



The Sabbath Recorder.

New York, August 5, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Feeble Educational Institutions.

Under this head the New York Chronicle has some very good and appropriate remarks, well calculated to encourage the friends and patrons of our young and feeble institutions of learning. These remarks are applicable to ourselves at the present time of pecuniary pressure, when many good-hearted brethren, who have been nobly benevolent in the erection and support of our infant academies, may be so situated as no longer to need the use of these institutions for themselves or families. If in founding these public seminaries, the inquiry had been made, Will they pay? and received a favorable reply to the question, men of means and some of very small means, had subscribed liberally to put a High School in one place, and a University in another, with the hope that these investments would in the future afford a dividend, or at any rate, would be self-supporting. Such expectations must necessarily prove fallacious. Who has ever heard of a literary institution, like a bank or insurance company, yielding a pecuniary profit? It nevertheless pays, and pays well in what is vastly more important than money. It gives scientific, moral, and religious training to our children, and elevates them to useful and honorable positions in society, and qualifies them to become enlightened benefactors to our race. When in former times in New England, the neighbors came together to consult upon building a school-house, and hiring a teacher, the question was never mooted as to whether it would pay. It was looked upon as a matter of necessity, much the same as building houses for their families to dwell in.

What would we think of the man, who, when asked to contribute to the building of a church, or settlement of a minister, should inquire if it would pay, that is, if it would be a source of pecuniary profit? You would look upon him as a miserly infidel, or a fool. The object of all these institutions for literature and religion, is that we can have convenient and safe literary and religious culture for ourselves and families, with the hope that if we properly use and sustain them, they will administer to our usefulness in this life, and our riches in the world to come.

The Chronicle quotes the following from the Record: "To Institutions embarrassed by debt we would say, that if their continuance is deemed necessary for the public good, let them by all means be sustained. To abandon important educational enterprises, after large sums have been raised to put them in operation, is too serious a matter to be entertained for a moment. Let the principle be settled in the mind, and carried out in practice, that what ought to be done, can be done. A resolute spirit, with a proper reliance on Divine Providence, will accomplish wonders. It is not to be expected that literary institutions of a high order, and requiring a large amount of funds, will be fully provided for in a few months, or even years. Harvard, Yale, and Princeton Colleges have required a century to attain their present elevated positions. Many have been their struggles and embarrassments. During the war of independence, the College buildings at Princeton were used for soldiers' barracks; and at one or two periods since that time, the institution seemed to be at a stand, if not in a decline. But in its most depressed condition, a proposition to abandon the enterprise would have been regarded as a blunder."

The Chronicle adds: "Columbia College at Washington was virtually killed by assuming too much at first. As we vulgarly say, it came out at the little end of the horn, because nothing could content it but entering at the big end. Hamilton was for many years little in its own eyes before it had a healthy and safe growth. Its larger pretensions at a later period would have been fatal, but for the hold which it had taken on the public mind during the days of its littleness. And as for Rochester, we can only say for the encouragement of our friends there, that wearing the yoke in the youth is the surest method of reaching a vigorous, well-disciplined maturity."

We commend the above remarks to our brethren, so far as they may be applicable to our literary institutions. They have done excellent service since their organization. If we have ever needed them, we need them still. Our youth need, and will hereafter need the conveniences these institutions afford. DeRuyter Institute is as necessary probably as it was before Alfred University was founded. If it needs from year to year pecuniary aid from its patrons and friends near by and far off, for the proper support of its teachers, it appears to us wrong to withhold it. An institution like this is as much needed at the present time, as it was when the building was at first erected. Our people are as well able to contribute to its support now as others were to erect the buildings and put the work in motion. And we shall find it much easier to hold our ground than to regain it when lost.

Religious Freedom in California.

The Sunday laws which were passed by the legislature of California at its last session, have been declared unconstitutional by the Supreme Court of that State. This is a good beginning; we hope the example will be followed by all the courts of the union till the constitutional rights of the people shall be secured. Sunday-keeping has been enforced by human laws from its first inception to the present time, though it has not the shadow of a divine law for its existence, and has no authority except

in human tradition and human enactment. It is time now that the Sunday festival were left to its fate, as it will fall with all the rest of the Romish and Pagan institutions, when a pure Bible Christianity shall prevail in the land. The fourth commandment of the Decalogue is constitutional in the kingdom of Christ, and was so regarded by the Apostles—the Judges of the twelve tribes of Israel, and the Sabbath of the Almighty, disregarded as it has been ever since the great Apostasy, will be the great day of rest when human laws shall cease to interfere with the prerogative of the Creator.

As some of the views expressed are original, and may be read with interest, extracts are given from the opinion of Chief Justice Terry. The law does make a discrimination favorable to one religion and detrimental to others; and hence the law is in conflict with our constitution, and void. The celebrated "Sunday Mail Report" of Hon. R. M. Johnson is adduced as authority; and the judgment recites that if the Legislature once perform an act which involves the decision of a religious controversy, it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the divine prerogative in this country, which has been the desolating scourge of the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion for enforcing religious observances. On the second point upon which the petitioner relied for his discharge, to wit—"Has the Legislature the power to enact a municipal regulation which enforces upon the citizen a compulsory abstinence from his ordinary lawful and peaceable avocations for one day in the week?"—the Court held the Legislature transcends its constitutional powers when it lays down an arbitrary penal rule in the premises; that each community and each individual is the legitimate judge of the periods of rest from toil which the state of his health or physical energies require; that it cannot be assumed as wholesome political economy that penal laws are necessary for the protection of society against the tendency of men to overwork themselves; that if left wholly to the laws of nature for their regulation in this behalf, men will at proper times, from the influence of self preservation, seek the requisite rest and cessation from toil. As well might the Legislature fix the days and hours for work, and enforce their observance by an unbending rule which shall be visited alike upon the weak and strong. Whenever such attempts are made, the law making power leaves its legitimate sphere and makes an incursion into the realms of physiology, and its enactments, like the sumptuary laws of the ancients, which prescribe the mode and texture of people's clothing, or similar laws which might prescribe and limit our food and drink, must be regarded as an invasion, without reason or necessity, of the natural rights of the citizen, which are guaranteed by the fundamental law. Judge Terry says it is the settled doctrine of the Supreme Court to enforce every provision of the Constitution in favor of the rights reserved to the citizen against an usurpation of power in any question whatsoever; and although in a doubtful case we would yield to the authority of the Legislature, yet upon the question before us we are constrained to declare that, in our opinion, the act in question is in conflict with the first section and article first of the Constitution, because, without necessity, it infringes upon the liberty of the citizen, by restraining his right to acquire property. In conclusion, the law is held to be invalid, because it is in conflict with the fourth section of the same article, because it is intended as, and is in effect, a discrimination in favor of one religious profession, and gives it a preference over all others.

Judge Burnett concurred with the Chief Justice, but takes a different view on some points from him. Judge Burnett proceeds to lay down some general principles and theories which he considers as bearing upon the case. In relation to the section of the Constitution on the free exercise of religious profession and worship, he says the act of the Legislature under consideration violates this section of the Constitution, because it establishes a compulsory religious observance, and not because it makes a discrimination between different systems of religion. If it be true that the Constitution intended to secure entire religious freedom to all, without regard to the fact whether they were believers or unbelievers, then it follows that the Legislature could not create and enforce any merely religious observance whatever. It was the purpose of the Constitution to establish a permanent principle, applicable at all times, under all circumstances, and to all persons. The protection of the Constitution extends to every individual, or to none. It is the individual that is intended to be protected. The principle is the same, whether the many or the few are concerned. The Constitution did not mean to inquire how many or how few would profess or not profess that or that particular religion. In considering the question whether the act can be sustained, upon the ground that it is a mere municipal regulation, the only question is, whether that body had the power to command the particular act to be done or omitted. Judge Burnett reasons that in some cases, including the present, it has not. The right to protect and possess property is not more clearly protected by the Constitution than the right to acquire. The right to acquire must include the right to use the property means to attain the end. The right itself would be impotent without the power to use its necessary incidents. The Legislature, therefore, cannot prohibit the proper use of the means of acquiring property, except the peace and safety of the State require it. In this State every man is a free agent, competent and able to protect himself, and no one is bound by law to labor for any particular person. Free agents must be left free as to themselves. Had the act under consideration been confined to infants or persons bound by law to obey others, then the question presented would have been very different. But if we cannot trust free agents to regulate their own labor, its time and quantity, it is difficult to trust them to make their own contracts. If the Legislature could prescribe the days of rest for them, then it would seem that the same power could prescribe the hours to work, rest, and eat.

Judge Field, the remaining Justice, dissents from his brethren, but he has not written or given the grounds of his dissent.

The Tremont temple Baptist Church, of Boston, having extended by a vote of 76 years to 7 days, a call to the former pastor, Rev. I. S. Killoch, he appeared before the representatives of the congregation, and announced his acceptance. His pastoral duties will recommence in September.

Law and Light.

The following article was sent from the Journal of Commerce some time since, and was referred to in an article under this caption, but was mislaid. It is well to have it on record perhaps, as we may have to refer to the principles it initiates as well as the facts it declares: FIRST PUBLIC MEETING OF THE SABBATH COMMITTEE.

The meetings of the clergy and the laity have been select and invited assemblies. On Sunday night, the public were invited to listen to a discourse in the Ascension Church, by the Rev. Dr. Bedell, before the Sabbath Committee, and a statement of their doings was made by the Rev. Mr. Cook, Secretary. Dr. B.'s sermon was founded on Isaiah lviii. 13, 14, and was eminently practical—aiming to impress the wealthy and influential classes with their responsibility to keep the Sabbath holy, for the sake of those who are controlled by their example.

The Secretary stated that the efforts of the Committee had been mainly directed, thus far, to the formation of a just public sentiment as to the claims of the Christian Sabbath—leaving specific reforms to the ruling of Providence, and the demands of an enlightened public will. With this view, 18,500 copies of a pamphlet, revealing the extent of Sabbath desecration in the city, had been published; a meeting of the clergy had been called, and more than 100 sermons simultaneously preached; a large number of influential citizens had been convened at the Historical Society Rooms; 14,000 copies of "Railroads and the Sabbath" had been printed, and correspondence opened with 250 Presidents of Railroad companies, proffering copies for all directors, stockholders and employees, and more than five millions of articles on the Sabbath question had been printed in newspapers and periodicals, furnished by the committee, within the past six months.

Allusion was made to the prompt response of the municipal authorities to the quickening public sentiment on this subject—the Grand Jury, the Mayor, and the Police Commissioners having entered vigorously on efforts for the suppression of flagrant profanations of the Sabbath. The distinction was clearly made, however, between the suppression of Sunday desecrations and the promotion of Sabbath observance: the former may be prevented by law—the latter must be promoted by light. "The truth in love," through the pulpit and the press, and by personal example and influence, forms the grand instrumentality of Sabbath reformation.

Foreign Correspondence.

Letters from London—No. 2.

London, July, 1858.

"The Society for promoting the due observance of the Lord's day" was formed in 1831, and as its name intimates has for its object the enforcing of the strict observance of that day. It aims to diffuse information by means of tracts; to establish associations in England, and in all parts of the world and to promote petitions to the Legislature for the enactment of laws for repressing the open violation of that day, and protecting worshippers in the peaceful exercise of their religious duties. This last seems to be the principal business of the Society, and in several instances during the past two or three years it has succeeded in accomplishing its wishes. In 1850, it procured by means of petitions to the Legislature, the Post-offices throughout the kingdom to be closed on Sunday. Immediately, complaints poured in from all quarters of the interruption to business, and the former arrangements were immediately reverted to with this proviso, that if upon representation to the Postmaster General by the majority of the inhabitants of any district that the prevalent feeling was against such delivery, it should cease. The practicability of the new measure (which was only in operation about two months) was argued on the ground of its being carried out in the United States. In the report for 1857, a letter is inserted from John Tappan, Esq., of New York, in which he says: "I am happy to inform you that the mails throughout the whole country have generally ceased to be transported on the Lord's Day. This city only receives one mail from the seat of Government on the morning of that day, and sends out one the same evening in return." The city of New York is the great commercial centre of these United States as London is of Great Britain, and no mail leaves that place on the Lord's Day for this part of the country."

The Society has endeavored in vain to put down the bands of music in the Parks on Sunday, but succeeded however in inducing the government to withdraw the military bands; upon this the people raised subscriptions for private bands, with which the government refuses to interfere. The great offence to the religious public is, that while this amusement is sanctioned by the authorities, open air preaching in the parks has been prohibited. A good reason for this has been assigned, that disturbances have frequently arisen from crowds collected to hear infidel and socialist lecturers and disputers, gathering large concourses of people, and poisoning the minds of the young, especially Sunday-school children, with their mischievous opinions. All preaching of whatever kind was therefore disallowed. It is reported that frequently 60 or 70,000 persons are present to hear the music, which is not exclusively sacred, but more commonly selections from operas, etc.

Mr. Sheepshank having left to the nation a valuable collection of pictures, in his Deed of Gift, expressed his desire that they should be open for inspection on Sunday, immediately the Society memorialized the Government on the subject, setting forth the evils that would arise from opening that, and similar exhibitions on the day; and they received an answer that though the Government felt anxious to meet the wishes of that gentleman, they did not intend to open it on Sunday, guided in their decision no doubt by the voice of 600,000 petitions on the subject.

The great business of the past two years has been to oppose the opening of the Crystal Palace on Sunday. In conjunction with several other religious bodies, a large deputation waited upon the Home Secretary, with a memorial, urging that it should not be allowed, but he

suggested that they had better wait till it was carried into effect and then apply to the courts of law. The opinion of Vice-Chancellor Wood has since been given that if the Palace was opened, and money received for admission, the charter would be forfeited. The directors determined not to be foiled in their attempt, have devised another plan, viz, to give to each shareholder a ticket admitting him on Sunday afternoon without payment, thereby as they presume increasing the number of shareholders. At a meeting held a few days ago, an animated discussion took place on this subject, when Mr. Baxter Langley (who took one of the sides in the great discussion at Exeter Hall), boldly asserted that the seventh day was the Sabbath. The following is an abstract of some of the speeches:

After the report had been read, "Mr. Addison then moved that a ticket be issued to every shareholder, entitling him to admission on Sunday afternoons; and that every holder of more than ten shares should have the privilege of an additional ticket to admit a friend for every ten such shares. If his motion were carried, there would be at least 20,000 persons in London who would become shareholders. The flowers were open on Sunday, but nobody went to see them—God's works went on, but man's eyes were turned from them—[cheers.] It was most pitiable that a miserable minority should be allowed to render the country ridiculous, by insisting on views with regard to the Sunday question, which were quite contrary to the opinion of Christendom for the last eighteen hundred years—[cheers.]

"Mr. C. Lewis seconded the motion. "Mr. Baker thought that if they adopted the resolution, their shares would at once rise to par—[cheers and "Oh."] "Mr. Ponsler should vote against the motion, on the ground that it would very materially diminish the receipts on week days.

"Mr. G. Armstrong agreed with the last speaker.

"Captain Young, amidst much interruption, protested against the motion. He would not attempt to argue the question on moral or religious grounds; but he hoped that there were even those some that were willing to recognize the existence of the Sabbath as a Divine ordinance. From the moment this company became associated with the anti-Sabbath movement, he prophesied its failure; and although he was hooted at for doing so, he would appeal to the meeting whether what he had said had or not come true, for the shares had fallen from £5 to £1 5s.—[Question.] The meeting was perhaps, not so well acquainted as he was with that great body who had sent up petitions for the observance of the Lord's day, signed by a million persons.

"A proprietor: Some of them were forgeries—[cheers.]

Captain Young: That may be, sir, but I do not hesitate to say, that there are tens of thousands of persons who, although the Crystal Palace may at this moment be closed on the Sabbath—

"Mr. Baxter Langley: Why go there on the Sabbath?—[hear, hear, and laughter.] "Captain Young: Please to behave yourself—[laughter.] I say that although the public do not enter the Palace on the Sabbath—

"Mr. Langley: But we do not enter it on the Sabbath—[laughter.] "Captain Young: Mr. Chairman, will you call this gentleman to order?—[loud laughter.] I say that there are thousands who, although the Palace is not open on the Sabbath—

"Mr. Langley: But it is open on the Sabbath—[renewed laughter.] Captain Young, amidst great interruption, at length succeeded in saying that there were tens of thousands of persons who never went to the Palace, and who deliberately used their influence to prevent others from going thither, because they associated it with the movement for opening places of amusement on Sunday, and because, therefore, they considered it degraded—[uproar.] He had been talking that morning with a gentleman, who told him that, though he went to the Great Exhibition four times, he had not yet been to the Crystal Palace, and for this very reason—[cries of "What a fool!" "Coney Hatch!" and miscellaneous noises.]

"The Chairman suggested that it would be better for the gallant captain to confine himself to his own observations, and not repeat the remarks of his friends—[cheers.] "Captain Young knew a large employer of labor who was about to send his work people to Swedenham; but who had declined to do so because of the way in which the Palace had been connected with the Sunday question—

"[oh, oh, "Name."] "Mr. Langley referred to the Zoological Gardens in London and Dublin as examples of institutions which were open to the subscribers on the Sabbath, but on Sunday (the difference between the gallant gentleman did not seem to know), and yet these were institutions that were in a pecuniary point of view a success—[cheers.]

"Mr. I. P. Watson said it would be a great comfort to him to be able to take his family to the Palace on a Sunday, after he had devoted the morning to religious exercises, which he should think was enough to satisfy even bigotry—[cheers.]

"Mr. Bromfield lamented that none of the directors who were Members of Parliament had stood up for them in Parliament. He proposed that they should go to the Queen, who must surely have some sympathy for the sufferings of her subjects—[laughter and cheers.]

After a long and very irregular debate, the Chairman proposed the following resolution, which was adopted by Mr. Addison, and carried by a large majority: "That in the opinion of this meeting, the opening of the Palace Grounds to shareholders on Sunday afternoon is desirable, and that it be referred to the board of directors to make such arrangements as they may consider best for giving effect to this resolution."

Notwithstanding all the endeavors of this, and one or two other similar societies, to enforce the observance of Sunday, and to prevent its desecration, a stronger feeling than ever seems to be manifested by the people, against being compelled to observe a day, for which they cannot find any divine authority, but only a tradition of the church. Frequent are the occasions on which these views are publicly stated by men who, though not allowing the primitive Sabbath to be still binding on Christians; are, nevertheless doing the work of opening the eyes of the world to the real truth that Sunday is not the Sabbath, but only made so by a tradition of the church, and are therefore preparing the way for the reception of God's own long neglected day. The Lord hasten it in his time.

Christ never seems to us so sweet and glorious as when he orbs himself over the sea of our sinfulness and ingratitude. [Becher.]

Communications.

To the Editors of the Sabbath Recorder:— In your paper of the 22d of July is a piece from the Morning Star headed, "Not justified by faith alone." I consider it an omen of good that the most important subjects are now passing under candid review; and that there is a paper that bears patiently with its perplexities, while it is behind no other in depth of thought, and sound conclusions. Embracing this opportunity, I venture a few thoughts on the subject of faith.

What is faith? We have a ready answer. The substance of things hoped for, the evidence of things not seen.

When a man hopes for the fruits of his labor, whether in temporal or spiritual, earthly or heavenly things, his hope brings a degree of enjoyment, of the same kind of the thing hoped for. This seems to be what is meant by the substance. The one who hopes, also, has a degree of evidence that he shall get what he aims at, or labors for. This is what is meant by the evidence of things not seen. The husbandman does not see the fruits of his labor, but he expects to. The soul seeking the Lord has not found him, but he expects to. These remarks agree with Paul in another place. "Without faith it is impossible to please God, for he that cometh to him must believe that he is, and that he is a rewarder of those who diligently seek him."

Mark! Must believe that he is. You cannot see him, but yet you must believe in his existence. Again, you must believe he is a rewarder, that he will give you something; here is a degree of the enjoyment of the thing sought for.

We will now notice, that two things are contained in the above, and all similar ideas. One is, the faith is rational. The other is, the life of it is works.

It is rational. His belief in the being of a God, to whom he is coming, must arise from the evidence he gets of the truth of the Bible which speaks of him; or from the works of his hands which we see. Paul says, "The invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made." Any one who looks honestly at creation, must believe in its Creator, just as he who investigates a watch, knows some person made it. So any one who will look at the public nature of Bible records, and weigh them understandingly in his mind, will see at once, that they never could be counterfeited. They are of the kind that no deceiver ever attempted, nor dared to attempt.

Why did not Mahomet, the false prophet, or Joe Smith, the Mormon, tell the world that they passed over the river Nile on dry land, with a vast army? while a nation's rulers, that most popular it had, were all drowned;— that their vast army were fed miraculously forty years, that they threw down the walls of China by blowing trumpets, and that, in order to convey them with light so as to finish a great battle, they made the sun stand still in the heavens twelve hours. These are all specimens of the Old Testament miracles, and those of the New Testament are as abundant and public. Why then have not some of the impostors of the world made such declarations? The reason, and only reason is, they were of too public a nature, ever to be counterfeited.

St. Paul, speaking of our most holy and devout sanctification of life, considers it all our reasonable service. The Centurian who came to Christ to heal his servant, as he felt unworthy to have him come under his roof, thought he could do it without. He argued in his mind thus, My servants go on my command; and so the Lord can command sickness to go from our Lord said, and it will go. Of this faith, our own says, "He had not found so great faith in Israel."

We see that true faith is all of a rational kind, aided by revelation. That our reason bears the same relations to the books of God, whether of nature, of providence, or of the Bible, that our eye-sight does to the light of day. One is useless without the other.

Secondly, The life of faith is works. This James explains by a very striking figure. He says, "As the body without the spirit is dead, so faith without works is dead." When a man hopes for a harvest, he sets about planting and sowing. So when one hopes to find the Saviour, he sets about enquiring after him; if his faith is of the right kind. The faith that saves the soul, is a faith that "works by love, and purifies the heart." When the heart is purified, the life will be pure also. So, also, a life of purity will make the heart pure: as it is said in another place, "Ye have purified your hearts in obeying the truth."

When it is said "being justified by faith we have peace with God," we understand that our faith in God's word led us to seek his favor, which opened the avenues of God's spirit of pardoning mercy to our hearts: as we further hear the Apostle say, "Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit."

The way the Scripture becomes intoxicating rather than nourishing, is by quoting only one side of the subject, instead of noting them. Just as if we should separate the two gases, which forms the atmospheric heavens which we breathe, it would destroy our lives, instead of preserving them. By this abuse of the Bible, it has long been made by some—by many, a stream of burning brimstone, rather than a river of life.

We will give a few specimens: "Turn us and we shall be turned." "I thought on my ways and turned my feet to thy testimonies."

"To him that loved us and washed us from our sins in his own blood." "These have washed their robes in the blood of the Lamb."

"Being justified by faith we have peace with

God." "Not the hearers but the doers of the law shall be justified."

"By grace ye are saved." "In so doing thou shalt save thyself, and them that hear thee."

"Ye are kept by the power of God." "Keep yourselves from this outward generation."

"They shall never perish." "If ye do these things ye shall never fall."

These seeming contrasts we might further to any length, but these few may give a glance of the evils of quoting one side only.

When Paul said to the enquiring jailor, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house;" he thereby was directed, at once, to the whole life of Christ, and his sufferings, in himself and his members, as portrayed in the doctrines and lives of the Bible biographers.

It may be proper to give a few experimental reflections and remarks, on being cleansed by the blood of Christ.

"The blood of Christ cleanses from all sin." What rational reflections can we have as to this cleansing process, and what have we to do in order to it?

Here our reason takes hold; as God required the blood of beasts to make atonement, and as Christ has come to sanction that, and end it by his own blood, it was meet that it should be shed.

Reason wonders and admires. Now if we connect the life, we see that we are to resist unto blood, striving against sin, also, that we are to lay down our lives for the brethren.

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accusative case. Thus in the dative case, Heb. viii. 10—"And I will be to them a God, and they shall be to me a people." Matt. xii. 45—"Even so shall it be also unto this wicked generation."

In the accusative case, Matt. xii. 40—"For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. xxviii. 20—"And lo, I am with you alway, even unto the end of the world."

In the genitive case, 1 Cor. iii. 4—"I am of Paul; and verse 21. All things are yours." Luke iv. 7—"All shall be thine."

Considering therefore that it is beyond all contradiction, that substantive verbs do govern nouns in their cases, it only remains for determination, whether under any circumstances nouns in connection with such verbs, ever take the same case after that they have before them, in order to make the rule not void, but a direct statement of falsehood.

It is worthy of particular attention, that although, to say the least, it admits of great doubt, whether the primary signification of *exist* is not, to exist; yet that not in one single instance either in the New or Old Scriptures is such a translation of it to be found; and to this omission, in my opinion, are numerous errors to be attributed; amongst which, are those relating to the subject we are considering.

In the beautiful passage, Matt. vi. 30—"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven," the translation is in strictness, nonsense; the grass is not to-day; but, the grass exists, that is, has life to-day; and in like manner will it be found, that in every case where it is contended, that *exist* has the same case after it that it has before it, the object of the arrangement of the words is to show, that *exist* is not to be understood in what I consider to be its primary sense, *exist*; but in one of its secondary senses, oftentimes as an expressive of character, quality, result, consequence, etc.

admits of two distinct senses: The first, A declaration of that person's existence; thus, *This the King of the Jews exists*, that is, *has life*. The second, A declaration of the character of that person, which according to the Greek usage should be translated, *This the King of the Jews is*. To enable a writer definitely to express either of these senses in a record, the Greeks attach to each sense a particular arrangement of the words.

Let me not be charged with presumption in making such an unqualified declaration, since should its absolute correctness be erroneous, the explanation I have advanced should necessarily be rejected. The statement is a grievous error, and has led to most painful consequences.

The Agamemnon, of the telegraph fleet, arrived at Queenstown on the 12th inst. The break occurred just below her stern after she had paid out one hundred and forty-six miles of cable. The fleet were to leave again on the 17th inst. for a final attempt, 2500 miles of the cable being still on board the two vessels.

The London Times is advocating the annexation of Cuba to the United States. Rumors of another conspiracy in France were quite prevalent. In Paris a favorable change had taken place in commercial affairs.

The Christians were quitting Candia, a bitter feeling prevailing against them. From India and China there is some later news, but nothing of special interest. The rebels in Central India were again very troublesome.

Much sickness prevailed among the English troops in consequence of the great heat. The Calpee-rebels had defeated the Scinda troops at Gwalior, and a large number of the latter had gone over to the enemy.

Later.—We have six days' later arrivals from Europe by the Vanderbilt, which arrived at this port Sunday morning, and an unknown steamer, probably the Persia, which passed Cape Race on Saturday. From India we learn that Sir Hugh Rose had taken Gwalior, after a severe fight of four hours.

The English and French gunboats took, on the 20th of May, the fort at the mouth of the Peiho River in China, and on the 22d of May the forces commenced advancing up the river.

California News.—California news to the 5th inst. has been received by the Moses Taylor, which brought the mails to that date, and \$1,163,817 in treasure.

gone? has he gone to heaven? if he has he will kill them again. This timely hint led the mistaken father to realize more fully than ever, that heaven was not a local place, where all who entered were of course happy; but rather of a moral nature; that dying had no bearing on a spiritual renovation; that that was effected by a voluntary acquiescence of the will with the strivings of God's spirit.

We sincerely hope that the present proprietors will not be prevailed upon to take any hasty step in disposing of the property of the Institute. It is a matter in which a large portion of our denomination have an interest in their sympathies, if nothing else.

The Minutes of the Seventh-day Baptist Central Association, as well as those of the Western Association, have been put up in parcels for the several churches, and await chances to send them to their respective destinations.

The Minutes of the Seventh-day Baptist North-Western Association have been forwarded by Express to Eld. Wm. C. Whitford, Milton, Wis. Packages of the Eastern Association's Minutes for the following churches lie in this office yet, and it would be well for the said churches to send word how we shall rid ourselves of them: Shiloh, N. J., Marlborough, N. J., and Lost Creek, Va.

General Intelligence.—Foreign News.—Foreign news, to the 17th instant, has been received. The prorogation of parliament was expected to take place on the 31st of July.

The Jew bill had passed the House of Lords, and the India bill had a second reading. It was reported that Sir Allen McNab would be appointed Governor of New Caledonia, British America, the Fraser River province.

The British government has withdrawn the rewards offered for the arrest of Mr. Allport, charged with complicity in the attempt upon the life of Louis Napoleon, and all further proceedings against him will be discontinued.

The Agamemnon, of the telegraph fleet, arrived at Queenstown on the 12th inst. The break occurred just below her stern after she had paid out one hundred and forty-six miles of cable. The fleet were to leave again on the 17th inst. for a final attempt, 2500 miles of the cable being still on board the two vessels.

The London Times is advocating the annexation of Cuba to the United States. Rumors of another conspiracy in France were quite prevalent. In Paris a favorable change had taken place in commercial affairs.

The Christians were quitting Candia, a bitter feeling prevailing against them. From India and China there is some later news, but nothing of special interest. The rebels in Central India were again very troublesome.

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the compulsory Sunday Law to be unconstitutional, and all the prosecutions commenced against "Sabbath-breakers" had been abandoned. The ship-wrecked Japanese had returned to their native country on the ship Caribbean via Puget Sound.

A number of duels, murders and lynchings had occurred in various sections of the State. A very large fire had occurred at Oroville; one hundred houses in the Chinese district were burned.

Thirty vessels had cleared at San Francisco for Puget Sound between the 15th of March and the 23d of June. On the 24th the Queen of the Isles arrived from Tahiti with 150,000 oranges on board.

FROM MEXICO.—The most important intelligence reported is the abdication of General Zuloaga, who had left the City for Mexico, leaving the Government in the hands of Canto and two Bishops. Col. Zuazua had marched upon the town of San Luis Potosi, and captured it after a feeble resistance.

A New Sleeping Car.—The Michigan Central Railroad Company are now engaged in placing upon their track those most desirable of all railroad appendages, sleeping cars. Rejecting the devices of foreign inventors, they have adopted the conception of one of their own mechanics, Mr. S. C. Case, Superintendent of Car Works, which is one of the most simple and convenient arrangements of the kind that has yet been perfected.

A correspondent of the Herald says that there is considerable excitement in Lynn, Mass., in consequence of a notification, by the Mayor, to the bakers that they must deliver no more baked beans and brown bread upon Sunday, under penalty of prosecution under the law against transacting business upon the Lord's Day.

Colonel Clarke's regiment, now with General Johnston, has been ordered to proceed by the route to Oregon. This, with the recruits from New York, will make two thousand men.—General Harney has been directed to return to St. Louis, leaving Gen. Johnston in command at Utah.

Two girls recently discovered a panther while rambling in the woods near the "Notch" southwest part of North Adams, Mass., but the father of one of them coming up, the beast retired, leaving the party thoroughly frightened, but wholly unharmed.

A foolish story was started in New York, that William B. Astor had resolved to build three steamships, at a cost of one million dollars each, and give employment to the mechanics, and after selling them to somebody at a profit, to divide the surplus among those who had been employed in their construction.

A canal boat, propelled by steam, has been introduced by way of experiment on the Erie Canal. It is said to be completely successful, and it is expected that the result will be a line of steam canal boats, which will energetically compete with the railroads of that vicinity.

In the Supreme, and Superior and Common Pleas Courts of New York, there are at this moment upon the law and equity calendars, untried and undisposed of, about 9000 cases, involving at least \$50,000, and very many of the cases are over three years old.

The celebration of the one hundred and fifty seventh anniversary of the founding of Detroit took place in that city on Saturday of last week. All the military and fire companies paraded, two addresses—one in French—were delivered, and the ceremonies wound up with a grand banquet at the Russell House.

The Desert News, the organ of the Mormons, gives a description of "a sign which appeared in the Heavens" on the 26th of May—a meteor which hung over Salt Lake City, in the shape of a sword, with the point towards the East. The Saints were seriously impressed by it.

Nathaniel Spafford has been arrested at Bennington, near Troy, on suspicion of poisoning his wife, whom he wished to get rid of, so that he might marry another woman, to whom he has been attached for some time. The poison was administered in coffee.

The committee appointed to examine the affairs of the Tioga, Crawford, Phoenixville, Shamokin, and Octorara banks, report that they are all fraudulent, being operated by certain speculators in Buffalo, N. Y. The report has excited much surprise.

The New York Tribune says that a warrant has been set on foot in that city, having for its purpose the colonization of the numerous bodies of spiritualists, socialists and free lovers on some of the islands in the South Pacific ocean. Meetings to promote this object have been held on several Sundays in a grove in New Jersey.

The Indianapolis (Indiana) Sentinel thinks that, on the whole, the crop of wheat in that State will exceed that of last year. In LaPorte county alone it is estimated that there will be a surplus of 700,000 bushels for shipment. The grass crop is fine all over the State. Oats are unequal; in some localities one hundred hours in the Chinese district were burned.

John Urmonst, a young painter, while at work on Tuesday at Bloomsburg, N.J., on the depot building of the Central railroad, fell from the roof to the track just as the freight train was approaching, the locomotive passing over him, cutting off entirely one foot and breaking a leg and otherwise mangle him. His recovery was considered hopeless.

On the 14th inst, Wesley Fisher, residing in Ottawa, LaSalle county, Ill., shot his wife dead at her mother's house in that town. He made an attempt to escape, and jumped into a canal, but was dragged out and put in jail—Jealousy is said to be the cause of the murder, and the victim bore the reputation of being "fair and frail."

The eight new sloops of war, for which appropriations were made at the recent session of Congress, will be constructed at the following places:—One at Pensacola, one at Norwalk, one at Kittery, Maine, one at San Francisco, (side-water), and to draw three or four feet of water,) two at Philadelphia, and two at New York.

The Globe says that the Rev. Mr. Spurgeon preached a few days ago, in the open air at Old Sarum, and stated that he should no longer preach in the Music Hall of the Surrey Gardens. He also stated that if he failed in getting funds for his new Tabernacle, it was probable that he would leave England for America or Australia.

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EMANCIPATION IN JAMAICA.—Chas. Tappan, Esq., of this city, who spent several weeks in Jamaica last spring, furnishes to the N. Y. Tribune some observations on the subject of the condition of the emancipated people of that island. His opinion is that their condition is decidedly improved since they were made free.

This opinion was corroborated by Mr. S. B. Slack, a native and old resident of the island, long connected with the press, who, in reply to certain questions submitted to him by Mr. Tappan, has written an elaborate answer, which is also printed in the Tribune. According to Mr. Slack, the condition of the negroes is greatly improved, physically, intellectually, politically, morally and religiously.

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

FOR THE SABBATH RECORDER:—Rev. John Briggs, Dover, Eng., \$2 00 to vol. 14 No. 52

Rev. J. M. Mason, Big Foot, Wis., 2 00 14 52 David Langworthy, Hopkinton, 2 00 15 52 Dr. G. W. Maxson, Scott, 2 00 16 52 Sophia Palmer, 1 00 17 52

ELI PALETTE LYON, Treasurer.

MARRIAGES.—In Verona, N. Y., July 24th, by Samuel P. Marsh, Esq., Mr. JOHN SPENCER and Miss ELIZABETH STEPHENS, also, by the same, Mr. LAWRENCE CONWAY and Miss MARY BELSER, all of Verona.

DEATHS.—In Greenmanville, Ch. July 24th, RUTH EDMONSON, wife of John Edmondson, aged 54 years 11 months. Sister E. was born in Keswick, England, from whence she emigrated with her husband to this country.

Letter from Eld. N. V. Hull. Dear Brother, I am really pleased with the Manual you have published, and cannot doubt but it will be a ready sale, and will subserve the interests of our beloved Zion.

Resolution adopted by the Seventh-day Baptist Central Association. Resolved, That the members of this Association welcome the appearance of a work recently published, under the title of "Manual of the Seventh-day Baptists," designed to furnish in a compact form an account of the past history and present condition and operations of the denomination; that from the information we have been able to give the work, we think it adapted to answer this design, and to supply a long-felt want; and that we recommend its general circulation.

Resolution adopted by the Seventh-day Baptist North-Western Association. Resolved, That the "Manual of the Seventh-day Baptists," by Geo. B. Utter, is an appropriate contribution to our religious literature, and we hope it will have a wide circulation.

Copies of the "Manual" will be sent by mail, post paid, on receipt of the price. Five copies will be put in as many Public Libraries in the name of any person sending one dollar for that purpose. Letters and remittances directed to Geo. B. Utter, New York, will be at the publisher's risk.

THE GENERAL CONFERENCE. The Forty-sixth Session of the Seventh-day Baptist General Conference will be held with the First Church in Alfred, Allegany County, N. Y., commencing on Fourth-day, September 8, 1858, at 10 o'clock, A. M.

THE MISSIONARY SOCIETY. The Sixteenth Annual Meeting of the Seventh-day Baptist Missionary Society will be held with the First Church in Alfred, Allegany Co., N. Y., on Fifth-day, September 9, 1858, commencing at 10 o'clock A. M.

FAIRM for sale, with good buildings, plenty of situated in Hartsville, N. Y., across the road from the Seventh-day Baptist Church; one mile from the Alfred Depot; three miles from Alfred Center, and five miles from Hornelleville. Will sell for \$75 or 100 acres, as best suits the purchaser, will be sold very cheap. For terms and particulars, enquire of H. P. BURDICK, Alfred, Allegany Co., N. Y.

Miscellaneous.

Religion in the Workshop.

"You are not going to put in that piece of wood, Richard?" said one workman to another. "Yes, I am. No one will be the wiser for it," was answered.

life-pursuits. The judge must administer justice from equity, and not from favor, or the lure of bribes. The physician must regard the life and health of his patient above all other considerations.

sheweth mercy," were truths which came home to those who sought to bring him to Jesus. The dying man listened to all the truths and exhortations of these men, but they appeared not to produce the least impression.

"Pray God to give it to you for Jesus' sake," I suggested. "O, yes. Jesus is the Saviour. Shipmate, it is an awful thing to die; and I've got to go. O, if mother was here to tell me how to get ready!"

ardent, more elevated in every noble purpose and action, to resemble the Divinity. It is acknowledged; who denies or doubts it? What then? Why, care nothing at all about it!

THE following remedies are offered to the public as the best, most perfect, which medical science can afford. ALEXIS'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of this age possesses.

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: No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public; 23 pp.

Seventh-Day Baptist Publishing Society's Publications The Sabbath Recorder, PUBLISHED WEEKLY. TERMS—\$2 00 PER ANNUM IN ADVANCE. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-Day Baptist Denomination.

THE SABBATH-SCHOOL VISITOR, Published Monthly. TERMS PER ANNUM—INVARIABLELY IN ADVANCE. One copy, \$ 25 Five copies to one address, 1 00 Twelve copies to one address, 2 00 Twenty copies to one address, 3 00 Twenty-eight copies to one address, 4 00 Forty copies to one address, 5 00