

The Sabbath Recorder.

New York, July 1, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Prosecution for Delivering Ice on Sunday.

A case came before the Police Court of Cincinnati on the 17th ult., in which a Jew was charged with the crime of delivering ice to his customers on Sunday. All the ice dealers in the city were summoned by the prosecution to testify, and they swore that there was no necessity to deliver ice on the Sabbath. On the other side, the hotel and saloon-keepers swore that they required ice on Sunday as much as any other day. The accused swore that he had no conscientious scruples against working on Sunday, but that he regularly went to his synagogue on Saturday, and religiously observed that day. The judge charged that the weight of evidence was on the side of the prosecution, and that in regard to the defendant conscientiously observing Saturday, that was all humbug. The Jew was fined \$5 and costs.

This case shows the unjust bearings of Sunday laws, and how easy it is for any person, out of prejudice or ill-will, to make them the instruments of persecution.

The Jew who was prosecuted for delivering ice to a customer on Sunday, plead that he conscientiously observed and attended worship on the Sabbath, and that he had no conscientious scruples against working on Sunday. And the ruling of this police judge was most extraordinary. The weight of evidence was strong on the part of the prosecution, that is, that the defendant had delivered ice on Sunday, and that in regard to his conscientiously observing Saturday, that it was all humbug.

Of what avail are our constitutional guarantees against persecution for religious belief and practice, if a man who keeps the Sabbath may be fined five dollars for delivering ice upon Sunday? Did he disturb the quiet of such as were at their devotions, or throw any obstacle in the way of others enjoying the quietude of Sunday? No, there is no such thing pretended; he did only what every citizen in our Republic has a moral right to do. Our Constitution professes to secure to every man, whether he be a Jew or Gentile, the peaceable and quiet enjoyment of his religion, and it knows no difference as to what his religion is, whether it be Judaism, Christianity, Moslemism, Paganism, or Mormonism. The Constitution claims to throw its shield around them all, and protect them from being driven from the practice of their religious opinions by any legal prosecution on this account. The common law supposes that every man has his conscientious convictions in morals and religion, and that no man, be his official dignity what it may, has a right to insult a man whose case he may be adjudicating, by telling him to his face that he swears falsely when he declares under oath, that he is a conscientious observer of the Sabbath—that his declaration is all a humbug. Such a judge well deserves impeachment and degradation. How much to the point are Paul's words to Ananias, Acts xxiii. 3, "God shall smite thee thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" And yet when Paul asserted his conscientiousness, Ananias had not the hardihood to tell him, "it was all humbug."

A people cannot be more directly interfered with in their religious belief than to be deprived of their natural right to obtain an honest living by their industry than to deprive them of the avails of their time and labor, and to make apostasy the price of enjoying the mere privilege of living. The disciples of Jesus were not persecuted for being Christians; but for not being Pagans and idolaters. If they would but offer their sacrifices upon Pagan altars, their enemies would have been satisfied.

It is time that all these anti-Christian, anti-Scriptural, and anti-Republican laws were abolished; for as long as they are on our statute books, and performing any worldly employment on Sunday is a penal offense, no Sabbath-keeper is safe from being annoyed by them. Any man may make complaint from ill-will, or in view of obtaining a portion of the fine imposed upon the offender.

It is time the friends of religious liberty awoke from their dreams of security, and remove from their statute book those laws which are so convenient to harass those who keep the Sabbath God has given us.

Shame on a Christian community that can passively look on and see a fellow-citizen of any religious persuasion arrested and fined for following out the convictions of his conscience as to what day he shall keep as the Sabbath, and especially when his convictions are produced by his understanding of God's commandment.

The Sabbath a day of Joy.

Professor Miller of Edinburgh is referred to, for the following remarks upon the manner of keeping the Sabbath:

"The more the physiologist advances in the exact knowledge of his science, the more will he be convinced that the physiology of the Sabbath as contained in the Scriptures, is not only true and imbedded there, and embodied in corresponding enactments, alike in wisdom and in mercy; and the more faithfully a man observes the Sabbath, according to God's law, the purer pleasure, and the higher happiness will be his."

"Let him walk on the Sabbath; but let it be Enoch-like, with God, whether the sanctuary be haunted by mortal hands, or canonized by the precious firmament; let him read on the Sabbath; but let it be of God and goodness; let him talk on the Sabbath; but let his conversation be as becometh the Gospel of Christ; let him eat on the Sabbath; but while the sustenance of the body is not neglected, let his soul's feeding be upon the bread of life; let him drink upon the Sabbath; but let it be of the 'water of life,' and that 'freely'; let him sing—

aye, let him sing—for the Sabbath is no day of sadness; the sanctuary is no place of gloom; religion is no creed of melancholy. The Sabbath, commemorative of creation, deliverance from bondage, and redemption, is no day of sorrow. It is a day of song. It is a day to be merry, and 'he that is merry, let him sing psalms.' 'The Sabbath was made for man,' and let him sing on that day; but let his song be 'one of the songs of Zion.'

The above express the sentiments we desire to impress upon the mind of our readers. Let them keep the Sabbath according to God's Law, and as they find it explained in the Scriptures. Let him keep the Sabbath which Christ said "was made for man." And what day was made the Sabbath for man? Was it the day called Sunday, which has been substituted by uninspired men for the Sabbath which God made for man, and which they have christened by the names of *Christian Sabbath*, and *Lord's-day*? Certainly not. There is not a sentence in all the word of God that harmonizes with, or that in any way speaks approvingly of this substitution. Through the whole course of the Scriptures, both in the Old and New Testaments, God claims the seventh day—the day which he originally blessed, and which he enjoined in the commandment of the Sabbath, as his *holy day*. To this particular day in all its successions do all the instructions, threats, and promises of the Bible which relate to the Sabbath, refer, and to none else. God commanded saying, "The seventh day is the Sabbath," and keep my Sabbath, but men say, "The first day is the Sabbath, and whosoever shall sanctify the first day (Sunday) and honor not the Sabbath, he shall be justified." Thus have they made the commandment of God of no effect by their tradition. "But in vain they do worship me," says Christ, "teaching for doctrine the commandments of men." Men in civil authority, or in the church may give commandments to abstain from labor and to assemble for the worship of God upon the first day of the week, but they are but the commandments of men, and when such commandments are obeyed, to the rejection of the commandment of God, all we can say or do to them is to refer them to our Lord's own words contained in the 15th chapter of Luke, from the first to the tenth verses; and to hand them over to Him to be dealt with according to his word.

Unscriptural Terms and Titles.

I cordially approve of Bro. A. A. Peck's kind effort to induce his Christian brethren to return to the simplicity of the Gospel respecting titles. From that simplicity Baptists, as well as others, have been more or less corrupted in sundry respects. We have no more Scriptural authority for using the titles of "Reverend," or D D., than the titles of "Right Reverend Father in God," or "Lord God the Pope," or "Most Worshipful." I respectfully submit, that as Baptists have claimed to be conformed to the order of the New Testament of Jesus Christ, consistency requires the renunciation of all such titles, and the adoption of brother, or elder, or pastor, or minister of the Gospel.

"Reverend" is one of the names of the Most Holy Ps. cxi. 9. The ecclesiastical titles of Doctor, the learned G. Campbell, (who received it,) affirms, in his Preliminary Dissertations to the four Gospels, is as synonymous with Rabbi, (which is positively prohibited by our divine Master,) as any thing can be. Our respected brother appears to have overlooked the fact, that the word "Sabbath," (which signifies rest and not worship,) is never applied to the first day of the week in the New Testament, any more than "Sunday," to which he objects, on the ground that it is unscriptural. Consistency requires him therefore to reject the term "Sabbath" as applicable to the first day of the week, on which day the disciples of the first churches assembled for public worship. Acts 20. The "eighty" cases to which he refers, refer, with few exceptions, to the seventh, and not the first day of the week. All those Sabbath or rest days, the apostle teaches us, were typical, not of any particular day of worship in the Christian dispensation, but of Christ himself, and of present and eternal Rest in and through him. In harmony with the most gracious and glorious truth, he imperatively commands us, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." Col. ii. 16, 17.

See also Heb. 4 chap. "We which have believed do enter into rest." The Sabbath of the soul commences, (never to terminate through the revolving ages of eternity,) when, by a faith of the operation of the Spirit of God, we are united to Jesus Christ the Son of God. Without this, no Sabbath of sacred Rest—no communion of spirit with our Father in heaven can ever be enjoyed. Antecedent to this, there may indeed be uninterrupted forms of worship, much religious knowledge, but no keeping of God's Sabbath. "Without faith it is impossible to please him." "Without holiness (of heart and life) no man shall see the Lord." The observance of the breaking of bread and other Christian ordinances, "on the first day of the week," is our duty and precious privilege. The assembling of Christians for this duty and to exhort one another, in view of the coming of their Lord "from heaven," is an imperative command, Acts xx. 7. Heb. x. 25. 1 Thes. v. 10. "Blessed are they that keep his commandments, for they shall enter in through the gates into the City."

Truly yours in Christian love, H. GREW.

In the above article, Bro. Grew has made some remarks, to which we would call attention.

1. That the word *Sabbath*, as it occurs in the New Testament, is never used to signify the first day of the week; but always to mean the seventh day of the week, or some one, or all the annual ceremonial Sabbaths of the Jews. It is therefore a perversion of the meaning of the word to apply it to the first day, or Sunday.

his company, who were to leave next morning, and the disciples in that place, came together to break bread, in the evening of the first day of the week, and nothing is there said about the churches assembling for worship, or for any other purpose.

And it should be remembered, that at that time, and in that part of the world, they began and closed the day at sunset. And as this meeting in Troas was in the night, and continued until the break of day; if those disciples came together on the first day of the week, it must have been at the close of the Sabbath, and the facts stated in this chapter show beyond controversy that the following day, which was the first day of the week, was devoted from early morning to journeying by the Apostle and his pious companions. And what is there in Acts xx. 7, that will warrant the assertion that it contains an imperious command for Christians to regard the day in any religious light? It is astonishing that good men can be prevailed upon to shut their eyes to the real facts in the case, and under the influence of mere human tradition, make assertions so adverse to the truth. Any unbiased mind can easily detect the fallacy of such assertions.

Western Association.

The Western Association met on the 17th ult., with the church at Cussewago, Crawford Co., Pa. Introductory sermon by N. V. Hull, from Dan. ii. 44; after which the Association was called to order by Eld. J. R. Irish. Moderator of last year and a committee was appointed for the purpose of nominating officers for the present year, consisting of Rogers Crandall, Ethan Lanphear, and D. E. Maxson. After a recess of one hour, the Association proceeded to its business, appointing D. E. Maxson, Moderator; E. A. Green and Joel West, Clerks; Eld. Stephen Burdick, of Rhode Island, delegate from the Eastern Association; Eld. James Summerbell, of Adams, delegate from the Central Association; and Eld. W. C. Whitford, of Milton, Wis., delegate from the North-Western Association, appeared and took their seats. The Association was more fully attended than was expected, and was one of great unanimity of feeling, and harmony of action. The usual routine of business for such bodies was attended to in its order. Besides this, there was a prayer-meeting on Sixth-day morning, and a sermon at half-past 10 o'clock, A. M. Three sermons were preached on Sabbath-day, and in the evening a prayer and conference-meeting. The services on First-day were the same, with the addition of an address in the evening, upon the customs of the Chinese. The sermon in the morning was by Eld. L. Andrus upon the Sabbath question, and was highly entertaining and instructive.

The brethren of the Cussewago and Hayfield Churches attended the meeting of the Association with unflinching interest from first to last. Members from surrounding Christian Churches were also in attendance much of the time, especially upon Sabbath and First-day. Sixth-day afternoon was devoted to the discussion of the accompanying resolutions and was a season of great interest. The next meeting of the Association is with the Friendship Church. N. V. HULL.

Resolved, That we acknowledge with humble gratitude the tokens of divine favor and goodness in the recent out-pouring of the Spirit of God, reviving the church and converting sinners, and that we are thereby encouraged to renewed consecration and effort.

Resolved, That while we recognize our obligation to labor in concert with our Christian brethren, nevertheless for the common objects of Christian effort, nevertheless there are special labors required of us in the providence of God, such as seeking the restoration of his holy Sabbath and caring for other interests committed to our trust.

Resolved, That it is the duty of the churches of this Association to adopt more efficient efforts for supporting the destitute churches within its limits with the word of life, and we recommend the Executive Board to make special efforts to induce the pastors of the several churches to take this matter in hand provided they do not arise from any other source, and we further advise that they be paid as other Missionaries in their employ.

Resolved, That the providence of God points to the calling of the educator as one full of promise to us, and we commend it to the consideration of our people.

the footsteps of the blessed Son of God, and who believe the inspired predictions its being ultimately the glory of all lands, will be much and pleasantly interested in the perusal of "Haydi in Syria."

ROWSE BARCOCK wishes his correspondents to address him at Scio, Allegany Co., N. Y.

Communications.

Western, R. I., June 18, 1858.

To the Editors of the Sabbath Recorder:— I wish to say through the columns of the Recorder, that I find, on examining the Minutes of the Twenty-second Anniversary of the Eastern Association, the arrangement of the matter and the construction of many of the sentences materially changed from what they were made out by the Secretary, to say nothing of the omissions, the misspelling of some of the proper names, and other typographical errors. The responsibility of the whole of which I entirely disclaim, as I was denied the privilege of reading the proof—(one always considered the right of the Secretary)—although I had been assured that the proof should be forwarded to me before the "forms" went to press. I deem it due the Association to make this disclaimer, lest those not acquainted with the circumstances might think the Association deficient in men capable of getting up Minutes in a proper shape for the press, as they would certainly be justified in doing from the appearance of the copy of the Minutes now before me.

E. G. CHAMPLIN, Rec. Sec. Upon the above remarks from E. G. Champlin, relative to printing the Minutes of the Eastern Association, I have a few words to say, touching the points of his bitter complaint.

In the first place, I will exonerate the Publishing Committee from any blame that may be charged upon them upon this account. Whatever there is worthy of censure on the account of any inaccuracies—such as arrangement of matter—construction of sentences—misspelling—typographical errors, and all other matters of complaint; for whatever there is wrong, and wherein the manuscript may not have been followed, I hold myself responsible to the Association. But I wish to state that the written records of the Association were handed to me by the Corresponding Secretary, in their crude state, with no other request than that I should have them printed.

He made no intimation to me or to any one else to my knowledge, that he wished a proof sheet sent to him for correction, nor had I any thought that he expected or wished for any. I, of course, revised the Minutes, (as I supposed it was expected that I should, for the type could not easily be set without it,) according to my judgment. After the form was made up, and ready for the press, I was informed by a brother who was from Western, that if I sent a proof to the Secretary, it would be best to send it soon, as he was about leaving home. But he did not say that a proof was requested, and I was not impressed that there was any necessity for it. The form was accordingly worked off, and the types distributed, when I received a note from the Recording Secretary, that he wished to have a proof sent him before the form went to press, but it was too late.

I do not know by whom he was assured that a proof would be sent to him before printing; but I leave this matter with him, and all other matters relative to this subject to those whose duty it is to investigate the matter. W. B. MAXSON.

For the Sabbath Recorder. Help one Another.

Christians can aid one another very much in their devotional exercises. When assembled for prayer, it is one of the greatest helps, to have an assurance that many, if not all; are lifting up their hearts to God in prayer. The very atmosphere appears to be filled with the spirit's influence. How different is it in many congregations, and in many places where I have been. In some congregations the people remain standing without, engaged in personal chat, until the minister arises, and says, "Let us pray," and then they commence a general stampee for the meeting-house. If those in the house are not disturbed by the noise, they are in being compelled to move from where they are setting to make room for others, thus, instead of helping others in their devotions, they are hindering those who would worship God, from it. Does not common courtesy demand, that if you do not get in the house before the hour of prayer, that you stay out, or pause at the doors, until after prayer, and then come in quietly, and take your seat? Even in the attitude, there is an influence felt by those who lead in prayer. A change of attitude is enough to show that there is an interest in the congregation, enough at least to attend to its forms. If all simultaneously love the head, there is a movement, that says at least, (yes) Or if the whole congregation rise, it is the same. Why the practice from rising in prayer by the congregations generally has ceased to be practiced. I cannot conceive unless it is either indolence or indifference. To see a whole congregation kneel down before God in prayer both old and young, male and female is calculated to impress the mind with this truth—"that is devotion."

Many of our houses of worship are built for singing and preaching in, more than for praying. I believe that all our houses of worship should be built so that it would be as convenient to kneel down in them, as to sit upon the seat, or to stand upon our feet. Experience teaches me that there is generally more of the spirit of prayer, and more freedom of thought and speech from those who lead in prayer, when the whole congregation assume a devotional attitude. There cannot be a spirit of devotion maintained and retained unless the attitude corresponds. Suitable response is to assist those who lead in the exercises. No one can correctly, and consistently say, "amen," at the close of a sentence or paragraph, unless his thoughts are following in the same channel. It effects a concentration of thought and feeling that is not always felt, where it is not practiced. The Bible teaches it as a religious practice. It was evidently the practice of the early church, and wherever we see it practiced in this age, it commends itself

to us, as necessary, reasonable, scriptural, and useful as one of the instrumentalities of the Church of God on earth. People attend the house of God to be benefited, and yet how easy is it for us to go Sabbath after Sabbath, and scarcely become interested. Could we do this if we were expecting to give the response occasionally when the subject should seem to demand it? No, we would not be making God's house a lodging house in which to indulge wearied nature in sleep, but we would remember "that we had houses to sleep in," and not defile the house of God, by our stupidity and indolence.

We can greatly help and encourage many by our willingness in exercising great Christian forbearance. Almost daily circumstances occur that of themselves present great discouragement to such as are weak. But when we look around and see others, who have borne more than we have been called to, does it not encourage us to say, "We'll stem the storm, We'll not be long, We'll anchor by and by."

Mordica was sitting in the King's gate, he was formally a captive, a Jew, a Sabbatarian. What business had he there? Haman thought it would better become him, to occupy that position. Instead of encouraging, and helping him in his duties, that in return he might receive aid from him, he says, "Mordica, you must come down." For me to be promoted you must be destroyed. If you wish help, help others. "If you would have friends, show yourself friendly."

What is it? It is one of the words about which there has been much dangerous misunderstanding. Again, it is expressive of one of those subjects, of which Dr. Isaac Watts said, in his day, *It is still shrouded in darkness*. But the time must come, said he, when it will be made plain; for it cannot be that a doctrine of so much importance is left in obscurity, by the voice of inspiration; and happy shall be he whom God shall appoint to the work. But what is it? What is the meaning of the word? We answer, it is plain to the unbiased understanding. The more simply we consider it, the more readily we come to its true meaning. What then is its true meaning? We answer, it is the choosing of one thing or person, in preference to another, because of some quality in the thing or person, suited to the end for which he was chosen. Hence we read in the Bible, God sets apart the goody for himself.

The chosen are in Christ. They that have not the mind of Christ are none of his. If any man be in Christ he is a new creature. God chose Abraham to be the father of his nation, because he saw that he would guide his house after him. The elect have on the wedding garment. The elect have a spirit of discernment, so as not to be deceived. The election often turns on foreknowledge; whom he did foreknow, said Paul, then he did predestinate, not to be conformed to the image of his son; *to be* are italic words, as you see, and not original; but being conformed. Is there any mystery here? Do we not all understand—does not every child understand that when a thing is chosen, it is because of some supposed quality in it? When we elect one man to fill an office, we know we select him in preference to others, because of some preferable quality in him. This, then, is the meaning of the word in the Bible, and the only meaning.

It is objected that Isaac's sons, Jacob and Esau, had their destinies fixed before they were born or had done neither good or evil that the purpose of God according to election might stand. True, so it was, but it was in foreknowledge of their works, for it was said, Jacob have I loved, but Esau have I hated. Love and hate, here, relate to fellowship or disfellowship; and we know that such kind of love or hate, relate to characters altogether. God foreknew that Jacob would esteem the birth-right, while Esau would despise it, and hence revealed his election beforehand, accordingly.

Now look at the popular notion of election. It is this, some are elected to eternal life, while others are appointed to eternal death, irrespective of their works. One part to glorify justice, the other to magnify mercy? In the first place mockery is made of these two attributes: for justice always supposes a wicked action punished, and mercy supposes a penitent pardoned; both have respect to works, which this bold-faced error denies. Secondly, Non-sense is made of the most glorious part of God's workmanship, I mean, human responsibility.

According to the above long standing error, we are no more responsible for our awards, than for the motion of the planets; one being as unconditionally fixed as the other. But the greatest, and worst effect of this error, is the perversion of character. No one can view himself one of God's elect, in the above sense, and another reprobated, and yet have true love either to his neighbor or his God. Suppose a father should appoint one of his sons to slavery, the other to freedom and ease, merely to show his sovereignty; would the favored son have right feelings toward his father or brother? No, is the unanimous response. The more love he had for his father, the viler would be the temper of his mind.

Such is the real character of all who really believe in the above error. The more they love their God, the further they are from being lovely, or from loving the true God or man. What would be the state of our country if one part should say to the other, The authorities have appointed us to distinguished seats of honor and privileges, regardless of our deserts; while they appoint you to privations on the same plan. We can break the laws with impunity, but you must suffer for so doing? Could there be any just conceptions of right or wrong with these favorites? Would not their love to their rulers be perfectly satiated? Now every man's common sense tells him that this is a fair representation of the character of God, and His worshippers on the plan of election in the above perverted sense.

The Degree of D. D.

You, Brother editor, and many of your worthy correspondents, have written in opposition to capital D. D.'s, and I think that your efforts have somewhat arrested an increasing disposition on the part of some of our Institutions of learning, to generalize the title among the ministry of all grades. Even as matters are, many "sport" the honor by collegiate authority, that are utterly incapable to doctor their own bad divinity, much less the heresy of others. While I do not think as you and some of the rest of my good brethren seem to do, that the title is not an ecclesiastical one, but simply a literary distinction; still I am far from thinking that every tyro in theology should wear this high literary honor. If a man is not really a Doctor he should not be so dubbed.

But, sir, I began this article for the purpose of presenting an anomalous case for your consideration. You may not be aware that the sovereign people—the *vox populi*—have taken to themselves the right and the power to make D. D. just when they please. This great College—the people—began some thirty years ago to dub me D. D. At first I paid but little attention to it—it was a mere matter of amusement, until I began to get alarmed, lest folks should think I encouraged the thing, and I set to, and for some fifteen or twenty years, I let no opportunity pass to correct public opinion; but, alas, it was no go. The people had determined so to dub me, and I have concluded just to let them have their own way. It has become so common now that I hardly know when I am called Doctor; and only have my sensibilities awakened when I see it in print.

Now, sir, I present a case of casuistry for your solution. Has not the sovereign people as much right to confer a degree as a College has? Mark it, Bro. Editor, I do not say a literary degree, but a degree. Should a church confer a degree, I would call that an ecclesiastical degree; and if a College conferred a degree, I would call that a literary degree; but when the sovereign people confer a degree, I am inclined to call that an honorary degree. Pardon me, Bro. Editor, I am rather forestalling your opinion upon the case submitted, but in connection with that, I respectfully ask, is not the *vox populi* of the sovereign people as passable currency as an old College sheep-skin? Besides, Bro. Editor, having received my degree from the sovereign people, I am not exposed to the severe censures which you and your correspondents so justly inflict upon those who seek to be exalted above their brethren; because the people cannot exalt one above themselves. They can only make him their equal. Besides a degree conferred by the *vox populi*, as I have shown, is neither ecclesiastical nor literary; so that it cuts off all occasion of jealousy in others. But, Bro. Editor, if after all this, you are displeased that the greatest of all Colleges—the sovereign people—have conferred the honorary degree of D. D. upon me, then, sir, it devolves on you to put a stop to it, for I can't.

ANSWER.—We decided that the voice of the people is of far superior authority in the conferring a degree than a Board of Trustees, a majority at least, who could not tell a Greek or Hebrew character from a peck of salt. There is no brother within our horizon more richly deserving of a degree than the writer, and that degree is written not upon parchment, but upon the hearts of his brethren. [Tennessee Baptist.]

"And God saw that it was Good."

A few years since, an English botanist, exploring the streams which run into the vast Amazon through miles and miles of perfectly unknown territories, discovered a plant to which he gave the name of his queen, Victoria. A few seeds have been brought to this country; and from them some plants have grown and blossomed. The flower is nearly the largest ever known; it is a kind of lily, and seems to excel all other in magnificence as well as in grandeur.

I never saw the flower, but I have seen a model of it made from wax, which was said to represent the original perfectly. And the thought came to me, why did these flowers, in crowds and masses for countless ages, waste all that splendor of form and tint upon the dark streams that drain the desolate wilds of the Amazon? But an answer to the thought was soon suggested. Did not He see it, who made it, and caused his rain and dew to feed its tender rootlets, and bade his sunshine paint it gloriously? When it was brought to England and to this country, and its extreme beauty gave delight to those who beheld it, where did that delight come from? Whence do our emotions and affections, our thoughts and opinions come from, if not from their only source, the love and wisdom of our Father? In and with us, and on their way to us, they are qualified and accommodated to our nature, both generally and individually. But there, in Him, they all exist as in their origin; infinitely and divinely, and most incomprehensibly by us; but still there they all exist. There existed that delight in the beautiful, before it came from Him and became our delight. Yes; He sees all that is beautiful upon the earth; sees it with gladness and deep joy; and says of it, as in the earliest days of creation, it is good, and very good.

And how much more, then, must he enjoy the blossoms of the mind? How certain must it be, that He sees and knows, and enjoys every good thing which we think, or feel, or do. They are His creations through us; they are our creations from Him, and we may offer them to Him, humbly but gladly, as sure that they will be received lovingly and gladly, as we are sure that a loving mother looks with delight upon the beauty of a rosebud that her little child brings her as an offering from its own little garden. [Prof. T. Parsons.]

Spirit of the Psalms.

Amongst all compositions, these alone deserve the name of sacred lyrics. These alone contain a poetry that meets the spiritual nature in all its moods and all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer, and almost rises to the scrap's joy in praise. In distress and fear, they breathe the low sad murmur of complaint; in penitence, they groan with the agony of the troubled soul. They have a gentle music for the place of faith; in adoration, they ascend to the glory of creation and the majesty of God. For assemblies or for solitude, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these divine harmonies the loud or low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle; they float

ed through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the stream of Babel. And when Israel had passed away, the harp of David was still awakened in the Church of Christ.

to seize slaves are, for the greater part, heart and soul with the oppressor, so deplorably true. Coming chiefly from the Slave States—lord of all they survey as they pace the deck—they are precisely the men not to sympathize with the philanthropy of Anti-Slavery; and their inaction is in accordance with their theory regarding the suppression of the trade.

have been destroyed by a storm, and it is supposed that 300 fishermen have perished. In Niagara Co., all the water-courses are greatly damaged and lowland crops injured, to the great endangerment of the farming interest. The canal is done by the rain in Illinois and other Western States. At Dubuque the Mississippi rose three feet in twenty-four hours, and at Booneville the Missouri rose four and a half feet in a day.

A dispatch from St. Louis announces the arrival of the Salt Lake mail at St. Josephs, Mo., with Camp Scott's dates to the 5th ult. The army had received ample supplies of provisions, which were sent forward by Col. Hoffman. Gen. Johnston had decided upon an advance into the Valleys as soon as reinforced by Colonel Hoffman and Capt. Marcy.

Preston Turley, formerly a preacher of the Gospel, has been convicted in Kanawha county, Va., of the murder of his wife and sentenced to be executed. The killing was effected while his wife was in bed with her infant beside her—all for the sake of a waif.

Alfred Academy, A First-Class Mathematical and Scientific Classical Seminary. BOARD OF INSTRUCTORS. W. C. KENYON, A.M., Prof. of Mathematics and English Literature.

A Sinner's Religious Profession.

Some people, says the Examiner, are accustomed to say, with a significant emphasis, "As to religion, I make no professions;" implying that religious profession is in their eyes a piece of sanctimony and self-complimentation, and throwing a convenient veil of mystery over the hinted possibility of a secret piety to which they well know they dare not advance the shadow of a claim.

Faith.

Faith is the life of Christianity, and a good life is the life of faith. So that if you are willing even in death to confess, not only the articles, but in affliction and death, to trust the promises, in the lowest nakedness of poverty you can cherish yourselves with expectation of God's promises and dispensations, being as confident of food and raiment, and deliverance and support, when all is in God's hands, as you are when it is in your own; if you can be cheerful in a storm, smile when the world frowns, be content in the midst of spiritual desertions and anguish of spirit, expecting all should work together for the best, according to the promise; if you can strengthen yourselves in God when you are weakest, believe when you see no hope, and entertain no jealousies, or suspicions of God, though you see nothing to make you confident; then, and then only, you have faith.

THE LATE CONGRESS.—The N. Y. Chronicle

says: "It is painful to remember that the representatives of a great nation should have spent so much time in doing nothing, as ours have done the past winter. Where the fault lies behooves us not to specify. It is enough to know that five months and a half of the late session, were spent in party struggles which almost entirely defeated the ends of legislation. So much was done had respect to a great extent to the investigation of legislative bribery and corruption, showing a rottenness in this department of the Government so astounding that Mr. Toombs of Georgia, was constrained to say in his place in the Senate, that of all the governments on earth, that of the United States is the most utterly debased and corrupt so far as its legislation is concerned, or words to that effect.

Special Notices.

MISSIONARY SOCIETY.—BOARD MEETING. The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on Fourth-day, July 7th, commencing at 9 o'clock, A.M. GEO. B. UTTER, Sec. Soc.

LETTERS.

Joseph Mitchell, L. A. Davis, C. A. Miner, E. R. Clarke, A. Mos Langworthy, W. B. Gillette, H. W. Randolph, E. P. Larkin, Wm. C. Tanner, D. P. Curtis, W. F. Langworthy, Charles Potter, E. G. Champlin, T. P. Langhear, Benj. Vincent, T. E. Babcock, K. C. Barker, M. C. Hall, S. Bee, W. C. Kenyon, N. Spencer, G. C. Babcock, S. Bouton.

FOR THE SABBATH RECORDER.

Table listing names and amounts: W. Figsley, \$4.00; N. Y. Herald, \$2.00; E. R. Clarke, \$2.00; W. B. Gillette, \$2.00; H. W. Randolph, \$2.00; D. P. Curtis, \$2.00; W. F. Langworthy, \$2.00; Charles Potter, \$2.00; E. G. Champlin, \$2.00; T. P. Langhear, \$2.00; Benj. Vincent, \$2.00; T. E. Babcock, \$2.00; K. C. Barker, \$2.00; M. C. Hall, \$2.00; S. Bee, \$2.00; W. C. Kenyon, \$2.00; N. Spencer, \$2.00; G. C. Babcock, \$2.00; S. Bouton, \$2.00.

Accessory to the Sin of others by Concealing it.

"If a soul sin, and hear the voice of swearing, and is a witness whether he has seen or known of it, if he do not utter it, then he shall bear his iniquity."—Lev. v. 1.

General Intelligence.

To believe in God, through Jesus Christ, is by believing, to love Him, to adhere to Him, to be united to Him by charity and obedience, and to be incorporated into Christ's mystical body, in the communion of saints.

Foreign News.

From Europe, we have four days' later intelligence by the steamer Ariel, which passed Cape Race on the 25th inst. The steamer New York, on her way from Glasgow to this city, was wrecked on the Scottish coast on the 12th inst., the day of her departure, but no lives were lost. Gen. Espinasse had resigned the Ministry of the Interior, and M. Delangle, President of the Imperial Court of Paris, had been appointed his successor. The London Times containing an article on the French armament had been stopped in France.

MARRIAGES.

In Mt. Clemens, Mich., June 16th, by Rev. A. Minis, Mr. Wm. S. ROBINSON, of Mt. Clemens, and Miss HARRIET M. TANNER, of Hopkinton, R. I.

DEATHS.

In Albion, Wis., June 5th, of scarlet fever, MARY, daughter of E. W. and Mary Ann Leonard, aged 1 year, 8 months, and 12 days.

A Sad Story.—The following we copy from the Evansville Journal, of a recent date:

"A lady in the last stages of consumption was brought on board the steamer Southerner, at Memphis last week, by her husband, who paid her fare to Saratoga, and then left her without a companion or attendant, in her helpless condition, to make her journey alone. The officers of the boat, whose sympathies were deeply affected, gave her every attention in their power, and on their arrival at Louisville, with great care and kindness, placed her on board of the Cincinnati packet. When she reached the latter, she had become so feeble she could no longer rise from her berth, nor speak above a whisper, nor be fully dressed. In this condition she was placed in a chair and taken to the hospital, preferring to go there rather than to a hotel, because, as she said, she would be better taken care of. She is still young and gave evidence of tender culture. Her cheek had the hectic flush, and her dazzling eyes told that she had not long to live. She telegraphed for her father, in New York State, to come to her, but would allow no word to be sent to her unfeeling and brutal husband of her condition.

A Fair Thing All Around.—A decision in favor of the rights of free negroes has been made in Mississippi.

James Brown a planter, had two sons by one of his negro women, whom he set free, and located in Indiana, with their mother. In his will he ordered the proceeds of his estate to be paid over to these two sons, his only children. His relatives contested the validity of the will, and it was supposed that they would succeed in breaking it, but the High Court of Errors and Appeals in Mississippi has made a final decision, sustaining the will and giving the estate to the negroes. The judges said if the negroes had remained in Mississippi the will would not have held, but as they were taken to a State where the right of property pertained to them by law, they had the same right in a Mississippi court as any other citizen of a free State.

THE EXPENSES OF THE GOVERNMENT.—The appropriations of the late session are said to amount to \$90,000,000.

There is yet no opportunity for verifying this estimate, but we do not doubt its correctness. The Post office bill alone exceeds \$17,000,000; Deficiencies, \$10,000,000; Army, including fortifications, ordnance, &c., \$22,000,000; Navy, \$16,000,000; Collection of the Revenue, \$3,000,000; Legislative, Executive, Judicial and Diplomatic, \$15,000,000.

SUMMARY.

The Detroit papers give an account of a horrible murder in the town of Mill River Point, Macomb County, Michigan. It was that of a sister by two brothers, who all lived together. The two brothers appeared at the house of a neighbor, three or four miles distant, at about midnight, naked, except with bands of straw around their waists, saying they had killed their sister. The neighbors repaired in morning to the house having during the night kept the brothers under guard, and in a wagon in the road near the house, found the dead body of the young girl, terribly mutilated. In the house was a man who had nearly lost his life in defending the girl. Religious frenzy is said to have been the cause of the fearful tragedy.

Manual of the Seventh-day Baptists;

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Miscellaneous.

Barbara Ellerton.

BY "JANE GREY."

It was a quiet evening, and little Barbara Ellerton sat at the window with her Bible open in her hand.

"Parable," she said slowly, "I am sure I can't tell what that means," and she leaned her head on the window, and watched the sun sinking in golden light in the west.

"Go, do so no more. Search diligently what is written in the roll. They are they which show how I wrought out this chain, with much pain, as a pattern for you.

glowing rhymes without the smallest effort, it was unquestionably Lord Byron. Yet in a conversation, quoted by Lord Stanhope, he asserted that it was nonsense to talk of extemporizing verse. The prodigious quantity which he wrote during his short life is no less a proof of his diligence than of his fertility.

their feelings, and a tear stood in the eye of many of those stout-hearted men. The story of little Agnes to her father was "that her mother was very poor, lived out at service, and could not come to see him, so she thought she would come herself; that she left New York that morning without one cent of money—walked through the city till she came to the railroad that some boys told her passed through Sing Sing; that she crept in one of the cars and hid herself away, and when foudled by the conductor, he allowed her to ride all the way up for nothing, and that some boys in the village told her the way to the Prison."

without doubt, have felt that deep conviction of having acted right which supported the martyred philosopher of Athens, when he asked, "What disgrace is it to me if others are unable to judge of me, or to treat me as they ought?" There is something very solemn and sublime in the feeling produced by considering how differently these men have been estimated by their contemporaries, from the manner in which they are regarded by God.

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 Nassau street, N. Y., viz:

GROVER & BAKER'S CELEBRATED FAMILY SEWING MACHINES. 18 SUMMER STREET, BOSTON, MASS.

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