

The Sabbath Recorder.

J. S. Dye

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

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Follow Thou Me.

Restore me the freshness of my youth,
And give me back my soul's keen edge again,
What time has blunted? O, my early truth—
Shall I not you regain?
Ah, mine has been a wasted life at best,
All unreluctant and long unrest;
Yes, I have lived in vain!

But now no more in vain—my soul awake,
Shake off the snare, untwist the fastened chain:
Arise, go forth, the selfish slumber break;
Thy idle dreams restrain!
Still half thy life before thee lies untrod,
Live for the endless living, live for God!
I must not live in vain!

My God the way is rough, and sad the night,
And my soul faints and breathes this weeping strain:
And the world hates me with its bitterest spite,—
For I have left its train,
With thee and with thy saints to cast my lot:
Ah, my dear Lord let me not be forgot,
Let me not live in vain!

Can we not part in silence, since for ever,
This world and I? From scorn and taunt refrain?
Must it still hate and wound? still stir the fever,
Of this poor throbbing brain?
Ah, yes, it must be so, my God, my God,
'Tis the true discipline, the needed rod,
Else I should live in vain!

The foe is strong—his venomous rage I dread,
Yet, O, my God, do thou his wrath restrain;
Shield me in battle, sooth my aching head
In the sharp hour of pain:
But more than this, oh, give me toiling faith,
Large-hearted love and zeal unto the death!
Let me not live in vain!

Restore to me the freshness of my youth,
And give me back my soul's keen edge again:
Ah, let my spring return? bright hope and truth
Shall I not you regain?
No wasted life, my God, shall mine now be,
Hours, days, and years filled up with toil for Thee;
I shall not live in vain!

For the Sabbath Recorder.

The Bible—No. 8.

When we say the Bible is a revelation from God, we mean that it is a record of what God has done, and of what He is yet to do, as regards rescuing and saving the inhabitants of this world. I ought to add that I do not suppose that all that the Lord has done or will do, is there recorded, but perhaps the most important are. For the Bible itself refers us to several other writings, and acts of the Lord not so particularly mentioned in the present volume of Scripture. "The Book of the Wars of the Lord," is referred to in Numbers xxi. 14, 15. "The Book of Jasher," in 2 Sam. i. 17, 18; also in Josh. x. 12. These Books were doubtless once a portion of the divine Word, but which have been lost, unless they still exist among the Chinese Tartars, as E. Swedenborg affirms they did in his day, which if true, may solve that difficult question, as to where the Chinese rebels came in possession of the inspired Word—a mystery, unexplainable perhaps without it. That the ancients had inspired communication, is certain. Jude mentions the Book of Enoch as foretelling the advent of incarnation of Jehovah, particularly noticing the vast multitude of heavenly ones attending him. The divine Incarnation was the great thought of all divine revelation and inspiration. To Him gave all the prophets witness.

But I pass to notice the *Man*, Christ Jesus. If the view taken in these articles be the true one, viz. that God did truly clothe Himself with flesh, it must follow of course, that it involves the idea, and fact of Deity suffering, which is quite repugnant and irreverent to some. But, I apprehend all such feeling grows out of a mistaken conception of the true nature and character of the Divine Being.

While writing this, a sermon of Rev. H. W. Beecher preached on Christmas, was laid on my desk, and there are a few thoughts so nearly in harmony with the Bible doctrine of the *Man*, Christ Jesus, that I shall take the liberty of transcribing them. He says: "Christ came—the divine soul was clothed in a human form. In this way only are we allowed to claim a deity. He was man and God in this way.

The Spirit was God—the body was man. The theory of two souls, which is still entertained by some, has no authority for it in the Book. This making a trinity of the Father, God the Son, and Spirit, and then making the Son a trinity, is a theological interpolation. It is looked upon with consideration, because the church evolved the idea. In determining a truth, the church is no better than any other large body, and is just as liable to be misled. If I were to search for the greatest blunders in the world, I would look to the church *ex cathedra*. The simplicity of the New Testament is this: that God was manifested in the flesh; that is, it pleased God to wear a human body. Christ wore a human body, that He might be subjected to human laws. Man needed God, because there was so little of God in him. The immensity of God, in Christ was held back. When a child, I thought the crowning point of God's glory, when he came into the world, was the sacrifice he made. He would not hear the angels sing. He had left a crown and sceptre, and become poor, and came into this world. How mean a conception as that of a child, which held it wonderful that God could forego such things. When an adult, I saw differently. The laying aside of divine conditions was merely a suppression of divine power. God was pleased to enter the human form, as far as it could effect the great end.

It is asked, what did God do with his mighty mind and unfathomed love, while Christ was a child? I don't know; I don't care; and if it troubles you, you must do the best you can to get over it. Christ was absolutely dependent on his mother. Men think of this with great repulsion, that he should stand in need of any thing. It is no evidence of divine greatness to go up to the top, but to go from the top to the bottom—Christ the King acting as a child in his mother's lap. In reply to the things which are in my reason, nothing can make me yield them over; but in those things which transcend my reason I prefer imagination. Christ submitted to the law of growth; in waiting for the body to grow, he waited for the development of the whole estate; he learned to walk poorly at first, then better, then well; he learned to speak poorly at first, then better, then well. Though remarkable from the first, our Saviour grew just as others grow—expanding in wisdom—the grace of God upon him. He entered life not to show himself a God, as regarded supernatural elements. He came to show the disposition of God's heart—the nature of divinity. I wish to consider some of the difficulties realized by honest minds. It is said, regarding the Christian doctrine of incarnation, that it is founded on a world-wide superstition, all nations have had them. We are told of the Chinese incarnation, the Roman, Hindoo, and the Egyptian, the father of them all. To me this is one of the greatest proofs in its favor; there has always been a lurking consciousness with them all of a divine descension. It is no more wonderful that Christ was a child, than that Milton, Shakspeare or Bacon were once so compressed.

We have the simplicity of the Bible statement regarding the incarnation, and when we seek to go beyond, we throw our plummet into a dark sea. Again, it is thought unworthy of God, that he should have been hidden for years in the child. This comes from pride, but to me there is no fact more beautiful than these first hours of God's childhood. It is again considered unworthy of God to come under natural laws. I see the act of God faintly reflected in this respect, in human life. I see the woman, beautiful and proud, surrounded by all that is enticing, sought after and praised, her light feet gaily tripping to every sound of music on the festive board; but she is stayed by love; love shuts from her soul all their surroundings; love leads her to the altar, and to the quiet home-circle; she is a mother, and in the smile of her child nothing but itself is remembered. This is a faint type of what God did for love; he took the whole world in his arms like a crying babe, and reared it to manhood. Then do not think it is unworthy of God to come under natural laws for the sake of love. What contemptible fools men can make of themselves without being aware of it. When a moral work is to be done, physical conditions are nothing.

From the above, it will be seen that Mr. Beecher holds the Deity of Christ to be supreme, and it is a matter of hopeful encouragement to the present age, that so popular a man should so firmly stand upon the only foundation of all true reform. It is also evident that he does not admit the common doctrine of the trinity to be taught in the Bible. For that maintains that only a second person of a supposed tri-personal God-head, was incarnated, while the Bible says the fullness of the God-head was.

Hence both Unitarianism and Trinitarianism as dogmatically set forth by their advocates, are alike contrary to the true doctrine of the incarnation. Both agree I think in maintaining the divine nature, as incapable of suffering. Even Trinitarians, admit that only the human nature of Christ suffered, although they hold that nothing short of a divine or infinite atonement can satisfy for sin. These erroneous ideas have their origin, partly in mistaken views of the divine nature, and partly in mistaken views

of the true way by which sin is pardoned, and the sinner saved, it represents God the Father, as morally incapable of forgiving sin, unless God the Son, pays over to him in suffering the full amount, which the justice of the Father's law has charged against the sinner. It represents the Father as so bound by the justice of his nature and law, as renders it impossible for him to accept the most piteous prayers of penitence until persuaded through the entreaty of his Son. It *apparently* represents the Father, so bound by his justice, as that mercy cannot be administered, and according to the limited atonement view, it represents the Triune Deity as actually basing the whole scheme of salvation, upon a commercial footing of debt and credit.

The Unitarian view represent God as sending some one of the angelic beings down to earth, to labor for our recovery, while a *certain* class of Unitarians hold Christ to have been only a very good man. All of these fail to express the true Bible idea of the incarnate, which is, that God himself became man—the divine became human—the infinite became finite. Thus God has entered into the history of our race, become one of us as well as one among us. God has thus subjected himself to the conditions of humanity, and has thus experimentally been tried in all things as we are—thus tasted death, or drank from the same cup of human sorrow, which mankind drink of. Hence saith the Apostle, "forasmuch as the children were made partakers of flesh and blood, He also took part of the same—for he took not hold of the nature of angels; but he took hold of the seed of Abraham." Thus was the divine nature let down into the human condition, and thus did Deity which in that condition, hunger, thirst, sleep, become weary, become tempted; thus did it weep and groan, sorrow and agonize, pray and exercise faith, love and reciprocate love, enjoy the delights of friendship, and suffer the sorrows of enmity. It was thus that Deity brought itself into the closest fellowship and communion with mankind; a condition absolutely necessary in order that mankind receive a true idea of what God was.

The agony of Jesus in the garden, was the agony of the Divine Mind, as it stood related to the salvation of mankind. It was the infinite love of Jehovah in its mighty combat with evil, revealing itself through a human condition. It was Jehovah in human form, wrestling with the powers of darkness for victory.

If this be true, (and I verily believe that it is in the main,) whence comes the idea of substitutionary suffering, or expiatory, or vicarious, or the idea that such suffering was caused by the dark angry frown of God upon his Son, or that God had forsaken him? Christ expressly says that his Father always loves him, and that he would send legions of angels to rescue him, if he (the Son) should but ask them.

Where, in the Suffering One, do we see any thing like penal infliction, like punishment? But do we not see along the pathway of his life just such suffering as might be expected naturally and incidentally to stand connected with such a labor of a God in seeking to rescue and save such a race of moral intelligences, as were mankind. If we do not find cause, more than sufficient, if possible, lying in the bosom of the Divine Nature, yearning after its lost children to produce agony as intense as Gethsemane's garden, or Calvary's hill? Oh, that we did comprehend the love of God, a love as infinite as his nature, as boundless as his existence. A love, a sympathy for human kind, so great, that when revealed through the frail fabric of humanity, seemed near rending it asunder, and causing agony so intense as to send the purple current of life through the pores of that fleshy membrane which enveloped it.

"Oh, for such love, let rock and hills
Their lasting silence break."
S. S. G.

For the Sabbath Recorder.
Religion is of God.

In a recent article in the *Sabbath Recorder*, I have said "men cannot be atheists." Since then, a friend has informed me that a relative of his avows atheism; asks me for a few, brief, pertinent remarks on the subject. He wishes a few plain evidences of the being of God and the divinity of religion. I wish to present a few introductory thoughts first.

When I made the above remark, I was aware that occasionally we find individuals who deny the being of God. In xvth and liiid Psalms it is written—"The fool hath said in his heart—no God;" which may be taken as an affirmation, or a desire. In either case the passage is not very complimentary to any friend of the theory. One fact is universal and undeniable, the world has never produced, or witnessed, a cultivated nation of atheists. They are either hybrids or "lusus natura" that cannot propagate on earth. I never knew nor heard of a man raising a family of his own lawful children and affectionately teaching them that there is no God! The atheist who wishes to know why it is so, must become a lawful parent before he appreciates the reason. Who has ever found an atheistical mother?

It is not always vice that makes atheism. It is usually associated with arrogance, pride of intellect, and misanthropy. None but a

belamite acts without a motive; every man has a motive in the theory he advocates. A man cannot assume atheism without motive. Having assumed it, he wishes to give it character. I am a Christian because I believe revelation, and I desire to maintain it, because I wish to honor God, and my Saviour, and obtain eternal life. Was there ever an atheist who had no dislike to the duties or doctrines of revelation? Why cannot atheists feel as complacent toward religion as they do towards many other popular pursuits of mankind? If there be no God, what matters it what pursuit gives us pleasure? The experience of the world shows it to be indispensable to the maintenance of human government; not only on account of the awful sanctions of divine retribution; but without it, man's moral nature cannot be developed. Abolish religion, and the distinction between vice and virtue falls into irreparable ruins—without religion there is no basis on which to erect a moral standard. All moral satisfaction is destroyed. Religious hope fails—possession is all. Moral motives have no sanctions, and all right is then resolved into power and cunning. Man has all the faculties for high moral sentiment; but there is not a moral sentiment in the world, but it has been derived from some source exterior from man. There is not a moral man but in examination it may be found that he is indebted to exterior culture for all moral feeling or sentiment he has. The religious principles of mankind are awfully perverted, but the original basis of all is derived from a source above him. If an untaught child is taken into a room where there is a monarch's crown on a table, and a penny on the floor, he will lay as arrogant claim to the crown as to the penny. Raise up a human being from infancy to manhood, (as in the case of Caspar Hauser) and he is an infant in intellect still, and always would be without example or tuition. These are things of every day observation, and demonstrate the fact that religion was imparted to man—it did not originate within him.

I affirm further, language was divinely given to man; it is not a human invention, nor is it intuitive to man. Man can modify but he cannot invent it; nor is it in him to come out of him! Why cannot persons who are born deaf learn to speak? They have all the right organs of speech—lungs; tongue, palate, guttural, lingual and muscles. But who ever knew one to speak an intelligible language? What have all the deaf and dumb asylums in the world done for this class of human beings? They have taught them ideas by manual signs; but their brutal screams, or yells, they have never taught them to modulate into intelligible language, so as to convey refined thought. With the instinct of animals they scream or yell when surprised, grieved, or provoked; they have no power to invent language, or originate moral sentiment. Man with the finest bodily form, and strong mental powers, is an abortion without religious instruction.

The great progenitors of mankind, received their first religious ideas from the Creator himself. God was man's first teacher. Their religious ideas gave an impulse to their posterity which is felt to this day. Their children have erred by perversity, forgetfulness and superstition, but they retain the impression. Removed from the revealed standard of morals, and ignorant of it, man is universally degenerate, and without power to supply its place with any redeeming or elevating theories. This is the case of all heathen nations. They can degenerate and do, but they have no moral recuperative power within themselves. The world furnishes not an instance, not a solitary case, of a people reforming and elevating themselves, who did not receive the impetus and the elements of reform from a source exterior to themselves, and that reforming element traced back to its source, always leads back to revelation from God. Whence the element that now raises Anglo Americans?

The answer of history is definite and precise—the impetus was English Puritanism at the North, and French Huguenotism at the South, mingling and commingling their forces to overpower antagonistic influences from popery and infidelity. The element that supplies and refines it is revelation instructing the masses. Fifteen centuries ago, the Britons, Angles, and the Saxons, were idolaters and barbarians. A few captive cultivated Christians first introduced Christianity among them; it was received cordially, and like leaven, hid in three measures of meal, has leavened the whole world. Rome then, was imperial and heathen! It has since dissolved and ceased from the earth! Mohammedanism pretended to reform religion and the nations; but it has shown in twelve hundred years experimenting that it can destroy and depopulate, but never elevates in a single instance. The morals of Mohammedans are wasting and depopulating every nation over which it reigns.

Popery is Christianity degenerated by its inherent principles, sustained by tradition; it is a downward progress in morals and manners, and has nearly ruined the nations under its control. Spain, Portugal, Italy, Naples, Austria, Mexico, and the South American States are centuries behind the United States, England and Scotland in all that elevates man or adds to the improvement of our race.

While these things are going on in the old nations of the world, a dozen missionaries of the Christian religion in less than fifty years have raised whole races of men from Cannibalism, the lowest grade of idolaters to human civilization and refinement. Whole groups of Pacific Isles attest this fact to-day.

Let us see. Here are a few facts lying broad faced on the surface of existing society, and the history of the world, to show that religion is of God. I arrange them as they just now strike my mind:

1. Man exists with a moral nature that craves and readily receives religion. No other animal has such a nature, nor can it be engrafted in them.
2. The whole history of man begins and progresses with religion; individually and socially he degenerates without it.
3. Nations corrupt as their religion corrupt, and wane and dissolve under the process, as the Egyptians, Assyrians, Chaldeans, Grecians, and Romans have done.
4. Atheism has never succeeded to sustain or reform a single community beyond the period of its founders, very rarely so long; it fails from inherent wrong.
5. Man has no moral power without religion to regenerate his own nature, or to reform his own species.
6. Revealed religion—the Christian religion, is now elevating the nations who receive it.
7. It is therefore what it professes to be—of God; because it is more than human—does what unassisted humanity cannot. A. B. C.
(To be continued.)

Cautions to Rev. Drinkers.

Edward C. Delavan has addressed a letter to the Bishops of the Episcopal Church, on adulteration of liquors. It is printed, and forms a neat pamphlet of 35 pages. The startling facts which it reveals are worthy of consideration. We make the following extracts for the benefit of those who may not be so fortunate as to see the letter itself:

"This reprint of facts in relation to the adulteration of intoxicating liquors, with additional facts, is now offered to the public in the hope that it will be extensively read, and that the reading will carry conviction to the conscience of the reader, and thus secure the abandonment of a beverage so deleterious in its nature, and destructive alike to the bodies and the souls of men.

"In 1833, an acquaintance of my own who was engaged in the manufacture of spurious wines, and who in one year sold thirty-three thousand casks, stated to me in substance 'that few persons who drink wine have any conception of what they drink. For every gallon of wine imported from abroad, ten or more are manufactured at home. The avails of the frauds committed in the adulteration of wine and spirits in the city of New York alone amount, it is supposed, to at least three millions of dollars annually. A cargo of wine arrives in New York, it is at once purchased up, and even, if factitious, in twenty-four hours its whole character is changed. To effect this, it is emptied into large vats and then mixed with whisky, cider, sour beer, and drugs. Let the country merchant require ever so great a variety of wines, they can all be supplied from the same source; and though the real cost is only from fifteen to twenty cents per gallon, the same is sold from fifty cents to five dollars. The greater part of the wines sold in this country cost the manufacturer only from fifteen to twenty cents per gallon."

ILLUSTRATIONS.

Prof. C. A. Lee, of New York, makes the following statement:

"A cheap Maderia is made here, by extracting the oils from common whisky, and passing it through carbon. There are immense establishments in this city, where the whisky is thus turned into wine; in some of those devoted to this branch of business, the whisky is rolled in the evening, but the wine goes out in the broad daylight, ready to defy the closest inspection."

A grocer, after he had obtained the nefarious traffic in adulterations, assured me that he had "often purchased whisky one day of a country merchant, and before he left town, sold the same whisky back to him, turned into wine, at a profit of from four to five hundred per cent."

Prof. Lee further states: "The trade in empty wine casks in this city, (N. Y.), with the Custom House mark and certificate is immense; the same casks being replenished again and again, and always accompanied by that infallible test of genuineness, the Custom House certificate. I have heard of a pipe being sold for twelve dollars."

"There is in the neighborhood of New York an extensive manufactory of wine casks, which are made so closely to imitate the foreign, as to deceive experienced dealers. The Custom House marks are easily counterfeited, and certificates are never wanting."

I once urged a respectable grocer to give up the spirit part of his business. He replied, "Let me sell a bill of \$1000 to a country merchant, tea, sugar, coffee, etc., to the amount of \$500, and strong drink to the amount of \$200. On the \$500, I should not make enough to pay for the salt in my porridge; while on the \$200 I would make enough to render the whole sale of \$1000 an excellent one."

This fact clearly indicates how difficult it is for the grocers and hotel-keepers not selling strong drinks to compete with those who do; also the enormous profits made on factitious liquors.

I could fill a volume with facts going to show that as to wine, it is next to impossible to find any in this country pure—I mean pure, fermented, unfermented wine; and I believe the same in regard to distilled spirits. Drugs are used in the manufacture of most, if not all

kinds, for the reason that with drugs, common whisky can be turned into rum, brandy, or gin. I have been assured that arsenic is used in whisky to restore the head, after having been diluted with water. So with beer, when poisonous drugs are cheaper than malt, to increase the intoxicating power, and money is to be made by it. This is often done, of which I have proof positive; also that the most filthy water has been, and still is, used in malting.

The late Rev. T. P. Hunt, of Wyoming, Penn., wrote me: "While I lectured in Philadelphia, I became acquainted with a man who was engaged extensively in making wines, brandy, etc. Through my influence he abandoned the horrid traffic. He informed me, that in order to produce the 'nutty flavor' for which Maderia was so much admired, he put a bag of cockroaches into the liquor, and let it remain there until the cockroaches were dissolved. I have been informed by several that this is no uncommon practice. If any wine-drinker doubts it, he can soon settle the question by an experiment. Cockroaches are plenty, and many much more nauseous and poisonous substances are known to be employed by the makers and venders of intoxicating drinks. I would give you the name of the person who gave the recipe for using cockroaches, but he gave it in confidence, and is now occupying a much more moral and useful station than that of poisoning his customers."

I have not known until recently of the use of that deadly poison, strychnine, in the manufacture of whisky. This is described as possessing a greater amount of destructive energy than any other poison except prussic acid. The object of using it is to obtain the greatest amount of intoxicating liquor out of the least quantity of grain. Whether this liquor kills men, hogs, or fishes, makes no difference with the distiller, provided he can accumulate a fortune by its sale.

The chemicals to make brandy and wine are now sent out from France, with directions for their use. These chemicals have been examined by a chemist in this country, who was called upon to manufacture similar articles, but he found the same so fatally poisonous that he refused the order. This fact is stated on the highest authority.

It would seem that adulterating is practiced in England to as great an extent as in this country. And as to France, the land of the grape, where the apologists for wine-drinking say the people are so temperate in the use of their "natural beverage;" let the following quotations speak for her, and also for other wine-producing countries:

Louis Philippe assured me, "That the drunkenness of France was on wine, and considered wine as a beverage a poison."

His son, the late Duke of Orleans, stated to me that it would be a great benefit to France, could the grape be raised only as food, for in the wine districts were to be found the greatest amount of destitution and insubordination.

As commander-in-chief of the army he stated the ration to each soldier to be a bottle of wine a day (making 400,000 bottles a day, 146,000,000 of bottles a year.) This single bottle a day, being weak, he did not regard as so objectionable, but the contents of that bottle, as weak as it was, he remarked, created a desire for more of the like, or stronger liquor, and to satisfy this desire, most of the money rations were expended by the soldier, so that drunkenness and insubordination, as court martials, and punishments, followed as natural consequences. "Why not," said I, "discontinue the rations?" (It has been done in our army.) His reply was, "Revolution would follow at once."

A great mistake is made with respect to the prevalence of Temperance in wine countries. France consumes yearly 800,000,000 of gallons of strong drink, mostly from the wine press; but no one can sum up the additional number of gallons of adulterations consumed in that wine-growing country. The amount of inebriating liquors consumed in France, in proportion to population, is believed to be greater than in any other country; and statistics justify this belief. Of this, Louis Philippe was sensible. He was, much to my surprise, fully acquainted with the relative drinking usages of the various nations of the civilized world, and rapidly detailed those usages to me. He pointed out, also, those parts of Paris, within and without the barriers, where I could satisfy myself "that the drunkenness of France was on wine." The late Cardinal Arca, while in Rome, assured me that a very large proportion of the crime perpetrated in that city, was the result of wine-drinking; and being Supreme Judge, he detailed to me instances of the most aggravated crimes committed under the influence of the wines in common use. And added, "Tomorrow I shall have to sentence to death a man who, returning intoxicated from a wine-drinking house, murdered his wife and mother; and yet this man when sober was a kind husband and father."

"The French consume annually about 800,000,000 of gallons of wine, cider and brandy, or about thirty gallons to each person, children included. This will give, at the lowest computation, four gallons of alcohol, on the average, to each adult each year.—Prize Essay.

"The alcohol drunk in France is about twice the quantity per head that is used in Great Britain.—Dr. Bell on Regimen and Longevity.

It must be borne in mind that wine is drunk in France as freely as we drink tea and coffee in this country. The effects of this is apparent.

M. Le Clerc, of Paris, remarks on wine-drinking: "The laborers leave their work and derange their means to drink irregularly, without the barriers of the towns, the wine which would be taxed the moment it enters within the walls—and at a distance from their homes, transform into a drunken debauch the time which should have been spent in profitable labor."

The intelligent editor of the *Tribune*, while on the Continent, was duly observant of the evils flowing from the traffic in, and use of, strong drink.

"Walking in the environs of Paris," he

writes, "I was somewhat surprised, knowing my American friend and companion to be a moderate drinker of wine, by his casual remark, that he regarded the vine as the great scourge of France. You can hardly open a French paper that does not contain some account of a robbery perpetrated upon some person stupefied by over-drinking. That journeyman are commonly less fitted and less inclined to work on Monday than any other days of the week, is as notorious here as it ever was in any rum-drinking city. That the French character, male and female, would stand higher in the general estimation if wine was unknown here, is very plain to all who look through uncolored glasses; and that the love of wine often ripens here into a fierce thirst for more fiery potations, is as certain as older-drinkers become rum-drinkers in New England."

He closes this part of his subject by saying: "Before travelers return home hereafter and report 'no drunkenness in wine-producing countries' they should make a more thorough examination into the facts of the case. But be the facts in relation to drunkenness and crime in other countries what they may, that both exist, and to a frightful extent in this, is abundantly evident; and it is also evident that the latter is, to a great extent, the consequence of the former. And since it is now established beyond a doubt, that to the liquors here in general use there have been added, intentionally, the most virulent poisons—poisons conducive alike to the shortening of life and the commission of crime, may it not be hoped that the wise and good will discountenance their use, alike by precept and example, and thus cooperate in blessing community, by bringing about a change in the drinking usages of our beloved country."

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EDITED BY A COMMITTEE OF THE BOARD.

Our Missions.

When our brethren resolved upon engaging in a foreign mission, it was a season of fervent prayer, and deep searching of heart. It was necessary for us to know what the will of the Lord was, concerning this matter, that we might be guided by his counsel. We were in danger of being overreached by spiritual pride, and thereby be led to engage in this foreign field, because it was a popular theme; and thereby, that our orthodoxy might be by others the more highly appreciated; or that we might not be left to commit the folly of beginning to build without first setting down and counting the cost. It was indeed with us a time of prayer, that we might not be left to follow the leadings of our proud hearts in this solemn undertaking, but that we might know our Master's will, and that we might possess that self-sacrificing disposition that would enable us to cheerfully sacrifice our worldly interests for the glory of Christ, who gave himself a sacrifice for us. We prayed for that love "that beareth all things, believeth all things, hopeth all things, endureth all things"—for that charity that suffereth long, and is kind, that envieth not, that vaunteth not itself, that is not easily provoked, and that thinketh no evil. We knew that if we engaged in foreign missions we should send far away from our domestic society some of those beloved brethren and sisters who we esteemed the glory of our churches, that they must endure hardships in hostile climates, and probably meet with persecuting enemies. We also knew that they must be sustained by the voluntary appropriations from our earthly substance—that labor long and suffer much, in sowing the seeds of truth before they would be able to reap a harvest of souls. Under these circumstances, and with such impressions in regard to the cause we were contemplating, we understood that it was the will of Him who said: "Go ye into all the world, and preach the Gospel to every creature," that we should put our hand to the plow, in order to cultivate some distant portion of our Lord's vineyard. A call was made to our brethren, saying: "Who will go for us?" Faithful and devoted brethren responded to the call, saying: "Send us!" We then pledged ourselves to each other and to God, that we would, to the extent of our ability, sustain our missions and relieve them as much as in us might be from want and embarrassment; that the work of God might not be hindered—but that it might prosper in their hands.

Our brethren have gone forth to their appointed work. They have toiled faithfully and hard. They have endured hardships, and suffered long. God has protected them by sea and land, and for any thing we know, they are all still among the living, though many have fallen around them by the stroke of death. May God be praised for his protecting kindness toward them!

During their toils in distant countries, our brethren have contributed to their necessities hitherto not extravagantly, but so far as to afford them food and raiment. Times have been hard with us. Money has been collected with difficulty. Perhaps all have done what they thought they could reasonably do to replenish the missionary treasury; still there is need of more. Your Missionary Board is frequently put to great perplexity how and where to obtain the necessary means to meet the engagements of the Missionary Society, and satisfy the wants of our missions. This deficiency makes a strong appeal to the liberality of the friends of Christ and of his cause, for increased efforts in this direction.

Let our brethren remember their early prayers and promises. Let us all remember the assurances we gave to our brethren when they left us to toil, and perhaps to die in foreign lands, and pray again that God would not so desert us as to become weary in well-doing. Let us strive to fulfill our pledge and perform

our vows. The work of God is as important at the present time as it has been at any time since the Saviour ascended up to heaven. It is still as important as when our missionary families left, and we shall find no less pleasure in the charitable work of giving now than when we first contributed to procure for our brethren and sisters their outfit. Our missionaries must be fed and clothed, and have houses to dwell in, or they die. May the Lord assist us in knowing and doing our duty to them.

The Acts of Uniformity Two Hundred and Fifty Years Ago.

It has always been the purpose of the worldly-wise, among the rulers of church and state, to secure by the operation of law, the uniform exterior of religious worship. There seems to be a kind of amateur taste among the great and the powerful ones, for a kind of uniformity in the action of religious worshippers. It was so with Nebuchadnezzar, when he would have all nations and kindred fall down and worship the image which he had set up; not only must they all worship, but all must worship at once, as by a great military movement. Uniformity was the standard of religious attainment, overlooking the great fact of human ignorance and depravity—the fact that the true standard of religion was lost to the view of kings and bishops, and that uniformity to a false standard was but measured hypocrisy, more provoking to the Deity than unequal attainments in the direction of his own divine rule, overlooking this we say, the king and bishops of England enacted laws to compel a uniformity to one standard of Christian worship. The example was first set by Queen Elizabeth, in 1562, when the thirty-nine articles of faith were adopted, as the standard of the Church of England, and an act passed to compel all Christians to a uniform mode of worship. And what is remarkable, this act was established in England the same year that in France was witnessed the massacre of one hundred thousand Protestants, for want of uniformity with the Catholic standard of faith and worship.

Archbishop Parker was the author of the system of uniformity among Protestants in England, and he was lauded to the skies by the zealous churchmen of those times, for the discovery. The effect was like a charm. Beza from Geneva wrote "Religion flourisheth in England!" Zanchinus from Strasbourg wrote of it, and said, "God hath again restored his doctrine and true worship," and Danæus said, "The whole compass of the world hath never seen anything more blessed."

Ten years afterward, the articles were again more closely pressed upon the people of England by the law requiring all to subscribe to the same with their hand; and again a hundred thousand Protestants in Catholic France were massacred on the eve of St. Bartholomew's day, to celebrate the Pope's act of excommunication against the English Queen, for her nonconformity.

But as some in and about London were unwilling to subscribe to the articles, as required by law, the learning of the church was brought into requisition to convince, and the authority of the state to censure, suspend, and persecute, and while the martyrs of religious liberty were in their chains and prison cells, the bishops boast of a "sweet peace," a "blessed concord among us."

But uniformity could not continue; the busy brethren would, as the bishop said, "send their books flying about like atoms," teaching the doctrines of a truer church. These were the Puritans, who upon the second ordinance of subscription to the articles of the Church of England in 1588 refused, and said in regard to the cause which they advocated, "This is the great cause—the holy cause—which we will never leave striving for, though there should be a thousand parliament in our days, until either we obtain it, or bring the Lord in vengeance and blood against the state and the whole land, for refusing the holy yoke of God,—God's sceptre, the kingdom and throne of Christ. Our controversy is whether Jesus Christ shall be king or no." Thus says Rogers, (not John Rogers the martyr,) in his preface to the thirty-nine articles, "Thus have errors and noisome doctrines, like boils and blotches, ever and anon risen up to the overthrow of our church's health and safety, if it might be; but yet such hath been the physic of our discipline, as by lancing, purging, and other good means used, the body still hath been uphelden and preserved from time to time."

"The year 1562," says the preface, "was not more famous for the uniformity of doctrine in religion then established, than the year 1604 was for seconding the same. Neither was Queen Elizabeth more honored in establishing them at the first than is our King James renowned, for approving under the great seal of England the late and last constitutions and canons ecclesiastical—whereby no person shall hereafter be received into the ministry, nor neither by institution or collation be admitted to any ecclesiastical living; nor suffered to preach, to catechize, to be a lecturer or reader of divinity in either university, or in any cathedral or collegiate church, city, or market-town, parish, church, chapel, or in any other place in this realm; except he shall first subscribe to these articles of religion."

"Neither shall any man teach either in public school or in private house, except he shall first subscribe."

"Neither shall any man be admitted a chancellor, commissary or official; except he shall subscribe," etc.

"And all Chancellors, Commissaries, Registers and all others that now possess or execute any plans of Ecclesiastical jurisdiction or service, shall before Christmas next, in the presence of the Archbishop, or Bishop, or in open Court, take the same oath and subscribe; or upon refusal so to do, shall be suspended from the exercise of their offices, until they shall take the oath and subscribe as aforesaid."

"Yet, say they, (the Puritans) there is no

law to compel them to subscribe. And the twenty-two London brethren tell King James to his face, that the subscription which he call for, is more than the law requireth. If this be true, which thus allege, surely these men are faithful, and godly brethren indeed, when neither present benefits can allure, nor the angry countenance and displeasure of the King, can force to do any thing against law, or for which there is no law, and who would rather forego all their earthly commodities and livings, yea, and from their charges and ministry, and expose themselves, their wives and children to the miseries of this world, than to approve any thing for true and sound by their hands, which is opposed, or not agreeable to the revealed will and Scripture of God."

But another pen must reveal the sad and sanguinary scene at the tower of London, at the Fleet, and other prisons, and at the stake in Smithfield, where there, forefathers of ours, suffered for the cause of liberty, and truth. Shall we not blush for the conduct of their sons, who, when no evil is nigh, when no law is enacted against them, basely desert the truth, and fly when no man pursueth, go over to the enemy when no king commands them, or fagot threatens them?

(To be continued.)

DONATION.—The friends of Eld. James C. Rogers, of Southampton, Ill, gave him an agreeable surprise, on the evening of the 11th inst., in the form of a donation for his benefit, at which they gave him a little more than \$100. It was got up by friends on short notice. They met at the residence of Riley Potter, Esq., and marched over and succeeded in taking the minister and family by surprise, ere the supper-table was cleared. Excellent refreshments were brought in by the ladies, and after the multitude had enjoyed an agreeable feast, there was a surplus, which was given in the form of large beautiful cake to the family. S. M. B.

The regular monthly meeting of the Society was held at the Bible House on Thursday evening, Jan 5th, the President, Henry G. DeForest, Esq., in the chair. During the month of December the Society issued, of the editions of the Parent Board, 955 Bibles and 1747 Testaments. Grants had been made among the emigrants to the number of 568 volumes. Among the troops at Governor's Island 21 Testaments had been distributed. The Marine Agent reported the distribution of lettered Bibles for the cabins of six new vessels; also, that he had furnished twenty vessels, bound on long voyages to the Pacific and East Indies, with Testaments, to be given to the crews when at sea; twenty-six emigrant ships bound to European ports, furnished with English, French and German Testaments, for distribution among steerage passengers on their voyage to this country; and sixty-nine vessels, bound to distant ports, with Testaments in various languages, for distribution in those parts. Grants had also been made to various Mission and Industrial schools; and the missionaries laboring among the destitute resident population had received 464 Bibles and Testaments for use in their work. To the Committee on Humane and Criminal Institutions, 170 volumes.

A JAPANESE HOLIDAY.—The 24th of August was the annual celebration of all the various temples in the empire. All business was suspended, excepting where *suki* was sold. Everybody, young and old, were dressed in their best, and throughout the whole day the streets of Hakodadi presented quite a lively scene, and the various temples and Josh houses were pretty well filled. The beggars for the churches and poor Josh did a brisk business, and the amount of (iron) cash taken by them must have amounted to quite a handsome sum (for on such days as those it is the custom for every man, woman and child to give their pieces of cash for the benefit of the temples and Josh houses), while the various priests strutted up and down the verandahs of the different temples, watching to see if each worshiper deposited his or her amount of cash into the Josh boxes appropriated for that purpose. While viewing the proceedings in one of the largest temples, which is decorated off in the most costly style, with gold, silver and images, I noticed that all the children that entered the temple approached a large wooden image (of a man) which was highly painted with various colors. To this image they made a low bow; then looking directly at it, with clasped hands, for a few seconds, they approach the image, rubbed their hands over the face, breast and hands of the same, and then, in return, rubbed their hands in the same manner over their own persons. This done, they again made a rather low bow to this wooden god, and then retired apparently satisfied for the welfare of their own souls. Many of the lower classes celebrated the day by drinking an extra allowance of *keki*, which was the cause of several pretty severe fights, during which knives and rocks were used pretty freely.

CONDITION OF ITALY.—The Piedmontese paper, the *Opinione*, thus enlarges on the evil notorious in the Papal territories:

"A fine example of civilization is a country where, in broad day light, robbers attack a whole parish; where the budget contains a charge of \$50,000 for escorts of courtiers; where priests murder young boys, and the Inquisition tears infants from their mother's side; where people live in agitation and terror, and in continual apprehension of an insurrection; where two foreign armies are required to protect the Pope from the affectionate demonstrations of his subjects; where the gendarmes are insufficient to arrest the criminals; where proprietors petition the Government at least to protect their lives, if it cannot their property; where the Government condescends to treat with the malefactors, and is not master in his own house; where the Austrians fortify Ancona, and the French make an entrenched camp at Civita Vecchia; and where, nevertheless, there is a fear of everything—of words, of the press, of meetings. And this is a model of civilized life!"

Communications.

For the Sabbath Recorder.

Judaism, Romanism, Puritanism, and Infidelity.

In a late number of the *Presbyterian* was printed a curious extract from an old writer—Samuel Brett—giving an account of a great council of Jews, at which he was present, in 1650. This council was held in Hungary, for the purpose of determining whether Christ had really come, and whether they should embrace Christianity. Many were inclined to do so, says Mr. Brett, but the Christian Church, having been clearly shown "to be an idolatrous church," the majority decided against Christianity. Six of the Roman clergy, who were sent hither expressly by the Pope "for that purpose," opened to them the doctrines "held by the Holy Catholic Church of Christ." Among these doctrines, as given to the council, were the "religious observance" of the first day of the week, and other festivals of the church, as "holy" time; and the "holy use of their cross and images with the rest of their idolatrous and religious worship; all of which they recommended for the doctrine and rules of the apostles."

Upon this avowal, on the part of the authorized exponents of the Christian faith, the whole assembly of the Jews cried out against such idolatrous worship of "holy crosses," "holy days," etc., and exclaimed—"Blasphemy! blasphemy! blasphemy against Jehovah and Christ our King!" "And in this great confusion and perplexity the council broke up." From which circumstances, Mr. Brett draws this reasonable conclusion: "By the Romish idolatry, they took offense at all Christian religion; whence it doth appear that Rome is the greatest enemy of the Jews' conversion."

If such was the effect which antichristian superstitions had upon the Jews 200 years ago, to lead them to reject Christ as their Messiah, how can it be, but that the superstitions and idolatrous regard and reverence paid, not only by Papists, but by Protestants, to certain festivals of human appointment, should now be a great, if not the great obstacle in the way of the Jews' conversion! What "blasphemy" must the Jews consider the frequent avowal of our Puritan clergy, that he is not, and cannot be truly religious, who does not agree to set aside all special observance of the seventh day of the week as holy—spend this day (distinctly designated by God as a religious festival) in common labor—and on the ground of a pretended transfer, (to which there is not the most distant reference in the Old Testament, nor yet in the New,) observe the first day of the week, as a divinely appointed holy day?

What clamor of heathen idolatry can they look upon as worse than the Puritan cry—"No Sunday; no God!" What Papal superstition of holy crosses or images can they count more ungodly than this of holy days! What "tradition of the Pharisees"—what "commandment of men," to which their Rabbin has been accused of subscribing in times gone by; or what of those traditions which they are now exhorted to give up, that they may embrace the Christian religion, is more completely destitute of support from the word of God than this!

No wonder the Jews can see no gain in giving up their religion for a system which not only tolerates, but enforces such a superstition. No wonder as they note the position of the body of "evangelical" clergymen in this city, and that of the "Sabbath Committee," (so called,) and see their determined efforts to compel "every knee to bow" to this Puritan idol, they recoil from the idea of becoming professed Christians, and so being mixed up with such abominable superstition. Will the editors of the *Presbyterian* and other religious papers, in which the holiness of Sunday is advocated, think of this? Will this "Spangler Institute" clergy, and the "Sabbath Committee" ponder upon it? Will our Puritan brethren, generally, consider, if it be right for them thus to stand in the way of the Jews' conversion? Let them beware, lest it be said of them, in condemnation, as it was said of some of old—"Ye would not enter in yourselves, and those that were entering in, ye hindered."

And not only is the Puritan Sunday superstition a great stumbling-block to the Jew, but also to the Infidel. In evidence of this, take a quotation from an article in the last *Boston Investigator*, headed "The Sabbath." After quoting the law of the Sabbath from the Old Testament, the writer says: "Should a Christian divine candidly consider the above law, it strikes me he would think of the danger his own soul is in, before attempting to save the souls of others. For fifteen hundred years or more, the priesthood have set us the example of setting at defiance the code of laws their Deity established, concerning the Sabbath. Without a shadow of authority in the Bible, they labor on the seventh day—a day 'holy unto the Lord their God'—and refuse to labor on the first—a day he has imperatively commanded them to work. . . . To the ecclesiastical, they have added legal penalties; so as to overawe and punish the refractory; and, recently, in New Jersey, our friend Coates was made to feel the force of their power, for obeying one of the laws their God has established, in doing work on one of the days we are commanded to labor. Yet, not content with his punishment here, the priests will no doubt have him damned hereafter, because he offended against one of the laws they had established in opposition to God's."

Is it not very plain, that this professed infidel is repelled from Christianity by the glaring inconsistencies and the antichristian tyrannies, supported and executed by the majority of professing Christians around us? Many others, doubtless, are in like manner, very naturally (and quite inevitably, indeed, taking human nature as it is) disgusted; and thereby alienated, and prevented from receiving the truth in Jesus. Alas that we should be obliged to believe this; but it is even so. Jews on the one hand, and Infidels on the other, acknowledging the excellence of Christ's life and precepts, but repelled from professing his name, by the shameful enormities persistently perpetrated by the bulk of his professed followers!

Truly we may take up the lamentation of Jeremiah: "Oh, that my head were waters and mine eyes a fountain of tears. . . . Oh, that I had in the wilderness a lodging-place, that I might leave my people and go from them, for they are all adulterers, an assembly of treacherous men!"

For the Sabbath Recorder.

Spiritualism.

Few phenomena have caused more excitement, and inquiry than modern spiritualism, and I add there are few more dangerous. Being a firm believer in the spiritualism as recorded in the Bible, I have never doubted the modern manifestations of demonic, or spirit influence. For after making all deduction for collusion, deception, intentional or otherwise, there remains overwhelming evidence of supernatural influence in modern spiritualism. Nor, will all the Dr. Randolphs or Dr. Hatch's confessions of having knowingly practised deception, alter my view of the matter. For while such confessions may go to show what barefaced imposters have done, it no more disproves the facts in the case, than would have Pharaoh's magicians, upon the suspension of supernatural power, in the manufacture of lice, have disproved their former spirit influence. Demonic influence is too generally a deceptive influence. Hence its imminent danger. For we all know that men who have died, many of them used when on earth to practice deception upon their fellow men, and if the future state of the dead, be in fact, the future state of those who once lived here, then surely, there are not wanting lying spirits in the spirit world. In hope that the following communication may prove a benefit to some who may already have been entangled, I ask a publication of it in the columns of the *Recorder*. It is from the pen of Rev. B. F. Barrett, and it speaks truth which ought to be heard. As Mr. Randolph's article appeared in your paper, perhaps this may be an additional anecdote to that spiritual evil abroad in the land.

S. S. GRISWOLD.

SWEDENBORG ON THE SPIRITS.

I have read with much interest the discourse of Dr. Randolph, "the Converted Medium," published in your paper of the 25th November. Considering his long experience in "mediumship," so called, the terrible deceptions practiced upon him by the spirits, the cruel sufferings he has endured—and many other "mediums," no doubt, might relate, a similar sad experience—I feel to thank him for this frank confession of his folly and sin, and sincerely hope that this published narrative of his bitter experience of the fruits of "spiritualism" may be eminently useful to others. But in narrating his experience, Dr. Randolph has twice or thrice introduced the name of Swedenborg in such manner and connection, as I think he would not have done had he been better acquainted with the character and writings of that great and good man. For instance, when he speaks of Andrew Jackson Davis as "a companion of Swedenborg, Galen, Tom, Harry, Joe, Dick, and the devil, for ought I know to the contrary;" he does an injustice, of which he is not probably aware, to the honored name of Swedenborg, by casting it into the category of such notables.

Permit me further to say, that had Dr. Randolph been well acquainted with the writings of Swedenborg before he was ensnared by that "most dangerous form of sensualism that ever cursed a nation, age or people," I think he would never have been led away as he has been by spiritualism—would never have known that wild "delirium of mad philosophy," against which he now lifts a voice of such solemn warning. I have been a diligent student of the writings of Swedenborg for the last twenty years, and am free to say that I know of no other uninspired writings which offer such an effectual protection against the horrors of "spiritualism," which Dr. R. has so well depicted, as do these very writings. The fearful dangers of this coast are here recorded with an accuracy to be found nowhere else. Over and over again does this author warn us of the danger of holding intercourse with spirits, or of "manifestly feeling their operation," as in the case of modern "mediums." And he teaches us why such intercourse is so dangerous. Thus he says in his *Apocalypse Explained* (in 1182):

"It is believed by many that man may be taught of the Lord by spirits speaking with him; but they who believe this, and are willing to believe it, do not know it is connected with danger to their souls. For the speaking spirit is in the same principles as the man to whom he speaks, whether they be true or false, and likewise excites them, and by his affection conveys to the man's affection, strongly confirms them. [Thus] if the man is in the conceit of his own intelligence, his attendant spirits favor every thought which is thus derived; in like manner, if any one is disposed to favor particular principles unkindly by a certain fire, which hath place with those who are not in truths from genuine affection. When a spirit from similar affection favors a man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit."

How completely this is illustrated and confirmed by scores of modern "mediums," is well known. Again, Swedenborg says:

"That spirits relate things exceedingly false. When they begin to speak with man, he must beware lest he believe them in anything, for they are extremely fond of fabricating, and whenever any subject of discourse is proposed they think that they know it, and give their opinions upon it, one in one way and another in another, altogether as if they knew; and if man then listens and believes, they press on and deceive and seduce in divers ways. For example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet they would tell all the things falsely while from themselves; wherefore let men beware lest they believe them. On this account the state of speaking with spirits on this earth is most perilous unless one is in true faith. They induce so strong a persuasion that is the Lord Himself who speaks and who commands that man cannot but believe and obey." (*Spiritual Diary*, 1622.) And elsewhere in the same work, this illustrious author says that spirits who speak with man, "think that they know everything, and indeed solemnly assert that it is so, when yet it is not so."—(Ib. 1902.)

Swedenborg also tells us that spirits speaking with men, or manifestly impressing them, can deceive in other ways than by their words. They have the power to assume the appearance, tones, gestures, etc., of whatever person the man thinks of or desires to communicate with; and they do this sometimes for the time that they are that person. They can also relate many things which the man may know about that person, and which they derive from his memory; for spirits can read the things in

a man's memory as easily as we can read a book. Thus Swedenborg says:

"That spirits may be induced who represent another person; and the spirit, as also he who was known to the spirit, cannot know otherwise than that he was the same. This has many times been shown me that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise. Wherefore let those who speak with spirits beware lest they be deceived when the spirits say that they are those whom they know. When things are called up in the memory of a man, and are thus represented to spirits, they think that they are the same person; then all the things are called forth from the memory which represent those persons, both the words, the speech, the tone, the gesture, and other things."—(*Spiritual Diary*, 2800-61.)

How well is all this sustained by Dr. Randolph's own experience, and how firm convictions! "For seven years," he says, "I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded it was nothing but an evil spirit—an infernal demon—who in that guise gained my soul's confidence, and led me to the very brink of ruin." This conclusion is undoubtedly correct. And had the Doctor been familiar with the writings of Swedenborg, and had he believed what he teaches about the fantasies and artifices of evil spirits, he would have come to this conclusion in the very outset, and not have permitted himself to be the companion of this deceitful demon "for seven years," nor to have been led by him "to the very brink of ruin."

It will also be seen from the above extracts from Swedenborg how little reliance is to be placed upon any communications that come from spirits, and how little probability there is, when a spirit announces himself as Washington, Franklin, Shakespeare, or St. Paul, that he is really the spirit he pretends to be. It is more than probable, in the light of Swedenborg's luminous teachings, that the spirit of neither of these men has ever communicated a syllable through any modern "medium;" but that in the thousand cases where this has been alleged, it has been some weak, fastidious, lying spirit—if spirit at all—seeking to inspire confidence by assuming a great name.

I might quote from the writings of Swedenborg enough to fill many columns of your paper, passages like the foregoing, all tending to show what a complete protection these writings afford against the fearful dangers of modern spiritualism, and the subtle delusive arts of the spirits engaged in it, and then, if we turn our attention to the class of persons who accept his teachings—*Swedenborgians*, popularly so-called, but none the less Christians for that—we find that these people are far less interested in, and far less disturbed and misled by spiritualism than any other class of Christians. I am pretty extensively acquainted with the students of Swedenborg's writings in all parts of the country, yet I have never heard of a dozen who were much interested in spiritualism, and only of two or three who have given heed to the communications of the spirits, and been thereby led into follies and indiscretions; and these two or three were by no means well instructed in his writings.

And I give it as my confident belief, based upon substantial data, that modern spiritualism has not gained from the ranks of the Swedenborgians one-fiftieth part as many recruits, advocates or sympathizers as it has from the larger and more popular religious denominations, in proportion to their numbers, respectively. And this fact can be satisfactorily accounted for, I think, in no other way than by attributing to the writings of Swedenborg that protecting power against the subtle arts and persuasions of evil spirits which belongs to no other human compositions, and which nothing but the truth itself, concerning the spiritual world and the dangers of open intercourse therewith, can afford.

I have felt prompted to say thus much in vindication of that class of Christians to which I belong, and who are thought by many to sustain a near relationship to the so-called "spiritualists" of our times; also, in vindication of the name and fame of a man whom many are disposed to confound with modern "mediums," but whose luminous writings, in my humble opinion, furnish one of the surest safeguards against the manifold dangers that threaten society from this source. [Cor. Tribune. Orange, Nov. 25, 1858.]

For the Sabbath Recorder.

The Christian's Hope and Home.

In a former communication, we presented the Christian's hope in contrast with that of the worldling's. Let us look at his home in the same light.

Inspired and aided by human hopes, mortals go forth and seek their homes on earth. The diversified scenes of life are pointed out, and over all an enchantment is thrown, tinged with fancy's glow, while each seeks and decides what and where that home shall be. Amid scenes attractive, the choice by some is made. The heart says, on some pleasant mountain side, or in some sweet valley, I will build my cottage, and make my home. There, shaded and sheltered by overhanging trees in quiet retirement, I and mine shall dwell. The gently gliding stream and murmuring waterfall shall charm every dweller in such a home as this. There, with the choice friends of my heart I will enjoy in blissful seclusion from the bustle and noise of this busy world the swiftly speeding years of my life.

Another says: In yonder stately mansion, standing alone in its pride, towering in its grandeur above neighboring ones—with its broad parks and stately groves—attractive scenery and titled guests—there is my home. Others tell us of kingly courts and marble halls as their home. Some dwell in the crowded city, some in the retired villa, while others find their home among those of the humbler walks of life. Thus human hope points out to all their earthly homes, where all fondly hope to find joy and peace.

But in distinction from this a divine hope, the angel genius of the Christian heart, goes forth with the worn and weary spirit to seek its home. She points to no royal courts, no princely mansion. She tarries at no quiet cottage, or no verdant glade, by no murmuring water side, in no sequestered grove. She lingers not in milder climes, where fragrant groves and balmy breezes invite the wanderer to rest.

Lingers not over pleasant "Spicy Flow" but onward river—reaching time. She pines of the ransom which hath maker is God hands, eternal Christian's home. What are the home in heaven one become and his heart's home, yet big star of his future home beams of such Christian's home earth nor held dark enough. What has Time's galaxy Star; which of gitan's future angels, to the general born—to please to riches that as come from rank, such as can receive. The infernal hope will fail its objects are hope is sure a cause its object less and eternal.

Of what availed? W should be diligent, technical, skill in the lecture do say that to tem of theolog, contradict, preach effect would not be profession or m which is blessed gy of the pre and honored preach a theolog which its theolog while to compare which they m which they be warm heart, of the salvation o and see if he ed atonement, to regard this pel scheme. We have in lished discourc ential divines; Church in this not preach a liposie, and his peals of his s hearty faith of and earnestness to all man ever, that such the doctrine of hardly claimed trine as a legi give an extrac al statement; high Calvinist Church: na.

"Thousands but do not acc any one accep provision was a ler of life equa he, an undeser of the gra word, and mak particular say does not lie in gracious provid ASSOCIATE TEST

"Our Lord and suret they only, all for whom God is just an ment for the s made by Chris would have p the wages of any, if Christ man race." No ingenuit men. No p the Associa gauge of Dr. preaches the tles taught; sinners and le Christians to need no better proved that s per of God. a theology which the Go

Burning faithful colop in the West, from infideli and Cure," re hied; I had of view of eter than sixty in converted by pious bo abandoned, few, if any, ed to their towns but on connected w some convers glorious work; able to impro work. If would labor

Angers not where milk-skies bend smilingly... Spicy breezes perfume the gale...

What has earth to show? What star in Time's galaxy, compared to this Bethlehem Star...

The inference must be: 1. The worldling's hope will fail him, as the spider's web...

Of what avail is a theology which cannot be preached? We would not say that theology should be delivered from the pulpit...

Foreign News. The steamship Europa arrived at this port on Saturday last, bringing three days later news of a very interesting character.

The President's Message so far as it related to Cuba, was debated in the Spanish Cortes...

Great agitation still prevailed in the political circles, in respect to the Emperor's recent remark to the Austrian Minister.

It is affirmed that a note was despatched recently from Paris to the Austrian Government on the subject of Servia...

The Continental journals and correspondence continue to give alarming details of the state of Italy.

A rumor was current at Paris that Milan was in a state of siege.

It is stated that some bodies of the people while passing the barracks cried "Viva Italia!" and were responded to by soldiers...

An Austrian semi-official journal says that Austria is at present strong enough in Italy to meet any eventuality...

The third corps d'armes of the Austrian Imperial army, amounting to 30,000 men left for Italy. It is estimated that the Austrians can now muster 100,000 men...

Notwithstanding the predictions of Washington correspondence to the contrary, it is believed and hoped that a bill providing for the construction of a railroad to the Pacific may be passed at the present session of Congress.

BRINGING HIS SHEAVES WITH HIM.—A faithful colporteur who has labored five years in the West, and who was himself converted from infidelity through reading Nelson's "Cause and Cure," reports: "While lying on a sick-bed, I had opportunity to review my labors in view of eternity. I could fall up to mind more than sixty individuals that had, I hope, been converted by means of personal labors and our precious books. I speak of the poor and abandoned, and am happy to know that but few, if any, as far as I can learn, have returned to their former course of life. In all the towns but one I have visited since I have been connected with the Society, there have been some conversions. The colporteur work is a glorious work. I wonder that men who are able to support themselves do not enter the work. If I were able to support myself, I would labor in dark places with our books."

EARNESTNESS.—M. de Buffon says that "genius is only great patience." Would it not be truer to say that genius is great earnestness? Patience is only one faculty; earnestness is the devotion of all the faculties—it is the cause of patience; it gives endurance, overcomes pain, strengthens weakness, braves dangers, sustains hope, makes light of difficulties, and lessens the sense of weariness in overcoming them.

THE SPIRIT OF ROME.—The *Univers* (the ultra Catholic organ in France) says: "The world will never recover substantial peace until England shall have ceased to be a first rate power. The nations of the earth ought therefore to come to an understanding, and hurl against her the famous sentence of the Roman Senator, *Delenda est Carthago*."

CONVERTED SEAMEN.—A venerable Reformed Dutch clergyman says that it was not generally known what a wonderful work of grace was going on among seamen. The *Intelligencer*, says "it is estimated that there have been fifty sailors converted within the last thirty days, and the work is only just begun."

THE NEW YORK PRAYER MEETINGS.—There is a spirit of earnest prayer in the daily prayer-meetings, which is very encouraging. All are well attended. They vary in interest from day to day, according to circumstances. This is always to be expected.

THE SCRIPTURES.—A converted Hottentot, on seeing a number of Bibles for gratuitous circulation among his countrymen, said: "These are the weapons that will conquer Africa; they have conquered me."

Nevertheless the patience of God invites the wicked to repentance, just as the chastisement of God urges the righteous to patience.

General Intelligence.

Foreign News. The steamship Europa arrived at this port on Saturday last, bringing three days later news of a very interesting character.

The President's Message so far as it related to Cuba, was debated in the Spanish Cortes, when Marshal O'Donnell said he was surprised at the sentiments expressed in it, but equally determined to support the territorial integrity of Spain.

There were more arrests in Ireland, and many of the leading journals acknowledge that the "Phenix Society" was an extensive combination, and dangerous to the English government.

Great agitation still prevailed in the political circles, in respect to the Emperor's recent remark to the Austrian Minister.

It is affirmed that a note was despatched recently from Paris to the Austrian Government on the subject of Servia, couched in rather significant terms, viz.—that the passage of the Pruth had been considered by the Allied Powers, as a *casus belli*; and that there was in point of fact, no difference between it and the crossing the Servian frontier by an Austrian army, for in the one case, as in the other, the integrity and independence of the Ottoman Empire would be menaced.

The Continental journals and correspondence continue to give alarming details of the state of Italy.

A rumor was current at Paris that Milan was in a state of siege.

It is stated that some bodies of the people while passing the barracks cried "Viva Italia!" and were responded to by soldiers in the barracks with a similar cry. The civil and military authorities were heaped with contumely, and the latter were of opinion that there would soon be an outbreak.

A despatch asserted that a scuffle had taken place between the Hungarian and Austrian regiments forming the garrison of Cremona, the Hungarians shouting "Viva Italia!"

An Austrian semi-official journal says that Austria is at present strong enough in Italy to meet any eventuality, and boasts that all Germany and Prussia at its head is backing her.

The third corps d'armes of the Austrian Imperial army, amounting to 30,000 men left for Italy. It is estimated that the Austrians can now muster 100,000 men, within two or three days, in the limits of their Italian dominions.

Section third empowers the President, after receiving the proposals, to make the contract with the party whose proposal shall be deemed by him most advantageous to the United States, and the contractor, as a guarantee for the faithful performance of the work, shall deposit with the Secretary of the Treasury the sum of \$500,000, in money or United States stocks, which may be subsequently withdrawn in sums of \$10,000 as the work progresses, upon the production of evidence that an equal amount has been expended in the construction of the road.

The fourth section is an important one, and provides that the road shall be divided into three great sections—Eastern, Western and Middle—the two first to be 500 miles in length, each, and sub-divided into sections of 25 miles each; and in consideration of the stipulations and undertakings in the contract, there shall be appropriated and set apart a quantity of lands, equal to the alternate section of lands, for the space of twenty miles on each side of the road, and for the full extent of the Eastern and Western divisions. All mineral lands within the State of California are excluded; but in lieu of such lands, a like quantity of unoccupied and unappropriated lands, nearest the line of the road, may be selected, in alternate sections. A clause in this section requires the confirmation of the contract by joint resolution of Congress before it takes effect.

By section fifth, it is made the duty of the contractor to locate the general route without delay, and furnish a detailed survey and map to the President, who shall then cause the public lands on either side of the road, to the extent of forty miles, to be surveyed, and the lands so surveyed shall be withheld from settlement until the alternate sections are selected; but section sixth provides that the President shall not convey any of the lands to the contractor party until twenty-five miles of the road are completed, and then he shall convey one-half of the land pertaining to the section, and so on, until the whole work is finished—the half-sections being retained as security for the completion of the middle divisions of the road.

The seventh section provides for the issue to the contractor party, of United States stocks, bearing five per cent. per annum interest—the principal payable nineteen years from date of issue—to the amount of \$10,000 for each mile of the road completed on the Eastern division, and of \$15,000 for each mile on the Western division; but no stocks shall be issued until twenty miles of the road are in successful operation, and thereafter only as each section of twenty-five miles is completed. The principal and interest are to be repaid to the United States by the contractor party, in the transportation and mail service required by the act. It is also provided that the iron used in the construction of the road shall be of American manufacture. For the construction of the middle division, stocks are to be issued to the contractor party, maturing thirty years after date, and to be paid after twenty-five miles of the said division are completed, at the rate of \$25,000 per mile; provided, that the aggregate amount of bonds issued under the act do not exceed \$34,000,000.

Section nine requires the contractor party to sell, unconditionally, the lands granted, within five years after the issuing of the patents for the same; and lands not thus sold, shall, after ten years, revert to the United States. Section tenth sets apart land two hundred feet in width along the entire road, for railroad and telegraph purposes, and for the construction of the road in the most durable and workmanlike manner; and also the construction of a telegraph line, to be operated along the whole line of the road. Section eleven makes it imperative on the contractor party, or owners of the road, to permit any other railroad which may be authorized to be built by the Legislature of any territory or state in which it may be situated, to form connections with it on fair and equal terms. Section twelve relates to the ultimate surrender of the road, as referred to in section two; and the last section provides for the keeping of correct accounts of the expenditures and receipts of the contractors, and of all matters connected with the working of the road—the books to be opened at all times to the inspection of the President, or any person authorized by him to examine the same, and to the members of each house of Congress. It also requires annual reports, verified by oath, to be made to the Secretary of the Treasury.

ROMAN CATHOLIC SEMINARIES FOR NEGROES. At Naples a new seminary for negroes was established about a year ago by a zealous monk, Father Ludovico. All the inmates had been bought by the founder in Africa, twelve at the expense of the King of Naples, and a palace been donated for an educational establishment by a Neapolitan priest. In October, after the completion of one year's studies, an examination was held in the presence of the Cardinal, Archbishop of Naples, the prime minister, and several other distinguished personages, who declared themselves fully satisfied with it. The course of studies embraced the Italian, Latin, French, and Arabic languages, geography, arithmetic, the elements of geometry, physics, and chemistry, and the doctrines of the Catholic Church. The climate of Naples agrees very well with the negroes, and it is therefore intended to open also a seminary for the numerous young negroes whom Abbe Olivieri has been redeeming from slavery. Heretofore they have been dispersed in the convents of Italy, France and Germany, and a great many of them have met with a premature death from the roughness of a foreign climate.

THE BUTCHERS OF INDIA.—The recent battles in India have been mere butcheries. A writer in a Madras paper, giving an account of the storming of Salimpoor, says:—"After a great deal of street fighting, the loss of the enemy was 700 killed, 300 wounded, all their guns taken, and a quantity of arms and ammunition, with two elephants captured. Our casualties were two Europeans killed, and about thirty in all wounded. I again say, I do not hold to the indiscriminate slaughter of the sons of this prolific soil. At Salimpoor, I am told, that the men on their knees, prayed with upraised hands, but they were not spared. Neither, as far as I have learned, have any number of prisoners been made. I maintain that this wholesale killing is quite unbecoming us as a civilized nation, and will yet, if we are not wise in time, involve us in trouble and disgrace. For the miscreant sepoys I have no shadow of pity. But with the inhabitants of Oude, the case is a different one. All the large bodies in arms against us are nothing more than armed retainers, taking service under various leaders. There are sepoy and sowars amongst them, but there is no man, no soldier, who could not easily discriminate between the martial bearing of a sepoy trained, and a man who carries a matchlock. Were there any ac-

tual fighting, were the loss somewhat more proportionate, it would be consolation, at least to think they died fighting hard. But when we reflect that these numbers who are slain have been disposed of by the rifle, or more commonly dug with bayonet, it wears another aspect. This wholesale slaughter must be put an end to. It is now unworthy of the character of our nation. We have been gladdened with blood."

HOW THE IMPORTED AFRICANS WORK.—Two of the Congo negroes brought to Savannah, Georgia, in the yacht *Wanderer*, have been smuggled into Mississippi. They are on a plantation, bordering on the Mississippi Central Railroad, between Canton and Durant. We saw them ourselves. They are in the possession of a very genteel-looking gentleman named Montague. He says they are obedient, and when encouraged to labor they work vigorously. We do not think they are valuable, from the fact that we believe no white man would like to oversee a set of such hideous, senseless-looking creatures; besides, it would, in our opinion, be a great deal of trouble to keep them at work. They can ask for tobacco and whisky, and perhaps chew the former and drink the latter, but they can do nothing else. They know nothing about the use of clothing, and would as soon place a pair of pants on their shoulders as their legs. One of them has formed a great fancy for umbrellas, and when a couple of young ladies approached him, dressed in the present extensive fashion, he down with his hoe and pursued one of them with all possible speed, and as he came near her he vigorously grabbed at the skirt of her dress, but before he succeeded in getting hold of it, one of the attaches of the Mississippi Central Railroad succeeded in knocking him down. Mr. Montague then took him in charge, and asked him in his own gibberish what he pursued the lady for, when he replied that he had an umbrella under her dress and he wanted it. [Vicksburg (Miss.) Sun.]

FROZEN TO DEATH.—The *Bath (Me.) Times*, gives the following account of the death of Mrs. Lee, who perished in a snow storm on the night of Tuesday, the 4th instant: "Her husband had gone to the school house for his children, and returning after night-fall, became bewildered in the storm, and hallooed for aid. The deceased heard him, and instead of placing a light so as to be seen, sallied out in the storm to render aid, and soon found Mr. Lee and the children. Both parties became bewildered, but Mr. Lee, finally, with the children, succeeded in reaching the house, when he found his wife missing. Search was unavailing until morning, when her lifeless frozen body was found partially covered with snow, at a short distance from the house."

SOUTH CAROLINA AND THE SLAVE TRADE.—It is a singular fact, and as honorable as it is unexpected, that the State of South Carolina has spoken out against the slave trade with an emphasis that has marked the expression of opinion in no other Southern State. Her press, so far as we have seen, without a solitary exception, have protested with the greatest energy and warmth against the infringement of the law and the introduction of Africans into their State. It will be seen, too, in the same connexion, that the religious societies of that State are taking up the matter, and giving the illicit commerce their unqualified condemnation. [Savannah Republican.]

SUMMARY.

The Salt Lake mail has arrived at St. Louis, after a dreadful journey. The snow on the Big Mountain was six feet deep, and after leaving there it was found so deep, that the company got lost, and lay out all night. The men in charge of the mail had their feet and hands frozen, and their boots had to be cut off the next morning. The party continued to suffer terribly, getting lost frequently, and finally left the miles, mail, and all, and took it a-foot down Sweet Water on the ice, and reached a station ten miles down, where they camped. The thermometer was 27 degrees below zero. While here the St. Joseph mail arrived under charge of Mr. Garis, the Indian agent for the Snake Indians. Nine mules had frozen to death, some within two feet of the camp fire. The men had their hands and feet frozen, and lay four days within eight miles of the station, unable to get in. Majors and Russell attempted to follow this train, and became lost when ten of their men perished. The Salt Lake mail of Dec. 4th came along, and brought Mr. Guthrie, one of the passengers of the abandoned mail train, to Laramie. They found men at almost every station on the road, frozen.

At a late meeting of the Philadelphia Academy of Natural Sciences, an account was read of the fossil remains of a creature of super-mammoth dimensions, of reptilian form, recently found at Haddonfield, N. J., in a marl pit, about thirty feet below the surface, on a farm land. Its hind leg bones, when put together, would reach seven feet, upon which the pelvis and back bone and upper skin would still go on, making it nine or ten feet high upon the haunches; the probable length of the whole creature was twenty-five feet. The fore legs were disproportionately short, and the relics were judged to be the remains of a kangaroo-like alligator.

John Bard, who resides at Anendale, in the town of Red Hook, in Dutchess county, New York, a gentleman of large wealth, and also of large heart, in six years has expended over sixty thousand dollars in erecting and supporting chapel schools, night schools, and clergymen, and in other kindred work, not the least practical of which was the erection, to near completion, of a beautiful chapel on his own estate. Work to the amount of twenty thousand dollars had been done upon it, when it was destroyed by fire.

On Thursday, Mrs. Rebecca Killum, wife of the late Daniel Killum, of Hillsborough, N. H., died at her residence, at the advanced age of 102 years, 11 months and 21 days. She was a native of Billerica, Mass., where she was married 81 years ago. Her husband was drafted for the army soon after, and while encamped near Boston, under Gen. Washington, Mrs. K. walked from Billerica to the camp, carrying his supply of clothing. She retained her faculties and the use of her limbs till a few weeks since.

An instance of marriage by proxy occurred at De Vaux College, near Niagara Falls, on the 1st inst. The lady, a resident of St. Catharines, C.W., was betrothed to a gentleman who resides in Mexico, and has a large landed property there. Prevented by the troubles in Mexico from visiting the home of the lady to claim her as his bride, he sent

the lady's father a power of attorney to act in his stead in consenting the matrimonial vows. The lady will shortly seek her husband in Mexico.

There are in Massachusetts two hundred and ninety-four factories, with a capital of thirty millions of dollars, and one and a half millions of spindles; which, put into the market, manufactures the worth of thirty-four millions of dollars yearly; more than half of the cotton factories in this hemisphere are within the limits of this State, and more than two-thirds of the invested capital belongs to it.

The value of food consumed in New York, last year, is estimated at \$12,000,000, and the number of the various quadrupeds that have been eaten is: Horses, 191,375; cows, 10,128; veals, 36,675; swine, 551,479. Of the bees, the greatest number—a thousand per week—came from Illinois, which is the greatest beef-producing State in the Union. It furnishes twice as many as the State of New York.

Besides the buildings and grounds, library, etc., Harvard College has \$1,009,696 of productive property, the income from which last year, was \$53,155, or more than nine per cent. upon the whole. The receipts from students were \$29,229, and the expenses of the college \$64,868, of which \$35,212 was the amount of the salaries of the president and professors.

A jury at Philadelphia has given Andrew Dryburg a verdict of \$100 against the N. Y. and Washington printing telegraph company, for so transmitting a message to him as to make it an order for two hundred \$5 and \$10 bouquets, instead of two hand bouquets at those prices. He stripped all the green houses of Philadelphia before he ascertained the mistake.

The wife of a Mr. Brooks, at Homer, N. Y., the other day, threw a knife violently at her husband, which put out one of his eyes. The amount of her conjugal grief may be measured by the fact that she said afterwards she would have given five dollars rather than have had it happen.

Two men named Daly and Braden, arrested at Omaha, Nebraska territory, for horse stealing, were taken out of jail by a party of lynchers on the 8th inst., and hung to a tree near that city, the corpse of Braden presenting a horrid spectacle, the rope having been placed in his mouth instead of under his chin. He was 30 years of age, Daly was 25.

John Ziemer, confined in the county jail at New Brunswick, N. J., for some criminal offense, on the 10th inst., was struck on the head with an axe by another prisoner named Kraeuser, and so severely injured that death ensued on Tuesday last week. The assault grew out of the most trifling cause.

A Letter-writer says: "The steady drink of the Detroit people is whisky, and I must say they take it very kindly. They announce that there is no danger to be apprehended from fever and ague anywhere in this vicinity if you will let water alone, and I take it they don't intend to catch the 'fever-nagur' here in the city."

Mr. Machado, of New York, has gone into the business of introducing camels into the United States, not only for the use of the army, but for agricultural purposes. He has already imported one hundred into Texas, and has brought a dozen of them to New Orleans.

A slave, named Milford, was burnt to death by a mob, in Alabama, during the last week of December, for the murder of his master. At Troy, Missouri, a slave met with the same fate, on the 24th ult., at the hands of the citizens, for a similar offense.

A man, out West, wanted to get a check cashed, but there being no one in the place to vouch for his identity, he exhibited his shirt, with his name written on it, which satisfied the banker, who paid over the money, and allowed the stranger to go on his way.

A young man named Jonathan Wales shot Miss Susan Whiting at South Franklin, Mass., on Monday evening of last week, killing her instantly. He is supposed to have been incited to the act by jealousy. He fled to the woods where he shot himself dead.

The safe in Harnden & Co's Express office, at Providence, R. I., was carried off on Wednesday and robbed of a number of miscellaneous articles of unknown value. The office, at the same time, was robbed of \$1000 in silver, \$1000 in gold being overlooked.

Ann Brooks was fatally stabbed at Sheboygan, Wis., by her sister Mary, a few days since. The murderer is the survivor of a family of nine sisters, all of whom were of bad character, and eight of whom have experienced a miserable death.

In New York, Sunday morning of last week, two inoffensive men were wantonly shot down in Elm-street, by a party of young rudies. One of the victims, an unknown man, died instantly. The other was carried to the hospital mortally wounded.

A statement made by one German paper, a short time since, and contradicted by another, to the effect that the police of Vienna had been compelled to make a midnight visit (to a convent of monks, in order to put an end to "a horrible orgie," is re-affirmed.

An Irish Protestant boy, belonging in East Cambridge, and a member of a Sunday-School there, called at the house of his teacher one afternoon, recently, and repeated from memory two thousand three hundred verses from the Bible.

Stauss and Brady, convicted at Paterson, N. J., of robbing Ryle's silk mill, were on Wednesday sentenced each to three years imprisonment in the State prison, and to pay a fine of \$500.

NEW YORK MARKETS—JAN. 24.

Flour—Continued light receipts and a good demand have caused a further advance and a buoyant feeling with sales of 10,000 bbls. at \$3.90/4.50 for rejecting with sales of 25 for superfine State; \$5.75/6.00 for extra do.; \$5.10/5.25 for superfine Western, \$5.80/6.00 for extra do.; and \$6.00/6.25 for shipman brands for extra round hoop Ohio. Canadian Flour is firmer, with sales of 400 bbls. extra at \$5.25/7.00 Southern Flour is firmer, with sales of 2500 bbls. at \$5.70/5.90 for common to mixed brands, and \$6.00/7.75 for extra do.

Wheat—Wheat is firmer, with moderate sales, prices have not changed materially. The market for Corn is firmer, with sales of 5000 bush. at 84c. for Western mixed, and 82c. for new White and Southern Yellow. Rye is firm at 85/90c. Oats are buoyant at 50/55c for Southern, Jersey, and Pennsylvania, and 57/66c for State, Canada and Western.

Pork—Pork firm, with sales of 200 bbls. at \$7.62 for old mess; \$18.00/18.25 for new do., and \$13.50/13.75 for prime. Bacon remains firm, with sales of 150 bbls. at \$6.50/7.00 for country prime; \$7.50/9.00 for country mess; \$8.75/10.50 for re-packed Western; and \$10.50/11.00 for extra do. Cut Meats and Bacon are steady at late rates. Lard is firm, with sales of 200 bbls. at 11 1/2/12c. Butter and Cheese have not varied.

Special Notice.

The next Quarterly Meeting of the Scott and associated churches will commence with the DeKuyter Church, on Sixth-day, Feb. 11th, at 1 o'clock P. M. Introductory sermon by Bro. E. Poole, of Lincoln; Bro. J. B. Clarke, of Scott, alternate.

D. P. CURTIS, Sec'y.

LETTERS.

J. B. Clarke, C. D. Lewis, E. R. Clarke, E. Konigsmacher, D. Loofburrow, Geo. E. Tomlinson, A. W. Coon, Henry Church, Phoebe-Jane Burdick, J. Clarke, F. Wilson, B. D. Crandall, Francis Greenman, L. Andrus, A. H. Lewis, S. S. Griswold, D. L. Crandall, D. L. Babcock, Edwin Church, A. M. West, D. P. Curtis, Charles Rowley.

RECEIPTS.

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

FOR THE SABBATH RECORDER:

Table with columns for names and amounts. Includes: Thos. B. Brown, Little Genevieve, \$2.00; Mrs. Amelia M. Green, Scott, 2.00; A. D. O. Barber, 2.00; S. Burdick, 2.00; C. D. Lewis, 2.00; Nathan Gardner, Alfred, 2.00; Maxson Burdick, Nile, 2.00; Miss H. Konigsmacher, Ephrata, 2.00; D. Loofburrow, Weldon, Iowa, 2.00; Phoebe Jane Burdick, Newville, 2.00; Francis Greenman, Townsend, 2.00; N. V. Hull, Alfred Center, 2.00; Mrs. A. Buten, Berlin, 2.00; John T. Vars, 2.00; S. Greenman, 2.00; J. N. Greenman, 2.00; Jas. L. Green, 2.00; E. R. Green, 2.00; Hiram D. Hull, 2.00; Anna A. Davis, 2.00; Eld. Azor Estee, Petersburg, 2.00; Daniel Maxson, 2.00; Nathan Lewis, 2.00; D. M. Maxson, 2.00; Luman Mattison, 2.00; Foster Kenyon, 2.00; H. Coon, 2.00; Polly Randall, 2.00; T. A. Maxson, 2.00; Mrs. Caroline Wells, .75; Mrs. Matilda Letcher, .75; L. M. Stillman, North Petersburg, .75; States P. Randolph, New York, 1.00; Yarnum Crandall, Leonardville, 2.00; Burton Whitford, Adams Center, 2.00; A. P. Harris, 1.25.

ELIPHALET LYON, Treasurer.

MARRIAGES.

In Coventry, R. I., Dec. 19th, by Eld. C. Rhodes, Mr. BENJAMIN F. CRANDALL, of Hopkinton, and Miss SARAH M. WOOD, of Coventry.

In Hopkinton, R. I., Jan. 16th, by Eld. J. Clarke, Mr. CONYANT LAMBERT, of Westerly, and Miss MARIA E. COON, of North Stonington, Ct.

DEATHS.

In Hayfield, Pa., Jan. 15th, ESTHER FARMER, aged 62 years, 4 months and 23 days. Sister Farmer united with the Seventh-day Baptist Church in Scotland, N. Y., in 1834; from thence she removed to Hayfield, and from thence to Allegany county, where she united with the 1st Seventh-day Baptist Church of Alfred, and from that Church she took a letter of recommendation; and as she was never permanently settled, she had never presented her letter for membership to any other church; but she still maintained a life of piety, and in her suffering, which was long and severe, she bore it with Christian fortitude and, in her last moments she expressed great confidence in God, and a hope of a blessed immortality, and eternal life. Thus she passed from the sorrows of earth, to join, we trust, the Church of the first-born, whose names are written in heaven.

In Richburg, N. Y., Jan. 5th, of throat complaint, Mrs. SARAH E. EVANS. Sister E. was formerly a Miss Saunders, and was a member of the 1st Seventh-day Baptist Church in Hopkinton, R. I. She was an exemplary Christian, beloved in life, lamented in death.

In Hopkinton, R. I., Jan. 10th, ARZO GILLETTE, infant son of Eld. Henry and Jerusha Clarke, aged 3 months and 4 days.

GROVER & BAKER'S

FAMILY SEWING MACHINES.

A NEW STYLE. PRICE \$50. 495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street, Philadelphia; 137 Baltimore street, Baltimore; 58 West Fourth street, Cincinnati.

These Machines sew from two spools, and form a seam of unequal strength, beauty, and elasticity, which will not rip, even if every fourth stitch be cut. They are unquestionably the best in the market for family use.

SEND FOR A CIRCULAR. nov18-6m

Mariner's Saving Institution.

32 Avenue and 9th Street.

OPEN daily for the reception and payment of deposits from 9 to 2 o'clock, and on Wednesday and Saturday evenings from 5 to 8 P. M. Interest allowed on deposits at the rate of 6 per cent. on sums from \$5 to \$500, and 5 per cent. on sums over \$500.

THOMAS B. STILLMAN, Pres't.

PHILIP W. BRIGGS, Vice-President.

CHARLES MILLES, Sec'y.

ISAAC T. SMITH, Sec.

BROWN & LELAND,

PRODUCE

COMMISSION MERCHANTS,

NO. 3 WATER-ST., N. Y.

Particular attention given to the sale of BUTTER and CHEESE. Liberal advances made on consignments. MARK packages B. & L. N. Y. Interest allowed on deposits at the rate of 6 per cent. on sums from \$5 to \$500, and 5 per cent. on sums over \$500.

HOLY LAND.

Admission, 25 cents; Children, 13 cents. Sunday and other schools admitted at reduced rates.

dec25-6m

Miscellaneous.

For the Sabbath Recorder. The Church Bell.

BY SARAH C. SOWWELL.

Clearly and sweetly, With soft gliding swell, From the old tower Rings out the church bell. Rising and falling In waves of deep sound, Far o'er the landscape The echoes resound.

The Broken Hearted.

A SAD, BUT TRUE STORY.

"What though the spicy breezes Blow soft o'er Ceylon's isle, Though every prospect pleases, And only man is vile,"

that country? I returned, growing more and more pleased with her expressive face. "Only that mamma came from there, and I think," she added, hesitatingly, "that I did. But Mr. C. will never let me talk about it."

Up the cool, wide, matted stairs he led me, into a chamber oriental in its beautiful furnishing, its chaste magnificence. There, half-reclining in a wide, easy chair—

whole day of this short life in pursuing and catching false and fictitious happiness. Those who heap up riches seem to be wise both to themselves and to others. But are they really so? How far from it!

could make himself useful either as clerk or salesman, put the interrogatory to him which we have placed as the caption of this article. The reply was, that a trade was not so respectable as a mercantile occupation.

Publications of the American Sabbath Tract Society publishes the following Tracts, which are for sale at its Depository, No. 100 Nassau street, N. Y., viz:

By the Rev. A. M. Phelps, D. D., in reply to Ward on the Fourth Commandment, By George Carlton, First printed in London in 1724, reprinted at Stonington, in 1802; now republished in a revised form; 168 pp.