VOL. XV.—NO. 29.

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NEW YORK, FIFTH-DAY, DECEMBER 23, 1858.

WHOLE NO. 757.

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. Subcrintions 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 Seventhday Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same ime 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 ens'aved. In its Literary and Intelligence Departments, 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.

For a square of 16 lines or less—one insertion, \$ 75 each subsequent insertion. 50

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-st., New-York.

> For the Sabbath Recorder. Rome and Antichrist --- No. 2.

Idulatry had its origin in tradition and ignorance; has been fostered by superstition and pride; and is perpetuated by lust, authority and power. A few first facts in the history of the progenitors of mankind laid an imperishable foundation for tradition and worship; and education and passion. So far as we can discover, while men were a single community. they had but one God. As time, distance and obscure, and superstitious imaginations, sunplied what ignorance of the past was deficient for present design. Some of the first forms of idolatry of which tradition, or record, or monument, give us any positive account, were dedicated to Chronos, Saturn and Jupiter. Some of the earliest idol worshipers, devoted their offerings to fire. The Chronos of the Greeks and the Saturn of the Romans, was the god of time; and his festival the seventh

or Cherubim of fire.

ernment as a relinquishment of some of the original rights of man, for the advantages of society: but no such sentiment is discoverable in the history of the ancients. Tradition and ravelation, attribute the origin and authority of worship and virtue, and government to the gods. The whole superstructure of every ancient government of the world. rests upon this basis. Nothing is plainer in the history of the Romans, than the fact, that they rested of the country; and as there was no statute their theory of the origin of their government requiring the persecution of the Christians, nor and their religion, upon the interposition and guidance of their gods. In the early history of the republic all their wars were prefaced by oblations to their gods. The divinities they acknowledged, had each his temple and his altars, which were erected and sustained at the public expense: the chief offices of the state were made sacred by the auspices, and until Constantine became sole ruler of the consecrations to the gods. The republic was empire of Rome at the overthrow of Licinus, subverted by men whose consecration to the chief offices of the state was unquestionable and legal. Julius, the first of the Cæsars, was the first who succeeded to centralize all the sacred offices in himself, and with all the power of the state at his command for life, erected his own statue in the Senate house with the title to "Cæsar, the demi-god!" Octavius, Augustus, the first emperor on whom this pompons title (of Augustus, i. e. sacred.) was conferred by the Senate of Rome, was the first sole sovereign of the empire. In a long and successful government of the Romans, which lasted fourty-four years, by maintaining the forms and offices of the republic, while he exiling bribery and profligacy, for which their ercised all the powers of an absolute monarch, authors affected to obtain the sanction of their he accustomed the people to the name and the gods! Such numerous, and so long continued fact of an imperial government; and as the examples of impiety, and profanity in the rul- any green thing, neither any tree; but only old patriotic Senators died, a new generation ing powers could not fail greatly to corrupt the of patricians arose, who were content to re-sentiment and the principles of the great ceive from the hand of the reigning Emperor, masses of the people. The censors of the peo- not kill them, but that they should be tormenttheir offices and emoluments, with the chance ple, the preators of the cities, the consuls of ed five months." of advancement to the imperial purple robe, the provinces, and the priests at the altars, and guished in the public parades. In this way, of the universal degeneracy of manners and medanism. This conceded, we will notice it Octavius rivets the chains which Julius had levity of sentiments. The reason why no in this light. forged; subverted the republic and prepared harsh conflicts appear on the page of history, the way, for a numerous and rapid succession between the priests of the several divinities of curring in the 5th verse—"Should be tormentof emperors, who have caused the pages of Rome proper, and the priests of the divinities ed five months"—forms a period of one hundred history to blush with the record of usurpations, of the conquered nations, seems to have been and fifty years, in which the locusts, or warlike intrigues, murders, and other acts of atrocity, that the Romans were accustomed to regard the armies of horsemen, which came out of the

with an empire extending from the Assyr- alone interposed principles antagonist to the sion of Christendom, or the Greek represent the for Him, shall never enjoy Him.

sand soldiers for its defence, and a revenue palaces: in the thirtieth year of Octavius, Augustus when Judea was a prostrate province of town of the captive province. No Pagan prince or philosopher had any just conception of the importance of the event, or the magnitude of the consequences. We see how the chief men of Rome felt towards it, by Pontius Pilate's inscription nailed to the head of the cross: "This is the King of the Jews." It showed her contempt, and her blasphemy, of cy. and that magistracy as violent, usurping, his prophets! Opulence and grandeur filled during the first three centuries of the Christian lowly and unpopular, as the prophet of Galli-specting the reverence due to the rites they olis, and was more the caprice and rage of a first. Every thing in the history of the Rothe guardianship of divine providence over a the invidious philosopher, and the superstitious | maintained their attachment to the state and sacred class of worshipers, has raised a series heathen, to prosecute the Christians in all parts the forms of the empire. Under the first deof indestructible monuments to attest the di- of the empire; so that from this time persecu- formities of their earliest kings, and while the Mankind cannot be Atheists; the evidences of had once set the example, men could readily ed, the Romans were famous for maintaining the senses unites with tradition and reason to find occasions, like those of the tumultuous the forms of public and private virtue, and forbid it; they are infidel and idolatrous by people of Philippi in Macedonia, and of Ephe- the increase of population and wealth, multisus in Asia, as recorded in the book of Acts. Men zealous for the standing order, men interested in the profits of the temples, and the circumstance, separated men, tradition became priests, who were generally of the patrician order, were all jealous of the offices and emoluments they held: it was in this way that popular tumults, and riotous persecutions were raised in the cities and in the provinces by interested bigots, who frequently appealed to the Cæsars for authority to do by prejudice, what they could not accomplish by law.

At first, Christianity was too insignificant a thing for the interference of the emperor: but at length when Domitian set up his statues in day of the week. Jupiter was the god of the the chief cities of the empire, and commanded other, and presided over thunder and light- all the inhabitants to bow before them and ning. The first may be derived from a tradi- render the worship due to the gods-neither tion of the work of the ANCIENT OF DAYS; and | the Christians nor the Jews could be induced the other of Jehovah whose symbol was flames to conform to his edicts; the consequence was, a furious persecution was set on foot by an im-Modern republican theorists, represent gov- perial edict against both, in which many lost their lives, and others were banished to lonely isles of the sea. After the death of Domitian the city of our God." in A. D. 96, Nero his successor, abolished the persecuting edicts he had made, and restored the banished to their liberty. But as the government of Rome was now an absolute imperium, the will of the emperor was the only law that was regarded in matters that were not leaving the entire management of the campaign regulated by the ancient statutes and customs exempting them from the local regulations of an established Pagan religion, they were alternately protected or persecuted, as the caprice | tured or the policy of the magistrates and the emperor determined. In some provinces they were persecuted, and in others, protected at the same time. This state of things continued

> No one can attentively read the history of this period of the Roman Government, without observing that the manners and the sentiments of the people had become exceedingly corrupt. In the course of the three centuries from the death of Octuvius Augustus to the accession of Constantine, not less than fifty-five emperors assumed the imperial purple robe. The most of these were military chieftains, who procured the death of their predecessors, in order to make way for their own assumptions. These acts of violence were accompanied with intrigues, dissimulations, and scenes of unblush-

which they committed in the name of the gods of all Pagan nations as the same divini- smoke, (the Mohammedan errors,) the propa-Wher Home was at the summit of its pow- so that Christianity and the Hebrew revelation tain nation of men. Namely, the Greek divi- No: they that think not a whole heart too lit-

ian Tigris, to the Caledonian Tweed, and from universal degeneracy of the nation. It was tation of Christianity, in the East, while the the deserts of Ethiopia to the Black Forests of the stern refusal of the Jews and the Christians Latin form of the same religion, in the West, Germany; with four hundred and fifty thou- to join the idolatries of their Pagan neighbors had, and has judgment prepared for it. that made them so obnoxious to the Romans. which amounted to forty millions pounds sterl- They were looked upon as Atheists and miss- that the government under consideration has ing, or near two hundred millions of dollars, anthropists. Enemies to the gods, and haters run its course, it will be necessary to find the and a population of one hundred and twenty of the people, and obstinately prejudiced, and commencement of the five months—"And their millions of persons; all its chief magistrates stupidly addicted to low and obscure rites and power was to hurt men five months." We luxuriating in costly splendor and gorgeous doctrines. It was on these allegations they cannot begin to understand this prophecy, turn produced the perversions, which have dis- the five months. The 11th verse points to the Roman Empire; the long predicted Messiah figured the face, and corrupted to the core the the time-"They had a king over them, which of Jehovah was born in Bethlehem, a lowly whole body of Roman Christianity. This is the angel of the bottomless pit, whose name

was in such brave waggery as this, Rome first the command of the civil or military magistrathe Christ of Jehovah, and the predictions of and changeful, as it was in the Roman empire the minds of the great and the wise of the era, it is a necessary consequence that the pubtime, and they had no heart to believe that lic faith will be shaken, in the divinities they wisdom and divinity was enshrined in one so worship, and in their sentiments relaxed relee. It was from this cause, and no love of observe. Periodical festivities and ceremonies liberty, or truth, that the Romans protected accompanied with showy splendor, and carnal the Christians in common with other citizens, indulgencies, will retain a hold upon popular through the whole reign of the first ten Cæsars. feeling, long after the original intention is for-What is usually denominated the first of the gotten, and the spirit of their founders is lost; ten persecutions, which was by the order of Nero, it is then the public mind becomes the fitted was confined to the inhabitants of the metrop- receptacle of foul spirits more wicked than the madman than the policy of a legislator. It | mans shows very plainly that this was the unwas enough however, to encourage the envy of happy result to every class of citizens who plied their resources of happiness and strength. But when bribery, profligacy, and deception. had corrupted the fountains of justice, and destroved all reverence for authority and religion, their empire became the prey of the violent, and their vices enervated their minds, and made them the dunes of imposture and perversion.

(To be continued.)

For the Sabbath Recorder. The Downfall of Turkey---No. 2.

"Turkey has run her course and filled her destiny,

and now by the sure indication of Providence is by "Yea all efforts to arrest, will only precipi-

tate the sure catastrophe. The crescent must give way to the sun that is to shine with the splendor of the light of seven days.

That channel will again be filled with sweeter waters-even the river of life that shall have its rise from the throne of God, and will heal where it flows, and will "make glad

Dr. Keith ends the series of Turkish calamities in the above detail, in 1839, since which time, the destruction of this power has been accelerated. The next year (1840) this government compromised her independence by against Mehemit Ali, with his allies; and notwithstanding Acre was taken from Mehemit, the Sultan conceded immediately to him in the settlement, giving him the Pashlice of Egypt and a part of Syria, and the fleet he had cap-

In this place I will give the opinions and convictions of certain writers, who from their position were constituted good judges. and wrote while the facts were new and fresh.

I have in a former number stated that this power has its prophetic history in Rev. ix., under the 2d wo and 6th vial, and 6th trumpet, While numerous hordes of barbarians overran and conquered Rome in the west, the Turks and Saracens conquered Constantinople

"And the fifth angel sounded, and I saw star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

"And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of

"And there came out of the smoke locusts upon the earth; and unto them was given nower, as the scorpions of the earth have "And it was commanded them that they

should not hurt the grass of the earth, neither those men which have not the seal of God in | years and fifteen days. Add this to the five "And to them it was given that they should | years and fifteen days.

by which their chief magistrates were distin- the officers of the rural districts, all partook positors, in applying this prophecy to Moham-

The first period named in this chapter, oc-

As the object of these numbers is to show

were hated and persented, and these in their without the date for the commencement of corrupt body politic, was the prolific soil in in the Hebrew tongue is Abaddon, (that is, which was generated all the perversions that a destroyer,) but in the Greek tongue he hath now deface all the forms of Christianity that his name Apollyon." The beginning of the five months, then, is when these armies have In any community, illiterate or educated, "one king over them." Mohamet I., conwhere the priesthood and the ceremonies of a ceived the design of imposing a new religion natural religion, are under the control, and at upon the whole of the east, by the sword, and terror of his name, without constructing a new religiou, and not so much to institute a new kingdom. Whatever his purpose in this matter, he had no influence beyond his life i the thing; for after his death, there were many aspirants for his mantle, and for a time, the Mohammedans were divided into factions, and subjected to numerous party leaders, until united under Ottoman, the founder of the Turk-

> The field of its action was Greece. Thi government maintained itself through the prescribed torment, until the death of Palealogus, the Greek emperor, who died in the year 1449. ernment had a mission for a prescribed period -"a mission of judgment upon the third part stone, struggle to retain her dead? divisions of this name in the world—the Latin. and the Ottomans had a dispensation to torment men five months-so-says the prophecy -in advance: and so facts have revealed. men, in an after period.

The first part of this judgment was upon the Greek empire, beginning in the year 1299, in which year, (July 27,) Ottoman, the Sultan of the Turks, invaded the territory of Nicomedia. to commence his attack on the Greek empire. See Gibbon's Decline and Fall of Rome.

In 1449, Palealogus, the Greek emperor. died and left no children.

From the year 1299, to the death of this emperor, we have the lapse of the five months, or one hundred and fifty years. Expositors sav this period ended here, because the successors of Palealogus feared to enter into the government of Greece, (though emperor by right, being the brother of the deceased emperor.) until he had sent ambassadors to Amurath, the Turkish Sultan, to ask his permission to

If this man had the humility or the timidity to compromise the independence of the empire, it affords good proof that Providence had

The Turks had also a mission beyond this It was to kill the third part of men. See Rev. particularly manifested their hatred to Chris tianity: specially to the Greek and Latin forms of it. These were both in the way, and obnoxious to this power.

This period, as prescribed, is as follows: 'And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." dred and ninety-one years and fifteen days. Add to it the previous number, one hundred Festus." Have not these heavens been already and fifty years, and we have the total of five hundred and forty-one years and fifteen days, blue skies, where larks sing and eagles sail, for the ascendancy of this power. Now to were cleft with the wings and filled with the quote from an author who wrote in 1838: "Accordingly, when the one hundred and fifty orbs of that very firmament, a stranger star vears ended. the Turks were loosed. and the independence of the Greeks ceased, by their voluntarily acknowledging that they only ex- Canaan's dewy ground—the lowly bed he had isted politically by the permission of the Turkish Sultan. But the duration of their dominion is limited to an hour, (fifteen days,) and a day, (one year,) and a month, (thirty years,) ed with the footprints of the Creator. By are the following: and a year, (three hundred and sixty years,) this manger, where the babe lies cradled months, and we have five hundred forty-one shroud, the body is stretched but on its bed of financier for the purpose of meeting their de-

period will end in August, 1840.

make your hearts dens of pride, filthy lust, malace and envy, and thousands of vanities. and yet think to find a corner in them to lodge soars aloft on the broad wings of prayer. Christ too! Truly, you would both strengthen ties as their own, under different appellations, gation of this religion, were to torment a cer- Him in room, and give him very bad neighbors.

by some surly servant."

ducts our steps in prayer; therefore, in an hour publicly for Christ. of need, faith, bold of spirit, raises her suppliant hands, and cries up to God, "Oh! that a course. His early training had not been rethou wouldst rend the heavens, and come ligious. Home influences and associations

government for his house. His ambition was the dignity of Divinity to come at king's or There was a long struggle between social and to succeed as a prophet, and the founder of a peasant's, prince's or pauper's call. Should family influences, and his own convictions of your sake?" Well, no doubt the language is otherwise. He united with the church with start into his eye, and felt his heart in the grasp | them, but at length forsook them altogether. ish empire. Hence, the origin of the "Otto- of his hand, when I expressed some good hope I expostulated with him, but found his views mettled coursers, with foam spotting their it as heretofore.

the Greek, and the Protestant. The Greeks our breasts are wrung, and our wounds bleed and after a few years of indulgence, he went were particularly obnoxious to the Ottomans, forth afresh, can we adequately conceive or into a drunkard's grave. Would his career Five months are one hundred and fifty years. lofty, dignified demeanor which becomes a king, duty, withdrew from his heart, and left him It had also a mission to kill the third part of who sees his child borne off on the stream that unchecked to gratify his ambition, and lead a sunk in the father. Divesting himself of his trappings—casting sceptre, robe of gold, and jeweled crown—he at once rushes forth to leap into the boiling flood Lives there a father with heart so dead that he would not at the sight of a child falling overboard and struggling with death, back every sail, and whatever might be the mission on which his ship was bound, or whatever the risk he ran, would not put up her uelm, and, pale with dread, steer for the waves where his boy was sinking?

much more dear to him than our children can unto them desolate. be to us. He regards them with more complacency than all the shining orbs of that starof ten thousand worlds. He cares more for in thy heart to be saved by grace, if thou art his humblest, weakest child, than for all the willing to come to Jesus for life and peace, thy crowned heads and great ones of earth, and takes a deeper interest in the daily fortunes of a pious cottage than in the fall and rise of

Child of God! pray on. By prayer thy hand can touch the stars, thy arm stretch up down, before the shades of night gather around secured the results embraced in the period of to heaven. Nor let thy holy boldness be dash- thy soul. There is time now, there will not ed by the thought that prayer has no power to be time long. The master will soon rise up bend these skies, and bring down thy God. and shut to the door, and then you may stand When I pull on the rope which fastens my without, knocking, and crying in vain, "Lord, frail and little boat to a distant and mighty Lord, open to us." But, like the foolish virix. 12-15, and 18. In this period, they more ship, if my strength cannot draw its vast bulk tolme. I draw myself to it-to ride in safety fore, lest that day overtake you unawares. under the protection of its guns, to enjoy in "Haste thee and escape, tarry not in all the want the fullness of its stores. And it equally plain." If, like Lot, thou art lingering, I serves my purpose, and supplies my needs, would, like the angel, hasten thee. If for a that prayer, although it were powerless to moment thou dost hesitate, I would say, "Remove God to me, moves me to God. If he does not descend to earth. I. as it were ascend

Child of God! pray on. Were it indispensable for thy safety that God should rend ascends the judgment-seat. If you delay, if This period is understood to make three hun- these heavens, it should be done. I dare be- you trifle, if you put off, until it is too late, lieve that, and "I am not mad, most noble rent? Eighteen hundred years ago, robed in humanity. God himself came down. These songs of his angel train. Among the ancient appeared traveling the heavens, and blazing on the banner borne before the King, as he descended on this dark and distant world. On left, the eye of morning shone on the shape and form of the Son of God; and dusty roads, and winter snows, and desert sands, and the shores and very waves of Galilee were impressthe whole sum, three hundred and ninety-one beside the cross, upon whose ignominious arms general, and a new and absorbing occupation the glory of the universe is hung-by this of one portion of the Gospel ministry seems to silent sepulchre, where wrapped in bloody be to beg, and that of another portion, to spices, while Roman sentinels walk their moon- mands. The time and strength, and education The first period was fulfilled; when the four lit round, and Death, a bound captive, sits which have been given to the minister to angels were loosed. Hence, we may expect within, so soon as the sleeper wakes to be dis- preach his Master's Gospel, must be now de-There is a common agreement among ex- that when the second period ends, the reign armed, uncrowned, and in himself have death voted to months, and sometimes years of hard of the Ottomans in Constantinople will end. put to death-faith can believe all that God bodily toil in collecting funds. What number If the time for commencing the periods was at has revealed, and hope for all that God has of our ministers are always on the road solicitthe time of the first onset of the Ottomans upon promised. She reads on that manger, on that ing funds for churches, parsonage-houses, salathe Greeks, July 27, 1299, then the whole cross, deeply lettered, on that rocky sepulchre, ries, etc., etc., it would be impossible for us to these glorious words, "He that spared not say. We have sometimes wished they would his own Son, but delivered, him up for us all, be brought in accidental squads, that they how shall he not with him also freely give us might be made acquainted with the dignity of all things?" And there, lifting an eagle eye their body, in its number, at least. to heaven, she rises to the boldest flights, and

"Faith, bold faith, the promise sees, And trusts to that alone, Laughs at impossibilities, And says, It shall be done."

The Apostate.

It is easy to know the knock of a beggar at In one of the New England colleges, severone's door. Low, timid, hesitating, it seems al years ago, a young man appeared to be humto say. "I have no claim on the kindness of bled by a sense of sin, and at length expressed this house; I may be told I come too often; I a hope that he had become a child of God. may be treated as a troublespme and unworthy He had previously been gay and thoughtless, mendicant; the door may be flung in my face but indicated no tendencies to dissipation or to vice. He was an ambitious student, and How different, on his return from school, the by general consent was accounted the best loud knocking, the bounding step, the joyous scholar in the class. I was very intimate with rush of the child into his father's presence, and, him, and during the period of his deepest reas he climbs his knee and flings his arm around ligious interest, saw him several times daily, his neck, the bold face and ready tongue with and he opened to me his whole heart. After which he reminds he father of some promised his hopeful conversion, I urged him to comfavor? Now, why are God's people bold? mence an active religious life, to take part in Glory to God in the highest! To a father in our class and college prayer-meetings, and to God, to an elder brother in Christ, faith con- exert all the influence of his personal example

He seemed instinctively to shrink from such were not favorable to a life of piety. He re-I think that I see the sneer curling on the ceived letters from home, begging him not to skeptic's lips, as he says: How absurd! embrace any fanatical views of religion, or to What presumption! As if it were not below be led away by the enthusiasm of the sects. the purposes of the Eternal be shaped by your duty. He told me often that if he could unite petitions? Creature of a day and of the dust! with me in church fellowship, or be a member what are you, that the universe should be of an active and energetic church, he thought steered—its helm moved this or that way for he should be truly happy. But he decided bold; yet with God, a Father, our Father, my | which his family was nominally connected, and father in Christ, I feel I can be bold and confi- abandoned all idea of personal activity in relident in prayer. I know a father's heart. Have | gion. For a time he attended the devotional I not seen the quiver of a father's lip, the tear meetings of the college, taking no part in of a fallen child! Have I not seen a mother, gradually changed, and he justified himself in when her infant was tottering in the path of the course he had taken, instead of regretting

necks, and fire flying from their feet, dash like He graduated with the first honors of his a hawk across the path, and pluck him from class, and after completing his law studies, eninstant death? Have I not seen a mother, tered on a career of brilliant promise. His The formal invasion of this empire was under- who sat at the coffin-head, pale, dumb, tear- family connection brought him many clients, taken by Ottoman, July 27, 1299. This gov- less, rigid, terrible in grief, spring from the and he soon was regarded as having no supechair, seize the coffin which we were carrying rior at the county bar. The highest expectaaway, and, with shricks fit to pierce a heart of tions were cherished of his eminent' success. But a worm was gnawing at the root of his If we, that are but worms of the earth, will prosperity. He acquired a love for intoxicatperil life for our children, and, when they are ing drinks, and gradually felt the need of the monldered into dust, cannot think of our dead, stimulus which they supplied in his daily toils. nor visit their cold and lonesome grave. but The habit grew with an overmastering power. measure, far less exaggerate, even with our had been different, if he had followed-his own fancy at its highest strain, the paternal love convictions of duty, instead of the persuasions of God? Talk not of what you suppose to be of friends? Is there not reason to fear, that the dignity of Divinity. Talk of the calm, the Divine Spirit, grieved by his neglect of sweeps his palace wall. The king is at once vicious life? [Watchman and Reflector.

Come, for the Day of Grace is not Past.

"He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"—Luke xix.

Jerusalem had its day, so have you. The Jews had the time of their visitation, so have you. The patience of God was wearied out by them in the wilderness, and he sware that. they should not enter into his rest; so also in Child of God! pray on. God's children are the days of our Lord, and their house was left

Reader, you have your day also. It is now, But the night cometh. The day goeth away: ry firmament. They were bought at a price and with many, the shadows of evening are igher than would purchase the dead matter already stretched out. But if there is a desire day of grace is not, cannot be past. There is mercy in store for thee. The way of escape is open to thee. 'The Saviour still calls, and is willing to receive thee.

Come to Jesus, then, before the sun goes gins, you will be rejected. Take heed, theremember Lot's wife."

Come to Jesus, before he lays aside the sceptre of mercy, and takes the sword of justice; before he leaves the throne of grace and what will you do? How will you bear eternal torments? God himself asks you, ponder well the question. "Can thine heart endure, or can thy hands be strong, in the day that I shall deal with thee?"

"Behold, now is the accepted time: behold, now is the day of salvation."-2 Cor. vi. 2. [Rev. James Smith.

"The Church Mendicant."

The Protestant Churchman intimates that to the traditional distinctions of the church militant and the church triumphant, has been added a "third estate," which should be styled the church mendicant. Among its remarks

"This new distinction is becoming unduly

"All denominations are beginning to feel that they have had enough of the church-mendicant, that it will never beg its way to the triumph of the cause, and that as an institution, it had best be disbanded, and its members restored to the good old church militant."

EDITED BY A COMMITTER OF THE BOARD.

The Righteous shall be in Everlasting Remembrance.

Dea. Maxson appeared to live in a higher for those Christians with whom he was associated. He was a man of strong faith in the were fervent and effectual, and it would be difficult for any person to be indifferent while listening to his warm-hearted supplications.

affluent, he was careful to remember the poor. It was not his custom to wait for the destitute and rejoicing. 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.

he always succeeded in accomplishing the good propose myself performing quarantine at Venice. work to which he put his hand. It will not no meat, thirsty, and you gave no drink, naked, and you clothed me not." But his faith was not alone active in affording relief for the descalls on such occasions were by no means complimentary. They were not made merely for and it was a rare circumstance that he did not the sick, according to the words of St. James. And it was quite certain that cases of severe confidence was often expressed in the efficacy

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 al though 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.

of Deacon Alfred's prayers.

disposition of mind, bearing and forbearing, ny, and thinks it is well deserved. Nor was he less conspicious 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 reconcilation. 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 building them a meeting-house, for which sum, 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 the subscriber, J. Bailey, Plainfield, N. J. description of a deacon found in 1 Timothy iii.

sion of religion is not known to us; but he tion to young Gouldy, the perpetrator of the must have been comparatively a young man. most horrible crimes, perhaps, ever known in a He was a member of the 1st Brookfield Church Christian country to have been committed by in 1822, and called to the office of Deacon by one of his age! that Church, and ordained in about the year "The moral fabric that he has been weav1824, and he removed to the Church in Walworth. Wis., in 1844 in which Church he emworth, Wis., in 1844, in which Church he em- blem. We learn that, during the progress of Mohammedans do not hold themselves obligcharacterized him in the Church of his early ly convinced of his lost condition and need of with the same strictness as the Christians and

To lose the society and labors of such a

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 per-

Dr. Samuel Stennett.

Benjamin Pike, the well-known optician in Since the notice of the death of Dea. Alfred Broadway, now nearly ninety years old, was a Maxson of Walworth. Wis., was published in member of Dr. Samuel Stennett's Church in Litour paper some considerable time since, we tle Wild street, London, and well recollects that have thought that so good and worthy a man eminent Seventh-day Baptist minister, when as he was, demands a more extensive obituary in his prime of usefulness. It may not be His memory is truly a blessed one. All who great philanthropist, was a member of Dr. ever knew him, remember him, and many will Stennett's congregation, and used to have freremember him in heaven, after the old heavens quent controversies with him on the Sabbath and the old earth are passed away. It was question. In one of his letters he makes the our privilege to pass many years in the same following hit which he supposed a good one himself 'swift destruction.'" society with him on the most intimate terms. to justify the position that the Saviour was and we can testify to the uniform and devout three days and three nights in the sepulchre, manner in which he passed with us his useful though he was reputed to have been crucified on Friday:

"I was at Constantinople a month; a person and purer spiritual atmosphere than was usual informed me that a fortnight before my arrival the grand Vizier had examined the biscuit of the Janisaries, and finding it deficient in weight and quality, ordered the Contractor to come word and promises of God. He prayed much, before him; his excuse not being satisfactory, and seemed to expect that his prayers would on his return, he sent immediately and cut off be speedily answered. Of course, his prayers 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 But his piety did not consist alone of faith the middle of the street; yes it did, said he, and feelings. He was most active where for our three days may only be five or six and Christian faithfulness was most needed. Though twenty hours; if one half hour before sun set, we call it a day, and so if half an hour his pecuniary circumstances were far from being after sun rise, it is another day. My mind reverted to the glorious event that is our joy Yours, J. HOWARD.

of Mr. Howard toward Mr. Stennett:

SMYRNA, Aug. 11, 1786. DEAR SIR.—I take the liberty to write, as 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 treatcases like these he did not say as many do: ment of patients in the plague being my prin-"I should be willing to afford relief were my cipal object; I doubt not but you remember I circumstances adequate but I can do nothing mentioned when I last had the pleasure of at present." He had faith, and love, and seeing you; but not being satisfied with the hope, sufficient to prompt him to leave his labor I soon determined to visit the hospitals in even in the time of having and harvesting, Turkey, and to converse with some of those take his team and go in search of what the few who had the courage to visit such patients. circumstances of the destitute demanded, and Some months I have been in this country; I I go out with a foul bill of health, which I prefer, as I shall experience the strict quaranbe said to him, we believe, in the great day of tine of 42 days: but I bless God, my calm accounts: "I was hungry and you gave me spirits and steady resolution has not yet for-

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 titute. He thought of the chamber of the the notes I have taken of the sermons I had sick, and made it his custom to visit the sick the happiness to hear under your ministry; and the bereaved in their afflictions. And his these, Sir, with many of your petitions in prayer, have been, and are, the songs in the

nouse of my pilgrimage. With unabated pleasure I have attended the purpose of inquiry, but to converse with your ministry; no man ever entered more into them upon the great interests of religion, and my religious sentiments, or more happily exoffer up his fervent supplications in their behalf. | pressed them: it ever was some little disappointment when any one occupied your pulpit: Oh. Sir how many Sabbaths have I ardently leave a blessed savor of peace behind him longed to spend in Wild street; on those days when he left. He had faith in prayer, and I generally rest, or if at sea, keep retired in believe at the prayer of faith would save 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 and dangerous sickness were removed in con- my renewed thanks. I bless God for your nection with his faithful prayers—and these ministry; I pray God reward you a thousand cases were so signal and frequent, that strong fold; my friend, you have an honorable work, many seals 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 Cur-Boston. 12 mo., 434 pp.

A pretty fair counterpart to the celebrated Arabian Nights Entertainment." It con- co-laborers with their elder brethren Barnabas sists of eighteen fancy tales, written not for and Paul. children alone; but for readers of larger growth and maturer minds. Its preface states that He was a man remarkable for the peacsful it attained an immense popularity in Germa-

> Church, Brooklyn, during the early part of which is Friday: the year 1858." Comprising incidents and narratives, and also fragments of sermons, lectures, etc., 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 defeat 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 best provider. harmony. "Blessed are the peace-makers, for good security on land will be given. They have no house that can accommodate them. Any person willing to help them will address

THE SAD REASON,—The . Christian Intelli-At what age Dea. M. made a public profest gencer gives the following statement in rela-

> an interest in Christ. He was about deciding Jews do their respective Sabbath; or particuvation, when he was met by a member of a performed their devotions.

weak resolves—and soon he was again in the them, except twelve only. midst of boon companions. The fallen woman was there, with her blandishments; the Prince of Darkness, too, was there, with his unseen and unresisted fascinations; and when that youth returned to his home good angels wept and demons triumphed. His soul was poluted. 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 known to all our readers that Howard, the 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 Science. G. M. Guernsey, A. B., Professor was manifestly thrown off. There he stoodforsaken of a rejected Saviour, bringing upon

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 min- ing. istry 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 The following letter will show the feelings 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 highest interests of the students. May this, 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 To the Editors of the Sabbath Recorder :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 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 of death; interesting, because it "brings life minister's improvement. Without continued self-education, no man can be long acceptable as a Gospel preacher, whatever may have been education is, or ought to be, not to fill the mind ples in all ages of the world, until he should with other men's thoughts, but to teach the student to think for himself. "We seem fre- that-"as often as ye cat this bread, and drink 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

stature of a full grown man. Dr. Wayland refers, in a passing remark. to the former practice of young preachers tion of an elder brother in the ministry. This is a point which we think deserves more 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 tis. Phillips, Sampson & Co., publishers, study. This would also be in accordance with New Testament example, as in the case of Mark and Silas, who associated themselves as

Mohammedan Sabbath---Friday.

The Koran, or Mohammedan Bible, has the following paragraph in chapter sixty-second. in relation to public worship on "The day MEMORIAL OF THE REVIVAL in Plymouth of the assembly," as they term their Sabbath,

> O, true believers, when ye are called to prayer on the day of the assembly, hasten to the commemoration of God, and leave mer-

This will be better for you, if ye knew it. And when prayer is ended, then disperse your selves through the land as ye list, and seek again of the liberality of God; and remember God frequently, that ye may prosper.

sport, they flock thereto, and leave thee standing up in the pulpit. Say, The reward which is with God is better

than any sport or merchandize; and God is the Yawm al Joma, i. e., the day of the assembly,

or congregation; whereas it was before called al Arûba. The first time this day was particularly observed, as some say, was on the prophet's arri- death, Jesus evidently had a specific object val at Medina, into which city he made his before him, and as it was always his practice first entry on a Friday; but others tell us that Caab Ebn Lowa, one of Mohammed's ancestors, gave the day its present name, because on that day the people used to be assembled

the first Church of Brookfield, N. Y., as well lied, and urged to 'go once more' to the place med was preaching, a caravan of merchants blessed, or gave thanks, it must have been a hymn, at the close of which, the disciples left the of revelry, pay his dues, and remove his name, happened to arrive with their drums, beating wide departure from his known and accustoming to custom; which the congregation and practice. ard.' This appeal to his pride overcame his hearing, they all ran out of the mosque to see

Milton Academy, Wis.

We are gratified in learning that this Insti tution is in a flourishing condition. It is sitnated 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 of Mathematics. A. Whitford, A. B., Professor of Greek and Latin. H. W. Clarke, Pro- Passover, and without doubt was unleavened; a messenger sent after the delinquent or stray. fessor of Instrumental Music. E. R. Beckley, Professor of Perspective Drawing and Oil

teacher of German; and in the English department. Miss F. A. Hawley, teacher of French, History and Phisiology. 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 encourag-

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 healthy region, and under the care of such persons as will spare no pains to promote the 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.

As much as has been said of late in the RE corder, about "open" and "restricted" communion, permit me, through your columns, to offer a few thoughts on the mode of its ob-

The partaking or celebrating of the Lord's Supper, as it is termed, is one of the most solemn and interesting services, in which disciple of Christ can engage. Solemn, because it calls his particular attention to the subject and immortality to light."

The Saviour evidently designed that this ordinance should be perpetuated by his discicome again; for it is declared by the Apostle. quently to forget," says Dr. Wayland, "that this cup, ye do shew the Lord's death till he

There can be no question but that the form laid down by our Saviour, should be strictly can be induced to put himself under his own adhered to by his followers, and any additions instruction, the sooner will he attain to the thereto, or substractions therefrom, would impair its simplicity, and evidently, affect the spirit of the institution. That form is clearly pursuing their studies "under the instruc- 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 them." From these references, I understand sickly. that the terms, blessing and giving thanks, as the public worship of God, is therefore called clearly indicate that it was not a common or ordinary prayer.

In giving this institution to his disciples, as 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 before him. One reason given for the observa- that particular subject, and to no other.

ployed himself in the same pious work which the revival of last winter, this youth was deeped to observe the day of their public assembly to allude to it, either by way of giving thanks, sent, and other subjects of a kindred nature; make our own convenience and inclination the to forsake his sins and seek for pardon and sal- larly to abstain from work, after they have prayer was offered, embracing almost every entirely out of order in the midst of celebrat- Some of us have much regretted the appearance of the midst of celebrat- some of us have much regretted the appearance of the midst of celebrat- some of us have much regretted the appearance of the solution with the midst of celebrat- some of us have much regretted the appearance of the midst of celebrat- some of us have much regretted the appearance of the solution with the midst of celebrat- solution with the midst brother is a misfortune to any church. And club with whom he had previously become all it is related that one Friday, while Moham- made the subject of prayer. H Jesus thus The Supper was concluded by singing an we suppose likely to corrupt the church, both a franciscus de classica de Chilisto discolor de Color de

ed practice.

Although I would not attempt to circumscribe the desires of those who administer this ordinance, or place a limit to their petitions, or read it again, as the congregation proceeds yet it would be safe to confine their imitations with the singing. This practice evidently arose to the Scripture examples and their petitions from the sparseness of books, and the desire to such interests, as are immediately connected of all to engage in the concluding exercises. with the consecration of these symbols.

gave thanks;" and the Apostle in referring to with books, the lining of hymns at the comit 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.

dently such as was used in celebrating the still, had it been important that that particular kind of bread should be perpetuated, whether made of barley or otherwise, the Saviour, or Mrs. C. C. Whitford, Preceptress, and 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 be made by the minister or others, before com. vine" that was used as the symbol, or representation of his blood on that occasion. Had taking the bread, and also the cup. let the althe Saviour foreseen that it would be imprac- ministrator conform his duties only to that ticable for his disciples to procure this "fruit particular service. The time occupied in break. of the vine" in all parts of the world, he doubt- ing the bread, and in its distribution, as also less would have either dispensed with its use, the wine, should belong to the communicants or provided a substitute.

Are we at liberty to use any other article as a substitute for this fruit of the vine?—and of these symbols. This time should never be do we not do violence to the institution if we monopolized by others. An appropriate hymn willingly allow ourselves to have palmed upon us those fraudulent articles, in which there is tion quietly retire. Their detention to hear not a particle of the fruit here spoken of, but public notices given, or to transact business, 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 bodyan act which would be reprehensible. and at represents the sufferings of his body; the pour 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 -show our affectionate remembrance of his shall come to the altar, and kneeling. eccive 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 ve 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

In partaking of the symbols, the Apostle tells us, in 1 Cor. xi. 27-30, that "Whosoever shall eat 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 ordi-

Therefore, to divert the mind from a close and careful self-examination, or from freely contemplating the dignity, excellence, and usefulness of Christ's death, or, to so distract it by introducing the thoughts of others, that it for the toils and troubles that await him. One 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 they dissipate away the hours of God's holy communicant, whose mind was thus diverted, day. It is much to be feared that we as a deloaves, five thousand, we find, that in taking to eat and drink unworthily, because it was the bread, Jesus gave thanks; while St. Mark impossible to clearly discern the Lord's body, loosely. The way many families have been makes mention that in taking the fishes, "he and listen to the thoughts of others; and by trained among first day people to Sabbath-But when they see any merchandizing, or blessed and commanded to set them also before so doing, become (as formerly) weak and keeping would certainly make many of those

used in instituting the Supper, are synonymous; nomination, for the administrator, or some Most High from the fact of being the only and although we have not the particular form other person, entertaining the audience with a Note by the Translator.—Friday, being of words used by the Saviour, in blessing or speech, during the breaking of the bread, and think we should, let us begin to keep the day more- peculiarly set apart by Mohammed, for giving thanks, yet I think those expressions the reception of the symbols of death, by the aright. Less cooking and gossiping, less stay-

Should not the few moments pass in silence. and allow the communicant to hold a self-exa perpetual memorial of his sufferings and amination, or meditate on the sufferings and sheer indispositions keep us from carrying out death of a crucified Saviour?

on the prophecies that refer to Christ's death | cal keeping of the Sabbath which we are not and sufferings, or the history of his arrest and much in danger of practicing; but it would be trial before Pilate, or the great love that caus- well if we had a little more of the Puritan ed him to leave the abodes of glory, and die about us. If we felt aright we should not I have known administrators professing to on our behalf; or, perhaps an explanation of certainly spend our time on that day in neglect imitate Christ's example, to so far loose sight the doctrines of the Romish Church, in which of the public duties attached to it, and especior asking God's blessing; yet a voluminous all these no doubt are good in their place, but rule rather than the requirements of heaven?

upper room, and went out into the Mountage 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 line it At that time, this was probably necessary, but St. Matthew says: "He took the cup and with the present facilities for being supplied munion, can well be dispensed with; and the propriety of reading the hymn by the minister before singing, may seriously be questioned.

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The singing an hymn before commencing to celebrate the Supper to call the congregation The bread used on that occasion was evi- together, is becoming quite fashionable. Bet ter that the bell be rung to give the notice or ing 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 expla-. natory or instructive are necessary, let them mencing to celebrate. In giving thanks on for self examination, as well as discerning the Lord's body and shed blood, while partaking sung, and without benediction, the congregawe think, should be studiously avoided.

In eating this bread and drinking this cup, (says Dr. Belfrage,) we show the manner of our Lord's death. The breaking of the bread ing 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 love and kindness, and our inviolable attack ment 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 pursuit 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 reason why professing Christians complain so much of a lack of religious peace, and of an evidence of their interest in Christ, is because nomination are guilty of spending the Sabbath blush who profess to keep the true Sabbath. I allude to the common practice in this de- If we wish to be designated the Saints of the true Sabbath-keepers in the world, as some ing at home for trivial things. Some little offense, some appearance of rain, some lack of finery to adorn our persons, and sometimes the requirements of the Sabbath-day. To be How frequently are introduced dissertations sure there may be such a thing as a Pharisai-

า - A. c.ไป อนาป อกในมหาวิธีใหญ่ กละไม่ที่

Schools in the voice as Govern some of th atheistic c In the are dissati in my rece question w pelled obs both to th you prono day would as the Sai be your a day—the ciples kep also, you a man of

> Sunday-Se Peterboro' DR. H Dr. Hisco evening, than at ar crowded t acquiring twice did grammes v of the exer mon was e out lack of ed by its

> > understand

me to be

pains and

A SPEE ver makes days ago, this city at to be give had come minister of distress, street, in him the me and speech ing to a lit ticular exe and shows

to a recori that yery l Abers in e tigred! fashionable. Bet-

give the notice, or

lelinquent or straydisciples of Christ and come together orating the Supper If remarks explaiccessary; let them others, before com. giving thunks on be cup, let the adities only to that occupied in breakstribution, as also the communicants Las discerning the while partaking a should never be n appropriate hymn on, the congregadetention to hear

transact business. ly avoided. drinking this cup, how the manner of aking of the bread, his body; the pouredding of his blood. te these, shall not ur hearts? Shall before him in theing? In eating of his cup, we profess of Christ's death membrance of his inviolable attach-H. H. BAKER.

btless talkers call a the Fourth Comly asked did any bbath more strict temember the Sabthe law, and what ion is specified in urn away thy foot g thy pleasure on Sabbath a delight, morable; and shalt own ways, nor findspeaking thine own h is for recreation h as holy exercises, and the Lord, who rit. Many of our

rs of religion seem of labor are to be ting and sleeping, r can be had. It mankind was thus ot the case, or at There is no ment or clerk in any d up by his calling creation. If the could be brought fit can, we should the most time for loudest to protest The Christian aying aside for a tions, and recreate use of prayer and y with the people lowed, pursuit he strength to proses holy recreation be is fresh nerved tawait him. One tians complain so peace, and offen Ohrist, is because ars of God's holy d that we as a depic to Sabbath-

iding the Sabbath milies have been ke many of those the true Sabbath. the Saints of the being the only world, as some to keep the day salping, less stay-ige Some little kin, some lack of and sometimes om carrying out tath-day. To be Pharisaithich we are not but it would be of the Paritan we schoold not to day in neglect at Land especiof one often

Late of bee ton

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Carle both

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 Sabbathkeeping church-Puritanic if you please. GEO. R. WHEELED.

For the Sabbath Recorder.

The frequent inquiries made through the of land situated in the town of Westfall, Pike of this Government. 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 with Siam, which was concluded May 29, 1856, 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 Bantists who will settle on it, at a price sufficiently low to satisfy any reasonable person desiring to purchase.

burg, 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 ding. the sole purpose of reducing my vote. It seems however from this editorial that you really be- road bill was then taken up by yeas, 30; nays, lieve me to be unsound on Temperance. And 13. if you do, why may not others also?

I had always understood that the Temper- upon the subject. The scope of his argument only which actually intoxicate. It is true that sirable, and in war, indispensable. small beer contains a little alcohol. So does new bread. But neither intoxicates; and went into executive session. 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

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 of property in intoxicating liquors when offer- Doolittle's and Mr. Polk's. ed 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 dramshop 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 our Schools. To me nothing is plainer than that Government should have no more to do with School education than with Church education. I believe that the School as well as the Church should be a religious institution; and I am very unwilling to be taxed to support Schools in which the reading of the Bible and the voice of prayer are forbidden. But so long as Government has to do with our Schools, some of them will, here and there, be of this atheistic character.

In the same editorial also, I see that you are dissatisfied with the answers which I gave in my recent tour through the State, to the question whether I would have a legally compelled observance of the Sabbath. My answers both to this question and the School question you pronounce "bad, very bad." But which day would you have me compelled to observe as the Sabbath? "Sunday" will, of course, be your answer. As, however, the Seventh day—the same day which Jesus and His disciples kept as the Sabbath—is my Sabbath also, you must indeed have believed me to be a man of amazing liberality, if you expected me to be in favor of having myself visited with pains and penalties for my non-observance of a bills. Sunday-Sabbath. Your friend,

Peterboro', Nov. 12, 1858.

DR. HISCOX AT THE NATIONAL THEATRE.-Dr. Hiscox had a more quiet time last Sunday evening, (though not a smaller congregation,) than at any previous meeting. The boys who crowded the pit, as heretofore, appear to be twice did they raise a genuine "Hi, hi!" Programmes were distributed, containing the order of the exercises and the hymns. Dr. H.'s sermon was eminently plain and practical; with-

out lack of dignity, and was admirably adapt-

ed by its earnestness and simplicity, to the

understanding of his hearers.

GERRIT SMITH.

ver makes the following statement: "A few the tariff law. days ago, Mr. L ____, a missionary laboring in The consideration of the Watrous impeachthis city among the Jews, received five dollars | ment case was then resumed. to a record he is accustomed to make of par- ed by 113 to 86.

General Intelligence.

Thirty-Fifth Congress.

WASHINGTON, Dec. 13, 1858. the Committees, and to take a vote instead. er, on the coast of Georgia, of a cargo of The proposed list being read, a vote was taken slaves, which was adopted. as to whether the list be accepted or not, resulting yeas 20—nays 10.

ate on that portion of the President's Message | the subject—yeas 22, nays 28. referring to the Clayton-Bulwer treaty. While we are talking about the Monroe doctrine, and Mr. Bell spoke in favor of it. Great Britain, he said, has applied the Mon-RECORDER for good locations for Seventh-day roe doctrine to ourselves. The scope of his Baptist settlements where land may be bought remarks was that the Clayton-Bulwer treaty Government. cheap, has induced the subscriber to offer a lot must be abrogated, and thus liberate the hands

The Senate's Pacific Railroad bill was called up, by a vote of 30 against 18. Mr. Gwin of California addressed the Sen-

The President sent to the Senate the treaty and proclaimed in Siam in August last. The President suggested an extension to the Consul at Bangkok, of the judicial powers confer-

red on Consuls in China and Turkey. Mr. Clingman offered the following preamble and resolution:

Whereas, The President expresses himself his Message of 1857 and 1858, in relation to the Clayton-Bulwer treaty, as follows:

And whereas, Such treaty contains stipulations in direct hostility to the cherished policy For further particulars, address John H. and future welfare of the United States, and Chester, No. 51 South First street, Williams- calculated to operate adversely to the independent action of this Republic in the line of duty which it may become imperative to adopt in regulating and controling the affairs of the Central American States, and that consequently the abrogation of said treaty is demanded alike by the honor and interests of the Union. therefore.

Resolved, That the President be requested to communicate any correspondence with Great Britain and Nicaragua, with respect to the termination or preservation of the treaty.

Mr. Clingman spoke at length, but the resolution was laid over while negotiations are pen-On motion of Mr. Gwin, the Pacific Rail-

Mr. Gwin addressed the Senate at length

ance Societies forbid the drinking, not of all was that Government will not loose one dolliquors in which there is alcohol, but of those lar by the road; that as a mail route it is de-The debate was postponed, and the Senate

> House.-Mr. Clay of Ky., offered a resolu- million and a quarter dollars. tion, which was adopted, requesting the President, if not inconsistent with the public inter- of the bill. ests, to communicate to the House all the in-

of American vessels in the Gulf of Mexico. The Watrous impeachment case was brought up and after some discussion the House ad-

Washington, Dec. 14, 1858. Senate.—The Pacific Railroad bill came up according to agreement at the adjornment of the debate yesterday. The amendments made political office who recognizes the sacred rights last session were read, viz., Mr. Davis's, Mr. | till Monday.

> Thereafter Mr. Wilson moved a new amendment that the road should follow the 42d parallel of latitude.

> Mr. Stuart of Michigan asked Mr. Wilson to make his motion for the 49th parallel, which he professed himself unable to do masmuch as it would thereby lose its central character.

> On the suggestion of Mr. Broderick, Mr. Wilson assented to make it from the 35th to the the 42d parallel.

> Mr. Mason of Va., thinking it unlikely that the bill could pass both Houses this session. moved that the bill be laid on the table, which the Senate refused to do by nays 32, year 23. Mr. Davis of Mass., spoke on his amendment

maintaining that the road should be located not on political, but on commercial and Governmental considerations. He regarded the roads as necessary, was in favor of leaving its location to the contractors, inasmuch as their ters. instincts will naturally induce them to select

Other senators made remarks to various amendments and different routes.

Mr. Wilson of Mass., moved that the de bate be postponed until Monday, for the purpose of understanding the subject with its com-

Mr. Mason of Va., considered that it was no use to postpone, as the subject was not susceptible of being understood. After some further remarks from Mr. Gwin

against the postponement, the Senate adj. House.—Mr. Phelps of Mo., from the Committee of Ways and Means, reported Pension, Military Academy, and Indian Appropriation

The House then resumed the consideration of the Judge Watrous impeachment case, and House adjourned.

A Speedy Answer. -- The New York Obser- of his intention to introduce a bill to modify

to be given to a certain poor man whose case The resolution pending was in favor of imhad come to his knowledge; the poor man is a peachment, for which the House, by 111 to minister of the Gospel, but reduced to great 92 adopted a substitute that the testimony bedistress. Mr. L found him in Amos fore the Judiciary Committee in the case of street, in a state of much suffering, and handed Judge Watrous is insufficient to justify the him the money. The poor man was amazed preferring of articles of impeachment against and speechless for a few moments, but reach- him for high crimes and misdemeanors. The ing to a little book, he took it up and opened House agreed to the resolution as thus amend-

ticular exercises of his mind, a sort of journal, and showed Mr. L—— what he had written made from the Committee on Election last sesthat very morning, viz.: 'Spent two and a half sion stating i'that it appears there were such

WASHINGTON, Dec. 16, 1858. Mr. Wilson of Mass., introduced a resolu-SENATE.—Mr. Seward of New York moved tion calling on the President for information to dispense with the rule requiring a ballot for concerning the landing by the yacht Wander-

Mr. Clingman of N. C., attempted to bring up his resolution to abrogate the Clayton-Bul-Mr. Clingman of N. C., addressed the Sen- wer treaty, but the Senate refused to take up

The Pacific Railroad bill was then taken up

Mr. Townsend Harris was permitted by resolution to receive certain gifts from the British The Senate Agricultural College bill was

then made the special order for Tuesday. The Senate adjourned till Monday.

House —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 fair, without reading.

The House resumed the consideration of the for \$700 dollars each. Three of the crew have Maryland contested election case of Mr. White been lodged in jail at Savannah, on a charge Lewis Jones, Wellsville, against Mr. Harris, when on motion of Mr. of piracy. Bail was refused. Eustis 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

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

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 gov-

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 con-

sideration of the private calendar. There was a long discussion on the hill to provide for the examination and payment of claims of the citizens of Georgia and Alabama, tions by the Creek Indians, involving about a Mr. Shorter of Ala., made a speech in favor

Mr. Washburne of Wis., replied, making a

formation in his possession, or which may short- remark not complimentary to the bravery of consequence of breaking through the ice, on ly come into his possession, regarding the re- the citizens of Alabama and Georgia, who cent reported boarding by British naval officers fled in fear from the Indians. Mr. Shorter characterized the assertion as

false and slanderous. Mr. Washburne replied that the gentleman was killed and four wounded

was very brave, as he illustrated here to day. Not a little sensation was produced by this exchange of shots. The Chairman promptly called to order.

After further debate the House adjourned

Foreign News.

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." so far as ascertained, is upward of \$20,000. He was sentenced to six months imprisonment and to pay a fine of three thousand francs. The conviction and sentence had created great last Friday. Cause, disappointment in love. excitement, and the English papers generally were very severe and bitter in their comments. The steamship Great Eastern is soon to be

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 fillibus-

All foreigners employed in the Kingdom of Naples are hereafter to be naturalized. LATER.—By the Arabia we have dates one

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 in the range of our figures. Rye flour and corn meal

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 after considerable discussion pro and con the on the evening of the 12th, by a well known 900 quintals St. George's were made at 4 25. Mack fighting man, whom he attempted to arrest for erel were quiet; small lots of No. 1 large were selling disorderly conduct. Though bleeding profuse. at 15 75, and No. 2 at 14 75. Herring were quiet. ly from his wounds, with indomitable persever-Senate.—Mr. Cameron presented a memori- ance, Davidson followed him for several blocks active, especially for mess, while prime was easier. The sales on the spot embraced about 1000 bbls., inal from the convention of iron masters of Pa., to a Broadway saloon, where he was stopped cluding old mess at 17 50, and new do. at 18 00, and and addressed the Senate, showing from the at the entrance by two of the ruffian's compan- prime at 13 50 @ 13 60. 500 bbls. of mess were sold, tables of the Secretary of the Treasury that ions, one of whom stabbed him again, and the deliverable in January, at 18 00; 500 do. for May and acquiring a religious behavior; only once or an ad valorem duty on iron is alike opposed to other knocked him down. He immediately May at 13 50, with a considerable sale of old mess the interests of Government and the consumers seized them both and called for help, when two reported at p. t. Beef was heavy. The sales were other officers came to his assistance and arrested | confined to about 100 bbls., inclading country prime at The Senate declined to call up Mr. Cling-his assailants. The excitement over, he faint-his assailants. The excitement over, he faint-western mess at 8 50 @ 10 00, and extra at 10 50 @ Western mess at 8 50 @ 10 00, and extra at 10 50 @ man's Clayton-Bulwer resolution; after which, ed. He was so seriously injured that it is western mess at 0 30 (2) 10 00, and can at 10 30 (2) 11 50. Beef hams were nominal at 13 00 @ 15 00. an ineffectual attempt was made to take up the thought he cannot long survive. The villain Bacon was unchanged. Cut meats were in fair request Pacific railroad bill, when the Senate went in Cancemi, who shot a police officer, and who at 61c. @ 61c. for shoulders, while hams were unchang-Pacific railroad bill, when the Senate went into Executive Session, and after a short session has thus far escaped punishment through legal
to be demand for future delivery. Sales on the spot only by a knowledge of the Laws of Life and the House.—Mr. Comins of Mass., gave notice 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. some competing establishment.

Late accounts from Kansas indicate a wretched condition of affairs in the southern hours in earnest prayer for five dollars.' 'And to be dollars, intimidations and injustice in the southern tumults, riots, intimidations and injustice in the southern tumults, riots and other depredations being of combell southern tumults, riots, intimidations and injustice in the southern tumults, riots, intimidations and injustice in the secutive Board of the Seventh-day Baptist Missionary Society will be a result. The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be a result. The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be a result. The next Quarterly Meeting of the Executive Board of the State; robberies, affrays, house of the State; robberies, affrays, house of the State; robberies, affrays, house of the Seventh-day Baptist Missionary Society will be a result. The next Quarterly Meeting of the Executive Board of the State; roberies, affrays, house of the State; roberies, affrays, house

and that the Speaker be requested to notify the Governor of Maryland of the fact."

Adionrned

ations on a large scale will be commenced early in the spring. A shipment of gold dust to this sion with the Church in Berlin, Wis., commencing on

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 A horse died in Watertown, Jefferson Co.,

train came up, was observed to make two or three attempts to get away, when, after tremoling violently for a few seconds, he dropped The yacht Wanderer, from the coast of Af- | U. A. Osgoou, Bronte, U. W., Elizabeth A. Harris, New York as to recent events in Central America, which rica, recently succeeded in evading the cruisers was referred to the Committee on Foreign Af- in the Gulf and landed on the coast of Georgia, eighty negroes who were subsequently sold

> A Scotchman named Wilson was found dead in one of his fields at Norwich, Conn., recently, Mrs. Elizabeth A. Harris, New York, 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. Joralmon, and his wife, missionaries to China, have reached New York, in Mr. Joel C. Green, of Leavenworth City, Kansas, and the bark Algonquin, after a long and tedious passage of nearly six months from Shanghae. Mrs. J.'s health is much improved by the Milton.

The Rev. Daniel Downey, Catholic priest of Staunton, Va. s ntenced last month to eight years imprisonment, for having killed a man who refused to marry a servant girl whom he Miss Mary C. Rickard, of Long Run, Va. (Downey) was charged with seducing, has been granted a new trial. RANDOLPH, of New Salem, Va., and Miss ELIZABETH

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

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

on account of losses sustained by the deprada- was burnt Sunday night of last week. The fellow townsmen, Ormanzo and loss is estimated at \$18,000, on which there is Mrs. Dunn had been sometime complaining, and had

> Monday of last week, in the Dyer Pond, in and strength once more. But the hand of death was which he was fishing for pickerel.

> A large fire occurred at Harlem Railroad depot, in New York, last Fridry, destroying wife and mother, and the centre of an admiring circle property to the amount \$40,000. One man of friends. There are many persons outside of the

> The Sunday omnibus question, which has lately occupied the attention of the people of In Rockville, R. I., Dec. 11th, Mrs. Tack Burdick,

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 of her departure drew near, her language was, "Let Foreign news to the 27th of November has other criminal, a man in Canada, has thus far escaped arrest.

D. S. Keeney, of New London, Ct., has been lived, by whom she was universally beloved. arrested on a charge of forgery, the affair creating quite a stir in that place. The amount

A young woman, named Lucy Hemingway committed suicide at Brockett's Bridge, N. Y.

NEW YORK MARKETS.

Ashes-The market was quiet, at 51c. for pots, and 53c. 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 30; mixed to straight Southern 5 40; Southern fancy and extra 7 50; choice extra family and bakers' brands 8 50; rye flour 4 10; corn meal 300 to 400 bbls., closing within the range of the above quotations. Southern flour was in rather better demand. while the sales embraced about 1200 bbls., withwere 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 40; red do. at 1 121 @ 1 24; Mil waukie club at 85c., and white Wisconsin at 1 183. 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 yellow at 75c. @ 76c. Rye and barley were quiet and Mechanism, Education, Agriculture, the Natural Sciprices unchanged. Oats were firm, at 47c. @ 50c. fer ences, and General Intelligence, is profusely Illustrat-State, and 53c. @ 55c. for good Western and heavy ed with Engravings, and published monthly at One Canadian.

Provisions-Pork-The markets was firmer and more active, especially for mess, while prime was easier. quibbles, has been found guilty, on his fourth trial, of manslaughter in the first degree.

[Chronicle.] Tive demand for future delivery. Sales on the spot embraced about 500 bbls., at 11c. and 11½c.; 1000 do. were sold, deliverable in April, at 11½c., and 600 do., for April and May, at 11½c. Butter and cheese were are given for the treatment of ordinary cases at home, are given for the treatment of ordinary cases at home. firm, and with a steady demand.

Sugars—The sales of Cuba embraced about 900 hhds.; about 800 of which were taken on speculation, mainly at p. t.; 100 do. within the range of 6\frac{3}{4}c. 74c.; 125 do. molada at 3c., and 300 hhds. New Orleans were sold by auction at 64c. @ 74c., usual terms.

Special Notices.

Churches of Scott, DeRuyter, Truxton, Lincklaen, Preston and Otselic, will hold its next session with Mr. Cass now denies that he sent any such dis- the Church in Scott, on Sixth-day, Dec. 31st inst., at patch, and the forgery was probably a trick of 2 o'clock, P. M. Bro. Poole was appointed to preach the introductory discourse. Bro. Fisher, alternate. D. P. CURTIS, Sec'y.

MISSIONARY SOCIETY-BOARD MEETING.

the evening before the second Sabbath in January next Introductory discourse by Bro. Oscar Babcock, of Da-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 paid;) N. V. Hull.

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

N. Y., one day last week, from fright. He was FOR THE SABBATH RECORDER fastened near the station house, and when the Eld. L. A. Davis, Dewitt, Iowa, \$3 00 to vol. 16 No. 20 A. S. Clarke, Clinton Junction, 1 00 Hiram Sherman, Verona, Joseph L. Perry, Lowell. C. A. Burdick, Albion, Wis., R. G. Burdick, Utica, Wis., C. A. Osgood, Bronte, C. W. A. Steward. 2 00 Geo. R. Wheeler, Salem, N. J.,

FOR THE SABBATH-SCHOOL VISITOR:

ELIPHALET LYON, Treasurer.

MARRIAGES.

In Independence, N. Y., Oct. 27, by Eld. J. Kenyon Miss Rebecca C. Reading, of Independence.

In Milton, Wis., Dec. 9th, by Eld. W. C. Whitford, Mr. Elijah M. Carr and Miss Maria Dunbar, all of In Pleasant Spring, Dec. 9th, by Eld. R. G. Burdick

Mr. Corodon Coon and Miss Mary Euphema Colgrove both of Pleasant Spring. On the 9th of November, by Rev. David Clawson Mr. Franklin F. Randolph, of New Milton, Va., and Nov. 13th, by Eld. Samuel D. Davis, Mr. Loyd F

DEATHS.

DAVIS, of Lost Creek, Va.

In Austin, Minnesota, Nov. 20th, at the residence of her brother, Ormanzo Allen, Esq., Mrs. Emily Dunn, wite of Edwin S. Dunn, Esq., of Freeborn, Minnesota,

The Mower 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 Dann, wife of Edwin S. St. Michael's Episcopal Church, at Bristol, Freeborn, Freeborn county, and sister of our esteemed reached Austin from Freeborn, accompanied by her husband, en route for the home of her parents in Wis-John Tyler, of Providence, was drowned on consin, hoping by means of this trip to regain health upon her, and as chronicled above, she expired on Sun day morning last. Her remains were conveyed on Monday to the home of her husband in Freeborn, there

to receive the last rites of buriel. immediate connection of the deceased who held her in high esteem for her many virtues, and who will mourn her untimely decease.

Cincinnati, has been settled by the decision of wife of Alphus A. Burdick, aged 54 years. The sub-Judge Pruden, in favor of the omnibus running ject of this notice was a member of the Seventh-day Baptist Church in Rockville, and die 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 reme 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

In Alfred, N. Y., Dec. 13th, of cancer, Mrs. MERCY LAVINICE EMERSON, wife of Martin E. Emerson, in the 37th year of her age. Sister Emerson 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, Arminda Fitch, daughter of Patten Fitch, Jr., and Polly Fitch, aged 19 years. She professed religion some years ago, and united with the 2d Seventh-day Baptist Church of Brookfield, of which she remained an acceptable mem-

on the 12th by a large concourse of people In Hopkinton, R. I., Dcc. 8th, of apoplexy, at th residence of her son-in-law, Welcome B. Babcock, Mrs MARTHA, widow of Stanton Rogers, aged 72 years. Mrs. Rogers leaves her friends the hope that she sleeps

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Miscellaneaus.

The Village Tailoress.

sents one of a class of eccentric persons found two glimpses of the picture:

While Aunt Hester, the tailoress, was with us, the storm lasted several days, but at length and father, to take him out of himself and fit broke away. During this time that roll of cloth had been suddenly turned into coats, large and small, as if by the skill of a magician. Aunt Hester had gone the rounds of some exercise for the heart, as labor is for the every instance presenting a doleful picture of so, but of the existence of the fact there is a humanity. She had just taken for her text striking evidence in the experience of the mothe "Elder's folks."

should be solemn. O, it does seem dreadful to man. me, right here in this wicked world where there a laughin'. As I said before, I shan't go."

go home with me."

"What for ?" said Hester.

We'll see you get your pay for it."

you Elder, just as you came in. I said then I duced by his change of position, is marked of us wield. Influence which we set about to Christians, you must go to the nursery—ah, didn't see no use for you havin' a donation, and upon his countenance, where it is no less visi- exert upon others always recoils on ourselves. that is the word, the nursery—to the family I don't now, but if you insist on't, I s'pose 1 ble than in his changed conduct. The man is The professed electioneerer is crushed by the must go. I was sayin' too, I thought you was stamped upon it in every serious, thoughtful rebound. Observe any one who attempts in plants—the children—and train them up to too light and triffin' for a minister, and I'm lineament, where cheerfulness and scdateness society to influence others, and remark how glad you've come so I can tell you on't. You have taken the place of meaningless gayety, quickly the attempt is discovered and resented ought to look solemner than you do." Where- frivolity, and want of sober aim. If any one how cheaply he is held by those on whom he

net, and accompanied him home. She was now ture, at the head of a family for which he was man exerts upon those around him. He may in her element, putting the "Elder's house to doubtless intended, and he would be twice a have nothing to do with getting votes, or makrights," quieting the nerves of his wife, and man, and his usefulness increased fourfold. taking the charge of the whole thing on her own broad shoulders.

When the evening of the donation came not a speck of dust was to be seen anywhere in the house. Every thing was in order. There were was preaching to his people, when he saw a ated action on others that forms our greatest no books scattered negligently on the centre-taspective sizes. The chairs stood stark and stiff He took his seat and listened in a serious and voluntary. Every man exerts it, whether he against the wall. Everything was clean and devout manner, while a tear was often seen to will or not. It is a sovereignty which cannot proper, and though the minister's wife did try | wet his manly cheek. to loop up the curtains more gracefully, a mohad stretched them tightly back. There was no disputing the matter with her-she would have her own way, and a pretty good way it usually was. Nothing could exceed her activity during the evening. She it was that welcomed the church to the little parsonage, if welcome it could be called. The minister's wife was thrown completely into the shade.

In a gulley not far from the village lived bachelor, by the name of Jacob Green. He was one of the quietest of all quiet men. The very land he owned had a certain retiring look, as if it longed to creep out of sight—his house was half bidden under a hill—his horses modestly bowed their heads as they jogged along the road—even his lambs had a certain sheepish look, and ran at the sight of strangers. He went regularly to church, but had a habit of slinking unnoticed into his seat under the gallery. No man living could say ought against him. He paid his tithes once a year, fasted, if we may so judge by his lean, lank figure, but in no other respect was he a Pharisee. That - night of the donation, after the guests were all assembled, there was heard a timid knock at the door. It was Jacob Green's. His poor old mother had been taken suddenly ill and he had come for Hester to go and take care of her. As usual, she was ready at once. The quiet Jacob had no words to express his grief. but as they rode along she could see by the starlight that his tears were falling fast. He loved his old, stricken mother with an all absorbing love. When he reached home he hurried into the house to see if she were worse. "O, mother," said he, sinking down by the

bed, "I don't ever want to leave you alone again. I was afraid you'd die afore I came

The poor creature's face was motionless as that of a corpse, but at the sound of Jacob's

"Jacob," said she, "you must not love me so well; I am going to leave you, and I want

you to be willing to give me up." Jacob answered only with his groans; mean-

time, Hester had been busy straightening the bed, shaking up the pillows and preparing some gruel. "Hester," said the dying woman, "come nearer, I want to take your hands in mine. I have loved you these great many years—you have been so kind in sickness, so good to everybody. Now I want you should sing me a hymn. Hester's voice was sharp, musical, but strong. She began,

"Jesus, lover of my soul," but for the first time in her life, her voice fale tered. She was weeping like a little child. it?" When she turned to look on that wasted face, she was startled, for Death had already been there and stolen away the soul. Jacob went for some neighbors, and soon Hester, strangely silent was stitching away at the shroud.

Elevating Power of Marriage.

modified his opinion in our day, there is a world of my soul. I believe he will save me. of truth in the following:

is, that till one becomes the head of a family, deny me; I beg that you will never again and father, he can scarcely be called a man. speak against Jesus of Nazareth. I entreat

al responsibilities. Nevertheless, in general, ed and honored. loress" in Moore's Rural New Yorker, pre- nothing exterior to distub their emotional na- meek and happy followers of Christ. tures, their affections are apt to settle quietly around themselves as a centre, and finally crysin almost every parish, the unpleasant shades talize there. Such a person may be a miracle of whose characters are somewhat relieved by of virtue and propriety, beautiful even in its diamond, if not as cold.

One needs the claim upon him as a husband awaken his solicitudes and cares for others. The wear and tear he is subjected to from these relations, do him good. They are wholethe neighborhood in her criticisms, in almost muscles. We may not tell exactly why it is ther, who loves that child best, which has giv-"There was a time," she said, "when no en her most anxiety and trouble. For whom one thought more of them than I did, but is all the tenderness of the father lavished? Is that's gone by. Now they're getting up a do. it not upon his wayward boy, his prodigal son it nation for 'em, and there ain't no sort of use The parent is chastened and made better by on't. I b'leive I shan't go, though I never did having a wife and children dependent upon slight my minister. Why, I've been there and him for pleasure, comfort and support. The I've seen things I ain't ever told, and I ain't little vexations—sometimes great ones, perngoin' to tell. To be sure, you can't call 'em haps—which they occasion, do him no harm. wasteful folks, but I've seen 'em have cake but the contrary. His own character is maheither you nor I could afford. Then, when tured while he is laboring and suffering to other ministers come they get it out, and you shape that of others. He who does not suffer

with the donation unless you come to help her. ed before. Not that pleasure is denied him duced it." now, but it comes of itself in the train of duty "Get my pay!" exclaimed Hester, indignant- discharged, instead of being solicited, as form- ence may be noticed here. The first is, that it "I ain on the town. I was talking about erly, for its own sake. This revolution, pro- is the most effective moral power we can each upon the smile upon the minister's face grew says he is acquainted with very many single operates, and how soon oblivion passes over tance of early piety. And how earnest should be and tastes of every class of every class of readers. As a Beligions persons of large and sympathetic hearts, and him as he moves out of action. On the other parents and teachers be, in their labors and in-Having given him a "piece of her mind," she goodnaturedly put on her cloak and bonnet, and not accompanied him home. She was now ture, at the head of a family for which he was now to faction. On the other parents and teachers be, in their labors and instructions, to bring our children early into the household of the saints.

Having given him a "piece of her mind," minds full of liberal thoughts, it is granted. him as he moves out of action. On the other parents and teachers be, in their labors and instructions, to bring our children early into the of the kind in the New World, and will cost shall rank among the best.

The Jew and his Daughter.

man enter, having every mark of a Jew in his social strength. ble, but piled in one large pile in the middle, face. He was well dressed and his looks seem-

ment after Aunt Hester's course, rough hands him, and said—"Sir, do I not address myself mislead others." It was your unconscious into one of the children of Abraham?"

"You do, he replied."

The substance of his account was as follows: He had been well educated, had come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fruitful banks of the company of his beloved child. She was indeed worthy of a parent's love. Her mind was well informed, her disposition amiable; she could read and speak with ease various languages: and her manners pleased all who saw her. No wonder, then, that a doating father. whose head had now become sprinkled with gray, should place his whole affections on this

lost its fire, her strength decayed, and it was launched hopes. soon too certain that death was creeping upon her frame. The father hung over her bed with a heart ready to burst with anguish. He often tried to talk with her, but could seldom speak except by the language of his tears. He spared no expense or trouble in getting medical aid; but no human skill could extract the arrow of

death now fixed upon the heart.

With a heavy heart he entered the door of her chamber. He was now to take a last farewell of his dying child; and his religion gave tifying streams. him but a feeble hope as to a meeting hereaf-

The child grasped the hand of the parent with a death-cold grasp. "My father do you roll in strife or break in death. Long ere the

"But, my father, do you love me?" "Why, my child, will you give me pain? Have I never given you any proof of my

"But, my dearest father, do you love me?" The father could not answer. The child added, "I know, my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you; will you grant ing request of your daughter! will you grant man.

"My dearest child, ask what you will, tho' it is every cent of my property; whatever it may be, it shall be granted: I will grant it?" "My dear father, I beg you never again to

speak against Jesus of Nazareth." The father was dumb with surprise. "I know," added the dving girl, "I know but little about this Jesus, for I was never Franklin was an earnest advocate of early taught; but I know that he is a Saviour, marriages, and though the changes incident to for he has made himself known to me since the rapid growth of our country might have leen sick, even for the salvation disappointed tones though I have never before loved him. I feel that I am going to him, and I shall ever be down her only toy, and clasps her hands at terest of this movement, has just made its ap- Parisian lady, resolutely discharged a gentle-

People may think as the please, but the truth | with him. And now, my dear father, do not | each footfall, crowing-Exceptions there are, honorable, conspicuous. you to obtain a Testament that tells of him; falls dark, those with anxious faces, clasped of the world could not be so old-fashioned as he returns the papers, or gives notice to the publisher that they are lying dead in the office. Instances may be pointed out, though far from and I pray that you may know him; and when hands, and suspended breath, eagerly watch and significance in the Methodist Episcopal to regard God and religion." Eliza started, common, it is believed, where one not advanc- I am no more, you may bestow on Hin the love for the coming of him whose breath is forever Church, that it never attained before; and it but on recovering herself, she said; "From ed to the dignity supposed, and so not subject- that was mine." The labor of speaking here hushed, who will never again whisper words of is equally obvious, that no cry of radicalism on this moment, sir, when I discover you do not For a square of 16 lines or less—one insertion, \$ 75 ed to its numerous trials and victories—de- overcame her feeble body; she stopped, looked love to the wife who has worn out her life in the one hand, or of disaffection on the other, regard religion, I cease to be yours. He who feats, too, sometimes, it must be confessed— up, pointing above her face with her fore- toil for him; whose cheering tones will never by those who are unable either to appreciate, does not love and honor God can never love

those helps are needed to direct what there is The first thing the parent did, after he had sweet sleep murmurs his name. unselfish, serious, generous, and sympathizing buried his child, was to procure a New Testain the soul. Men, and women, too, grow hard ment. This he read; and, taught by the

Unconscious Influences.

When Peter as is well remarked by Dr. though quiet preseverance, to be foremost at near her, call in vain for a father's care, then his Master's tomb, that at the outset, at least say if you can, "nothing but a laborer." he was following Peter. So, on the other hand when the Apostles lay bound in the prison at Philippi, and sang to themselves songs of the Lord, they were not aware that the prisoners and so it is, also, that many a sin of which the careless may be guilty, many an act of mere negligence, even of the Christian professor, may be the means of dragging others to their

"I heard him talk lightly about the sacraments of our Lord," says the soul thus driven off: or. "I saw him when others were wending their way to the prayer-meeting or the lecture, turn his feet away: I observed in him this ought to hear 'em laugh. I think a minister —cannot know half the sufferings there are in lightness as to truth, or that carelessness as to many matters:" and from the one or the other Not only is the heart of man made better of these acts, the observer draws an inference is so much dyin' and sufferin', to see preachers by assuming the obligations of husband and as to the slight hold religion is capable of takfather, but his mind is greatly improved. A ing on the character of those who are subject Just then there was heard the scraping of new horizon opens to him. Before, he was to it. On the other hand, the exclamation is feet at the door, and the minister himself en- traveling through the world in a valley; he not uncommon, "Such a one, by her meek and tered. He shook hands with us all, then turn- now ascends to higher ground, and for the first quiet, though undemonstrated confessorship, ing to Hester, said, "I have come for you to time sees mankind as they are, and begins to was, under God, the cause of saving my soul. comprehend society, its origin, its work, and Not a word was said; but the very unobtrudestiny. He now awakens to the glorious call siveness of that meekness was the reason why "My wife isn't well, and she can't get along of duty, instead of pleasure, to which he listen- I was led to inquire into the religion which pro-

Two features about this unintentional influ ing speeches—he may be professedly indifferent as to popularity—he may almost stand alone in his time—but this very isolation and independence serve but to augment his power. A minister in the western part of Virginia It is not our premeditated but our unpremedit-

One other point may be observed with reone on top of the other, according to their re- ed to tell that he had been in great sorrow. gard to this agency, and that is, that it is inhe abdicated. No man can say—"I am inno-After the service the minister went up to cent, because I made no conscious attempts to fluence that was the greatest power given to you, and that, by your levity, your coldness, "But how is it that I meet a Jew in a Chris- your inconsistency, your dishonesty, you used against the truth. Episcopal Recorder.

Peace like a River.

mencement, trickling from some fissure in the holy to a common use, the sacred implements Their faces are very attractive, from the exheart, singing its own song as it dropped from of the temple, the holy annointing oil, or the pression of gentleness, which is their chief Ohio. He had buried his wife before he left leaf to leaf, from ledge to ledge—now gather- hallowed fire of the altar. If to put new wine characteristic. We are sorry, however, to Europe, and he knew no pleusure but in the ing itself up in a little pool, saying to its joy- into old bottles, or to sew a new patch on an have to destroy the pleasing illusion which exous waters, "here we rest," anon rushing on old garment be unwise, incongruous, how much ists as to their innocence. If we judge them again to fulfill its purpose, and gain its parent more so, to prostitute the sacred words of in- by our standard, they are the most immoral

and deepening from the "ankles" to the of the young, is peculiarly injudicious. Here you tea in the public gardens (which abound) the loins to "waters to swim in, a river that applicable, Maxima debetur puero reverentia. of loose character. At Nipon, it is difficult cannot be passed over," receiving new tributa- Jeremy Taylor forcibly remarks on this sub- even to guess at their number, so numerous are lovely child. Being a strict Jew, he brought ries on the right and left, sweeping away as it ject: her up in the strictest principles of his religion. rolls on its healthful stream, the dead and dy-It was not long since his daughter had taken ing remains of past affections and former lusts, sick. The rose faded from her cheek, her eye and bearing on its bosom a thousand newly

sun of righteousness pours its effulgent rays on world of it, it is as like the material part of The father was walking in the wood near his spiritual winter, and melts the cold snows and man is so abusing him; and no man can use, house, when he was sent for by the dying breaks the ice bound streams; or when the but he that wants wit and manners, as much showers of grace fall on heart's hill-top, then as he wants of religion. a blessed fulness pervaded all its course, many a "crevasse" through which it pours its sanc-

Like a river in its termination—rolling into. and mingling with the shoreless, blessed sea of perfect peace, where undulating waves never great sea is reached, the river of peace meets "My child, you know that I love you; that the great "trial wave," as it rolls itself inland you are more dear to me than all the world be- as if to hasten the hour of union and give the eternal felicity and future joy. There the glorious land will be unto us a place of broad with sails, neither shall gallant ships pass Christian Evan.

Nothing but a Daborer.

In passing along the road, we saw a group me one request? O! my father, it is the dy- of people congregated around a prostrated

"What's the matter?" we inquired. "A man sun struck."

"Who is he?" "Nothing but a laborer!"

"Nothing but a laborer!" A poor wife. sick and weary, watches every passer on the street, strains her ear to catch every foot-fall. and hopes each one will prove to be the sunshine of her care-worn and hard-working life.

"Why doesn't father come?"

"Nothing but a laboeer!" but the baby lays The Layman's Advocate, a paper in the in-

"Papa! papa!"

as any who has assumed conjugal and parent- flight, as I trust to the Saviour whom she lov- whose strong arms lie still and nerveless, never cessity of such a movement, can arrest this again to raise the crowing babe, who in her reform."

Mark the agony of those faces as the mes- somewhat studid sentiment of such as are satissenger of woe approaches the door. Hear the fied with the present order of things in the A well-drawn sketch of "The Village Tai- by living for themselves alone. With little or Spirit from above, is now numbered among the cry of anguish the poor widow gives as she church, as expressed by the phrase, let well falls fainting to the floor—listen to the child- enough alone, has become superannuated and ren's sobs, and hear the baby's cry mingle with lost its power," and that "it implies that the theirs, as the wail of grief wakes her from her principle for which our patriot fathers contendsleep. See the despair that falls on all, as the ed in the days of the revolution, which denied corpse is borne in at the door where his com- the right of government taxing a people withtheir useful, earnest lives. We give one or transparent purity, but after all as hard as the Bushnell, ran ahead with his characteristic ing was so anxiously looked for—and when the out allowing them a representation, was all impetuosity to the sepulchre, he was little widow, turning from all consolation, calls, in wrong, and that they should not have sought aware that he was leading John; nor was John heart-breaking accents on the dearly beloved to interfere with the existing order of things, aware, as he followed him more slowly, after- name, and implores him to look up, to speak but should have quietly submitted to the wards, however, through his own marked once mere to her-when the children, kneeling 'powers that be.'"

Nothing but a Stump.

Here is a man who wishes to get a shade ment would seem to leave it forever unsolved. around them listened, and that this, their hymn tree for his front yard. He takes him out and A communication to a British Society would of peace and comfort to themselves, was to be shows him a most majestic elm, and advises seem to answer the inquiry, in a description of the means of salvation to others. Yet so it is; him to move that to his yard. It will make a a cruel mode of punishment peculiar to the splendid tree for that place.

"Why," says the man, with astonishment, "I can't move that tree! Its roots spread over ed to die by being deprived of sleep. This an acre of ground." "Well, cut off the roots."

as much off the top." "Well, cut off the top."

"But suppose I should cut off the roots and top, and move it into my yard, what have I day. He thus lived for nineteen days without then got but a great stump?"

great ugly stump? shade tree, is to go to the nursery, and get a strangulated, or guillotined, burned to death, small tree, so that you can take all the roots drowned, garroted, shot, quartered, blown up up with it; then it will live, and grow, and be- with gunpowder, or put to death in any con-

come a tree of beauty. So, in bringing persons into the church, you could invent. This will give an idea of the take a man. and it may be there is one root running off into the grog shop, another root running into the theatre, and so on. All these roots you must cut off, and when you have pruned him, and got him into the church, what is he but a mere stump?

become plants of righteousness and ornaments millions; the Patent office—which, for classicin the house of our God

Jesting with Scripture.

There is a practice which is fearfully common even among the professors of religion, and from which, alas! Ministers of the Gospel are and a half long, and are laid out and planted not always free, which cannot be too severely with all the exquisite skill of the most approvcondemned, as offensive to God, and injurious ed masters of the art in the United States. to the best interests of man. We allude to the practice of connecting ludicrous anecdotes with passages of Scripture. We know by sad the military asylum, renowned for the beauty experience, and we appeal to the experience of of prospect which it commands. others for the confirmation of the remark, that, so lively is the impression which is often produced on the mind by the association of some- A gentleman who returned not long since from thing grotesque with certain texts of the Bible, Japan. called upon us a few days since, for the that such passsage can hardly be read in the purpose of showing us some sketches of Japan most serious moments, without bringing up to and its people, which he had mounted for the the mind some idea which it requires a strong stereoscope according to the manner described effort to prevent it from producing a smile. by us in the articles on Mr. Sang's invention. This is one abuse of sacred things not less dis- One of the sketches gave an exceedingly pretty pleasing to God, that under the Old Testa- view of Nagasaki; but the more interesting Peace as a river! Like a river in the com- ment it would have been to desecrate from a pictures were those of a group of females. spiration to point a jest for the amusement of on the face of the earth. The gentleman re-Like a river in its progress, ever widening a social circle! To do so, in the presence of ferred to, assures us that the women who bring "knees," from the knees to the "loins," from the maxim of the Roman satirist is especially are, without any exception whatever, women

"Some men used to read Scriptures on their upon in Japan with the same contempt as knees and many with their heads uncovered, here; on the contrary, they frequently make and all good men with fear and trembling, with good marriages, and are invariably well and reverence and grave attention. For all Scrip- kindly treated; and in cases where they have Like a river in its influence—holy, healthy, ture is given by inspiration of God, and is fit been purchased by the keepers of such houses, generating, causing a wide expanse of "living for instruction, for reproof, for exhortation, for from their parents, when very young, these green" to spread out on either side, making doctrine, not for jesting; but he that makes men, if the girls give promise of beauty, expend even the desert of the soul "rejoice and blost that use of it, had better part with his eyes in considerable sums on their education, and in iest, and give his heart to make a tennis-ball; teaching them various accomplishments. Like a river in its changes—when the warm and that I may speak the worst thing in the the heart that has experienced the rigors of a the sin against the Holy Ghost, as jeering of a

Movement among the Methodists.

Church are beginning to discover that a form corn, the people shall curse him: but blessing of church government, which throws all the shall be upon the head of him that selleth it." power into the hands of a privileged class, is | -Prov. xi. 25. Colonel Ingraham could not not quite in keeping with the rights of freemen. but know to whom the reference was made. Something of the spirit which was rife in the but he held up his head and faced the pastor days of our revolution, is aroused among them. with a look of stolid unconsciousness. Father redeemed soul a blessed sense, a foretaste of and they are seeking to effect a thorough and Moody went on with very strong remarks, radical reform in the despotic organization of became still warmer, and touched the Colonel their church. They have met in convention at still more closely, who, however, still held up rivers and streams, wherein shall go no galley, different parts of the country during the past his head, apparently determined not to feel year, for the purpose of combining and concen- At last the preacher lost all patience, and trating action in favor of the admission, as cried out, "Colonel Ingraham, you know I members, of Lay Delegates into all Annual mean you; why don't you hang down your and General Conferences, upon such terms as head?" shall be equitable and just, and form a material modification of the present system of Presiding Eldership, so as to leave the duties of that office to be performed by the regular pastor of some circuit or station.

The comments of the Methodist press on these conventions are said to be generally of an approving character, and the importance of a more direct lay responsibility in the councils of the Methodist Church, is generally conceded. It is said that there is now no apparent party against the measure, and a vast majority of told me. I never knew that greasing a horse's "Nothing but a laborer!" but little children cluster around their mother's knee, and ask, in change, "provided it can be effected without first put it in my mind, I have ever been tempt-

pearance in the city. In his valedictory, the man, to whom she was to have been married,

"Nothing but a laborer!" but as the night "It cannot be concealed that the question him a gentle reproof, he repiied, "that a man have yet had hearts as liberal and expanded finger—and in this manner her soul took its more soothe the troubles of the little ones— or unwilling to admit the importance and ne. his wife constantly and sincerely."

He declares, moreover, that "the stale and N. Y. Chron. DEATH FROM WANT OF SLEEP.—The question.

how long can a person exist without sleep? is one oftener asked than answered, and the difficulties of answering the question by experi-Chinese. A Chinese merchant had been convicted of murdering his wife, and was sentencpainful mode of death was carried into execution, under the following circumstances: The "But that would kill the tree unless I cut condemned was placed in prison under the care of three of the police guard, who relieved each other ever alternate hour, and who prevented the prisoner from falling asleep night or enjoying any sleep. At the commencement And sure enough, what has he got but a of the eighth day, his sufferings were so intense, that he implored the authorities to The way, said Mr. B., to get a handsome grant him the blessed opportunity of being ceivable way which their humanity or ferocity horrors of death from want of sleep.

THE PUBLIC BUILDINGS AT WASHINGTON.—The most magnificent buildings of the Western Continent are to be seen at Washington. There is no modern capital in the world more famed for the extent, solidity, costliness, and good taste of its public edifices, acqueducts and parks, than Washington. The Capitol. now in course of enlargement, will cost over ten million dollars; the Treasury building six God and the faith of Jesus. Its columns are open to al elegance, grandeur and imposing effect, is How forcibly does this illustrate the impor- not excelled in any country—will have cost slaved. In its Literary and Intelligence Departments, from five to seven millions. The President's house cost a million and a quarter, and stands in the midst of a most noble park, resembling in shape and extent the royal park of London. The public grounds upon which the capitol and executive mansion are situated, are a mile Two miles from the city is another park devoted to public uses, of 3000 acres, surrounding THE LADIES OF JAPAN IN THE STEREOSCOPE

thev. This class of women are not looked [The Photographic News.

POINTED PREACHING.—Father Moody was an eccentric man. He had in his congregation a Colonel Ingraham, a wealthy farmer, who had kept back his large stock of corn from the market, in hope of raising the price. The pastor heard of it, and resolved to make a public attack upon the transgressor. One Sunday he The laymen of the Methodist Episcopal read for his text: "He that withholdeth the

A DANGEROUS QUESTION.—A simple hostler being one day at confession with his priest, was asked by the father if he had never greased scriptions not paid till the close of the year, will be the teeth of the guest's horses to prevent them from eating their allowance of oats and hay. "Never." replied the hostler. In a subsequent confession, the hostler acknowledged the fre- paid, except at the discretion of the Committee. quent commission of fraud. "Now," said the priest, "I remember at your last confession be directed, post paid, to the Editors of the Sabbath Report and you never had done so." No more corder, No. 100 Nassau street, New York. had I then," answered the hostler, "for till you ed to practice the trick."

A WISE DECISION.—Eliza Ambert, a young because he ridiculed religion. Having given

Publications of the American Sabbath Tract Society THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 100 Nassuu street, N. Y., viz: No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Fourth Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scriptural Observance of the Sabbath; 52 pp. 3. Authority for the Change of the Day of the Sabbath; 28 pp. 1. 4. The Sabbath and Lord's Day: a history of their observance in the Christian Church; 52 pp. 5. A Christian Caveat; 4 pp. 6. Twenty Reasons for keeping holy, in each week, the Seventh-Day, instead of the of holy, in each week, the Seventh-Day, instead of the of the First-day; 4 pp. 7. Thirty-six Plain Question presenting the main points in the Sabbath Controversy; a Dialogue between a Minister of the Gospel and a Sabbatarian: Counterfeit Coin; 8 pp. 8. The Sabbath Controversy; the True Issue; 4 pp. 9. The Fourth Commandment: False Exposition; 4 pp. 10. The Sabbath Embraced and Observed; 16 pp. (In English, French Embraced and Observed; 10 pp. (In English, French and German.) 11. Religious Liberty Endangered by Legislative Enactments; 16 pp. 12. Misuse of the "Sabbath;" 8. pp. 13. The Bible Sabbath; 24 pp. 14. Delaying Obedience; 4 pp. 15. An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Con

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A Defence of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London in 1724; reprinted at Stonington. in 1802; now republished in a revised form; 168 pp. The Royal Law Contended for. By Edward Steppe. First printed in London in 1658; 64 pp.

Vindication of the True Sabbath. By J. W. Morton; late Missionary of the Reformed Presbyterian Church, Also, a periodical sheet, quarto. The Sabbath Vindi-

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