

The Sabbath Recorder.

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The Sabbath.

The Sabbath was instituted for a noble purpose. It was the Almighty Maker who, having made man, and set him free in the earth to cultivate and subdue it, made also for him, the Sabbath-day, to be remembered, and to serve as a sign of remembrance—a sign of recognition. When weary, the laborer should look up to the heavenly parent, and cry Abba, Father.

The Sabbath forgotten, God the giver, would also pass from the memory of man. The Sabbath remembered, who could forget God who made it? For it is a sign between God and men—of everlasting remembrance and love; its remembrance and observance is instituted worship—it is prescribed duty, and cannot be omitted without guilt; and no other duty can be substituted in its place, until God shall by a new law so determine. We may stop by the way side and pray—we may give alms when we have opportunity, and as often as we please, these and other similar duties are left to our own judgment and discretion, but the Sabbath is not. It comes regularly as the earth rolls upon her axis; and when the seventh day comes, it must be observed as required—he who fails, does so at his peril. God will turn from him as he forgets to recognize the day of his rest.

As firm as the ordinance of the Creator, so firm is the obligation of the creature to observe the seventh day, and no other day will answer the purpose. Men may rest on another day—they may afflict themselves one day in seven, but only the seventh day, which is the Sabbath day, will God accept as his own, and bless with his own sanctification and reward. Had the Reformers only considered this, and when the shackles of Rome were thrown off, had they also thrown down the pagan festival of the sun—the popish festival of the resurrection, and restored the true day of rest which God made, and the observance of which, is true worship, then the work of the reformation had gone bravely on; but it is standing still, no progress is made, and though men may say it is because the Sunday is not consecrated, it is really for the reason that God does not approve of the liberty which men have taken with his own blessed day of remembrance.

Talk of British and American Sabbaths, because the Sunday is a little better observed, than it is in other countries, it is folly. As well might we boast of an American Mass, because more politely observed in America, it is still Mass, and is still a papal thing. Rome abolished the Sabbath, and insisted on her authority to do it. Rome substituted the festival of the resurrection in its place, and thus assumed the place, and power of God. To observe the first day is in itself, to worship the Church of Rome, the power which made or instituted it; and until this abomination be renounced, God will prostrate all efforts of "Sabbath Committees" to subdue the ungodly to their rule of duty. God is not in it, and religion is not in it. Religion is the following of the prescription of God; irreligion is substituting therefore the commands of God, and when Christians throw off the restraints of God's Law, they are so far in harmony with the irreligious world, and subject to their just rebuke.

We do not differ from some of the churches in principle, who differ widely from us in practice. Take the following extract from a Baptist paper and see how important the Sabbath is made to be:

NO SABBATH, NO RELIGION.

The following condensed view of the inseparable connection between the sacred observance of the Sabbath and the propriety of evangelical religion, is from a recent document of the N. Y. Sabbath Committee—"The Sabbath in Europe"—containing the report of the Secretary's investigations in Great Britain and on the continent on the subject:

"A holiday Sabbath is fatal to the growth and prevalence of evangelical religion. Sabbath-keeping and vital piety are so indissolubly associated as to make the former a certain index of the religious condition of any community. The gospel accomplishes its object as the Sabbath day is regarded according to the purpose of its appointment. Germany reads us a terrible lesson on this point. It was the home of the Reformation, and would have been to this day, but for the false leaven which vitiated the sanctity of the Sabbath. Recoiling from everything positive and ritual in the Papal system, the reaction of the reformers in the direction of the absolute freedom of the gospel was a virtual abandonment of the Sabbath, excepting the claims of expediency for its observance. Such a barrier against selfishness and worldliness proved inadequate; and three centuries of the fluctuating—perhaps waning—power of a reformed faith on the continent, compared with the centuries of increasing vigor and expansion of evangelical religion in Great Britain and America, attest on a grand scale the vital connection between Sabbath sanctification and the ascendancy of the gospel.

Such is coming to be the conviction of some reflecting men in Germany and Switzerland. It may be strengthened by the careful guarding and the increased efficiency of the British and American Sabbath; and by the reflex influence of the old world; and the emigration to the new, when that emigration shall have been instructed in the claims and benefits of the sacred day, and brought under the power of a living gospel!"

Extempore Preaching.

The following remarks upon extempore preaching from the New York Chronicle are worthy of being read and reflected upon by each of our brethren as aim at reaching the hearts of their hearers in their pulpit addresses.

From what we have learned of the ancient method of preaching the Gospel, instead of reading a homily, the preachers went to the pulpit with their Bibles, from which they read their text. And, then, having previously meditated upon the doctrine and duties suggested from it, they relied upon God's assisting grace to enable them to think correctly and to speak from the heart the precious truths of God's word, with power sent down from heaven. Educated men have more resources to rely upon in extempore speaking than those who have not been favored with literary advantages, and they should be forward in leading the way to have the pulpit freed from what is evidently an incumbrance.

Baptists would not feel satisfied to have their public or private prayers written and read. They would much prefer that their ministers who lead in this devotional exercise would possess a spirit of prayer, and humbly approach the mercy-seat, not to make a speech and display their eloquence, but to pour out their souls in penitent confession of sins, and humble petitions for the influence of the Holy Spirit to assist them in worshipping in spirit and in truth. What, though there should be a departure from the strict rules of grammatical speaking, or a want of logical coherence in the language used; if the soul of the people is borne upward to God, is not such praying the most edifying and comforting? It certainly will be to such as aim at worshipping God.

When about commencing to preach a sermon, it is usual and proper to ask God for his assistance in speaking—that he would condescend to be matter in the heart, and words on the tongue, that the heart may indite good matter, and his word fall like dew upon the mown grass. But how do such prayers agree with the idea that the discourse the congregation is about listening to, has already been written and stereotyped? Men do indeed need assistance from God to walk, work, and read, but they no more need grace to read homilies or sermons than they do to read other compositions. And it is not uncommon that there is no small degree of embarrassment felt by the speaker in concealing the fact that he is reading to his people, rather than preaching to them. This, however, is not often successfully done, though the speaker's eyes are diverted from his manuscript to his congregation, and its pages adroitly turned, it effects but little, his people know that he is reading what, for aught they know, some other person has written and preached before him.

The origin of reading sermons in public, it is said, was owing to political disturbances in the eastern world, since the commencement of the reformation. Ministers were suspected of encouraging by preaching the spirit of insubordination to the civil government, and that as a matter of self-defense, they wrote their discourses, that what they had preached might be known. But this reason for writing sermons has for a long time ceased to exist. Ministers may now go into their pulpits and speak out plainly their whole mind, without fear of a legal spy and informer. Let such as feel that they have a message from God to the people, and brought up at the feet of our modern Gamaliels, lead the way and exhibit a commendable reliance upon the promise of God for his assistance in preaching his word, as well as in praying and we shall soon have a less number of Cower's pulpit coxcombs, "who will not learn, and cannot teach." It was a saying of Eld. John Leland, who many now living have heard preach, though his work has long since been finished. In speaking of preparing sermons for the pulpit, he remarked that when he was going to preach a sermon, he wished to have the warty prepared to begin with, and he could trust the Lord for the filling. There is much practical good sense in this saying. A Baptist minister once on the occasion of exchanging pulpits with a Presbyterian minister, remarked to his audience that preaching by note reminded him of the doctor who was called upon in the night to extract the tooth of a near neighbor's wife, who was suffering much from tooth-ache. When he came into her room and presented his instruments, she exclaimed, "O, doctor, my tooth does not ache!" "What then," said the doctor, "is your trouble?" "Why, sir," said she, "I am dying of the cholice." "Your husband said your tooth ached," said the doctor. "Yes, sir, it did then," said she, "but it's cholice now." But the instrument was all the doctor had with him to administer to his sick patient.

It is often the case when a preacher goes into the desk to preach unshackled with written sermons, that his mind is led in the discussion of his text very different from what he anticipated. He goes off to the right hand or to the left without his knowing why, until he subsequently learns that God had a message for him to deliver to some solitary sinner, or afflicted saint, not embraced in his intended sermon. Some of our most efficient ministers uniformly preach extempore sermons. Their hearts seem to be at liberty, if they see or feel that there is occasion for it, to digress from a straight line, or to enlarge, or to abbreviate their remarks upon a given topic. Extempore sermons may not always be delivered in just so many minutes, but they need not vary widely from what would be considered useful and proper—in point of time. But bear the correspondence of the New York Chronicle:

Mr. Editor.—In your issue of the 6th inst., I find a "recipe for learning to speak or preach extempore." The author, Mr. Grealy, says, "First, make a sermon. Do not steal it, or borrow it, or buy it, but make it." This is all very good, and I think may be put down as an essential in the practice of extempore preaching. But he adds, "Write it out legibly, leaving every other page a blank; then write on the blank pages a short abstract or abbreviation, setting it down opposite the original. Having prepared your sermon in this manner, double down the sermon itself, and preach from the abstract, filling-up the blanks from your recollection." This, he thinks, will not be deficient, since the speaker has composed his own sermon; but should memory fail, he must try invention; should both prove treacherous, as a last resort, he must turn to his manuscript, which, being prepared as above, he thinks will enable him to turn to the place without difficulty.

Now to me, all this is strange logic. It is, I admit, a very soft and easy way of making the experiment. It may save one much anxiety and mortification, since it leaves a loophole through which he may easily escape, and through which from this circumstance he will be very likely to escape before he has attained the end. Having crossed over into the enemies' territory, the reflection that the boats which have conveyed us over will be in readiness to receive us at any moment, and convey us back to our native shores, is very pleasing, and calculated to save many heart throbs, and many distressing fears. There is no necessity for hard fighting, or to engage in deadly combat with the enemy. If brought into close quarters, we can retreat to our boats and escape with little harm.

But is this the way to make courageous, strong, fighting soldiers, soldiers who will do their whole duty—all they can for their country? I throw not. Burn the boats, sir, if you would have your soldiers fight. Bring them to feel that there is no way of retreat—that they must conquer or perish in the effort, and they will contend as for "dear life." It is now victory or death, and the former is sought in every possible way. Necessity, sir, is not only the mother of invention, but of the most wonderful, and deeds that most astonishing history has ever recorded.

I would say, then, rather than follow the course proposed by Mr. Grealy, make your sermon—have the plan wholly your own; have your arrangement such that the several parts will follow each other in the argument or enforcement of the doctrine or practice, as a necessity to its completion, as one course of shingles on the roof follows another till you have reached the ridge. Having the guide posts now arranged and firmly fixed, take up the subject for the filling up, the weaving of these together in the most happy and forcible manner, observing in this exercise always the order in the plan of the discourse; view the several parts in their respective relations—their different bearings; decide what you want to say, what needs to be said under each head, think of it as you rise up, as you sit down, as you go out and as you come in; I had almost said while you sleep, and pray over it till it sinks down, down deep in your most inmost soul—till you find the power of its truth, and the fire kindles within you and you long to unburden your heart by speaking to the people what is within you. Thus prepared, go into your pulpit without any writing save what is on the heart, and you will seldom fail to preach so as to secure the fixed attention of any people.

If, in this preparation, one can think more closely by using his pen, he can do so; yet, I would advise mental effort without committing the thoughts to paper, for extempore preaching, but as close and rigid as though every word was written, till one can speak from the heart with freedom and ease. I have found, as the result of an experience of a quarter century, that when I have so arranged and prepared my subjects for the pulpit, I could read from the heart, and in the same order as written there; that which preceded leading to that which was to come after, and so on to the very close, till all imprinted there was delivered, whatever the nature of the subject or its length.

When I have written a sermon in full in most cases I have read from my manuscript; the writing has always embarrassed my speaking when I have not done so. A plan of my discourse I almost invariably commit to paper, but leave it, where I think every extempore speaker had better leave his, in the study. I wish not to be trammelled with it in the pulpit, or have it interrupt the natural and easy reading from the inner writings. Many have inquired how I could deliver my discourses as I did without notes before me. I have here given the process. If any think the recipe valuable they are at liberty to use it without money or price. I think every young preacher may profit by this process in pulpit preparation.

In our present issue, we have published the fourth number of H. R. L. on *Mia ton Sabbaton*. It has been in our office some weeks, and we have hesitated publishing, partly on account of its length, and partly on account of the apparent want of importance in the object aimed at by the writer, and from the improbability of any speedy arrival at the settlement of the question debated. We have aimed at being liberal with our correspondents in the use of our columns, not only in the insertion of articles which harmonize with the religious sentiments of the denomination for whose particular benefit the paper is published; but also in the insertion of articles controverting their general sentiments, and we have done this to the dissatisfaction of many of our patrons. We have supposed that this course would not only manifest our willingness to receive instruction from those who may differ from us, but afford a convenient opportunity to our brethren to express their own views on such controverted points as may appear in our paper. It has, however, not been our design to make the Sabbath Recorder the battle-field for the discussion of all the controversies upon which religious men may differ.

In regard to the articles of H. R. L., we admit that they exhibit talent and investigation upon the subject of his communications, but we consider them too profuse and prolix

for a periodical like ours. They are too lengthy to be perused with interest by a great majority of our readers, and especially as they are devoted to a theme in which but few can feel much interest. The settlement of the significance of *Mia ton Sabbaton*, can be of no great service, in settling the question whether the seventh day or the first day should be regarded as the proper day for rest and devotion; for whatever influence these words may have as they are rendered in our common version, in quieting the scruples of those who observe the first day of the week, it has none whatever in directing the practice of such as keep the Sabbath. They derive their convictions of duty in this matter, not from a supposed rabbinical rule of numbering days, nor from the practice of the Christian fathers, nor even from the practice of early Christians, but from the law of God, as inscribed in the tables of the decalogue, and especially from his exposition by our divine Master—from his practice and teachings. Be they Jewish Rabbis, Apostolic Fathers, or modern Divines, if they speak all the tongues into which the builders of Babel were divided, if they speak not according to those teachings, it is because there is no light in them. Their doctrines and teachings are no more to be confided in than were the teachings of the Pharisees who lived in our Saviour's time.

We design not to go into a review of the articles of H. R. L., for the points which might be successfully assailed are too numerous to receive from us a minute attention. Others can do this if they are so disposed. We will only bring to notice one assertion of St. Paul, recorded in Acts xviii. 17. After he arrived a prisoner at Rome, he called some of the Jewish elders together and said to them, "Though I have committed nothing against the people, or customs of the fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans." In this declaration he has completely put to flight the whole theory of a change of the Sabbath, so far as he was concerned, up to that time. Though he was a Christian, he was still a Jew, and he said this to a select company of the chiefs of that nation. Several things, therefore, appear quite certain. 1st. He had never abandoned the observance of the Sabbath in practice, and substituted therefor the first day of the week. 2d. He had not in all his teachings, spoken any thing against the moral obligation of keeping the Sabbath according to the commandment. He had done nothing against the customs of the Jewish people. Of what avail is all the arguments drawn from ancient or modern writers to prove that the apostolic church had either left the observance of the Bible Sabbath, or that they had adopted the keeping of the first day? This would certainly have conflicted with the customs of the Jews in what they considered a fundamental point. 3d. As this declaration was made by Paul, the very prince of the apostles, as late as A. D. 63, or about thirty years after the resurrection of Christ, it is quite certain that this change did not take place till subsequent to that date. 4th. This also clearly shows that whatever St. Paul wrote in his letters to the Romans, Galatians, Colossians and Hebrews, should not be construed to signify that the weekly Sabbath was no longer obligatory upon them, and that the construction put upon certain passages in those epistles by non-Sabbatists, is contrary to the sense intended by the Apostle.

We admit that it seems hard, that when kind-hearted brethren have labored diligently, and compassed sea and land to sustain their unscriptural course, that they should fail to accomplish their purpose; but we cannot help this. We would much rather they would be guided exclusively by the "ingrafted word," and let this, and this alone, settle every controverted point. Protestants are bound to adhere to this rule; for the Bible is the religion of Protestants. We have no objection to a brief discussion of the Sabbath question, if our friends will confine themselves to the inspired Scriptures for the materials of their arguments; but no important benefit can result from the unauthorized writings or doctrines of the Jewish Rabbis, or of the Christian fathers, for there is too much of fable and interpolation mixed with their productions to give us ground for confidence in the integrity of their writings.

In relation to the phrase *Mia ton Sabbaton* we will just say, that some as good scholars and linguists as are now prominent in the literary world, such as Tyndale, Coverdale, Bampfield, Gorsethwaite, and others, who flourished in a former age, have given this phrase, where it occurs in the New Testament, its plain and literal meaning, *one of the Sabbaths, or a Sabbath-day, etc.* The erroneous rendering of our present version of those texts, is what those who consider the first day sacred, the chief support for their practice. We therefore may naturally expect that they will strenuously contend for it.

Religious Discussion by the French Press Forbidden.

The minister of the interior has issued a formal command to all the journals of Paris, to refrain from discussing religious subjects; consequently, no journal will dare to incur the liability of disobedience, for all they hope to gain by it, they are liable to be suspended without any form of trial, for the life and death of the journals of France, are wholly in the power of the cabinet, who can by a mere stroke of the pen deprive all editors of their property, though it be the earnings of a long life of industry. "The poor journals are now much embarrassed, and their condition is truly pitiable. They have already been expressly forbidden to meddle in political questions. They cannot criticise the measures of the government, nor the

circulans of the ministers, nor the decisions of prefects; in short, nothing which concerns State affairs, or the will of the State officers. There remained still to these unfortunate editors leave to censure the pastoral letters of the bishops, to expose false miracles, to refute the intolerant principles of Jesuits, and to arraign the court of Rome at the bar of public opinion, when the Holy Office violated plain principles of morality.

These controversies had even assumed lately great interest. The question of young Mortara, especially, had roused all France. The editors of the periodical press found in it ample material for good articles, and the readers comforted themselves a little for the absence of political debates, on seeing that religious liberty had held and eloquent defenders. But this last resource is now taken from the editors of the daily journals. Neither political matters, nor religious controversy are tolerated. The Roman Court, as well as the Court of Louis Napoleon, must be shielded with respectful silence. The bishops are not to be attacked; Jesuits are secure from all criticism; apparitions of the Virgin; images of Mary which move their eyes; miraculous cures effected by old relics; the wonderful water of Salette, or of the grotto of Lourdes, sold at five francs the bottle; acts of persecution against Protestants and Jews: all these are sacred!

Thus, the French journals have nothing to talk about, and they become insipid. Some journals, to relieve their dullness, insert what they call *chronicles of Paris*. What are these chronicles? A collection of personalities, under fictitious names; stories of theatres; adventure of women of doubtful character and coffee house heroics; scandalous narratives which feed a morbid curiosity. The chronicles of Paris are just fitted to corrupt the country. But what care men in power, provided their conduct is not attacked? But why have religious controversies suddenly been prohibited? I am not in the confidence of the government; but it is easy to discern the motives which have prompted this measure. The organs of the Jesuit party had tried to support the cause of Rome in the Mortara affair and other similar cases. What has been the result? The more they showed their principles, the greater indignation and contempt they excited. Every one knew, every one said, that Rome, the cardinals, the Jesuits and their followers, were depraved men, capable of committing the most enormous crimes. The journals of the opposition did not fail to bring to light the immoralities of the Romish clergy. They performed this duty well, and the Papal church was in danger of falling into complete discredit. Poor, poor journals of Paris, to what insignificance are you reduced?

REPORT OF THE STATE SCHOOLS.—From the report of Mr. Van Dyck, State Superintendent of Schools, we learn that there are 11,327 school districts in the State, exclusive of the cities. The number of school-houses is 11,275 in the rural districts and 262 in the cities. The children entitled to common school instruction (viz. between the ages of four and twenty-one) are reported at 1,238,175. The entire number who have attended school is 842,137; 26,163 teachers are employed, of which 8266 are men and 17,887 women. Three or four hundred of these hold the diploma of the State Normal School.

The total receipts of the public schools from the State, district taxes, rate bills, etc., during the year were \$3,792,948 79, about equally divided between the cities and the rural districts. The School Libraries contain 1,402,253 volumes. The Superintendent says that by the provisions of the law granting \$6000 to Genesee College, there were issued to his predecessor a certificate of twenty scholarships in Genesee College and the Wesleyan Seminary connected therewith, admitting the persons who might be appointed under them to all the privileges and instructions in said institutions. He brings the subject before the public and the Legislature, to the end that the benefits sought to be secured may not continue inoperative through the want of application for the existing vacancies.

A WORD TO THE WISE.—The Independent says: "When the public wish to raise up some champion of the faith to watch, debate, define, and reason, and generally to take charge of no harm befall the purity of doctrine—that man is sought whose life is pure and good, whose experience is ample, whose reputation for penetrating wisdom in doctrine is equalled by his prudence in the conduct of affairs. An old man, ripe in head, mellow in heart, accomplished in learning, discreet in affairs, kind, mild, generous, and just—even to such a one the responsibility of being an arbiter of faith is so great, that a wise people would hesitate long before they let slip from themselves the liberty of thinking, and crown him with authority in religious matters."

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EDUCATION IN PRUSSIA.—By a law of Prussia, every child is required to go to school between the ages of seven and fourteen, and to learn at least to read and write. In 1845, there were only two persons in every hundred who could neither read nor write. In the standing army of 126,000 men, but two soldiers are unable to read; and of 2,900,000 children between the ages of seven and fourteen at the last census, 2,323,000 were actually attending the schools. It would be difficult for any state in this boasted land of universal education to make such an exhibit. The Pope's bull, by which dispensation is given for all good Catholics to eat meat on fast-days, at the rate of three reals a head, has been published in the streets of Madrid with the usual pomp, the procession being accompanied, as heretofore, by lackeys and musicians in the royal household, in gorgeous liveries.

Communications.

For the Sabbath Recorder. A Second Visit with Eld. Satterlee.

While in Berlin, I had a second opportunity to call and set a while with our aged brother. Soon after I arrived, another brother came in whom Eld. S. had not seen for something like a dozen years; and who in that time, had become quite corpulent. But the Elder knew him as soon as he looked at him. And calling him by name, alluded to his being so fleshy, and referred to the case of Jeshurun, who, when he became fat, (as the Good Book said,) kicked, and asked the fleshy brother if he kicked. The apt playful and pleasant air with which the thing was done, and that too by a man of so great age, made a very agreeable impression upon the mind respecting him, and at the same time fixed a moral lesson upon the memory and heart.

The next topic that came up was contained in a question put to me by the Elder. He wished to know what spirit it was, that led Christ into the wilderness to be tempted of the devil. We finally agreed that it must have been the Good Spirit that directed and led the Saviour.

That matter being disposed of, Eld. S. presented the doctrine of Christ's being "the beginning of the creation of God" as a subject, that he found difficulty in understanding the import or meaning of, to his own satisfaction. I found in our conversation on this point, that Eld. S. inclined to refer the doctrine in question, to the fact, that in God's plan of creation, the being and agency of His Son, was the condition on which all other existences were made to depend for their being, rather than to the idea that the Son existed, or was created, before all other things were made.

Another thing that the Elder mentioned as giving him some trouble to dispose of, was, that Christ expressed himself as having a will, that was different from the will of his Father, when he said, "Not my will, but thine be done." His view of the subject however, seemed to be, that Christ having man's nature about him, had also man's feelings, and of course desired to avoid suffering; as expressed when he said, "if it be possible let this cup pass from me;" and yet, that in a more comprehensive sense, the will of the Son and the Father were one, as shown by the words "not as I will, but as thou wilt."

As our conversation continued, the subject of Christ's, or the Son's pre-existence, was had up and contemplated in several aspects, in all which Eld. S. evinced that he possessed naturally a very inquisitive disposition, together with a remarkably penetrating and discriminating intellect. He also manifested great prudence and caution in his treatment of the different passages of Scripture brought under consideration, as though he would avoid any interpretation of one text, that would conflict with the meaning of any other. He remarked that the way to explain Scripture, was, to compare Scripture with Scripture. He said he never was a story-telling preacher, for that was not preaching. Preaching, he said, was expounding the Scriptures.

But when we had almost concluded our discourse on those abstract points, the Elder, with an air that signified that we should do well to remember that there might be some things that we did not fully understand, soberly remarked, that we had not quite got through yet. I asked to know what he referred to, aware that several points and characters had been indirectly touched upon, among which Melchisedek was one. Why, said the Elder, (putting on a very playful and slightly rough expression,) if we had only inquired who Melchisedek was, and who the witch of Endor was, who raised Samuel, we should have been ashore right away.

I was much pleased with the peculiarly ingenious way in which the thing was done, and with the idea itself in connection with the preceding conversation. L. C.

For the Sabbath Recorder. The Tract Society.

At a meeting of the Executive Board of the American Sabbath Tract Society, held soon after the last Anniversary, a Committee was appointed to make an inventory of the Society's stereotype plates and publications on hand, and to propose a plan of operations for the current year. That Committee reported to the Board at a meeting held about the 1st of December, when a plan was agreed upon, of which the following is an outline:

- 1. It is proposed to have all of the stereotyped tracts revised, and the plates put in perfect order; after which new editions of each are to be printed in a uniform style, as to paper, size, etc. 2. These tracts are to be sold to those whose ability and interest incline them to buy, and to be furnished gratuitously to Missionaries of any of our Societies or Associations, and to brethren generally who are willing to circulate, but do not feel able to buy them. For the purpose of facilitating this branch of the Society's business, it is proposed to establish Depositories in each of our Associations—say one at Brookfield or DeRuyter, for the Central Association, another at Alfred for the Western Association, and a third at Milton or Albion for the North-Western Association. Suitable cases for the publications will be provided at each of these places, and the publications will be sold or furnished for gratuitous distribution just as they are at the general Depository in New York. 3. Several new tracts, and one or two larger works, are proposed. 1. The matter contained in *Sabbath Vindicator*, No. 1 is to be rearranged, and the substance of it put in the form of a tract. 2. An article is to be com-

pled on the New York Recorder. A benevolent Society ought to take every step, every work, including a moral reform of the week. 4. It is proposed that the subject of the Society's Library be requested of the New York Recorder. 5. Geo. B. Agent of the carry out, as of the forgo requested to be intended to see York laws, Sunday, and deemed necessary subject. At the time was made, I under engaging immediately of the ap then by made, I devote the business. Friends of the have complained made upon subject before began a helping Alfred Centur. For Rome In the three I have endeav nor as possible the pagan his believing this model after w formed, not a age, but for almost imper ples and polic the church. by a natural principle to a friendship of then by that power, and his sanctified nat and patronage lates assuming It was six hu was able to r ancient ponti perversions of Verion of the heathenish ce of voluntary rarchy, too early part of this period no none existi fragments, and of the fourth father of chu church history; mental; and u cal. His wa under the abn or, and his b able influen able contribu needed, and by many a which, howe mands of the ed the resour their materia no censure o master the s nents of mad and mystic ing—qualite make no pr swamp, this voyed, at dif tage a Sabb as well as an the main pur discipline ord churches h eminent sch than two ci tians, some hands" and been ably g within this c rial, indepe are presente references to those subj inquirers, an accessible E. where a of a system by which I for the Sabb Proprietor Sabbath upon the the moderns.

