tears be dry?" Oh, professed followers of Jesus! if He wept o'er sinners, shall we not weep? If He prayed for sinners, shall we not pray? If He died for sinners, can we not sacrifice our lives? Oh, that God may help us to imitate the example of our blessed Master; then shall we be enabled to teach transgressors the way of true holiness, and sinners will be converted unto God.

tributor was Pennsylvania, \$617,756; Massachusetts third, \$595,633; Ohio fourth, \$503,019; Maine furnished \$153,152; New Hampshire, \$105,414; Vermont, \$100,373; Rhode Island, \$61,054; Connecticut, 199,324. The office expenses of the department were \$3,453,444. To this is to be added the expenses of transportation, which, in 1857, amounted to \$6,596,152, and were probably not less in 1858.

UNITED STATES ARMY.—The present military force of the United States consists of nineteen regiments of the line, composed of the following corps: Five regiments of cavalry, four regiments of artillery, ten of infantry, making a grand aggregate of 18,000 rank and file of all arms.

MASONRY IN THE UNITED STATES.—It appears from statistics derived from the latest information contained in the proceedings of the various Masonic Grand Lodges of the United States, that there are in the United States 4202 lodges, with 183,823 members. The number of Masons, however, is probably much greater than this table shows, as there are many to be found everywhere who are not affiliated with any lodge.

THE KIDNAPER CAUGHT.—Napoleon R. Van Tuyl, who is under indictment in Ontario county, N. Y., for kidnaping a colored man from Geneva, and selling him as a slave at the South, and who, after being taken out on bail by his father, disappeared, leaving his hat and coat on the banks of a stream, with shot and dagger holes in them, to carry the impression that he was murdered, has been re-captured. He was taken in New Jersey last week, and sent back to Ontario county, where he is now in jail.

SUMMARY.

On Thursday night, Mr. Germain, of Havana, Schuyler county, N. Y., was robbed at the Erie Railroad station, at Elmira, while awaiting the arrival of the train from Dunkirk. He had been at the Elmira station several hours, waiting the night express train.

The close of the Indian war in Washington Territory is abundantly verified by official information. On the 5th of September, the command of Col. Wright attacked the associate tribes on the banks of the Spokane river, and after a brisk action, routed them completely, and without serious damage to any of his men.

The extraordinary feat of walking sixty hours without rest or sleep was performed by a young woman known by the sobriquet of "The Highland Maid," at Poughkeepsie, N. Y. She commenced on Tuesday morning last, at eleven o'clock, and concluded on Thursday night at that hour.

A young man named B. B. Ball, of Cypress, press, Miss, was ordered by his father to leave home, under penalty of being cowhided. The father attempted to fulfill his threat, when the young man's mother interceded in his behalf, and was struck upon the head several times by the father, which she saw, he resolved to die by self-destruction, rather than live and see his mother and himself imposed upon.

A verdict for \$1383 73 has just been rendered in the Court of Common Pleas against the Emigrant Commissioners—the alleged value of a trunk lost by an Irish widow, who as an emigrant fell into the hands of these kind guardians of the friendless stranger. Judge Dailey in his charge to the Jury was very severe on the conduct of the Superintendent of Castle Garden in the premises. The lady swears that after the loss of her trunk her cheek was first taken from her, after which she was rudely turned out of the establishment. This verdict will probably have the effect of making these gentlemen a little more careful hereafter.

Despatches from Mexico state that General Blanco, of the liberal party, on the 15th inst., attacked and entered the city of Mexico, and advanced to within one block of the capitol, when, owing to the liberals within the city failing to co-operate as effectually as necessary, he deemed it advisable to withdraw, and retired to Tacubaya. Zuloaga made a stout resistance, and had four hundred killed and a large number wounded. The entire republic, with the exception of the capital, was in the hands of the liberals, and the speedy overthrow of the Zuloaga government was regarded as inevitable.

A singular and revolting case has come to light in Rochester, in this State. During the course of the suit for assault and battery, it appeared that the parties, a widow and her step-son, had lived together as man and wife since the death of her husband, in May last. The young man seemed to have no idea of anything shameful in the circumstance that he was about to become the father of a child by the widow of his own father.

The new cable to be laid between Vineyard Island and Nantucket, was on its way to the former place on Monday, from New Bedford. It is one and a half miles in length, and weighs six thousand pounds to the mile. The design is to splice the new part with that already submerged. The old cable is much lighter than the new one, and requires weights to keep it in its proper position. The other will remain stationary of itself.

A day or two ago a passenger on one of the trains to New York had a pet monkey, with which he amused the passengers. Near Port Chester the train suddenly stopped. Nobody could tell the cause, until it was discovered that Master Jocko had mounted to the top of the car, and pulled the cord which communicates with the locomotive, and thus given the engineer the signal to stop.

Mr. Hankserson has realized from the dirt he has washed from the gold washings at Plymouth, Vermont, covering a surface from fifteen to twenty feet square, and taken out from three to five feet deep, a little over four hundred dollars; and since he has got his sluice, or apparatus, in good working condition, it averaged \$7 per man daily.

A "den" of counterfeiters was found in Brooklyn, L. I., last Thursday, in an elegant mansion in a fashionable part of the city. Three men and a woman were arrested, and some \$10,000 in bogus coin, a large amount of counterfeit bills, and the most complete set of implements for carrying on the business ever secured.

A female in Cincinnati recently on being charged with pocketing a package of gloves tendered amid tears a \$20 bill in payment which was accepted, the shopkeeper giving her \$15 in change. On counting the cash at night the bill was found to be a counterfeit.

A new and fatal epidemic has appeared in the city of Albany called pseud membranous inflammation of the throat. It resembles in some respects the "black tongue" or putrid sore throat, suppurating taking place and the gathering becoming very extensive before the fatal result supervenes.

A man, named Flynn, who was convicted of murder at Lockport, N. Y., last spring, but sent to the Lunatic Asylum instead of the gallows, the supposition being that he was hopelessly insane, has been discovered to be of sound mind, and, last week, was sentenced to be hung on the 7th of January next.

Two murders were committed in Detroit Mich., on Wednesday evening—the first the result of an altercation on board a vessel, the captain being a murderer, and the victim a stevedore named Daniel Flynn. The second murder was perpetrated by Daniel Miller, the victim being his brother-in-law, Peter Fletcher.

A Frenchman named Alexander Desmasteau, at Chicopee, Mass., a few days since, outraged the person of a little girl, only eight years old, Augustine Lucas, and then murdered her, throwing her body into the river. The wretch is in jail.

Nearly half the assessed valuation of the State of Georgia is in negroes; \$32,124 of these chattels are valued at \$327,488,927, and the entire valuation of the State is only \$539,056,114. The slaves have increased 5558 since 1857.

Martha Morgan, a young and unusually handsome girl, is to be tried for murder at Raleigh, North Carolina. She killed in a brutal manner, another young woman, who was her successful rival for the affections of a young man.

A German named Groux is exhibiting himself to the medical college in New York. He has a deficiency in the breast-bone, through which the motions of the heart are distinctly seen. The exhibition is considered instructive as well as astonishing.

James McMahon, convicted at Newark, N. J., of the murder of his sister-in-law, has been sentenced to be hung on the 12th of January next. Francis Sexton tried in the same city for rape on a Miss Wood was on Thursday found guilty.

The U. S. steamer Yabash at Constantinople attracted great attention at Constantinople, and was visited by the Sultan, Com. LaVallette and his officers received marked attention.

A rumor is current in Washington that France and England had seriously proposed erecting Cuba and Porto Rico into a semi-independent monarchy, so as to prevent the annexation of the former to this country.

The steam stove and heading mill belonging to Mr. Rich, of Moore, N. Y., burst Thursday morning, killing one man named Scholer, and seriously injuring three other persons, one of whom may recover.

The deaths by yellow fever in New Orleans during the past season were four thousand nine hundred and ninety five. In Mobile there were, as far as ascertained, nearly 400, a large increase over 1849 and 1855.

A venerable couple were married the other day at Parma, N. Y. The bridegroom, Mr. John Dowd, was 70 years old, and the bride Mrs. Laura Moore, was 65. Each had been married twice and each had a large family already.

Molasses from the Chinese cans has been made with great success in North Guilford Ct. From one-eighth of an acre, Mr. Nathaniel Bartlett made one barrel of syrup of fine quality.

At the last advices the Paraguayans were placing obstructions in the lower part of their river to prevent the ingress of the American fleet, and were also preparing to give the Americans a warm reception.

The Grand Jury of this city refused to find any bills of indictment against Frank Leslie, for the pictures of swill milk Aldermen, which several complaints alleged to be libellous.

The Howard Building and the Theatre which was contiguous in Providence, R. I., were destroyed by fire on Monday night last, involving a loss of upward of \$200,000.

The annual report of the Police Commissioners of this city records the arrest of 60,885 persons this city of their foreigners and 18,054 females.

Dr. Hammond, son of Senator Hammond of South Carolina, has been appointed Professor of Natural Science in Franklin College, Georgia.

There was excellent sleighing in Montreal on Wednesday of last week; the thermometer indicating 22 degrees above zero. New counterfeits (fives) on the Providence Bank have been put in circulation.

LETTERS.

J. J. Cox, Edmund Livermore, Thos. B. Brown, J. C. West, V. M. Burdick, L. Crandall, Z. Obed Snowberger, Rowse Babcock, H. R. Gates, A. J. Titworth, E. B. Wilcox, S. S. Griswold, N. V. Hull, J. P. Livermore.

RECEIPTS.

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

FOR THE SABBATH SCHOOL:

Table with columns for names and amounts. Includes Albert Hestlin, Milton, Wis., \$2 00; Rebecca Green, Leveport, N. Y., 2 00; J. N. Clarke, N. Y., 2 00; W. M. Burdick, Elgin, Ill., 6 00; G. W. Weeden, Jamestown, R. I., 2 00; J. E. G. Weeden, 4 00; W. A. Weeden, Providence, R. I., 2 00; Jos. Caswell, Potter Hill, 2 00; John R. Champlin, Westbury, 1 00; James Sillman, 4 00; H. S. Barry, 4 00; Isaac C. Burdick, 4 00; C. C. Stillman, 4 00; Mrs. Phebe C. Wilcox, 2 00; Geo. P. Barber, 2 00; Mrs. E. Saunders, 2 00; A. S. Langworthy, 4 00; S. M. Champlin, 2 00; Hannah L. Vars, 1 25; Geo. P. Barber, 2 00; Gideon H. Noyes, 4 00; Wm. Clarke, 2 00; Wm. Burdick, Dorville, R. I., 2 00; Obed Snowberger, Quincy, Pa., 1 00; John Cundall, Mystic Bridge, Ct., 6 00; Alfred Woodmaney, 2 00; Geo. Greenman, 2 00; Thos. Greenman, 2 00; Charles S. Greenman, 2 00; Welcome B. Lewis, 2 00; Joseph Cottrell, 2 00; John Baty, 2 00; Wm. Baty, 2 00; Henry Chipman, 2 00; Chas. Grinnell, 2 00; Miss M. Hallory, 2 00; Asa Fish, 2 00.

FOR THE SABBATH-SCHOOL VEGETABLE:

Table with columns for names and amounts. Includes Miss Julia F. Cox, Lilesville, N. C., \$ 25; Avery D. Cox, 5 25; Geo. W. Weeden, Jamestown, R. I., 25; Ida F. Clarke, Newport, R. I., 25; Thos. M. Wilcox, Quonocottung, R. I., 25.

ELIPHALET LYON, Treasurer.

MARRIAGES.

In Stonington, Ct., Nov. 11th, by Ed. S. S. Griswold, Mr. WALTER S. COKE, of Ontario, N. Y., and Miss ELLYN BENNETT, of the former place.

DEATHS.

In Darien, Sept. 9th, MARY J. WOOLLEY, wife of Rev. J. R. Woolley, of the Genesee Conference, and daughter of the late Rev. Hiram Cornwell, of the Seventh-day Adventist Church. She was a native of New York, and was converted when a child but ten or twelve years of age. For more than twenty years, she was a faithful and consistent member of the Church. Her piety was deep and uniform. Singularly careful of the feelings and reputation of others, she drew around her a circle of friends. Her was a cheerful and unassuming character. She was a devoted mother, and particularly the duties of a mother, which she performed for the skies. Her health had been poor four or five years. Her last illness was of nearly four months duration, and of unusual severity. But her unflinching sufferings were borne with uncomplaining patience. She knew in whom she had believed, and had unshaken confidence in the wisdom and goodness of her Heavenly Father. As she drew near her end, her faith increased, and her death was triumphant. She will long be remembered and cherished by her many friends.

In Stephentown, N. Y., Nov. 7th, Mr. HARVEY W. WHEELER, of a cancer in the stomach, in the 63rd year of his age. The deceased was a member of the Baptist Church in Stephentown, and died in the faith of the Gospel. "Blessed are the dead that die in the Lord."

In Albion, Wis., Nov. 1st, H. LENORE, daughter of Daniel L. and Wealthy A. Babcock, of cholera morbus, aged 3 years and 3 months.

In Little Genesee, Oct. 23d, Eva E., only child of Albert and Alvira Tanner, aged 1 year, 2 months and 17 days.

A. B. WOODARD, SURGICAL DENTIST, would practice with those standing highest in the profession, he solicits the patronage of all who wish operations upon their teeth performed in the latest and most approved manner.

Artificial Teeth, from one to an entire set inserted with all the latest improvements, combining beauty, utility and durability.

A. B. W. is also prepared to insert the new and improved style of teeth, with Allen's Continuous Gum Work on Platinite, which is the most perfect.

Particular attention given to irregularities of the teeth. Extracting done with care.

Persons visiting his Office for Dental operations, will be carried to and from the Alfred Depot, free of charge. aug25-ly

STATEN ISLAND FANCY DYING ESTABLISHMENT, OFFICE, 3 & 5 JOHN STREET (2 doors from Broadway), New York.

Replete with every desirable apparatus, and provided with the combined talent and artistic skill of the French, the German, and the American, the undersigned are prepared to demonstrate to their customers that pre-eminence as may have been their previous reputation, and refashioning ladies' and gentlemen's apparel, Silk, Velvets, Satins, Merino, Cloth, etc., etc., they mean to stand unrivalled, and they solicit the continued custom of the community.

Goods received and returned by Express with the utmost promptitude and care.

BARRETT NEPHEWS & Co., 3 & 5 John Street (2 doors from Broadway), nov11-6m New York.

Central Railroad of New Jersey. CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk. For particulars apply to the Office of the Railroad, 1858. Leave New York for Easton and intermediate places, from Pier No. 2, North River, at 7 30 A. M., 12 M., and 4 00 P. M.; for Somerville, at 5 00 P. M. The above trains connect at Elizabeth with trains from the New Jersey Railroad, which leave New York from the foot of Courtland Street, at 7 30 and 12 M., and 4 00 and 5 00 P. M. JOHN O. STERNES, Superintendent.

Mariner's Saving Institution, 3d Avenue and 9th Street. OPEN daily for the reception and payment of deposits from 9 to 3 o'clock, and on Wednesday and Saturday evenings from 5 to 8 P. M. Interest allowed on deposits at the rate of 6 per cent. on sums from \$5 to \$500, and 5 per cent. on sums over \$500. THOMAS S. SWITZER, President. PHILLIPS W. EWING, Vice-President. ISAAC T. SMITH, Sec.

Miscellaneous.

An Affecting Story.

Two gentlemen and a female were in a coach together, and the latter in answer to a question that had been proposed to her, said: "I never drank any spirits till about three years ago, just after my youngest child was born."

her, while the tears trickled down his weather-beaten features. "Mine Gott," taking off his hat with an air of deepest reverence while he spoke, "ven vil dare be an end of this accursed trade? Ven vil a body leave off selling de fires of hell to his neighbor in exchange for de poor leetle children's bread?"

A Training for the Gallows. Ira Stout was executed at Rochester, N. Y., a few weeks ago, for the murder of a man by the name of Little, the husband of his sister, on the 19th of last December. He showed some indications of penitence for his awful crime, at times, but finally died impenitent. He was attended in his last days by Rev. Prof. Hotchkiss and Cutting, of Rochester University, who dealt very plainly and faithfully with him. Prof. H. was unremitting in his efforts, but to little purpose, according to an account in the Examiner, written we presume by Prof. Cutting:

From April to September, little fruit of all this labor was apparent, except that his intolerable pride and egotism seemed to have been in some measure subdued. He read the Bible, and spoke warmly of the penitential Psalms; he read Doddridge's Rise and Progress, with Foster's Introduction, with special admiration of the latter, whose author he regarded as among the greatest of men. He read Dr. Turnbull's Life Picture, until the book was soiled by use, and often spoke of it in terms of earnest commendation. But he at the same time read Byron as much as any, perhaps as much as all. It was in harmony with his spirit, and to Professor Cutting he acknowledged that poet of malignant passion as a chief agent in the perversion of his own character and life. After his second sentence, he applied himself with diligence to the writing of a narrative or review, to be published after his death. He wrote in short-hand, and communicated little of its contents to his spiritual advisers. That little occasioned deep anxiety, and led to the most faithful expostulations. Stout next attempted suicide, but failed, and was carefully guarded, to prevent any repetition of the attempt. His religious advisers labored for him in vain. He became hardened. No contrition or confession could be drawn from him. Prof. C. continues:

One thing only remained. The character of the writing which he had prepared, had now come to be known by many, as shocking beyond precedent, for ribaldry, profaneness, and hate of his fellow-men. He was asked whether he would alter or blot. On the morning of the fatal day the question was renewed. He had slept quietly through the night. He had been granted an interview with his mother, and his young brother and sister; his feelings had been stirred to their depths by this meeting and separation. The hours had passed, the chain had been removed from his legs, and he had been dressed for the gallows. He had fainted in the process—perhaps the promotion of weakness and sinking at the last moment. The officers had to withdraw for his last interview with his spiritual advisers. Prayers had been offered; he had, as usual, prayed himself, making a spirit of charitable love and forgiveness the burden of his prayer. Would he now change what he had written; or if he re-affirmed the statements of the writing, would he authorize his friends to say that whatever of acerbity or uncharitableness was contained in it, whatever was unsuitable to be said by a man just going to the bar of God, was withdrawn? And he said it was all true—he would change nothing in substance, or form, or spirit.

"This pamphlet," says Prof. C. "so had in some of its parts that those to whom he had committed it, would not publish it without erasure," is his last legacy to the world! He went to the gallows, and there, in a firm voice said: Gentlemen: I have a slight impression that I have been pursued with some vindictiveness in this matter, and it is difficult for me to speak without considerable feeling. I will simply state that I have committed to writing (and it is now in course of publication) what I desire to say to the world. That writing contains all the views in exposition of my case, acknowledgments and defense I intend to make. It was written coolly, deliberately and firmly, and I pronounce it my own work, my act, my record; and that is all I have to say.

The inquiry will naturally arise, what made Ira Stout such a hardened monster of crime and impudence at twenty-three years of age? The following account of his life, from the preface of his pamphlet, will show: Marion Ira Stout was born in Wilkesbarre, Pa., Sept. 18th, 1835. When Ira was two years old, his parents moved to the State of New York, and settled in the picturesque village of Ithaca, at the head of the Cayuga lake. He was brought up in a state of unrestrained independence. His mother's mild and affectionate influence failed to control her reckless, self-willed son. With all his irregularities, he attended school with tolerable steadiness, and read, and studied at times, with excessive application. His favorite branch of reading was metaphysics—Hume, Locke, Reid, and various others, whose philosophy he had examined and compared with much comprehension, at the age of thirteen years. His education was academic, comprising an extensive acquaintance with mathematics, and other branches, as well as English literature, and some knowledge of Latin and French.