## The Subbath Reroroer.

EMTIED bY A COMMTTEE or TIIE Boabd.

| Now York, July 8, 1858. | eating-houses and gro Sundays not excep of them, merely beca |  | gratitude through the day. If the world then rush in and take possession of us, when we are at some distance and have had a respite from | erery consia a nan of honor and maganaite interference with the Turkish Government Palestine., Palestine." |  |
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| Empred ar A conurtre of tre bod |  |  |  | $\mathfrak{C}$ |  |
| T |  |  |  |  |  |
|  | Christian church. And w proceeding against him onl |  |  | For the Sabbath Recorder. DeRuyter Institute. |  |
|  | a. They ouly |  |  | I learn with deep regret and mortifation |  |
| that they are the only properly qualified preach ers of the Gospel. As classical scholars, they |  |  |  |  |  |
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|  | f |  |  | \% of said Institute to sell their rights in the In- | - |
| are not generally inferior to the preachers of other religious denominations. The idea extensively entertained by that denomination |  |  |  |  | ¢ |
|  |  |  |  | for a anion district school-house. I received a letter from a friend in that region a few days | a |
| tensively entertained by that denomination,whether in England or America, in regard to whether in England or Amertca, tended for by erangelical churches dissent- |  |  |  |  |  |
|  |  |  |  | since, stating that the stockholders down east, had consented to sell their shares for fifty cents | $\mathrm{tss}_{\mathrm{ts}}^{\mathrm{t}} \mathrm{c}_{\mathrm{c}}^{\mathrm{c}}$ |
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| sidered in the light of regeneration, and children and youtb, without giving cridence of a change of heart, are admitted to charch mem. bersbip, and to the communion table; andwhere young men are, by parental choice, Where young men are, by parental choice,selected for the Gospel ministry, and educated |  |  |  | had consented to sell their shares for fifty cents |  |
|  |  |  | with |  | Baptist clergyman remart frow the dests one |
|  |  |  | expect but th | Something like ten or twelve thousind dolars |  |
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|  | be deprive |  |  |  |  |
| for this parpose, it need not be matter of sur- <br>  all others whose knowledge of religious things |  |  |  |  |  |
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|  |  |  |  | tain from $\$ 500$ to $\$ 1000$ for what cost Seventhday Baptists from $\$ 15,000$ to $\$ 20,000$. We |  |
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| theological lectures, will ranquestionably find it read a tomily upon some religions topic, than by meditation, prayer, study of the Seriptures,and direct reliance on the asisiting grace of | it not probibi |  |  |  |  |
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| by meditation, prayer, stady of the Scriptures, and direct reliance on the assisting grace of God, to deliver an extemporaneoas sermon, |  |  |  |  |  |
| adapted to the apparent spiritual wants of a congregation. Extempore preaching, however, does not set aside the necessity of prepa- |  |  |  |  |  |
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| ration by stady, nor render unimportant literary attainments; and it requires a ready |  |  |  | ; ${ }^{\text {a }}$ eston; but nothing decisise was either asked |  |
| tamiliarity with the Scriptures. And with all these important preparations, the extempore |  |  |  |  |  |
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| these important preparations, the extemporespeaker may fail to be as methodical and as snceinct as he who writes and reads his discourse. Still this mode of speaking has an |  |  |  |  |  |
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| course. Still this mode of speaking has an advantage in its favor. It is generally attended with more pathos. It is less mechanical,and will generally be received by hearers, as |  |  |  |  | Ssio, June 1858. |
|  |  |  |  |  |  |
| ed with more pathos. It is less mechanical, and will generally be received by hearers, as |  |  |  |  | To the Editors of the Sabbath Recorder:-"I wasin the Spirit on the Lord's day."-Rer. i. 10 . My design in writing this short anticle is to |
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| usefuluess is aimed at. If' we wish to have access to the hearts of others, we shall be more |  |  |  |  |  |
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| sucecessfal in speaking as if we beliere and feel what we say, than in reading from a book or maniscript. $\boldsymbol{\Delta}$ person unused to pablic speak- |  |  |  |  |  |
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| manuscript. A person unused to public speaking may be fearful of becoming confused, and breaking down or make a failure. Well, sup- |  |  |  |  |  |
|  |  |  |  |  | We find that these words are.appuble of beiog |
| breaking down or make a failure. Well, suppose he should break down, and, as he might term it, make a failure, and have to sit down.It would do some young men a deal of good to |  |  |  |  |  |
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|  |  |  |  | necessary to save the Institution to the denom- |  |
| of his kind. The |  |  |  |  |  |
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| and the folly of selfreliance, and the impor tance of casting themselves more exclusively upon God for his assistance. They may feel |  |  |  |  |  |
|  |  | (indeug the mase of history of tha despotiso | ${ }^{\text {coid}}$ | effort fail, then, and not till then, let the pro-rots eo inta the hands of DeRayter ivilage. |  |
| gratly bumbled in buich eases before their |  |  |  |  |  |
|  | bivus iverty to bring this subject before the Legis- |  |  |  |  |
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| Butit is pretty certaia that a preacher who | lot |  |  |  |  |
| woedd this s sind of of dieceipline. It it is, howereere, |  |  |  |  |  |
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|  |  |  |  |  | sa thief in the night," and still it will have |
|  | or Mr. . ., of Cortland Co, of this State, bedeeided against tim, that he be assisted in pe. |  |  |  | And again, if we take John's prasse "tlieLord's day," and changeit from the possessied |
| hara been known to be more effectaul in ar. resting the attontion of uncourerted inners |  |  | Cor |  |  |
| than the most legonent and finisted discourse. |  |  |  |  | form, and still retain its meaniog, we thise fall |
| It is ithin onr reeolection that a case like |  |  |  |  |  |
|  | Federal Courtof the nation, | dom, ived and died defendiog the righto ofer ali |  | master. I am atitised that any persoo living |  |
|  | God.dishooring statates be not otherrise ob- |  | heis orking for his Master. He says: |  |  |
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|  | W. We see by a communication from Elder Eli | Baptists in theier speal, is the verrenonotid tat |  |  |  |
|  | S. Bailey, that a proposition has been made to sell the property of the DeRayter Institute to |  |  |  |  |
|  |  |  |  |  | which John says he was in the Spirit. That day must come as hearen hath shown, When Christ will sit on David's throne. Not in this world, for so it's penned, That that will be without an end.Friendship, June 28 \& 1858 . |
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|  | are informed that there is no necessity (we sup- | church, and pay it tribute and revenu niconstitutional, and consequently void. | "r Ifel I most put on my old haress nd and |  |  |
|  | pose pecuniary necessity is meant,) for trans- | We insist that there is not ander the Con- stitutiou of the United States, any such day | in one sort of palpit or another, $I$ shall bepreaching nearly every Sanday while $I$ am in | Not only have binildigags been demolisised, and | To the Editors of the Sabbath Recorder:- |
| lian divines, unmoved. God does not see | Werring tiis property tas proposed ${ }^{\text {Wee }}$ | or holiday, as the Sabbath, the foanders of ourgovernment having carefully and successfully |  |  |  |
| Episcopalians have bee |  |  |  | great loss of property expereienced, but great |  |
|  |  | aroided the recogaition of any sach day, from a sincere edeire and positive determination, to keep forever separated, charch and state. We | (e) | entususist, we have minas, raii and mad at the East-and people die there, as well as at the | means toinform you what they are doing leie. |
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| assembles, while others have | in in denominational effort to afford to our chilren the means of a substatial edacation, | we know they mast be protected by an intelligent people and judiciary. | years a soarce of grief to the religious community at the West. While in Congress he waschielfy distinguished for his opposition to the employment of chaplains. At the time of his | the fact that we once in a while have apiece of timber land, or a hill, or sometimes a monntain (for which we are thankfal,) to stayits fierceness. Now for a hint at the mud. | for keeping a disorderly honse on Sunday; $t$ failed. Last week they tried again, and cceeded in proving by one man that some |
| nis Thes now recommend to |  | press must not te abridged. |  |  |  |
|  |  | Bells for Churches, Bells for Newspanewsboys who sell the Sunday newspapers, |  |  |  |
|  |  |  | employment of chaplains. At the time of his conversion he was U . $S$. Minister to Naples, and it is a singular fact thet the report |  |  |
| Pe woold re |  |  |  |  | they were heard on the sidewalk, I am loath |
|  |  |  | same time with the annonncement of his recallto give place to a Catholic. LN. Y. Chronicle. |  |  |
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| - |  |  | Rosgrurs in Parsstrws.-The Utica Her. |  |  |
| d |  |  | ald, of July 1, publishes the following extract from a letter from Jerusalem written by Mr. |  |  |
| apon them the |  |  |  | Wener New York, moved to lilioois the |  |
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| THE SABBATH RECORDER，JULY 8， 1858. |  |  |  |  |  |
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| As a sample for those who are now striving |  |  |  |  | Alfred Accidemy，A First Class mathematical，and scientific clamicalSeminary．board 0f instruction． |
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|  | dind |  |  |  | every smile from his face，and every muscle from hisbody．See his appetite return，and with it his health；see the new man．See her that was radiaut withhealth and loveliness blasted and too caly |
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| in this vast increase of emigration to | miter her rised | Mise），Reppulican，of Thursis |  | Marriages． |  |
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|  | ＂My son，I wish to see you alone．＂ | The receipts from the sal | and ifar deppes |  |  |
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