



The Sabbath Recorder.

New York, December 23, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

The Righteous shall be in Everlasting Remembrance.

Since the notice of the death of Dea. Alfred Maxson of Walworth, Wis., was published in our paper some considerable time since, we have thought that so good and worthy a man as he was, demands a more extensive obituary notice.

His memory is truly blessed one. All who ever knew him, remember him, and many will remember him in heaven, after the old heavens and the old earth are passed away. It was our privilege to pass many years in the same society with him on the most intimate terms, and we can testify to the uniform and devout manner in which he passed with us his useful life.

Dea. Maxson appeared to live in a higher and purer spiritual atmosphere than was usual for those Christians with whom he was associated. He was a man of strong faith in the word and promises of God. He prayed much, and seemed to expect that his prayers would be speedily answered. Of course, his prayers were fervent and effectual, and it would be difficult for any person to be indifferent while listening to his warm-hearted supplications.

But his piety did not consist alone of faith and feelings. He was most active where Christian faithfulness was most needed. Though his pecuniary circumstances were far from being affluent, he was careful to remember the poor. It was not his custom to wait for the destitute to call on him for aid. He looked for such cases, and though he was not backward in contributing from his own moderate store, he used to take his team, and collect from others until the wants of the destitute were relieved. And he was equally industrious in seeing that the necessities of his pastor were supplied. In cases like these he did not say as many do: "I should be willing to afford relief were my circumstances adequate, but I can do nothing at present." He had faith, and love, and hope, sufficient to prompt him to leave his labor even in the time of haying and harvesting, take his team and go in search of what the circumstances of the destitute demanded, and he always succeeded in accomplishing the good work to which he put his hand. It will not be said to him, we believe, in the great day of accounts: "I was hungry and you gave me no meat, thirsty, and you gave me no drink, naked, and you clothed me not." But his faith was not alone active in affording relief for the destitute. He thought of the chamber of the sick, and made it his custom to visit the sick and the bereaved in their afflictions. And his calls on such occasions were by no means complimentary. They were not made merely for the purpose of inquiry, but to converse with them upon the great interests of religion, and offer up his fervent supplications in their behalf, and it was a rare circumstance that he did not leave a blessed savor of peace behind him when he left. He had faith in prayer, and believed that the prayer of faith would save the sick, according to the words of St. James. And it was quite certain that cases of severe and dangerous sickness were removed in connection with his faithful prayers—and these cases were so signal and frequent, that strong confidence was often expressed in the efficacy of Deacon Alfred's prayers.

Deacon Maxson also loved the prayer and Conference meetings. He would often walk a long distance in storms as well as in fair weather, to attend those devotional convocations, when many near by would deem it a hardship to attend. His activity in these meetings made his presence very desirable. And although his literary attainments were but moderate, there was a certain kind of eloquence in his prayers, and exhortations, that would carry our souls upwards, and kindle in the hearts of the audience the fire of devotion. No person, we believe, who have listened to his devotions will ever entirely forget them.

He was a man remarkable for the peaceful disposition of mind, bearing and forbearing. Nor was he less conspicuous for his peace-making qualifications. With all his meekness and quietude, he would grapple with the most unpromising difficulties among his brethren with a firmness seldom found in stronger minds. He seemed to feel that difficulties between brethren must be removed. He used no metaphysical arguments with them, but would appeal to the word of God; and seldom failed to succeed in his efforts at reconciliation. He was, in short, a peace-maker.

The same happy talent was observed in him in church discipline. In those extensive and long continued difficulties which disturbed the peace of the church, Bro. Maxson exerted his influence successfully in restoring peace and harmony. "Blessed are the peace-makers, for they shall be called the children of God." As a deacon in the church, he magnified his office and seemed most happily to answer the description of a deacon found in 1 Timothy iii. 8-13.

At what age Dea. M. made a public profession of religion is not known to us; but he must have been comparatively a young man. He was a member of the 1st Brookfield Church in 1822, and called to the office of Deacon by that Church, and ordained in about the year 1824, and he removed to the Church in Walworth, Wis., in 1844, in which Church he employed himself in the same pious work which characterized him in the Church of his early choice.

To lose the society and labors of such a brother is a misfortune to any church. And

the first Church of Brookfield, N. Y., as well as the Church in Walworth, Wis., will cherish with devout gratitude to God, the memory of that good and just man, as a blessing bestowed upon her by the Giver of every good and perfect gift.

Dr. Samuel Stennett.

Benjamin Pike, the well-known optician in Broadway, now nearly ninety years old, was a member of Dr. Samuel Stennett's Church in Little Wild street, London, and well recollects that eminent Seventh-day Baptist minister, when in his prime of usefulness. It may not be known to all our readers that Howard, the great philanthropist, was a member of Dr. Stennett's congregation, and used to have frequent controversies with him on the Sabbath question. In one of his letters he makes the following hit which he supposed a good one to justify the position that the Saviour was three days and three nights in the sepulchre, though he was reputed to have been crucified on Friday:

"I was at Constantinople a month; a person informed me that a fortnight before my arrival the grand Vizier had examined the biscuit of the Janissaries, and finding it deficient in weight and quality, ordered the Contractor to come before him; his excuse not being satisfactory, on his return, he sent immediately and cut off his head in the street, there to remain under the arm of the corpse three days, having some of the biscuits placed before him, and a label on his breast: It being very hot weather, I said it was impossible to remain three days in the middle of the street; yes it did, said he, for our three days may only be five or six and twenty hours; if one half hour before sun set, we call it a day, and so if half an hour after sun rise, it is another day. My mind reverted to the glorious event that is our joy and rejoicing. Yours, J. HOWARD.

The following letter will show the feelings of Mr. Howard toward Mr. Stennett:

SMYRNA, Aug. 11, 1786.

DEAR SIR,—I take the liberty to write, as I hope a few lines from your wandering friend will not be unacceptable; my plan in collecting the rules and orders and drafts of the principal Lazarettos in Europe, with the medical treatment of patients in the plague being my principal object; I don't but you remember I mentioned when I last had the pleasure of seeing you; but not being satisfied with the answers the Physicians gave to my questions, I soon determined to visit the hospitals in Turkey, and to converse with some of those few who had the courage to visit such patients. Some months I have been in this country; I propose myself performing quarantine at Venice. I go out with a foul bill of health, which I prefer, as I shall experience the strict quarantine of 42 days; but I bless God, my calm spirits and steady resolution has not yet forsaken me.

But, Sir, the principal reason of my writing is most sincerely to thank you for the many, many pleasant hours I have had in reviewing the notes I have taken of the sermons I had the happiness to hear under your ministry; these, Sir, with many of your petitions in prayer, have been, and are, the songs in the house of my pilgrimage. With unabated pleasure I have attended your ministry; no man ever entered more into my religious sentiments, or more happily expressed them: it ever was some little disappointment when any one occupied your pulpit: Oh, Sir how many Sabbaths have I ardently longed to spend in Wild street; on those days I generally rest, or if at sea, keep retired in my little cabin; it is you that preach; and I bless God I attend with renewed pleasure; God in Christ is my rock, the portion of my soul. I have little more to add, but, accept my renewed thanks. I bless God for your ministry; I pray God reward you a thousand fold; my friend, you have an honorable work, many souls you have to your ministry; your very valuable life I trust will be prolonged, as with sincere affection and great esteem I shall ever remain, dear Sir,

Your obliged friend and servant, JOHN HOWARD.

New Publications.

"ARABIAN DAYS ENTERTAINMENT." Translated from the German by Herbert Pelham Curtis. Phillips, Sampson & Co., publishers, Boston. 12 mo., 434 pp.

A pretty fair counterpart to the celebrated "Arabian Nights Entertainment." It consists of eighteen fancy tales, written not for children alone; but for readers of larger growth and maturer minds. Its preface states that it attained an immense popularity in Germany, and thinks it is well deserved.

"MEMORIAL OF THE REVIVAL in Plymouth Church, Brooklyn, during the early part of the year 1858." Comprising incidents and narratives, and also fragments of sermons, lectures, &c., by the pastor, H. W. Beecher. By a member of the Church. 144 pages. The Christian reader will find this little book well fitted to quicken his zeal, and strengthen his faith in the service of his divine Master. Some fragments of experience and of prayers contained in it will well defray the cost and reading of it.

A young but prosperous and growing church, in the West, wish to hire three hundred dollars to enable them to buy materials for building them a meeting-house, for which sum, good security on land will be given. They have no house that can accommodate them. Any person willing to help them will address the subscriber, J. Bailey, Plainfield, N. J.

THE SAD REASON.—The Christian Intelligencer gives the following statement in relation to young Gouldy, the perpetrator of the most horrible crimes, perhaps, ever known in a Christian country to have been committed by one of its age! "The moral fabric that he has been weaving in the loom of life the past year may, perhaps, furnish some solution to the strange problem. We learn that, during the progress of the revival of last winter, this youth was deeply convinced of his lost condition and need of an interest in Christ. He was about deciding to forsake his sins and seek for pardon and salvation, when he was met by a member of a club with whom he had previously become acquainted, and urged to 'go once more' to the place of revelry, pay his dues, and remove his name, if he wished, 'but not sneak out like a coward.' This appeal to his pride overcame his weak resolves—and soon he was again in the midst of boon companions. The fallen woman was there, with her blandishments; the Prince of Darkness, too, was there, with his unseen and irresistible fascinations; and when that youth returned to his home, good angels wept and demons triumphed. His soul was polluted. He had disobeyed the commands, 'Keep thyself pure.' The Holy Spirit was grieved from his heart, and judging from subsequent developments, took his eternal flight. From that hour he would listen to no persuasions to leave the downward road, was ever and anon in the company of the profligate, and exhibited sad evidence, as occasion prompted, of the fierce fires burning within him. On that fatal night the last vestige of restraint was manifestly thrown off. There he stood—forsaken of a rejected Saviour, bringing upon himself 'swift destruction.'"

Ministerial Education.

The hints thrown out in Dr. Wayland's Rochester sermon on the education of the ministry, are all important. There is no doubt that we are in danger of wandering far from the simplicity of apostolic example in this matter. As in the stereotyped churches of Europe, the idea is becoming prevalent among us that every minister must be an educated man; that the ranks of the ministry must be supplied from a class of students especially trained for that appropriate work. It was not so in primitive times. It was not so in the younger and more vigorous period of our own church. Men of God went forth to preach as they were called; some were young, and some advanced in life; some had received a liberal education, most of them had not. Amongst such a ministry there will naturally be a great variety of talent; some will be adapted to the crowded city, and some to the rural districts; some are prepared to contend with philosophers, others to win the hearts of the multitude; some find their appropriate field among the Jews, and some among the Gentiles; some labor most successfully as missionaries at home, and some as missionaries abroad. Here is a broad and generous freedom, in harmony with the genius of Christianity. Ear, eye, head, hand, every organ has room for play; every part performs some important office, and no department of Gospel labor is suffered to lie neglected. With such a basis for ministerial service there will naturally be developed a strong and marked individualism; preachers, instead of being all moulded after the same pattern, and pursuing the duties of their calling with the dull uniformity of official routine, will exhibit each his own peculiarities, and a warmth, energy, vigor and originality, which we could hardly look for in men who had all been trained under the same system of mental discipline.

We are not so constituted that the mind can be perpetually occupied with a single train of ideas without injury. We must have variety. If the candidate for the ministry is not able to enjoy both a collegiate and a theological education, we should say, let him choose the former. He will have acquired a habit of mental discipline, which will render him well capable of pursuing his theological studies in his closet. This, in fact, is the place for a minister's improvement. Without continued self-education, no man can be long acceptable as a Gospel preacher, whatever may have been his advantages in the school. Education is, or ought to be, not to fill the mind with other men's thoughts, but to teach the student to think for himself. "We see frequently to forget," says Dr. Wayland, "that the time is rapidly approaching every young man, when, if he would be anything but a retailer of other men's opinions, he must be a teacher unto himself; and that the sooner he can be induced to put himself under his own instruction, the sooner will he attain to the stature of a full grown man."

Dr. Wayland refers, in a passing remark, to the former practice of young preachers pursuing their studies "under the instruction of an elder brother in the ministry." This is a point which we think deserves more consideration. There are advantages, in such a mode of preparation, which do not attach to the usual routine of theological instruction. We should be glad to see at least a portion of our young preachers commence their labors by connecting themselves with some experienced and successful minister, from whose advice and instruction, they might derive more practical knowledge of their work than from years of study. This would also be in accordance with New Testament example, as in the case of Mark and Silas, who associated themselves as co-laborers with their elder brethren Barnabas and Paul.

Mohammedan Sabbath—Friday.

The Koran, or Mohammedan Bible, has the following paragraph in chapter sixty-second, in relation to public worship on "The day of the assembly," as they term their Sabbath, which is Friday: "O, true believers, when ye are called to prayer on the day of the assembly, hasten to the commemoration of God, and leave merchandizing. This will be better for you, if ye knew it. And when prayer is ended, then disperse yourselves through the land as ye list, and seek again of the liberality of God; and remember God frequently, that ye may prosper. But when they see any merchandizing, or sport, they flock thereto, and leave thee standing in the pulpit. Say, The reward which is with God is better than any sport or merchandize; and God is the best provider. NOTE BY THE TRANSLATOR.—Friday, being more peculiarly set apart by Mohammed, for the public worship of God, is therefore called Yawm al Joma, i. e., the day of the assembly, or congregation; whereas it was before called at Arabia."

The first time this day was particularly observed, as some say, was on the prophet's arrival at Medina, into which city he made his first entry on a Friday; but others tell us that Caab Ebn Lova, one of Mohammed's ancestors, gave the day its present name, because on that day the people used to be assembled before him. One reason given for the observation of Friday, preferably to any other day of the week, is because on that day God finished the creation. Mohammedans do not hold themselves obliged to observe the day of their public assembly with the same strictness as the Christians and Jews do their respective Sabbath; or particularly to abstain from work, after they have performed their devotions. It is related that one Friday, while Moham-

med was preaching, a caravan of merchants happened to arrive with their drums, beating according to custom; which the congregation hearing, they all ran out of the mosque to see them, except twelve only.

Milton Academy, Wis.

We are gratified in learning that this Institution is in a flourishing condition. It is situated in Milton, Rock county, Wis., on the Milwaukee and Mississippi Railroad, and at its junction with its Southern Branch, and within a mile of its junction with Chicago, St. Paul, and Fond du Lac Railroad.

It has now the following Board of Instruction: Eld. W. C. Whitford, A. M., Principal, and Professor of Mental, Moral, and Natural Science. G. M. Guernsey, A. B., Professor of Mathematics. A. Whitford, A. B., Professor of Greek and Latin. H. W. Clarke, Professor of Instrumental Music. E. R. Beckley, Professor of Perspective Drawing and Oil Painting.

Mrs. C. C. Whitford, Preceptress, and teacher of German; and in the English department, Miss F. A. Hawley, teacher of French, History and Physiology. S. S. Rockwood, Assistant in Mathematics. O. W. Whitford, Assistant in the English department.

Tuition in all the above sciences at the low price of from \$4 00 to \$7 00 per term of fourteen weeks, aside from extras.

The number of students in attendance for the term recently closed, has been greater than at any previous term, and the prospects of the Institution for the future are very encouraging.

It is really gratifying to find a flourishing Seminary of a high character in that section of the country, recently a wilderness, and it adds to our pleasure, that it is, we think, under a right influence. It is located in a healthy region, and under the care of such persons as will spare no pains to promote the highest interests of the students. May this, with all the other literary institutions located among our people, be under the fostering care of the Almighty, without whose blessing, no institution can prove to be a blessing to the church or to the world.

Communications.

To the Editors of the Sabbath Recorder:—As much as has been said of late in the Recorder, about "open" and "restricted" communion, permit me, through your columns, to offer a few thoughts on the mode of its observance.

The partaking or celebrating of the Lord's Supper, as it is termed, is one of the most solemn and interesting services, in which a disciple of Christ can engage. Solemn, because it calls his particular attention to the subject of death; interesting, because it "brings life and immortality to light." The Saviour evidently designed that this ordinance should be perpetuated by his disciples in all ages of the world, until he should come again; for it is declared by the Apostle, that—"as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

There can be no question but that the form laid down by our Saviour, should be strictly adhered to by his followers, and any additions thereto, or subtractions therefrom, would impair its simplicity, and evidently, affect the spirit of the institution. That form is clearly defined in Matt. xxvi. 26-30, where it is said: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn they went out into the Mount of Olives."

It is here declared that Jesus took bread and blessed it, and brake it, and gave it to the disciples. By this text alone, we might infer that he imparted some spiritual blessing to the bread; but St. Luke, in referring to the same subject, says: "He took bread and gave thanks, and brake it, and the Apostle, in referring to the same transaction, says: "The Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it; By referring to those instances where our Saviour caused the seven loaves to supply four thousand, and the five loaves, five thousand, we find, that in taking the bread, Jesus gave thanks; while St. Mark makes mention that in taking the fishes, "he blessed and commanded to set them also before them." From these references, I understand that the terms, blessing and giving thanks, as used in instituting the Supper, are synonymous; and although we have not the particular form of words used by the Saviour, in blessing or giving thanks, yet I think those expressions clearly indicate that it was not a common or ordinary prayer.

In giving this institution to his disciples, as a perpetual memorial of his sufferings and death, Jesus evidently had a specific object before him, and as it was always his practice to speak directly to the point, we may conclude that whatever form of words were used in blessing or giving thanks, they were adapted to that particular subject, and to no other.

I have known administrators professing to imitate Christ's example, to so far lose sight of the celebration of the Supper, as not even to allude to it, either by way of giving thanks, or asking God's blessing; yet a voluminous prayer was offered, embracing almost every object conceivable, that could possibly be made the subject of prayer; If Jesus thus

bleased, or gave thanks, it must have been a wide departure from his known and accustomed practice.

Although I would not attempt to circumscribe the desires of those who administer this ordinance, or place a limit to their petitions, yet it would be safe to confine their imitations to the Scripture examples and their petitions to such interests, as are immediately connected with the consecration of these symbols.

St. Matthew says: "He took the cup and gave thanks;" and the Apostle in referring to it afterward, says: "After the same manner also, he took the cup." So that what we have said, respecting the blessing, or giving of thanks, before breaking the bread, will equally well apply to this part of the service.

The bread used on that occasion was evidently such as was used in celebrating the Passover, and without doubt was unleavened; still, had it been important that that particular kind of bread should be perpetuated, whether made of barley or otherwise, the Saviour, or his Apostles, undoubtedly would have given definite directions.

From what the Saviour said, in Matt. xxvi. 29, it is clear that it was the "fruit of the vine" that was used as the symbol, or representation of his blood on that occasion. Had the Saviour foreseen that it would be impracticable for his disciples to procure this "fruit of the vine" in all parts of the world, he doubtless would have either dispensed with its use, or provided a substitute.

Are we at liberty to use any other article as a substitute for this fruit of the vine?—and do we not do violence to the institution if we willingly allow ourselves to have palmed upon those fraudulent articles, in which there is not a particle of the fruit here spoken of, but is composed of cider, sugar, logwood, cochineal, etc.? As well might we take sawdust, ashes, flower of hops, and brick dust, mix, bake, and call it bread, and with it symbolize his body—an act which would be reprehensible, and at once repudiated by every true disciple.

Is it not the duty of the churches to procure the wine from such reliable sources, as shall fully shield us from imposition? Whether these symbols shall be served to communicants in their seats by the deacons, or the disciples surround a table sufficiently capacious to accommodate all, or whether they shall come to the altar, and kneeling, there receive them, appears to me to be mere matters of form, since the remembrance of Christ's death is to form the spirit of their reception.

The Supper, we are told, was instituted in the evening, in an upper room; yet, whether it shall always be thus and there celebrated, appears to have been left to the disciples to determine, the Apostle saying, "And they continuing daily with one accord in the temple, and breaking bread from house to house," and again, "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." All things being equal, I would give the evening the preference, for celebrating the Supper.

In partaking of the symbols, the Apostle tells us, in 1 Cor. xi. 27-30, that "Whosoever shall eat of this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause, many are weak and sickly among you, and many sleep."

A celebrated writer, in remarking on these texts, says: "The reason why they eat and drink condemnation to themselves, is because they did not distinguish the Lord's Supper from a common or ordinary meal, but confounded them together; or, because they did not discern the body of Christ, and distinguish it from the bread, the sign or symbol of it, or, because they did not discover the dignity, excellency, and usefulness of Christ's body, as broken and offered for us, in which he bore our sins on the tree, and made satisfaction for them, a commemoration of which is made in this ordinance."

Therefore, to divert the mind from a close and careful self-examination, or from freely contemplating the dignity, excellency, and usefulness of Christ's death, or, to so distract it by introducing the thoughts of others, that it cannot affectionately contemplate his suffering; evidently would be entirely out of order, in the celebration of the Supper; and although done inadvertently, would nevertheless cause the communicant, whose mind was thus diverted, to eat and drink unworthily, because it was impossible to clearly discern the Lord's body, and listen to the thoughts of others; and by so doing, become (as formerly) weak and sickly.

I allude to the common practice in this denomination, for the administrator, or some other person, entertaining the audience with a speech, during the breaking of the bread, and the reception of the symbols of death, by the communicants.

Should not the few moments pass in silence, and allow the communicant to hold a self-examination, or meditate on the sufferings and death of a crucified Saviour?

How frequently are introduced dissertations on the prophecies that refer to Christ's death and sufferings, or the history of his arrest and trial before Pilate, or the great love that caused him to leave the abodes of glory, and die on our behalf; or, perhaps an explanation of the doctrines of the Romish Church, in which the real body of Christ is claimed to be present, and other subjects of a kindred nature; all these no doubt are good in their place, but entirely out of order in the midst of celebrating the Supper of our Lord.

The Supper was concluded by singing an

hymn, at the close of which, the disciples left the upper room, and went out into the Mount of Olives. It was formerly the practice, and is continued to quite an extent, for the minister to select and read a hymn, and then for to sing it, or read it again, as the congregation proceeds with the singing. This practice evidently arose from the sparseness of books, and the desire of all to engage in the concluding exercises. At that time, this was probably necessary, but with the present facilities for being supplied with books, the lining of hymns at the communion, can well be dispensed with; and the propriety of reading the hymn by the minister before singing, may seriously be questioned.

The singing an hymn before commencing to celebrate the Supper to call the congregation together, is becoming quite fashionable. Better that the bell be rung to give the notice, or a messenger sent after the delinquent or straggling disciples.

To recapitulate: Let the disciples of Christ have their appointed times, and come together where preparations for celebrating the Supper have been properly made. If remarks exhortatory or instructive are necessary, let them be made by the minister or others, before commencing to celebrate. In giving thanks on taking the bread, and also the cup, let the administrator conform his duties only to that particular service. The time occupied in breaking the bread, and in its distribution, as also the wine, should belong to the communicants for self-examination, as well as discerning the Lord's body and shed blood, while partaking of these symbols. This time should never be monopolized by others. An appropriate hymn sung, and without benediction, the congregation quietly retire. Their detention to hear public notices given, or to transact business, we think, should be studiously avoided.

In eating this bread and drinking this cup, (says Dr. Deffrage), we show the manner of our Lord's death. The breaking of the bread, represents the sufferings of his body; the pouring out of the wine the shedding of his blood. And while we contemplate these, shall not penitential sorrow rend our hearts? Shall not we pour out our hearts before him in the language of devotional feeling? In eating of this bread, and drinking of this cup, we profess our interest in the blessings of Christ's death—show our affectionate remembrance of his love and kindness, and our inviolable attachment to the doctrine of the cross.

H. H. BAKER.

For the Sabbath Recorder.

A Puritanic Sabbath.

So some writers, and doubtless talkers call a strict religious observance of the Fourth Commandment. It may be fairly asked did any Puritan ever keep the Sabbath more strict than the requirement? "Remember the Sabbath day to keep it holy" is the law, and what holy means in that connection is specified in Isaiah lviii. 13—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," etc. If the Sabbath is for recreation and pleasure taking, as much as holy exercises, then Isaiah did not understand the Lord, who spake unto him by his Spirit. Many of our modern teachers and professors of religion seem to think that the six days of labor are to be entirely occupied by toil, eating and sleeping, that no time for recreation can be had. It would be a hard lot indeed if mankind was thus taxed at large; but it is not the case, or at least has no occasion to be. There is no mechanic or laborer, no merchant or clerk in any place so completely swallowed up by his calling as to have no time for recreation. If the truth of the whole matter could be brought out as plainly as some part of it can, we should find that those who have the most time for leisure and pleasure, are the loudest to protest against a Puritanic Sabbath. The Christian rejoices in the privilege of laying aside for a season his accustomed avocations, and recreate himself in going to the house of prayer and praise, and keeping holy day with the people of the Lord. In that hallowed permit he finds food for his soul, and strength to prosecute the duties of life. This holy recreation inspires him with vigor, and he is fresh nerved for the toils and troubles that await him. One reason why professing Christians complain so much of a lack of religious peace, and of an evidence of their interest in Christ, is because they dissipate away the hours of God's holy day. It is much to be feared that as a denomination are guilty of spending the Sabbath loosely. The way many families have been trained among first day people to Sabbath-keeping would certainly make many of those bluish who profess to keep the true Sabbath. If we wish to be designated the Saints of the Most High from the fact of being the only true Sabbath-keepers in the world, as some think we should, let us begin to keep the day aright. Less cooking and gossiping, less staying at home for trivial things. Some little offense, some appearance of rain, some lack of fire to adorn our persons, and sometimes sheer indispositions keep us from carrying out the requirements of the Sabbath-day. To be sure there may be such a thing as a Pharisaical keeping of the Sabbath which we are not much in danger of practicing; but it would be well if we had a little more of the Puritan about us. If we felt aright we should not certainly spend our time on that day in neglect of the public duties attached to it, and especially belonging to it. Alas! few are not often make our own convenience and inclination the rule rather than the requirements of heaven? Some of us have much regretted the appearance of some articles in the Recorder, which we suppose likely to corrupt the church, both

General Intelligence.

Thirty-Fifth Congress.

WASHINGTON, Dec. 13, 1858.

SENATE.—Mr. Seward of New York moved to dispense with the rule requiring a ballot for the Committees, and to take a vote instead.

Mr. Clingman of N. C., attempted to bring up his resolution to abrogate the Clayton-Bulwer treaty, but the Senate refused to take up the subject—yeas 22, nays 28.

The Pacific Railroad bill was then taken up and Mr. Bell spoke in favor of it.

Mr. Townsend Harris was permitted by resolution to receive certain gifts from the British Government.

The Senate Agricultural College bill was then made the special order for Tuesday.

The Senate adjourned till Monday.

Horse.—The Speaker laid before the House a Message from the President, inclosing communications from the Navy Department in response to the resolution calling for information as to recent events in Central America, which was referred to the Committee on Foreign Affairs, without reading.

The House resumed the consideration of the Maryland contested election case of Mr. White against Mr. Harris, when on motion of Mr. East of La., the whole subject was laid on the table by a vote of 106 to 80.

The bill granting pensions to the officers and soldiers of the war of 1812, and to those engaged in all the wars during that period was resumed.

Mr. Savage of Tenn., insisted that the honor and reputation of the country demanded that those men should have their services recognized.

Mr. Nichols of Ohio, was opposed to the principle of this bill throughout.

Mr. Burnett of Ky., replied that no policy was better calculated, under our system of government, to keep alive a spirit of patriotism and devotion to the country, than by assuring its defenders that when they become old and helpless they will be taken care of by the government.

After some further debate, various amendments were voted on but nothing definite was done. Adjourned.

WASHINGTON, Dec. 17, 1858.

The Senate was not in session.

House.—The House was engaged in the consideration of the private calendar.

There was a long discussion on the bill to provide for the examination and payment of claims of the citizens of Georgia and Alabama, on account of losses sustained by the deprivations of the Creek Indians, involving about a million and a quarter dollars.

Mr. Shorter of Ala., made a speech in favor of the bill.

Mr. Washburne of Wis., replied, making a remark not complimentary to the bravery of the citizens of Alabama and Georgia, who fled in fear from the Indians.

Mr. Shorter characterized the assertion as false and slanderous.

Mr. Washburne replied that the gentleman was very brave, as he illustrated that day.

Not a little sensation was produced by this exchange of shots.

The Chairman promptly called to order.

After further debate the House adjourned till Monday.

Foreign News.

Foreign news to the 27th of November has been received.

The most important feature relates to the conviction, at Paris, of Count de Fontalembert, for a seditious libel, or in other words, for his publication of a "Debate (with comments) on the State of India, in the British Parliament."

He was sentenced to six months imprisonment and to pay a fine of three thousand francs. The conviction and sentence had created great excitement, and the English papers generally were very severe and bitter in their comments.

The steamship Great Eastern is soon to be made ready for sea.

A report prevailed at Paris that an Anglo-French fleet was to leave on the 19th inst., for the Gulf of Mexico, to operate against filibusters.

All foreigners employed in the Kingdom of Naples are hereafter to be naturalized.

LATER.—By the Arabia we have dates one week later.

The most important item of news by this arrival is the safety of the Indian Empire, which had laid to within a day or two's steaming of Galway, during two furious storms. She reached Roadhaven on the 26th ult., with all well on board, but with the fuel exhausted and short of provisions.

The Emperor of France had relieved M. de Montalembert from the penalties of the sentence passed upon him. The English papers containing reports of the trial had been prohibited from entering France.

MURDERS OF POLICEMEN.—One of the most efficient members of the police force, officer Davidson of the Eighth precinct, was stabbed on the evening of the 12th, by a well known fighting man, whom he attempted to arrest for disorderly conduct. Though bleeding profusely from his wounds, with indomitable perseverance, Davidson followed him for several blocks to a Broadway saloon, where he was stopped at the entrance by two of the ruffian's companions, one of whom stabbed him again, and the other knocked him down. He immediately seized them both and called for help, when two other officers came to his assistance and arrested his assailants. The excitement over, he fainted. He was so seriously injured that it is thought he cannot long survive. The villain Caneval, who shot a police officer, and who has thus far escaped punishment through legal quibbles, has been found guilty, on his fourth trial, of manslaughter in the first degree.

SUMMARY.

The New York Times got permission from the Government to send a reporter to Paraguay on the Sabine, and he was already on board and the vessel about to sail, when Commissioner Bowlin received a telegraphic dispatch from Washington, saying that the reporter must not go, and he was accordingly hustled ashore. Mr. Cass now denies that he sent any such dispatch, and the forgery was probably a trick of some competing establishment.

Late accounts from Kansas indicate a wretched condition of affairs in the southern part of the State; robberies, affrays, house burnings and other depredations being of common occurrence. The reports from the Pitt's Peak gold mines continue favorable, and oper-

ations on a large scale will be commenced early in the spring. A shipment of gold dust to this city had been made.

A woman hired a room in a tenement house on Pearl street, in the rear of Bowen & McNamee's store on Broadway, and between Saturday night and Monday morning, some of the lady's gentlemen visitors had dug through three feet of brick into the store, and stolen \$3,000 worth of silk goods.

Fifteen prisoners escaped from the jail at Rochester, on Monday night last, by sawing through five iron bars of their cell window with a saw made of a watch-spring. They lowered themselves from the window and effected their escape by a boat, or swimming the Genesee river.

A horse died in Watertown, Jefferson Co., N. Y., one day last week, from fright. He was fastened near the station house, and when the train came up, was observed to make two or three attempts to get away, when, after trembling violently for a few seconds, he dropped down dead.

The yacht Wanderer, from the coast of Africa, recently succeeded in evading the cruisers in the Gulf and landed on the coast of Georgia, eighty negroes who were subsequently sold for \$700 dollars each. Three of the crew have been lodged in jail at Savannah, on a charge of piracy. Bail was refused.

A Scotchman named Wilson was found dead in one of his fields at Norwich, Conn., recently, his head having been smashed to pieces with an axe. Mr. Wilson lived alone, and had much money with him; so, robbery, no doubt, was the motive for the crime.

The Rev. J. S. Jormalon, and his wife, missionaries to China, have reached New York, in the bark Algonquin, after a long and tedious passage of nearly six months from Shanghai. Mrs. J.'s health is much improved by the voyage.

The Rev. Daniel Downey, Catholic priest of Staunton, Va., sentenced last month to eight years imprisonment, for having killed a man who refused to marry a servant girl whom he (Downey) was charged with seducing, has been granted a new trial.

A colored woman named Fanny Disbro, died at New Brunswick, N. J., on Saturday last, from paralysis of the heart and lungs, caused by a blow from some persons unknown.

The Arizona gold and silver mines continue to attract emigrants from Texas and Arkansas notwithstanding the hostile disposition of the Comanches.

St. Michael's Episcopal Church, at Bristol, was burnt Sunday night of last week. The loss is estimated at \$18,000, on which there is an insurance of \$10,000.

John Tyler, of Providence, was drowned on Monday last week, in the Dyer Pond, in consequence of breaking through the ice, on which he was fishing for pickerel.

A large fire occurred at Harlem Railroad depot, in New York, last Friday, destroying property to the amount \$40,000. One man was killed and four wounded.

The Sunday omnibus question, which has lately occupied the attention of the people of Cincinnati, has been settled by the decision of Judge Prudden, in favor of the omnibus running on Sunday.

A German woman residing at Buffalo, N. Y., has been arrested for aiding in the rape of her own daughter, a child of thirteen. The other criminal, a man in Canada, has thus far escaped arrest.

D. S. Keeney, of New London, Ct., has been arrested on a charge of forgery, the affair creating quite a stir in that place. The amount so far as ascertained, is upward of \$20,000.

A young woman, named Lucy Hemenway, committed suicide at Brockett's Bridge, N. Y., last Friday. Cause, disappointment in love.

NEW YORK MARKETS.

Ashe.—The market was quiet, at 5 1/2c for pots, and 5 1/2c for pearls.

Breadstuffs.—Flour continued in good demand, and firm for the medium and higher grades, while common brands of State and Western were less buoyant and active. The transactions footed up about 10,000 bbls. closing within the following range of prices: Standard superfine State \$4 50; extra State do 5 15; common to good Western 4 50; extra Iowa, Michigan, Indiana and Ohio 6 75; extra Genesee 7 75; Canadian superfine and extra 6 50; mixed to standard Southern 5 40; Southern fancy and extra 7 50; choice extra family and bakers' brands 8 50; rye flour 4 10; corn meal 3 50. Canadian flour continued firm, with sales of 300 to 400 bbls, closing within the range of the above quotations. Southern flour was in rather better demand, with the sales embraced about 1200 bbls, with the range of our figures. Rye flour and corn meal were steady at our quotations. Wheat was firm for the better qualities, while the sales were moderate. Being confined to about 6000 @ 8000 bushels, including Southern white at 1 1/2 @ 1 3/4 @ 1 1/2 @ 1 1/4; Mill-wheat club at 85c, and white Wisconsin at 1 1/2 @ 1 3/4. Corn was firm, but sales were moderate, having embraced about 12,000 bushels, including Western mixed at 77c; old white Southern at 85c, and new Southern white at 75c @ 76c. Rye and barley were quiet and prices unchanged. Oats were quiet at 47c @ 48c. State, and 53c @ 55c for good Western and heavy Canadian.

Fish.—Dry cod were heavy: sales of about 800 @ 900 quintals St. George's were made at 4 25. Mack erel were quiet; small lots of N. L. large were selling at 15 @ 16, and 2 @ 1 1/2. Herring were quiet.

Provisions.—Pork—the markets were firmer and more active, especially for mess, while prime was easier. The sales on the spot embraced about 1000 bbls, including old mess at 37 50, and new do. at 18 00, and prime at 15 50 @ 13 00. 500 bbls of mess were sold, deliverable in January, at 18 00; 500 do. for March and June at 18 00; 500 do. prime for May, April and May at 13 50, with a considerable sale of old mess reported at p. t. Beef was heavy. The sales were confined to about 100 bbls, including country prime at 6 00 @ 5 50, and 10 @ 10 00, and extra at 10 50 @ 11 50. Best hams were nominal at 13 00 @ 15 00. Bacon was unchanged. Cut meats were in fair request at 6 1/2 @ 6 3/4 for shoulders, while hams were unchanged. Lard was firmer and more active, and in speculative demand for future delivery. Sales on the spot embraced about 500 bbls, at 11c, and 11 1/2c; 1000 do. for April and May, at 11 1/2c. Butter and cheese were firm, and with a steady demand.

Sugar.—The sales of Cuba embraced about 900 bbls; about 800 of which were taken on speculation, mainly at p. t.; 100 do. within the range of 6 1/2 @ 7 1/2; 125 do. molada at 3c, and 300 bbls. New Orleans were sold by auction at 6 1/2 @ 7 1/4, usual terms.

Special Notices.

The Quarterly Meeting of the Seventh-day Baptist Church of Scott, DeWitt, Truxton, Lincoln, Preston and Otsego, will hold its next session with the Church in Scott, on Sixth-day, Dec. 31st inst., at 2 o'clock, P. M. Bro. Poole was appointed to preach the introductory discourse. Bro. Fisher, alternate.

MISSIONARY SOCIETY.—BOARD MEETING. The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on the second Fourth-day in January, 1859, (12th day of the month,) commencing at 10 o'clock, A. M. GEO. B. UTTER, Sec'y.

The Quarterly Meeting, composed of the Churches at Coloma, Dakota and Berlin, will hold its next session with the Church in Berlin, Wis., commencing on the evening before the second Sabbath in January next. Introductory discourse by Bro. Oscar Babcock, of Dakota. A. H. LEWIS, Assist. Clerk.

LETTERS.

M. L. Tunnell, L. A. Davis, Wm. H. Webb, H. G. Hawley, H. Sherman, C. A. Burdick, R. G. Burdick, C. A. Osgood, A. Steward, Wm. C. Whitford, Lewis Jones, H. P. Burdick, Geo. R. Wheeler, Eli S. Bailey, J. Clarke, S. Burdick, Artemas Coon, (all right if paid.) N. V. Hall.

RECEIPTS.

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

FOR THE SABBATH RECORDER: Eld. L. A. Davis, Dewitt, Iowa, \$3 00 to vol. 16 No. 26; Hiram Sherman, Verona, 2 00 15 52; Joseph L. Perry, Lowell, 2 00 15 52; C. A. Burdick, Albion, Wis., 1 00 15 26; R. G. Burdick, Utica, Wis., 1 00 14 52; Elizabeth A. Harris, New York, 4 00 15 52; E. H. Burdick, " 2 00 15 52; Ethan Burdick, Milton, Wis., 2 00 15 52; Rollin Godfrey, " 2 00 14 52; C. H. Burdick, " 2 00 15 11; Geo. S. Burdick, " 2 00 15 52; Lewis Jones, Wellsville, " 1 00 15 26; Geo. R. Wheeler, Salem, N. J., 2 00 15 52

FOR THE SABBATH-SCHOOL VISITOR: M. L. Tunnell, Houston, Texas, 00 00; Mrs. Elizabeth A. Harris, New York, 00 00; ELIHALET LYON, Treasurer.

MARRIAGES.

In Independence, N. Y., Oct. 27, by Eld. J. Kenyon, Mr. JOEL C. GREEN, of Leavenworth, Mo., and Miss REBECCA C. READING, of Independence.

In Milton, Wis., Dec. 9th, by Eld. W. C. Whitford, Mr. ELIJAH M. CABR and Miss MARIA DECARB, all of Milton.

In Pleasant Spring, Dec. 9th, by Eld. R. G. Burdick, Mr. CORONADO COON and Miss MARY EUPHEMIA COLOREBE, both of Pleasant Spring.

On the 9th of November, by Rev. David Clawson, Mr. FRANKLIN F. LAWSON, of New Milton, Va., and Miss MARY C. RICKARD, of Long Run, Va.

Nov. 13th, by Eld. Samuel D. Davis, Mr. LOUIS F. RANDOLPH, of New Salem, Va., and Miss ELIZABETH DAVIS, of Lost Creek, Va.

DEATHS.

In Austin, Minnesota, Nov. 20th, at the residence of her brother, Ormanzo Allen, Esq., Mrs. EMILY DUNN, wife of Edwin S. Dunn, Esq., of Freeborn, Minnesota, aged 31 years.

The Mover County, (Austin, Minn.) Mirror, of the 25th Nov., says: It is with pain that we are called upon to chronicle the sudden death, on the night of the 20th inst., of Mrs. Emily Dunn, wife of Edwin S. Dunn, Esq., the enterprising proprietor of the town of Freeborn, Freeborn county, and sister of our esteemed fellow townsman, Ormanzo and Orlean Allen, Esq.

Mrs. Dunn had been sometime complaining, and had reached Austin from Freeborn, accompanied by her husband, on route for the home of her parents in Wisconsin, hoping by means of this trip to regain health and strength once more. But the hand of death was upon her, and as chronicled above, she expired on Sunday morning last. Her remains were conveyed on Monday to the home of her husband in Freeborn, there to receive the last rites of burial.

Mrs. Dunn was an estimable lady, an exemplary wife and mother, and the center of an admiring circle of friends. There are many persons whose life well immediate connection of the deceased who held her in high esteem for her many virtues, and who will mourn her untimely decease.

In Rockville, R. I., Dec. 11th, Mrs. TACY BURDICK, wife of Alpha A. Burdick, aged 54 years. The subject of this notice was a member of the Seventh-day Baptist Church in Rockville, and she whose life well adorned the profession she had made. Her faith, ever strong in life, failed her not in the hour of death, but became to her an assurance, that death was but the removal to the presence of her Saviour, and as the hour of her departure drew near, her language was, "Let me go to Jesus and be forever blessed." Very much will her society and presence be missed by her bereaved family, and by the community in which she lived, by whom she was universally beloved.

In Alfred, N. Y., Dec. 13th, of cancer, Mrs. MARY LUCY EMMERSON, wife of Martin E. Emerson, in the 37th year of her age. She was a member of the 2d Seventh-day Baptist Church of Alfred. Her life was an exhibition of the power of grace to attach the heart to God, and her death a declaration of the power of faith to overcome fear.

In Brookfield, N. Y., Dec. 11th, AMANDA FITCH, daughter of Fenton Fitch, Jr., and Polly Fitch, aged 19 years. She professed religion some years ago, and united with the 21st Seventh-day Baptist Church of Brookfield, of which she remained an acceptable member until removed by death. Her funeral was attended on the 12th by a large concourse of people.

In Hopkinton, R. I., Dec. 8th, of apoplexy, at the residence of her son-in-law, Welcome B. Babcock, Mrs. MARTHA EMMERSON, widow of Robert Emerson, aged 72 years. Mrs. Rogers leaves her friends the hope that she sleeps in Jesus.

Advertisement. THE AMERICAN PHRENOLOGICAL JOURNAL for 1859.—Devoted to Phrenology, Physiology, Mechanism, Education, Agriculture, the Natural Sciences, and General Intelligence, is profusely illustrated with engravings, and published quarterly at One Dollar a year. Every Family, and especially young men and women, should have a copy. Please address FOWLER & WELLS, No. 308 Broadway, New York.

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SEND FOR A CIRCULAR. nov18-6m

Central Railroad of New Jersey. CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton, with the Lehigh Valley Railroad, to Mauch Chunk—FALL ARRANGEMENTS.—Commencing October 1, 1858. Leave New York for Easton and intermediate places, from Pier No. 2, North River, at 7 30 A. M., 12 M., and 4 00 P. M.; for Somerville, at 6 00 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from the foot of Courtland street, at 7 30 and 12 M., and 4 00 and 5 00 P. M. JOHN O. STERN, Superintendent.

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Wanted, A JOURNEYMAN to work at the Harness trade; also a Boy to learn the same. Those who keep the Sabbath would be preferred. F. L. BRINK, New London Ct. dec10-5w.

as to worldly pleasures and Sabbath-keeping. May the Lord preserve us from a dancing church, and a French Sabbath, likely to result, if those articles were believed. If we are to have examples set before us, and opinions entertained by great men let us have those who longed to join the multitude wending their way to the house of the Lord to keep holy day, and then we may hope to have a better Sabbath-keeping church—Puritanic if you please.

GEO. R. WHEELER.

For the Sabbath Recorder.

The frequent inquiries made through the Recorder for good locations for Seventh-day Baptist settlements where land may be bought cheap, has induced the subscriber to offer a lot of land situated in the town of Westfall, Pike county, Penn. This land is pleasantly located, being near the Delaware river, lies high and dry, is free from rock or swamp, with a gentle rolling surface. The timber is oak, chestnut, hickory and pine; and plenty of pure spring water. It is easy of access only three hours ride from New York by the Erie railroad; five miles from Port Jervis, and three miles from the railroad. The public highway runs through the land. The land is clear of all incumbrance, title perfect; and may be bought in fifty acre lots by Seventh-day Baptists who will settle on it, at a price sufficiently low to satisfy any reasonable person desiring to purchase.

For further particulars, address John H. Chester, No. 51 South First street, Williamsburg, N. Y.

Letter from Gerrit Smith to Rev. Dr. John Marsh.

REV. DR. MARSH, Editor of Jour. and Prohibitionist: Dear Sir,—I have read in your last number the editorial entitled: "Hon. Gerrit Smith almost right."

During the recent political canvass, the soundness of my Temperance principles was frequently impeached. But I was so ungenerous as to believe that the impeachment was thoroughly dishonest, and was put forth for the sole purpose of reducing my vote. It seems however from this editorial that you really believe me to be unsound on Temperance. And if you do, why may not others also?

I had always understood that the Temperance Societies forbid the drinking, not of all liquors in which there is alcohol, but of those only which actually intoxicate. It is true that small beer contains a little alcohol. So does new bread. But neither intoxicates; and therefore neither falls under the proscription of the Temperance Societies.

But even if the Temperance Societies were to forbid the drinking of all alcoholic liquors, as well those that do not as those that do intoxicate, most unreasonable nevertheless would it be to call on Government to prohibit the traffic in liquors which do not intoxicate the drinker.

I have served the Cause of Temperance for thirty-two years. I drink no liquors that have any alcohol in them. Indeed so much of a cold water man am I, that for more than a quarter of a century I have not so much as even tasted tea or coffee. I am to vote for no man for any political office who recognizes the sacred rights of property in intoxicating liquors when offered for sale for a beverage. Moreover, the one great duty of Government being to protect person and property, I hold that the Government of this State is unworthy of its name, so long as it authorizes or even permits the dram-shop to peril, as the dramshop alone can do, both person and property. In these circumstances, therefore, I am not content to be called "almost right" on Temperance.

I see in the same editorial that you are in favor of having Government continue to meddle with

