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vindication of the views and movements of the Seventhday Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same ime 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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> For the Sabbath Recorder. "Gone Before."

BY GEORGE E. TOMLINGON.

Madly by the winds went rushing With a moaning, wailing sound: Darkness o'er the earth was brooding, Death washovering round; When a tearful group was gathered Round the loved one's wasted form. Hope was gone in clouds of darkness-Sure to burst the coming storm.

In the stillness of the room Broken by her heavy breathings, Measures of approaching doom. And we knew that e'er the morning Brought again its gleaming light Her freed spirit would have entered On the day that knew no night.

Lengthened weeks of pain were over, On her dying bed she lay And in deep, unbroken slumber Slowly breathed her life away. As the hours of night advancing Brought an earthly Sabbath's end, On a heavenly Sabbath entered Evermore with God to spend.

Now the winter winds are moaning Sadly o'er Lucinda's grave, But her spirit is in heaven, For her heart to God she gave While the skies of youth were glowing Vilth a radiant, golden light, Ere the western sun descended Passing through the gates of Night.

Lonely sister, faithful husband, Shed the bitter tear no more. Into yonder beaming heaven She has only "gone before." Lonely now will be your hearthstone With its Guardian Genius fled, In the garden of thy promise Lie the faded blossoms dead.

But the Saviour whom she trusted In thy bleeding heart will pour Balm of precious consolation That will fail thee nevermore. Train the child she left behind her-Seek thyself the better land-Go to meet thy young companion-Reunite a happy band.

> For the Sabbath Recorder. Mia ton Sabbaton .-- No 4.

The presentation of the Scripture passages, with a brief view of their bearings contained in my last contribution, was rather to prepare the way to examine with understanding, the early Christian documents. The forms of expression are based upon them, though this aware of it. would not be noticed, if those passages were not had in mind.

I will just remark, that if the passage. (Col. ii. 16.) does not abrogate the observance of the day called sabbata, or sabbaton, any passage of Scripture may be modified by a special interpretation. But if its sacredness is abrogatother day at all marked by sacred observance? ways of making it appear to be a succession of accidents. What was done when the day was not observed is nothing to the purpose, or before it could have been observed. When the first day, [Americans at the north say afternoon] it is not for me to contradict him, and say it was the second day of the week. I am not to be diverted by created, that is, imaginary circumstances, from the main fact, that the sacred writers have been particular to mark the day of the week on which two religious of the week. Separate them as widely as you

we must pass by at present.

kind of evidence which those who contend for surmise, and without any evidence. the Saturday Sabbath are willing to accept on later hand. One instance is sufficient. Abrain preserving them.

and Rebecca. A marriage festivity of a week's furnished when sought. continuance, like Samson's "seven days" feast "Complete the week of this one."—Gen. xxix. | ment originated from Beza's Commentary on

Again, they believe in the divine institution of an order in the church called "deacons." All Christian denominations have a class of a mild support of Calvin's low views of the men called by the name. It rests only upon | Christian Sabbath observance. It charges this evidence, that the apostles in the course of the increase of the church, were embarrassed in the distribution of the funds for those who required aid, by a complaint from that portion of the Jewish church called Grecian, that their widows were neglected. Seven men with Greek names, one of them had been a Jewish proselyte, were appointed to this ser- | did not bring about, nor did they attempt vice. The neglect was in the "daily deacon- either of these things. age," (to coin a word for the occasion,) and last mentioned chapter.

tianity, there is one warning requisite. We strain vice. should be careful against setting up an imaginfallen into, the Scriptures were considered

ance of the day, (whether considered as the given to the husbandmen (those "ruri tamen stitious observance of days." Thus he came alty attached for the breach of the law. to the same conclusion with the Romanists, prehended the meaning of Christian "liberty," same lax views, in regard to modifying either of the sacraments.

of Calvin, being Professor of Theology at another day, so that the advantage of Berne, took much firmer ground and discussed immediate expertuality granted by the professor of theology at the subject of the Lord's day, in his Loci Communes, or System of Theology, largely. It was printed at London in English, in 1578.— Calvin's Institutes, 2d book, chap. 8.

itself, which is set apart for worship, is shewn meetings were held, they being on the first day by what took place in and around the very churches themselves, in the second, third and please, for bring them in your chronology close- fourth centuries. Otherwise the day of rest, ly together, the fact still remains 'the same. whether Sabbath or Lord's day, has all the This fact is also significant, for no other day demoralizing influence of a heathen or Romish of the weak is mentioned in connection with holiday. The Jews being destitute of the least Gentile Christian observance. Remembering show of spirituality, devoted the day "to their what great event occurred on that day, I see own lusts." But the exhortations of Clement at once its import. If that interpretation of of Alexandria, of Tertullian, of Augustine, John's epithet," Lord's day," which stands as Land Jerome, show how little influence the the common one, is declared to be hypothetical. Tchurch would have upon nominal Christians,

Some of those Christian authors furnish the The assertion that the early Christians on the best practical arguments for the necessity of Lord's day went from the church to their daily the sacredness of the day observed. But that work, is destitute of a solitary semblance of proof. The most that can be said, is that in from Scripture which I have alleged in behalf of their being Christians, some individuals may

other points. Briefly then thus: They have rest have six working days for secular employsmall doubt, I think, that the Sabbath was in- ment, and rest on the seventh. But some one stituted with Adam. I agree with them. But says that seventh day has been changed. then how comparatively slight is the proof! How do you know that? Because it is not In Gen. ii. 3, we are told merely that "God called the seventh, but the first day of the blessed the seventh day and consecrated it." week. But that is no evidence. It is easier keep that one intact for the Master, but pro- The division of time into weeks, must have derkness and matter, made the world: And [Compare Neh. ix. 14 with Exod. iii. 13, also to change the reckoning of the day than the Heb. xi. 26.] This was written by Moses day itself. You must give some farther evi- the rest, and make it an opportunity for our under whom we know the day was consecrat- dence. It must be historical. No other is ed. And Genesis has more than one anticipa- adequate. Nay, but, says the Seventh-day tion, that must have been inserted by a much Sabbatarian, you admit that a change has been made; -- "to the law and to the testimony." ham pursues the Canaanites as far as Laish, What law and what testimony? You cannot (Gen. xiv. 14,) which is there called "Dan." | maintain the integrity of the Bible itself, ex-Yet that name did not belong to the place cept upon historical evidence. If one cannot until the account related in the appendix to search out that evidence for himself, he has to the book of Judges; the narratives in which confide in those who have done it for him. If appendix are all connected in some way with there has been a change made in the day, Bethlehem, as if David had been instrumental history must show it. Common sense and the laws which universally govern men, the laws The name of Dan was given to it by those of human action advise us, that no such change Danites who conquered it. Judges xviii. 29. could take place without a struggle, or some The only instance by which a remote inference marked evidence of a change, while the ordimay be gathered, that the Sabbath was ever nary course of things would be likely to leave observed before the fall of manna, is to be no mark. But evidence for the continued found in relation to the marriages of Leah course from the time of the apostles, is amply

> But it is said that the Emperor Constantine instituted the observance. This absurd statethe New Testament, on Rev. i. 10. The whole passage directly denies any such thing. Beza succeeded Calvin at Geneva. The passage is Constantine with introducing a "Jewish" observance of the day, not effecting it; but that it was brought about by the more stringent rescripts of succeeding emperors, together with the multiplication of festivals. It is not my province to discuss those rescripts, or the wisdom, justice or policy of those emperors. They

The multiplication of festivals came from the complaint was against the Hebrews. (Acts | within the church itself, along with the pomp vi. 1.) consequently against the Hebrew dea- of prelact, which had a better opportunity to cons. And the name deacon is preserved else- flourish when the pressure of pagan power was where in the English Bible only, where all taken off. The principle rescript of Constanthat describes the office, is the ordinary quali- tine. in the first quarter of the fourth cenfications of a Christian man, in 1 Tim. iii. 8-12. tury, and the decrees of the Emperor Leo the Though Titus was sent to organize a church, Great, which were directed to restrain the in Paul's letter to him, no mention of any iollity of the festivals, and keep them to their office of this kind occurs. Not to pursue this religious intent, and particularly the Lord's farther, they also believe that polygamy is day, will be found in full in Keble's edition of prohibited fully in the New Testament, though | Hooker's works, vol. 1, pp. 474-5. As Hookin words it is prohibited only to the bishop and | er remarks, quaintly, "The joy that setteth the deacon. (or servitor.) and that only in the aside labor, disperseth the things that labor gathereth." Those of Leo, though religious In referring to the early history of Chris- in form, were moral and prudential laws to re-

The position of Constantine on his accession ary Pope to account for things, long before to the imperial throne, himself being a Chrisany such personage existed. For the first tian in sentiment, resembled in some respects three or four centuries, whatever errors were that of the British rule of late in Hindoostan. which God in his providence has recently reparamount. Some persons have a short and buked. He had to choose between protecting favorite way of attributing what does not Christianity, or sustaining the establishment please them in the views or observances of of heathenism against it. There was no midothers, to an origin in Romanism. They dle course. He therefore directed the courts should look well to it, that they are not imi- to be closed, and all operations in the cities to tating a principle of Romanism, without being cease on the day recognized by the heathen.

who were still a majority in the empire, as the Calvin adopted low and gross views of the "day of the sun." And the nature and object Sabbath, while he called the hallowed observ- of the rescript is clear from the full permission seventh day of the week or the Lord's day,) | positi") to proceed with their farming opera-'gross, carnal, and superstitious"-"a super- tions, in the second clause. There is no -pen-

The first clause reads thus: "Omnes judices. ed, then the question arises, was there any but by a very different process. He misap- urbanaeque plebes, et cunctarum articum officia venerabili die solis quiescant." Or thus: "Let In answer, I find that one day was marked in as the term was used by Paul, and also by all judges, and city people, and all business the New Testament. It is not for me to invent the early Christians. He inaugurated the operations cease on the day worthy of reverence—that of the sun." It goes on, "Yet those who are situated in the country may pursue Note.—Musculus, whose early conversion to the tilling of the ground, whenever the grain Protestantism, and the period of whose birth may not be committed to the furrows, or the Apostle John says it was the evening of that and death corresponded very nearly with those vines set in the trenches more suitably on immediate opportunity granted by the providence of heaven, for of the sky, coelesti provisione.] being suffered to pass. it would be lost." Beza certainly could not call this The necessity for the sacredness of the day very Jewish observance of the day. We will compare it with what he does call so. namely. forty years afterwards, to which he unquestionably refers. But as far as it is reproachbe confined to that frivolous scheme of exaggerated volunteer-prohibitions which the Jews had adopted, without a particle of sacredness, but only that they might devote the day to the indulgence of their own lusts. So the Saviour

day, in the spirit of Isa. xviii. so firm a basis as that one. I will not discuss should not be held in the strictest sense sacred. he follows the Latin too far from the Greek, corresponding to our own, as nearly as I can ness from the house of configement."

the sacredness of the day; I prefer to hasten The movement for a reformation in this regard "We ordain according to the true meaning of discover was Dion Cassius, the Roman histoon to clear up the history of the day, and its that has been going on recently in Germany, the Holy Spirit, and of the apostles by him rian, a Bythinian by his birthplace, though a mera Helion or Sun's day, that is Sunday, for observance in the earliest ages of Christianity. then, even prudentially, is worthy of all praise. directed, that on the divine day, on which our Roman. He was Senator under Commodus, the Lord's day, is Justin Martyr. He was immortality was dedicated, all do rest and sur- and associated as consul with his firm friend cease from labor: that neither husbandman nor other, on that day, put their hand to forbidden This Severus, if not one of those Christian emworks. For if they of old, in honoring types In order to test the value of the evidence times of persecution, in order to hide the fact and shadows, regarded the day of the Sabbath as worthy of so much honor, as to yield to it of the Lord's day, let us compare it with the have gone to work. But even that is a mere entire abetin-nce from work, are not we, worshipers under grace and truth, bound to honor All Christians who observe a day of sacred the day, which is richly honored by the Master, which has also liberated us from the sentence of perdition? Is it not utterly inconceivable, that jout of the seven days, one being reserved for the Master's honor, we should not be content with those set apart for work, and of the weekly period, originated in Egypt.

contests of the circus or the pitiable show of the first day of the Jewish weekly calendar. wild beasts," etc.

there is for Beza's charge against the suc- should have corresponded with the day in the ceeding emperors, of promoting Jewish volun- weekly succession which might commemorate teer-worship (Etheletheskeia, the word he uses, which points us to Col. ii. 23.) A comparison with this edict, which is a fair speci- light!" Eusebius, I think, in his Preperationes men of the others, will show how careful Con- Evangelicae. or "Anticipations before the stantine was to avoid the appearance of estab- Gospel," says, some have supposed that the sun lishing Christianity. He merely removed its disabilities, and gave an open field. But this subject we can not enter upon fully. He destroyed some temples; but it was only on the score of public morals, and no voice of opposition was raised against it. He brought the that creation on the first day of Genesis, and statues of the sun-god from their shrines, among other such spoils of exquisite art; and the Sminthean Apollo graced one part of his new city, and the Pytheian another. The colossal statue su the famous pillar of marble and porphyry enigmatically represents the policy of which the sunrise has looked upon as from on Constantine. It bore aloft a representation, so high, to enlighten those inhabiting darkness tradition save and the statement is too singu-But the head of the emperor had been substituted for that of the god. Around the head instead of rays were fixed the nails, of what was understood to be the true cross. He was always respectful towards heathenism, and inclined—to interfere with the internal regulations of Christianity.

accordance with his state policy. About a century before, a dissolute youth of the Julian race, but born at Antioch, and reared from dawns, and the star of day, [the light-bringer] childhood in the temple of the Syrian sun-god at Emesa, sat for a few years on the Roman throne. He assumed the name of that deity, Keligabalus. Jupiter was degraded from his supremacy among the idols, and in the place of him, this eastern divinity with his black stone for a representative took his place in the ascendency. No idolatry was more debasing than this. But the philosophers in order to cope with Christianity, adopted the views of Socrates and Plato, who rejected all the degrading fables of the poets, and the disgraceful corruptions of idolatry; yet regarded the gods of the nations as real existences, and objects of worship, yet as angelic servants of the Most High God. Among these daimones. whom the Christians regarded as devils, they placed the sun as supreme.

parties according to the tenor of the edict. throughout the empire; and the Christians be relieved from disturbance, by stopping the is not assembled, "It is too slight a matter for course of secular business on that day.

But how did it happen that the day so named should correspond with the Lord's day? [Greek has "the dispersion of I;"] but I have the edict of the Emperor Leo two hundred and This is not easy to answer, except that the day was known by that name before. The Romans had their regular market days, every Isa. xlii. 5, 6-"So says the Mighty One, Jeful it is a false application. The term should eighth day, which they called according to hovah, who creates the heavens and stretches their way of expressing the computation, nundinae, or ninth days. The Athenians divided geny, giving breath to the people on it, and but the evidence from original authorities is enant of the people, the light of the nations; charges them, and Jerome also, those of his I follow Hooker's translation except where thority, who mentions the days of the week ones free from prison, the inhabitants of dark-

Alexander Severus, the cousin of Heligabalus. perors alluded to by Eusebius, was at least under the Christian influence of his mother Mammaea. Dion Cassius was born A. D. 155, and his history ends at A. D. 229. He was consequently about nine years old, at the time of Justin Martyr's death; was contemporary with the advanced years of Irenaeus, and more nearly so with the life of Tertullian.

Dion Cassius tells us that the custom of as signing the names of the planets to the days fane it, and think we may do with it as with been usual there, among the heathen, as well as among the resident Jewish race. The Greek colonists at Alexandria adopted the same divis-There is also another Imperial Edict of Leo ion, translating the names of the planets into and Anthemius A. D. 469, "We desire that those of their own language. These corresfestival days dedicated to the Most High should | pond generally with the names of their gods. not be employed for sensual gratifications, or As the Romans followed them, so the Greeks, profaned by the annoyance of collecting debts. applied the names of their deities to the gods And so we decree that the Lord's day should of foreign origin. The Romans thus harmoncalling of bails, attendance at court, or sum- gods of the northern nations, substituting the monses, and judicial examinations, and let the names of the planets for all except the two rough voice of the crier be silent," etc. "Nor first of the days of the week. But the reason do we allow any one to turn rest to license for why the order that was adopted in the first ingross entertainments. This sacred day does stance was chosen, is not explained; nor why not call for the exhibitions of the stage, the the Sun's day should have corresponded with

It would hardly appear to he accidental, This is enough to evince how much ground however, that the Sun's day of the Egyptians, with the Jews, the bringing in of light upon the earth at the creation. "Let there be was created on the first day. But there are many instances in the prophetic Scriptures which must necessarily have called up the as sociation of the coming and ministry of Christ by the most direct symbolical allusions with that coming and ministry was all concentrated in the resurrection on the first day of the week.

Take for example the prophetic song of Zechariah, the father of the Baptist. Luke i. 78-"The merciful feeling of our God. in and death shade, and to direct our feet in the lar to be an invention, an image of Apollo. way of peace." And the quotation from Isa ix. (not exactly with the Hebrew or the Greek except in the general sense,)-"Land of Zeb ulon, and land of Naphtali, the way near the sea across Jordan. Galilee of the Nations, the people that dwells in darkness has seen a great placed its supporters under no disabilities. He light; and to those who dwell in the country of granted immunities to the Christian clergy death shade, a light has arisen."—Matt. iv. 15 which placed them only on a level with the 16. But especially consult Isa. lx—" Arise be pagan priesthood. He gave up to them such | bright, for thy light has come, and the glory halls of justice, that could be spared, since of Jehovah has risen on thee-and on thee each palace was furnished with one, for Jehovah will rise, and on thee will his glory churches, and furnished the means for building be seen, and nations will walk in thy light, and other basilicas for worship. But as Augustine kings in the brightness of thy sunrise;" which well remarks, he dared not-nor yet was he Paul refers to in Eph. v. 14-" Arouse thou sleeper, and arise from death, and Christ will enlighten thee." Also Mal. iv. 2. and 2 Pet The decrees of Constantine was conceived in i. 19—"And we have also a very sure prophetical word, which you do well in regarding, like a light shining in a wild place, until the day arises on your hearts," [minds.] Rev. xxii. 16 —"The bright star of dawn." ii. 28—"I will give him the star of morning." that is to Christ. meaning the sun.

But although there was all this suggesting the suitableness of it, from Paul, Peter and John, Isaiah and Malachi, the early Christians never adopted this name except where they were obliged to do so. That was in addressing those who could know what day was meant, only by this name, or for some reason equally compulsory. Thus Constantine used it in his edict addressed to his heathen subjects, for the purpose of establishing the day among them, which they might use for worship in their own way. for there was no allusion to Christians or to their religion in it. A few more Scripture passages occur to me just now: John i. 4-9-Thus the new festival appointed by Constan- "He was the real light (not alethes but alethe world, he that follows me, will have the light of life." Isa. xxix. 5, 6-Though Israel thee to be my servant, to raise the tribes of Jacob and restore the reserved of Israel. appointed thee a light of the nations, my salvation even as far as the end of the earth." them out, who spreads the earth and its protheir months into three not very regular parts. spirit to those walking in it: I Jehovah, have We are told in a loose way that a weekly di- called thee in righteousness, and take thee by vision of time was common throughout Asia, the hand, and form and appoint thee the covnot given. The first classical or heathen au- to give sight to blind eyes, to set the chained

The first Christian who used the name He born at Shechem, but of Greek parentage, and had sought wisdom in the Grecian schools, when he became a Christian. The best heathen preparation for the reception of Christianity, was the Platonism of the day. This he had adopted, and the passage which I will quote as accurately as possible bears some marks of it. It was prepared for the reading of the excellent emperor, the first of the Antonines, and his son-in-law and successor, who was a votary of the storic school. Near the end of his first Defense of Christianity, he says. "On the day of the Sun we all hold meeting together; since it is the first day, and on it God changing on that day Jesus Christ arose from death."

This was written about fifty years after the death of the Apostle John. It was too early for a change to be made in the day held sacred by the Christians; and he thus points out the day which they did hold sacred. To say that Justin says that the Christians went to work at their usual employments after the meeting he speaks of, was a whim of one of the Highalways be honored and venerated, and be free ize the names of the deities of the north with churchmen of England of the 17th century, from all indictments and prosecutions, duns, their own; and thus we have the names of apparently for the pleasure, or the trouble of having it denied.

Tertullian wrote his Apologeticus or Defense of the Christians, addressed to the governors of the Roman Empire, within the next forty or fifty years. In chap. 16, "Some," says he. "with more good sense, and appearance of probability, believe the sun is our god. If perchance we are set down among the Persians. although we do not worship a sun drawn on canvas, as they have, continually on their shields. the imputation has this origin, that we pray with our faces toward the east. of you, with the earnest intent [affectatione] of worshiping the heavenly bodies, move your lips at sunrise. So too, if we give up the day of the Sun to rejoicing, our religious observance is much more than the one remove from the worship of the Sun, which they occupy who set apart the day of Saturn for ease and good living, deviating from the true Jewish way, which though Jews, they know not of." This sentence is too compact to be rendered very literally, but the meaning is clear enough. from what he says of the Jews in regard to their Scriptures, afterwards: "Punished with the loss of wisdom and understanding, they read without the benefit of eves or ears."

We may now pass over to Alexandria, where the Alexandrian Clement was living about the same time. Though of the storic school in philosophy, for at Alexandria, the Christians like the rest, cultivated liberal learning, he is at least distinguished for his entire freedom from asceticism. Clement does not speak of the day of the Sun, he designates the two days of meeting at church during the week by their heathen names. In his book, which he calls Stromata or "Tapistry." Strom. vii. p. 744—"He knows," says he, of the true Gnostic, "the interpretation of the fast of those two days. Fourth-day and Preparation." (Wednesday and Friday.) "They are known, the one as Hermes', the other as Aphrodite's day. Thereapon he fasts from the love of money, and the love of pleasure:" These are the respective provinces of the deities corresponding to those names, namely, money and pleasure. The object of the book is to draw all the illustrations he can find in heathen writers, in behalf of Christianity: and for this reason he brings forward those names.

We can find no farther use of the name Sunday until Jerome, and after his time Isidore of Seville. But I have already occupied too much space and must defer the rest.

Acquaintance with God

Certainly the greatest, the noblest pleasure of intelligent creaturum saust result from their acquaintance with the blessed God. and with their own rational and immortal souls. And oh, how divinely pleasant and entertaining it is to look into our own souls, when we can find all our powers and passions united and engaged in pursuit after God, our whole soul longing and passionately breathing after a conformity to him, and the full enjoyment of him! Verily, no hours pass away with so much divine pleasure, as those that are spent in communing with God and our own hearts. How sweet is a spirit of devotion, of seriousness and solemnity; a spirit of gospel simplicity, love, and tenderness! Oh, how desirable and profitable is a spirit of holy watchfulness and godly iealtine, corresponding with the sacred day of thinon,) that illumines every man that comes ousy over ourselves; when our souls are afraid the Christians, would be received by different into the world;" viii. 12—"I am the light of of nothing so much as that we shall grieve and offend the blessed God, whom at such times we apprehend, or at least hope, to be a father and friend; whom we then love and long to please, rather than to be happy ourselves, or at least we delight to derive our happiness from pleasing and glorifying him. Surely this is a pious temper, worthy of the highest ambition and closest pursuit of intelligent creatures. Oh. how vastly superior is the pleasure, peace, and satisfaction derived from these divine frames. to that which we sometimes seek in things impertinent and trifling!

Life is what we make it. Let us call back images of joy and gladness, rather than those of grief and care. The latter may sometimes be our guests to sup and dine, but let them never be permitted to lodge with us.

As the fresh, silent dew revives the languishing pasture, so holy patience upholds the sufferer. But as Mile has he this patience of himself, as the field its dew.

aboth Recorder.

New York, February 10, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

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 Sab- method of preaching the Gospel, instead of bath remembered, who could forget God who reading a homily, the preachers went to the rolls upon her axis; and when the seventh day what is evidently an incumbrance. comes, it must be observed as required—he who 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.

when the shackles of Rome were thrown off, had they also thrown down the pagan festival tion. 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.

Had the Reformers only considered this, and

Rome abolished the Sabbath, and insisted on her authority to do it. Rome substituted the festival of the resurrection in its place, and renounced. God will prostrate all efforts of "Sabbath Committee" 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 | ten and preached before him. the prescription of God; irreligion is substitut. So The origin of reading sermons in public, it is ing 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 evangeli cal religion, is from a recent document of the N. Y. Sabbath Committee—" the Sabbath in Europe"-containing the report of the Secre- our modern Gamaliels, lead the way and extary's investigations in Great Britain and on hibit a commendable reliance upon the promise 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 that when he was going to preach a sermon. been to this day, but for the false leaven which he wished to have the warp prepared to begin 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 this saying. A Baptist minister once on the gospel was a virtual abandonment of the Sab- occasion of exchanging pulpits with a Presbybath, excepting the claims of expediency for terian minister, remarked to his audience that 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 increas- suffering much from tooth-ache. When he ing vigor and expansion of evangelical religion came into her room and presented his intruin Great Britain and America, attest on a grand scale the vital connection between Sabbath sanctification and the ascendency of the

and study of the Scripture, works of Christian benevolence, all the signs and fruits of a living faith, are graduated and may be determined by the measure in which the Sabbath is held in sacred esteem. As a general fact, the pulpit has little power: the masses being alienated from its influence, or dispelling its impressions the desk to preach unshackled with written by the misuse of the closing hours of holy time. The Bible is, for the most part, a sealed book, because the season specially designed for its study is devoted to worldly pleasure. All schemes for popular evangelization are feebly conducted, and fail in popular efficiency. is re-established upon its Divine sanctions, error Some of our most efficient ministers uniformly ous men may differ. and irreligion will abound, and a general reformation and revival of a spiritual faith must be hopeless. All efforts from within or without

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 inthe new, when that emigration shall have been spondent of the New York Chronicles 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 extemporaneous preaching from the New York Chronicle are worthy of being read and reflected upon by such of our brethren as aim at reaching the hearts of their hearers in their pulpit adresses.

made it? for it is a sign between God and men | pulpit with their Bibles, from which they read -of everlasting remembrance and love; its their text. And, then, having previously meremembrance and observance is instituted wor- ditated upon the doctrine and duties suggesship-it is prescribed duty, and cannot be ed from it, they relied upon God's assisting omitted without guilt; and no other duty can | grace to enable them to think correctly and to be substituted in its place, until God shall by | speak from the heart the precious truths of a new law so determine. We may stop by the God's word, with power sent down from way side and pray—we may give alms when heaven. Educated men have more resources we have opportunity, and as often as we please, to rely upon in extempore speaking than those these and other similar duties are left to our who have not been favored with literary adown judgment and discretion, but the Sab-I vantages, and they should be forward in leadbath is not. It comes regularly as the earth ing the way to have the pulpit freed from

Baptists would not feel satisfied to have fails, does so at his peril. God will turn from 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 netitions for the influence of the Holy Spirit to assist them in worshiping in spirit and in truth. What, though there should be a departure from the strict rules of grammatical speaking, or a want of logical coherance in the language used; if the soul of the people is borne upward of the sun—the popish festival of the resurrec- to God, is not such praying the most edifying and comforting? It certainly will be to such as aim at worshiping God. 🖹

When about commencing to preach a sermon, it is usual and proper to ask God for his assistance in speaking—that he would conde- course proposed by Mr. Gresly, make your ser- observation of the Sabbath in practise, and scend 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 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 readthus assumed the place, and power of God. ing to his people, rather than preaching to go out and as you come in; I had almost said 3. As this declaration was made by Paul, the To observe the first day is in itself, to worship them. This, however, is not often successfully the Church of Rome, the power which made done, though the speaker's eyes are diverted or instituted it; and until this abomination be from his manuscript to his congregation, and its pages adroitly turned, it effects but little. his neonle know that he is reading what, for aught they know, some other person has writ-

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 of God for his assistance in preaching his word. as well as in praying and we shall soon have a less number of Cowper'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 with, and he could trust the Lord for the filling. There is much practical good sense in 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 ments, she exclaimed, "O, doctor, my tooth does not ache!" "What then," said the doctor, "is your trouble?" "Why, sir," said she, It will be found throughout Europe that at- "I am dying of the cholic." "Your husband

with him to administer to his sick patient. 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 subsepreach extempore sermons. Their hearts seem to be at liberty, if they see or feel that there admit that they exhibit talent and investigato this end must be fruitless till the grand mis. is occasion for it, to digress from a straight tion upon the subject of his communications, die in political questions. They cannot critipanied, as heretofore, by lackeys and musicians arranged, and the substance of it put in the

many minutes, but they need not vary widely of our readers, and especially as they are defrom what would be considered useful and voted to a theme in which but few can feel

extemporaneously." The author, Mr. Gresly, ed as the proper day for rest and devotion? all very good, and I think may be put down as they are rendered in our common version, as an essential in the practise of extemporane in quieting the scruples of those who observe ous preaching. But he adds, "Write it out the first day of the week, it has none whatever 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 From what we have learned of the ancient this manner, double down the sermon itself, binical rule of numbering days, nor from the and preach from the abstract, filling up the practise of the Christian fathers, nor even from blanks from your recollection." This, he thinks, will not be deficient, since the speaker has composed his own sermon; but should pared as above, he thinks will enable him to turn to the place without difficulty.

Now to me, all this is strange logic. It is, admit, a very soft and easy way of making hole through which he may easily escape, and through which from this circumstance he will the end. Having crossed over into the enemies' time. 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 caldistressing fears. There is now no necessity quarters, we can retreat to our boats and scape with little harm.

But is this the way to make courageous. they must conquer or perish in the effort, and the mother of invention, but of valor the most wonderful, and deeds the most astonishing history has ever recorded.

will follow each other in the argument or enforcement of the doctrine or practise, as a nesubject for the filling up, the weaving of these together in the most happy and forcible manner, ent bearings: decide what you want to say, what needs to be said under each head, think 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 unburheart, 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 preaching, but as close and rigid as though to the sense intended by the Apostle. 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 quarread from the heart, and in the same order as that which was to come after, and so on to the very close, till all imprinted there was deliver-

When I have written a sermon in full 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. ous 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 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 dence in the integrity of their writings. may profit by this process in pulpit prepara-

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 of the apparent want of importance in the obaccount of its length, and nartly on account ject 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 par- Religious Discussion by the French Press tendance on the means of grace, the diffusion said your tooth ached," said the doctor. "Yes ticular benefit the paper is published; but also sir, it did then," said she, "but it's cholic now." in the insertion of articles controverting their But the instrument was all the doctor had general sentiments, and we have done this to the dissatisfaction of many of our patrons. We It is often the case when a preacher goes into have supposed that this course would not only manifest our willingness to receive instruction express their own views on such controverted points as may appear in our paper. It has quently learns that God had a message for him however, not been our design to make the SAB-The conviction will deepen with every month to deliver to some solitary sinner, or afflicted BATH RECORDER the battle-field for the discusof observation, that till the Sabbath in Europe saint, not embraced in his intended sermon. sion of all the controversies upon which religi-

In regard to the articles of H. R. L. wo

mons may not always be delivered in just so to be perused with interest by a great majority prefects; in short, nothing which concerns fluence on the old world of the emigration to proper—in point of time. But hear the corre- much interest. The settlement of the significa- bishops, to expose false miracles, to refute the tion of Mia ton Sabbaton, can be of no great intolerant principles of Jesuits, and to arraign Mr. Editor,—In your issue of the 6th inst. service, in settling the question whether the I find a "recipe for learning to speak or preach seventh day or the first day should be regardsays, "First, make a sermon. Do not steal it, For whatever influence these words may have great interest. The question of young Mortara, thing like a dozen years; and who in that time, in directing the practise of such as keep the cal debates, on seeing that religious liberty fleshy, and referred to the case of Jeshurun, Sabbath. They derive their convictions of had bold and eloquent defenders. duty in this matter, not from a supposed rathe practise of early Christians, but from the law of God. as inscribed in the tables of the ful silence. The bishops are not to be attack- able impression upon the mind respecting him. memory fail, he must try invention; should decalogue, and especially from its exposition both prove treacherous, as a last resort, he by our divine Master—from his practise and must turn to his manuscript, which, being pre- teachings. Be they Jewish Rabbis, Apostolic relics; the wonderful water of Salette, or of Fathers, or modern Divines, if they speak all the grotto of Lourdes, sold at five francs the in a question put to me by the Elder. He the tongues into which the builders of Babel bottle; acts of persecution against Protestants wished to know what spirit it was, that led were divided, if they speak not according to and Jews: all these are sacred! the experiment. It may save one much anx- those teachings, it is because there is no light talk about, and they become insipid. Some iety and mortification, since it leaves a loop in them. Their doctrines and teachings are journals, to relieve their duliness, insert what no more to be confided in than were the teach- they call chronicles of Paris. What are these Saviour. be very likely to escape before he has attained ings of the Pharisees who lived in our Saviour's chronicles? A collection of personalities, under

might be successfully assailed are too numerous are just fitted to corrupt the country. But port ormeaning of to his own satisfaction, I found culated to save many heart throbs, and many to receive from us a minute attention. Others can do this if they are so disposed. We will for hard fighting, or to engage in deadly com- only bring to notice one assertion of St. Paul, bat with the enemy. If brought into close recorded in Acts xviii. 17. After he arrived it is easy to discern the motives which have and agency of His Son, was the condition on a prisoner at Rome, he called some of the prompted this measure. Jewish elders together and said to them, strong, fighting soldiers, soldiers who will do "Though I have committed nothing against their whole duty-all they can for their coun- the people, or customs of the fathers, yet I was try? I trow not. Burn the boats, sir, if you delivered prisoner from Jerusalem into the would have your soldiers fight. Bring them hands of the Romans." In this declaration he has completely put to flight the whole theory they will contend as for "dear life." It is now of a change of the Sabbath, so far as he was victory or death, and the former is sought in concerned, up to that time. Though he was a every possible way. Necessity, sir, is not only Christian, he was still a Jew, and he said this to light the immortalities of the Romish clergy. to a select company of the chiefs of that na- They performed this duty well, and the Papal ed to be, that Christ having man's nature about tion. Several things, therefore, appear quite church was in danger of falling into complete him, had also man's feelings, and of course de-I would say, then, rather than follow the certain. 1st. He had never abandoned the -have the plan wholly your own; have substituted therefor the first day of the week. your arrangement such that the several parts 2. He had not in all his teachings, spoken any thing against the moral obligation of keenmown grass. But how do such prayers agree cessity to its completion, as one course of shin- ing the Sabbath according to the commandgles on the roof follows another till you have ment. He had done nothing against the cusreached the ridge. Having the guide posts toms of the Jewish people. Of what avail is in the rural districts and 262 in the cities. The of Christ's, or the Son's pre-existence, was had now arranged and firmly fixed, take up the all the arguments drawn from ancient or modern writers to prove that the apostolic church observing in this exercise always the order in had either left the observation of the Bible the plan of the discourse; view the several Sabbath, or that they had adopted the keepparts in their respective relations—their differ- ing of the first day? This would certainly have conflicted with the customs of the Jews of it as you rise up, as you sit down, as you in what they considered a fundamental point. while you sleep, and pray over it till it sinks very prince of the apostles, as late as A. D. 63, or about thirty years after the resurrection of the State, district taxes, rate bills, etc., during the meaning of any other. He remarked that Christ, it is quite certain that this change did | the year were \$3,792,948 79, about equally den your heart by speaking to the people what not take place till subsequent to that date. divided between cities and the rural districts. Scripture with Scripture. He said he never is within you. Thus prepared, go into your 4. This also clearly shows that whatever St. The School Libraries contain 1.402.253 vol. was a story-telling preacher, for that was not pulpit without any writing save what is on the Paul wrote in his letters to the Romans, Ga- umes. The Superintendent says that by the preaching, he said, was expoundlatians, Colossians and Hebrews, should not provisions of the law granting \$6000 to Gen. ing the Scriptures. be construed to signify that the weekly Sab- esee College, there were issued to his predebath was no longer obligatory upon them, and would advise mental effort without committing that the construction put upon certain passages the thoughts to paper, for extemporaneous in those epistles by non-Sabbatists, is contrary connected therewith, admitting the persons

ter century, that when I have so arranged and and compassed sea and land to sustain their the Legislature, to the end that the benefits prepared my subjects for the pulpit, I could unscriptural course, that they should fail to sought to be secured may not continue inoperaccomplish their purpose; but we cannot help ative through the want of application for the dek was one. Why, said the Elder, (putting written there; that which preceded leading to this. We would much rather they would be guided exclusively by the "ingrafted word," ed, whatever the nature of the subject or its and let this, and this alone, settle every controverted point. Protestants are bound to in adhere to this rule; for the Bible is the reli

gion of Protestants. We have no objection to a brief discussion of the Sabbath question, if our friends will conbut leave it, where I think every extemporane- fine themselves to the inspired Scriptures for the materials of their arguments; but no important benefit can result from the unauthorizreading from the inner writings. Many have ed writings or doctrines of the Jewish Rabbis, inquired how I could deliver my discourses as or of the Christian fathers, for there is too did without notes before me. I have here much of fable and interpolation mixed with their productions to give us ground for confi-

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, Cornthwaite, and others, who flourished in a former age, have given this phrase, where it occurs in the New Testament, its plain and

The erroneous rendering of our present version of those texts, is what those who consider the first day sacred, the chief support for their RECORDER, No. 100 Nassau-st., New York. practise. We therefore may naturally expect that they will strenuously contend for it.

Forbidden.

from those who may differ from us, but afford liability of disobedience, for all they hope to diers are unable to read; and of 2,900,000 a convenient opportunity to our brethren to gain by it, they are liable to be suspended children between the ages of seven and fourof the journals of France, are wholly in the ly attending the schools. It would be difficult stroke of the pen deprive all editors of their education to make such an exhibit. life of industry:

take of the sixteenth century be corrected. line, or to enlarge, or to abbreviate their re- but we consider them too profuse and prolix cise the measures of the government, nor the in the royal household, in gorgeous liveries.

Such is coming to be the conviction of some marks upon a given topic. Extempore ser- for a periodical like ours. They are too lengthy circulars of the ministers, nor the decisions of State affairs, or the will of the State officers. There remained still to these unfortunate editors leave to censure the pastoral letters of the 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 came in whom Eld. S. had not seen for some. especially, had roused all France. The editors had become quite corpulent. But the Elder of the periodical press found in it ample material for good articles, and the readers comforted themselves a little for the absence of politi-

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 respect- by a man of so great age, made a very agreeed; Jesuits are secure from all criticism; appa- and at the same time fixed a moral lesson upon ritions of the Virgin; images of Mary which move their eyes; miraculous cures effected by old

fictitious names: stories of theatres: adventure of women of doubtful character and coffee We design not to go into a review of the house heroes; scandalous narratives which feed controversies suddenly been prohibited? I am not in the confidence of the government; but

affair and other similar cases. What has been the result? The more they showed their prinples. the greater indignation and contempt they excited. Every one knew, every one giving him some trouble to dispose of, was. said, that Rome, the cardinals, the Jesuits and that Christ expressed himself as having a will. their followers, were deprayed men, capable of committing the most enormous crimes. The iournals of the opposition did not fail to bring discredit. Poor, poor journals of Paris, to sired to avoid suffering; as expressed when he what insignificance are you reduced?

report of Mr. Van Dyck, State Superintend- sense, the will of the Son and the Father were ent of Schools, we learn that there are 11.327 one, as shown by the words "not as I will, but school districts in the State. exclusive of the as thou wilt." cities. The number of school houses is 11.275 children entitled to common school instruction up and contemplated in several aspects. in all (viz. between the ages of four and twenty-one) which Eld. S. evinced that he possessed naturare reported at 1,238,175. The entire num- ally a very inquisitive disposition, together with ber who have attended school is 842.137: 26. | a remarkably penetrating and discriminating 163 teachers are employed, of which 8266 are intellect. He also manifested great prudence men and 17,887 women. Three or four hund- and caution in his treatment of the different red of these hold the diploma of the State passages of Scripture brought under consider-Normal School.

cessor a certificate of twenty scholarships in course on those abstruse points, the Elder. with Genesee College and the Weslevan Seminary an air that signified that we should do well to who might be appointed under them to all the we did not fully understand, soberly remarked, We admit that it seems hard, that when privileges and instructions in said institutions. kind-hearted brethren have labored diligently, He brings the subject before the public and 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 that 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 equaled 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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it to the writing public.

Education in Prussia.—By a law of Prustween the ages of seven and fourteen, and The minister of the interior has issued a learn at least to read and write. In 1845, formal command to all the journals of Paris. there were only two persons in every hundred to refrain from discussing religious subjects; who could neither read nor write. In the consequently, no journal will dare to incur the standing army of 126,000 men, but two solwithout any form of trial, for the life and death | teen at the last census, 2,323,000 were actualpower of the cabinet, who can by a mere for any state in this boasted land of universal

The Pope's bull, by which dispensation is Depository in New York. given for all good Catholics to eat meet on "The poor journals are now much embarrass fast days, at the rate of three reals a head, has works, are proposed. 1. The matter containhave already been expressly forbidden to med- the usual pomp, the procession being accom-

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 bro. ther. Soon after I arrived, another brother knew him as soon as he looked at him. And calling him by name, alluded to his being so 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 the memory and heart.

The next topic that came up was contained 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

That matter being disposed of, Eld. S. presented the doctrine of Christ's being "the beginning of the creation of God," as a subject articles of H. R. L., for the points which a morbid curiosity. The chronicles of Paris that he found difficulty in understanding the imwhat care men in power, provided their con- in our conversation on this point, that Eld. S. duct is not attacked? But why have religious inclined to refer the doctrine in question, to the fact, that in God's plan of creation, the being which all other existences were made to depend The organs of the Jesuit party had tried to for their being, rather than to the idea that support the cause of Rome in the Mortara the Son existed, or was created, before all other things were made.

> Another thing that the Elder mentioned as 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, seem. said. "if it be possible let this cup pass from REPORT ON THE STATE SCHOOLS.—From the me," and yet, that in a more comprehensive

> As our conversation continued, the subject ation, as though he would avoid any interpre-The total receipts of the public schools from tation of one text, that would conflict with the way to explain Scripture, was, to compare

But when we had almost concluded our disremember that there might be some things that 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 Melchiseon a very playful and slightly rougish expression,) if we had only inquired who Melchisedek was, and who the witch of Endor was, who raised Samuel, we should have been ashore

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

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 lat of December, when a plan was agreed upon, of

1. It is proposed to have all of the stereotyped tradts revised, and the plates put in perfect order; after which new editions of each are to be printed in a uniform style, as to pa-

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 circusia, every child is required to go to school be- late, 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—sav 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

> 3. Several new tracts, and one or two larger ed in Sabbath Vindicator, No. 1 is to be reform of a tract. 2. An article is to be com-

piled on the the New De favor the o week. 3. A be prepared, bath-keepera the matter b ent periods. shall give in benevolent c tist Churche Society ough sary steps, ger works o cluding a mo of the observ of the week 4. It is pr ciety's Depo the subject of and where the

Society's Lib if the Society request of the pressed at its 5. Geo. B Agent of the carry out, as of the forego anested to ke intended to'se York laws t Sanday, and deemed neces subject. At the ti was made. under engage

ing immedia ties of the ar been made, l devote the co business. M friends of the have complai made upon t subject before lend a helping begun, of which Alfred Center, Rome In the thre

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the pagan his believing the model after v 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 w sanctified natu and patronage lates assuming It was six hu was able to m ancient ponti perversions o version of the beathenish co of voluntary rarchy, took early part of this period no history of the none exists. fragments, and of the fourth father of chui church histori mental; and cal. His wa under the sha ror, and his b these influence able contribu needed, and by many a which, hower mands of the ed the resour their material no censure un master the su nents of mud and mysticisn ing qualifica make no pr swamp, this and so may b veyed, at diff tage n Sabb as well as an the main pur the great qu discipline, ord than two cen tikans, some hands," and doctrine and boun ably dis within this or rial, independ are presented

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4. It is proposed to have a place for the Soclety's Depository, where general reading on the subject of the Sabbath may be provided, and where the New York City Sabbath Tract Society's Library of Old Books may be kept, if the Society should see fit to comply with the request of the General Tract Society, as expressed at its last annual meeting.

of the week in the Christian Church.

Society ought to, and may by taking the neces-

sary steps, secure the publication of some lar-

ger works on the subject of the Sabbath, in-

cluding a more extensive and complete history

5 Geo. B. Utter was appointed General Agent of the Society, and was instructed to carry out, as far as practicable, the suggestions of the foregoing outline. He was also reintended to secure from the Legislature of New York laws to cource a stricter observance of Sunday, and to take such measures as may be deemed necessary to give information on that ment. In my opinion, the writer of such

At the time when the above appointment was made, the General Agent named was under engagements which prevented his entering immediately and exclusively upon the duties of the appointment. Arrangements have been made, however, which will enable him to devote the coming Spring and Summer to the business. Meanwhile, is is hoped that the friends of the Tract Society—(some of whom have complained that no call for aid has been made upon them in years past)—will keep the subject before their minds, and be prepared to lend a helping hand when the work is fairly began, of which due notice will be given. D. R. STILLMAN, Cor. Sec'y.

Alfred Center, Jan. 31, 1859.

For the Sabbath Recorder. Rome and Antichrist --- No. 4

I have endeavored to sketch in as brief a man-

ner as possible, the history and character of

the pagan hierarchy of the ancient Romans,

believing that hierarchy to have been the

formed, not all at once, nor all done in one

age, but for a long period, gradually and

almost imperceptibly conforming to its princi-

by a natural and easy conceding of Christian

friendship of influential persons in the state;

power, and wealth, which is so common to un-

sanctified nature; and next by imperial power

and patronage; and lastly by pampered pre-

lates assuming princely and divine prerogatives.

It was six hundred years before papal prelacy

was able to mature its pretensions to all the

ancient pontifical power. But the principal

perversions of Christian doctrine, and the sub-

heathenish ceremonies, and the transmutation

none exists, the facts are all gleaned from

fragments, and incidental relations. Eusebius.

mental: and more bombastic than philosophi-

cal. His was a prelatical standpoint, and

these influences—it is nevertheless a very valu-

able contribution to a work then very much

needed, and which has since been prosecuted

by many able Christian scholars; none of

which, however, have fully satisfied the de-

mands of the age in which we live, nor exhaust-

their materials. And this statement involves

no censure upon any one, for whoever would

master the subject must wade through conti-

nents of mud and bogs, and centuries of fog

swamp, this historic gulf has been bridged,

and so may be easily passed through and sur-

veyed, at different standpoints. This advan-

tage a Sabbath-keeper may avail himself of

as well as any other Christian inquirer, and is

the main purpose aimed at by this series. All

the great questions respecting the doctrine.

discipline, orders, and worship of the early

churches have been very ably discussed by

eminent scholars, at different times for more

doctrine and each form of government, has

been ably discussed in several valuable works

within this century. The baptismal, presbyte-

inquirers, and a cheap press has made them

the modern features of the matter: but since

ror, and his bias is therefore evidently under and cured him.

of voluntary societies, into a compulsory hie

ued, the subject kistence, was had al aspects, in all possessed naturon, together with d discriminating great prudence of the different tunder considerold any interpreld conflict with e remarked that was, to compare le said he never for that was not , was expound-

ncladed our disthe Elder, with hould do well to some things that berly remarked, through yet. I d to, aware that had been indiwhich Melchise-Elder, (putting rougish expreswho Melchiseof Endor was. have been ashore

he peculiarly ing was done, and on with the pre-L. O. order. ity.

tive Board of the ciety, held soon Committee was y of the Sociecations on hand, erations for the ee reported to bout the lat of greed upon, of

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the New Testament which are supposed to favor the observance of the first day of the week. 3. A tract on Sunday Legislation is to be prepared, expressive of the views of Sabbath-keepers on that subject, and showing how the matter has been viewed by others at different periods. 4. A tract is proposed which shall give in brief the locations, statistics, and bedevolent operations of the Seventh day Baprist Churches. Finally, it is thought that the

ject, it becomes a matter of great importance they shall be comforted." to present the practice of the early churches. unraveled from the prejudices and prepossesof the observance of the first and seventh days | sions of Christian tradition. We ought to have a volume upon the subject. Bampfield Brabourne, and Heylin, re-written and re-arranged would furnish much toward such work, them could be readily obtained, if any capable writer with sufficient interest in his subject. were furnished with the means of prosecuting it. I think it an object well worthy of the

united pecuniary contributions of our churches. In the absence of such a work, I propose to notice the general state of the question. There are three methods of making the in-

quiry; first by the centuries of the Christian era, second by circumstantial periods, and third by historic and divisional associations. The first admits of little besides an arithmetimested to keep an eye upon the movements cal arrangement of facts, and leaves the subject still open for questional inferences; the second leads to an investigation of great controlling influences: and the third would naturally lead us to look for systematic principles of develophistory should be confined to neither; but the last two should be made prominent, just as each bears its part in inducing the practice. Just as we have access to the same resources, we need defer our judgment to no others. No consideration of paucity of numbers, or want of prestige among the mighty of the earth, should be allowed to prejudice the judgment of the writer or of the reader. With the same means of knowing the bearings of the subject, our standpoint may enable us to take a more impartial view of the matter, than that of one whose judgment is prepossessed by the popularity of the cause which he advocates. Our than in Culifornia. Agriculturists are turning that the cause which he advocates.

may then be presented with confidence. The first period would naturally be that of the founders and other inspired teachers of the tants. Christian Church.

The question of the Sabbath during this period has always been treated exegetically of a wider range of inquiry than mere doc- ed with the Atlantic Telegraph Company: In the three preceding numbers of this series, trinal interpretation. Nor is a statuated in-In my next paper, I propose to examine the model after which the papal church has been subject in that light.

were making a sort of Canada, or land of refuge, of their encampment, had greatly added principle to a carnal policy, for the sake of the to the difficulties of the party; but as the Glas- The two worlds cannot do without it." gow Herald remarks, the grand fact has been then by that natural desire of authority and established that the Zambesi affords a navigable passage into the interior of Africa through which Dr. Livingstone and his party moved onward into the heart of the land, without the loss of a single man, and with very little sickness. At the date of the last advices the headquarters were at Tete, from which the expedition intended to push on further up the river. They had tried in the steam launch the coal discovered by Dr. Livingstone in his downward passage, and found it to be of good quality, version of the simple rites of primitive piety by while there were immense quantities of it. The Doctor in one of his letters says: "For six months a steamer drawing five to six feet would rarchy, took place in the second, third, and Paris to Tete in a straight line. early part of the fourth centuries. During thirty inches would run with very few turnthis period no authenticated or well-connected ings." The expedition set up the little enhistory of these things, was written, at least | gine and sugar mill above Tete. Mr. Thornton, the naturalist, and Mr. Rae, the engineer report well of the coal. It approaches more nearly to the Welch than other coal, having of the fourth century, sometimes called the very little sulphur. "With abundance of coal father of church history, is the first regular and iron," says Dr. Livingstone, "surely the church historian, and his work is very frag- Great Architect designs some thing else for Africa than that it should always be a slave market." The Portuguese Governor, ill of fever, was encountered at the scene of strife, under the shadow of the first Christian Empe- and the Doctor took him on board the steamer

"MIND YOUR OWN BUSINESS .- Dr. E. L. Magoon lectured on the above subject Thursday evening before the Gillette Young Men's Astociation, at Calvary Church, in twenty-third street. He divided his subject into the followed the resources from which they have drawn ing heads:

are obligatory upon all the human race.

2. Every man must have a business of his own: no man is born who has not a business ing qualifications and resources to which I one in which he can excel: It is the great obmust "stick to it," must take advantage of all farms. circumstances, even the blunders of other men. in fact, he must "mind his own business"

3. Mind your own business; put the mind into the business which is adapted to the man who has chosen it: make mind rule over busi-

attained a respectable age.

references so numerous and clear as to open in a day, it would take 40,000 days, or nearly jured but none seriously. those subjects to the investigation of all diligent | 110 years, for the 400,000,000 of that emaccessible to the masses of Christian readers. pire to pass by. To give one Christian mis- broker in Third avenue on Sunday morning But where are the works that present the sub- sionary to each 10,000 of that multitude, we last. Mr. Barnard the pawnbroker, hearing ject of Sabbath-keeping, and the development must have 40,000 missionaries. To Christian- the movements of his girl in the room below by which a Lordly day became the substitute have faith, "as a grain of mustard seed," and it to be a robber at his safe of valuables. Sefor the Sabbath of Jahorah 2. The sabb for the Sabbath of Jehovah? There is a fair proportion of small books upon the Christian with reference to this work she may say: seeing, as he supposed, a burglar in the act of denly at Stamford, on the up express train a A. M. West, Leonardsville, rost train a curing a revolver, he raised up a window and denly at Stamford, on the up express train a A. M. West, Leonardsville, rost train and the christian with reference to this work she may say: Sabbath; and our own eighteen publications "Who art thou, oh great mountain? before" escaping out of the window, fired. The ball few days since. He was on his way home to upon the Sabbath of Jehovah, present most of the Lord "thou shalt become a plain."

piled on the translation of those passages in Bampfield and Brabourne, and Dr. Peter Hey- Thoughts of the Future.—Sinner has thou fasten the blinds back. Her injuries are belin, no one has presented a very thorough in- obtained a broken heart? Has God bestowed lieved to be mortal. She entirely exonerates \$40,000, between Montgomery and Atalanta, vestigation of the subject of the Sabbath and a contrite spirit upon thee? He has given Mr. B. of all blame, though he has been arres- on Friday. The money was in fives and tens Sunday controversy during the early ages of thee what himself is pleased with; he has giv- ted. the church. All the church historians I have en thee a cabinet to hold his grace in: he has seen, assume the subject for the first three given thee a heart that can heartily desire his centuries, and do no more than attempt to salvation; an heart after his own heart—that confirm such assumptions by misinterpreted is, such as suits his mind. True, it is pain-Scripture, and doubtful and garbled extracts ful now; penitent now, grieved now; now from very questionable authorities. I presume it is broken, now it bleeds, now it sighs, every intelligent Sabbath-keeper is satisfied now it mourns and crieth unto God. Well with his Bible authorities for the observance very well; all this is because he hath a of the seventh day; but when we contemplate mind to make thee laugh; he has made thee the boxes were opened, and two servants in the fact that the greater part of our Bible- sorry on earth, that thou mightest rejoice in loving neighbors are traditionists on this sub- heaven! "Blessed are they that mourn, for

> Eld. Lucius Crandall is appointed an Agent of the Publishing Society to visit churches in parts of this State. He is now in Central New York, and we trust that those and the materials for what was wanting in who are indebted to us for our publications will endeavor to facilitate his collections. He is also authorized to obtain new subscribers, and receive advance pay.

General Intelligence.

PROPOSED NEW TERRITORY OF COLONA.—The name selected for the gold-bearing region in the vicinity of Pike's Peak, is Colona; which who is at Washington as the delegate of the ing pain, on which spot there soon appears a gress of a Territorial Government for Colona, gays that remoteness from the sea and altitude the physicians." secure a tonic atmosphere, warm, cloudless, brilliant and serene; and in respect to soil, that there are level mesas of great fertility, canons, delicious valleys, ivers, and great forests. Wheat, rye, barley, oats, fruit and vegetables, of all kinds, can be cultivated abundantly and successfully. A rich, heavy burden of grass cevers the ground, especially on the bottoms along the streams. The only drawback is lack of rain in summer and autumn. Gold is abundant and more equally distributed their attention that way, as well as miners. judgment should be impartial and fearless and Col. G expects an immense emigration in the

THE ATLANTIC TELEGRAPH CABLE.—We have will, to avoid publicity. the following extracts from a letter just receivin all the treatises I have seen upon the sub- ed by Mr. Cyrus W. Field from a distinguished ject; it is, however, susceptible and deserving English engineer, who has never been connect.

"I well remember our conversation when we terpretation of particular Scriptures better last saw each other, and I am as much in authority in such a question than a fair examearnest on the subject now as I was then, ination of its relative bearings upon the great for, like yourself, I am confident that the Atsystem of truth as developed by Christianity. lantic Telegraph enterprise is destined, under Providence, to be successfully accomplished. and I feel in my mind perfectly certain that all the difficulties may be easily and certainly Dr. Livingstone.—Letters have been re- overcome. I do not regard the task as a light ceived in Glasgow from Dr. Livingstone to the one, or an easy one, but I know it to be a prac. \$65,000. The fire is believed to have been the 6th of October, when all the persons forming ticable one. I congratulate you most sincerely work of design. Two hundred men have been ples and policy, the rites and observances of the expedition were well. The war between on even the partial success which attended thrown out of employment. the church. First, by early propositions, and the Portuguese and their rebel slaves, who your last attempt, and the great change in public opinion which has resulted from it. "Nothing can now delay its accomplishment.

> AND EUROPE.—During the past two years ten considers sufficient for all contingencies. vessels, with a total tonnage of 3600 tons, were built at Cleveland, Ohio, and freighted by merchants of that city for English ports, their cargo being chiefly staves and walnut lumber. They all disposed of their freight to advantage, and six returned with cargoes of crockery, bar iron, pig iron, or salt. The return cargoes were also profitable. The other vessels did not return to the Lakes, but are engaged in ocean navigation. The cost of the round trip is estimated from \$3000 to \$4000. The enterprise, it is said, will be continued. Detroit and Chicago have sent vessels to Europe. The route is through the Welland Can-

EXCITEMENT AT SALT LAKE.—A private letter from Salt Lake City, dated Jan. 7th, says that Judge Sinclair had adjourned the Grand members, in which they declared their inability to proceed in the examination of witnesses, in consequence of the excitement manifested towards them. The jury was composed of nine Gentiles and twelve Mormons, and the factions spirit ran so high that revolvers were breast on Wednesday last, in Centre street. freely drawn. A general fight with great diffiing obtained in that city is preposterous, and life. that martial law will probably be established.

1. It is the duty and the privilege of every 47,278 square miles. The great staples are thing in the world for a lady to catch a beau. man to have a business; activity and industry sugar, coffee and tobacco, and the annual value of the products of the plantations is estimated at \$60,000,000, although only about one-twentieth of the island is in cultivation. The annuand mysticism. This would be a work requir- form with him, to which he is specially adapted, al revenues of the government amount to something like \$13,000,000 a year. There are law, know who have divided it. make no pretensions. But like the dismal ject of human life to do one thing and do it 1442 sugar estates, 1818 coffee estates, 912 well; a person, in order to succeed in business, tobacco estates, and about 10,000 grazing

SUMMARY.

A fearful calamity occurred in Brooklyn on Sunday morning about 3 o'clock, by the breakness, exercise the capacity of self-reliance and | ing out of a fire in the lower part of a house self-control, by which we reach a state of true corner of Fulton-avenue and Elm-place, so as a thousand was allowed to run at large at to cut off all means of exit to the inmates night. Fifty years ago, not one girl in a thought have saveral points were illustrated with a through the deers and before they could be read and place. These several points were illustrated with a through the doors, and before they could be res- sand made a waiting maid of her mother. Nathan Burch, tizans, sometimes by professedly "impartial great variety of stories, anecdotes, etc., which tizens, sometimes by professedly "impartial ware listened to your good humandle by a listened to your good humandle b hands," and the development of each system of large audience, albeit most of the stories had about 30 years; her two children—Helen. aged 6 years, and Mary E., aged two years, and a servant girl named Ann Keegan. There MAGNITUDE OF THE WORK.—If 1000 persons were three other persons in the house, who esare presented to the world with authorities and were to pass before us every hour, for ten hours third storm of the hour of his faculties unimpared up to the hour of his Chas. Marson, the window in the death and attended to his result of the hour of his chast and of the hour of his chast are presented to the world with authorities and of the hour of his chast are presented to the world with authorities and of the hour of his chast are presented to the world with authorities and of the hour of his chast are presented to the world with authorities and of the hour of his chast are presented to the world with authorities and of the hour of his chast are presented to the world with authorities and of the hour of his chast are presented to the world with authorities and of the hour of his chast are presented to the world with authorities and were to pass before us every hour, for ten hours the hour of the hour of his chast are presented to the world with authorities and were to pass before us every hour, for ten hours the hour of the hour o third story of the house, all of whom were in-

A servant girl wrs shot by a nervous pawnit to be a robber at his safe of valuables. Securing a revolver, he raised up a window and A man whose name is unknown, died sud-R. L. Clarke, [Jour. of Miss. had protruded her head out of the window to was consumption.

A letter from Rome says: "Mgr. Matteuci, governor of this city, has revived a custom, which, since the disturbance of 1843, has not been observed, that of offering refreshments to the public in the second and third tier of boxes in the principal theatre, on the opening night of the season. After the performance livery entered, one carrying two silver candlesticks with lights, and the other a large salver, bearing fruits, confectionary, biscuits and iced, which were offered to the occupiers of the boxes. This act of politeness must have cost Mgr. Matteuci a large sum.

The centenary celebration of the birth of pastime Burns was held with great eclat in this city and other parts of the country on the evening of the 25th ult., by a great number of clubs and associations, and many private social gatherings. But the chief festival was that of the Burns Club, at the Astor House, at which speeches were made by William Cullen Bryant. Jas. T. Brady. Dr. Osgood and others. The oration on Monday evening at the Cooper Institute, was by Rev. Henry Ward Beecher.

A singular and maglignant disease has appeared in Providence, and some cases have proved fatal. The Providence Post says of it: Territory takes in the western portions of both i It commences as a little dark red snot on the Kansas and Nebraska. Col. H. J. Graham, face or hands, with perhaps a stinging or prickinhabitants, to urge the establishment by Con-pustule or vesicle, seated on a hard inflamed base, in which is formed a slough of charcoal furnishes the following information about the blackness, where mortification commences. The country he represents. As to its climate he cases are attracting the earnest attention of

> The Florida Legislature has determined to let the poor remnant of the Indians, about eighty in number, live there unmolested. They were moved to this by their reply to the State agent who was urging them to remove: There is room enough for all to live together

The custom of giving publicity to wills and Benjamin F. Butler of New York, that after spring, and that before the close of another devising the bulk of his property to his childyear, the territory will contain 100,000 inhab- ren, and appointing his son executor, he refers at 84@86c; small sales of new yellow are reported at the latter to a memorandum of charitable and 80c. Rye is heavy at 75@82c. Barley is dull at 74 friendly bequests—not incorporated into the @\$1 00. Oats are quiet at 50@54c. for Southern

> The pedlars about Syracuse are said to be practising a new dodge to increase their pro- \$1 00 for lump. telling extravagant stories of the prevalence of small-pox in the city. Thus they keep the country folks from going to town, and secure

The extensive bolt works of Plant's Manufacturing Company at Plantsville in the town of Southington, Ct., was destroyed by fire on Monday. The loss is established at \$100,000. Monday. The loss is established at \$100,000. Ibs. at 11½c. which is the rate the Butchers' Association is obtaining for its prime.

It is understood that Secretary Cobb is onposed to the proposition of the House Com mittee of Ways and Means for the increase of the Tariff. He has assurances which he considers reliable, that the revenue from imports DIRECT TRADE BETWEEN OUR UPPER LAKES will reach sixty-three millions—which sum he

The ground on which stands the La Farge House, one of the most spacious hotels of the city, was formerly owned by Louise Philippe, but is said to have reverted, through the late Duchess of Orleans, to the Count of Paris, a natty young chap, who may yet live to enjoy the misery of being monarch of France.

An altercation occurred on Saturday last in the Massachusetts State Prison between two Joseph Stillman of the inmates, named York and Lynch, end- Dividend of Mystic Manufacturing Company, ing in the latter stabbing York with the sharpened end of an iron spoon, inflicting seven wounds. Lynch is the same desperado who al Lake Ontario, the Lachine Canal and St. stabbed a witness in open Court at Boston a Alonzo D. Graham, Ohio,

Lewis Gould, who murdered his wife at Poughkeepsie, a short time since, attempted to commit suicide on Sunday last by cutting his arms. A few moments more and his design Jury, sine die, upon the petition of nine of its would have been accomplished. As it was, a gallon of blood escaped from him before the physicians could stop its flow.

A well dressed young man, who gave his name as Abraham Leech, shot himself in the near Canal. His injuries are such that he canculty was prevented. The letter adds, that not survive. The only reason he would give 1859, at 8 o'clock, A. M. any idea of an impartial jury, or justice, be- for acting so rashly was that he was tired of

The skating on the Central Park Lake has been excellent during the past week, and a CUBA.—The population of Cuba at the last number of ladies have greatly distinguished census, was a little over a million. The area themselves upon the runners. Courting is on Bailey, T. E. Babcock, Wm. Saunders, S. Baker, J. P. embraced by the island and its dependencies is a sliding scale up there, and it is the easiest Dye, Walter Evans, J. C. West, D. R. Stillman, A. W. 47.278 square miles. The great staples are thing in the world for a lady to catch a bean Coon, L. R. Babcock, A. M. West.

The correspondent of the Philadelphia North American estimates the profits of the slave voyage by the Wander, at \$250,000, on an investment of \$40,000 or \$50,000, and says that everybody, except the vigilant officers of the

A starch factory in Buffalo, recently put in operation, with a capital of \$80,000, finds no demand for its manufactures, and factories at Geo. B. Tanner, Nile, Oswer and other places have been compelled J. P. Dye, Richburg. greatly to reduce their operations. So much E.P. Rogers, " for the introduction of crinoline.

wore stockings. Fifty years ago not a boy in Dr. Phiny Robinson, James Howland, the last of the Rhode Is- Samuel Jordan, Brookfield,

land slaves, died January 3d, at Jamestown, Eph. G. Curtis, R. I., at the age of 100 years. He retained A. T. Clarke, death, and attended to his usual daties about Jared Clarke, Unadilla Forks, Gen. Cass has been atsacked twice, lately Lorenzo D. Collins, Alfred,

with anonlectic symptoms, and the other night had the doctor with him all night, and till late in the morning. His friends were much alarm, Samuel H. McGlbeny, West Almond, of a system of early Christian Sunday-keeping ize China—what a work! Yet let the Church by which a Lordly day become the most interested as yet, however, the fact has been kept Robert T. Stevenson. New York, where he slept, at 5 o'clock, A. M., imagined out of the new times.

took effect in the neck of his servant girl, who his friends in . New Hampshire. His disease A. M. West, Leonardiville,

Adams' Express Company was robbed of on Georgia and South Carolina banks. A reward of \$5000 is offered.

A man, named Fisher, who shot the Rev. Peter E. Green, near Vicksburg, Miss., for receiving Fisher's wife as a member of his church has been sentenced to the State Penitentiary for seven years.

Wm. H. Prescott, the celebrated historian, TRUMAN, of the former place. died suddenly in Boston on Friday last, from a paralytic affection. He was born at Salem n 1796, and leaves his history of Phillip Second unfinished.

A man was fined \$1 and costs for skating on a pond near Irvington, N. Y., last Sunday week. The defense set up was that he skated for his health, by medical advice, and not for At Beverly, Burlington county, N. J., the

revival in the M. E. Church, continues with unabated vigor. One hundred and sixty-four persons have professed conversion, most of whom have joined the church. The accounts from the gold mines in Kansas

continue to be highly favorable. A rich quartz vein had been discovered about twelve that he now enjoys that "rest that remains for the peo-Mrs. Sarah E. Shaw, whose husband was killed on the Boston and Worcester Railroad,

has been awarded \$22,250 damages by the Supreme Judicial Court of Massachusetts. One of the convicts at Sing Sing, named James Brown, while at dinner on Wednesday

last, choked himself to death by hasty eating: His term would have expired in June next. Dr. J. L. Nixon, a Biptist minister, was in-

tantly killed by lightning at Troy, Ala., on the

NEW YORK MARKETS-FEB. 7.

quiet at \$6 00 for pearls. Flour-State and Western Flour is very dull heavy but without change in price, with light receipts and sales of 4500 bbls. at \$4 00@4 75 for rejected, in peace, for you as well as for us; but as for \$5 20@5 30 for superfine State, \$5 75@5 90 for exus. we will live until we die in the country that tra do., \$5 15@5 35 for superfine Western, \$5 75@ God has given us, where are the graves of our 6 30 for extra do., and \$6 20@6 30 for shipping brands of extra Round Hoop Ohio. Canadian Flour is steady at \$6 30@7 25 for extra. Southern Flour is dull mixed, and \$6 15@7 75 for extra.

Grain-Wheat is very dull, with trifling sales at tucky. Corn is dull and nominal for Western mixed Pennsylvania and Jersey, and 55@64c. for State

Lime—Is steady at 80c. for common Rockland, and

at \$18 00 for old Mess; \$18 50 for new do., and \$13 62 @13 75 for prime. Beef is firm, with sales of 200 bbls. at \$6 50@7 00 for country prime; \$7 75@9 00 for do. mess; \$9 00@10 75 for repacked Chicago do.; and \$11 00@11 75 for extra do. Cutmeats are firm, with sales of 50 casks at 8½@9½c. for hams, and 6¾@. 6½c. for shoulders. Bacon quiet. Lard is firm and active, with sales of 1400 bbls. at 12½@12¾c. Butter and Cheese are unchanged.

Tallow-Is active and buoyant, with sales of 20,000

MISSIONARY RECEIPTS. Amount of receipts for the Seventh-day Baptist Missionary

Society, since last reported in the Recorder:

Female Mite Society, Shiloh, N. J., to con-Mrs. Geo. Wheeler, L. M., Ch. at Southampton, Ill., to con. Anthony 20 00 25 00 Hakes, L. M., Dr. Utter's order on J. D. T. for interest, Plainfield Building Loan, (1 Loan,) Thomas Langhear. T. C. Green, Independence, J. Clark, J.C. Basset Martha Bassett. Nelson Crandall. Ist Church at Alfred, Prof. Rogers \$1; wife \$1. James Clawson, New Market, Foreign Missions.

Church at Preston Church at Otselic Preston Sabbath-School. A. D. TITSWORTH, Treasurer.

Special Notice.

The next Quarterly Meeting of the Seventh-day Baptist Churches of Walworth, Rock and Dane counties, Wis., will be held with the Church at Christiana, commencing on Sixth-day evening, Feb. 18th, 1859. The members of the Executive Board of the Seventh-day Baptist North-Western Association are requested to meet at Christiana on the 20th of Feb.

T. E. BABCOCK, Sec'y.

A. B. Crandall, E. R. Clarke, Abel Robinson. J. C. Bowen, J. P. Dye, L. Crandall, L. R. Burdick, Eli S.

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.

Chas. Wilbur, Portville, Joshua Wheeler. Pardee, K., L. A. Clarke, North Brookfield. Two centuries ago, not one in one hundred C. H. Williamson, Leonardsville, 25 15 15 15 3 00 2 00 15 2 00 15 2 00 2 00 11 A. S. Spencer, Peter D. Witter, 2 00 FOR THE SABBATH-SCHOOL VISITOR:

FOR THE CAROL : 88 50 BLIPPALET LYON, Treasurer.

MARRIAGES

In Berlin, N. Y., Jan. 27th, by Eld. A. W. Coon, Mr. Edward W. Greenman and Miss Mary Mower, all of the above place.

In Berlin, N. Y., Jan. 31st, by the same, Mr. GEO. G.

In Nile, N. Y., by Eld. J. C. West, Jan. 31st, Mr. In Hounsfield, N. X, Feb. 2d, by Eld. A. Campbell

Mr. GARDNER YOUNG, of Trenton, and Miss EMMA JANE

DEATHS.

In Independence, N. Y., Jan. 13th, John С. Bassett in the 64th year of his age. The deceased was bor in Wilmington, Vt., April 26th, 1795, where he lived the most of his time, until 1827, when he became a resident of Independence. He experienced a change of heart at the age of 15, but made no public profession of his faith until 1834, when he was baptized, and was one of the number which composed the Church when it was constituted, with which he continued a faithful member till death. He suffered much for a year and a half past, and his disease being of that nature that rendered his last hours very painful, but his confidence in Christ as his Saviour was unshaken. He has left a wife aud a large family of children and other friends, and the crowded Church at his funeral, bespoke the esteem of the community. We buried him with the assurance that he rests from his labors, and

In Hebron, Pa., Jan. 23d, of inflammatory erysipelar. ELEUTA, wife of Dea. Geo. W. Stillman, and daughter of Jesse M. and Elizabeth Greenman, aged 39 years, 9 months and 2 days. Sister Stillman embraced religion at the age of 14, and united with the Hebron Church soon after, which was about the time of its organization, of which Church she remained a faithful and active member up to the time of her death. Her ers and exhortations in and out of the Church will long be remembered. Her calm and cheerful resignation to her Saviour's will ememplifies the power of grace to overcome the fear of death, and her devoted life a preparation for a joyful future. Funeral discourse by Rev. J. Hendrick, of Coudersport from the exvith Psa. 15--" Precious in the sight of the Lord is the death of

Near Shiloh, N. J., after one year's illness, of consumption, ELIZABETH JANE, wife of Peter Mattison, and daughter of Sceley Tomlinson, aged 21 years. She had been for six years a worthy member of the Church of Christ, and in her peaceful death was seen the support of true religion and the grace of God. She leaves an afflicted husband, and a motherless child one year old, who were the objects of the youthful wife and mother's prayers.

In Sangerfield, N. Y., Jan. 15th, Mr. Solomon Wil-IAMS, aged 92 years, 6 months, and 3 days. His fu-neral was numerously attended on the 16th, and a sermon preached by the writer from 1 Pet. i. 24, 25. The deceased professed faith in Christ, and longed to go

PER YEAR. COLLEGIATE INSTITUTE AND MUSICAL ACADEMY.

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land, Green Co, N. Y., or by calling at 122 Nassaustreet, up stairs, or on Sanford & Truslow, 239 Water-This institution is located in the midst of the healthy

and sublime CATSKILL MOUNTAINS [feb3-2t The Latest and Greatest Announcement!

Engagement of Felix Darley by the New York Mercury THE proprietors of the New York Mercury realize

L a just pride and pleasure in announcing the enof the humorous and graphic art, FELIX O. C. DARLEY,

who will hereafter employ his magic pencil in illustrating the series of First-Class Novelettes, by the best writers to America, which will be published in the columns of the

NEW YORK MERCURY. 'AThe engagement of Mr. Darley, which was only accom-

lished after much urgent solicitation, and the offer of the most liberal inducements, will invest the Mercury with an artistic perfection in Pictorial Display, which cannot be equaled by any other paper, and will prove the ear. nestness of our determination to outvie all competition, and make the New York Mercury a model of excelence. as a Journal of American Literature and Art. Mr. Darley has engaged to design exclusively for the MERCURY, and FOR NO OTHER WEEKLY!

and, therefore, no cotemporary sheet can hope to aproach the NEW YORK MERCURY in the beauty and brill ancy of unique and appropriate illustration. The first picture from Mr Darley's pencil will appear n the New York Mercury dated February 19, 1859, in connection with a splendid romance of the sea, by

NED BUNTLINE, entitled, SEA WAIF, or, THE TER-ROR OF THE COAST. A tale of Privateering in

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FAMILY SEWING MACHINES 495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street; Philadelphia; 137 Bal-

timore street, Baltimore; 58 West

Fourth street, Cincinnati. These Machines sew from two spools, and form a eam of unequaled strength, beauty, and elasticity, which will nor rip, even if every fourth stitch be cut. They are unquestionably the best in the market for

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PHILLIP W. ENGS, Vice-President CHARLES MILES. ISAAC T. SMITH, Sec

BROWN & LELAND. PRODUCE COMMISSION MERCHANTS. NO. 3 WATER ST. N. Y.

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and other schools admitted at reduced rates.

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French, the German, and the American, the undersigned are prepared to demonstrate to their customers that pre-eminent as may have been their previous repntation, their motto is Excession. In dyeing, cleansing, and refinishing ladies' and gentlemen's apparal Silks, Velvets, Satins, Merino, Cloth, etc., etc., they mean to stand unrivalled, and they solicit the contin mean to stand unrivation, and they somether used custom of the community.

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3 & 5 John street (2 doors from Broadway),

New York.

Misrellaneaus.

For the Sabbath Recorder. Dred Scott.

There is a huge herculean task Devolving on us now. To wipe away one horrid stain From our own nation's brow.

Dred Scott is dead? Great God of love, In mercy condescend, Forgive our nation's flagrant sins, Forever be her friend.

Thy holy laws, with heart of scorn. She tramples in the dust, Nor heeds she our dear Saviour's words, In Him she will not trust.

This man she robbed of sacred rights Which thou to him hadst given, He loved them well, and for them strove Till hope's last link was riven.

Then mocked she thee, and boldly said,

"The negro is no man, God formed him like the beast and bird. In his unchanging plan; And hence has no sacred right

Which whites must needs respect. But they may crush his chain-bound frame, His every wish neglect." And thus she bows this race to earth.

Destroys its brightest hopes, In vain it seeks its own birthright: While with her force it copes. How long, O God! how long, shall she Thus shame humanity,

Thus curse mankind, and serve the base Saturio Majesty? Quick speed the day when it shall be, That those of every clan, Shall no more trample down the weak.

Nor wrong their fellow-man. Shall no more steal the negro babe, From Afric's torrid coast, Nor rob a race of holy rights,

With heaven-daring boast. Shall no more crush the hearts of men. Nor lash them into gold Beneath the slave-whip's cruel crash. Its tortures all untold.

But speed the time when all shall know The worth of liberty, And for each soul there shall await A glorious destiny.

When love shall sway all human hearts, And tyranny shall cease, When all shall dwell in quietude, In happiness and peace.

The Wife of our New Minister.

ble, compliant wife, came to the conclusion that at a glance. that a different kind of preacher, with a differ- But only a few ladies in the congregation Jane, and keep them till I call you." strength about Mr. Wharton, (so it was alleged to "force themselves upon her notice." The from the floor, and bounding from the room closet, or the public assembly. The Sabbath, every form. 308 pages, 12 mo cloth, illustrated. ed,) and certain prominent ladies in the church prejudice admitted into their minds by others left us alone with Mrs. Newton and her sleep to me, is the golden clasp that binds together on receipt of the price, \$1 00. wished (aloud) so often that Mrs. Wharton made them shun rather than court her acquain- ing baby. were less old fashioned in her ways, that change, | tance. Of the few that did notice her, some | in the minds of a majority. It was simply a sire to gain a little reflected importance. Othquestion of time, and time settled the question. ers thought it but hospitable to show her atand his wife retired, and Rev. Mr. Newton and accordingly; though the force-work was appahis wife took their places in the pastorate of rent. Desiring to meet her and make her acthe congregation—I say "Mr. Newton and his | quaintance, I asked to be introduced, and was wife," for our people think, or used to think presented by a friend. I thought her recepthat when they "hired a minister" they hired tion rather cold, and after passing a formal most self-composure. "It is his peculiar pro- If she have qualities that will give her a leadhis wife also, and regarded her duties among word or two, moved past her to speak to an vince." them in quite as high a light as they did the old acquaintance whom I had not seen for duties of her husband.

I happened to be away from the village at the time this change was made, and did not re- was a'most the first question. turn until after Mr. Newton and his wife had been doing duty for something over three months. "How do you like the new minister?" was

among the first of my inquiries.

isted. "How do you like his wife?"

Ah! the little mystery was explained. Mr. Newton was well enough. But his wife! "What kind of woman is she?" I asked. "Don't know. Can't make her out," was

the vague answer received. "Is she anything like Mrs. Wharton?"

she does'nt take a particle of interest in the suit us in the world—never, never. Why, I derelict, I will confess my fault, and do all I of the congregation—take part in their sewing Alfred Center, where he is prepared to perform all church. Has'nt been to one of the monthly don't believe she's even a professor! She can to lead a better life." concerts for prayer; nor to the weekly sewing | didn't stay to the communion on last Sunday. many years, and a committee of ladies waited class in the Sunday school-but no! We in people." on her with an invitation to do so-but she ac- vited her to be present at our sewing-circletually declined, saying that she had neither but no; she could'nt leave her children. A ton spoke seriously, but with no sign of dis. amount of salary you can afford to give, and taste nor uptitude for teaching! Now, what mere excuse, of course. Then we elected her turbance. "I was not before aware that the if, for the sum, I can procure a person in every do you think of that for a minister's wife? President of our Indian Missionary Society: people had any special claims upon me." Did you ever hear the beat of that?"

ahead: for Miss Phebe Lane, who made me that with her, charity, at present, must begin this communication, was an active "circulat- at home. Now, is'nt that a Christian spirit | the wife of our minister!" ing medium" in the congregation. She knew for you! Our minister's wife to talk of charieverybody's business, talked to everybody, and ty beginning at home! Why, she's heathen!" acted as opinion-maker to a large majority of ladies who had too much to do in their fami-

church matters. Mrs. Newton on this representation of Miss their dose now !"

subject in the hands of my spinster friend, and who belonged to the home-duty-mind-your-own- ing will prosper." a few like her, that an involuntary respect was | business class, who did not join in this hue and created for a minister's wife, who, in coming cry against Mrs. Newton; who thought that stood that while my husband's duties relate among us could from the beginning show that if she had neither taste nor inclination for Sab- mainly to the spiritualities of the church, mine voice, to number you all as my friends. I have utmost promptitude and care. she had individuality of her own, and meant bath schools, sewing circles, or missionary soci- have special regard to its temporalities." Mrs. Norton would not do for the Church of St. as the slender income which her husband de Mrs. Newton put the question to admit the ex- me of right no position among you, and gives Charity. When and where this lady was saint- rived from the parish of St. Charity (four hun- istence of a very wide range of duties as re- you no right to demand of me any public sered I have never learned. I have my suspicion dred a year and the parsonage) would war- quired of that lady by the congregation of St. vice. If my husband fails in his duty, admon-

parish on the occasion of building our new part of her time, had necessarily, to be given plous! So humble-minded! But his wife! now. Mrs. Wharton was not tidy, as we all ness of speech.

minister's pew, which occupied the most prom- riously marred the pleasures of the evening. inent place in the church. The lady did not look around her, nor show the slightest sign of look around her lo interest in the people. How different, in all of Miss Lane or some of her party. things, was her appearance and bearing from that of good, kind, compliant Mrs. Wharton, whose pleasant—almost smiling face I had parish, that it was determined to wait upon the whole things, was her appearance and bearing from the matter assumed so serious a shape in Thank you for the remark, Mrs. Newton, This heavy loss sent the new shares down to a mandment: False Exposition; 4 pp. 10. The Sabbath Said I, coming almost involuntarily to her aid. This heavy loss sent the new shares down to a mandment: False Exposition; 4 pp. 10. The Sabbath Said I, coming almost involuntarily to her aid. This heavy loss sent the new shares down to a mandment: False Exposition; 4 pp. 10. The Sabbath Said I, coming almost involuntarily to her aid. This heavy loss sent the new shares down to a mandment: False Exposition; 4 pp. 10. The Sabbath Said I, coming almost involuntarily to her aid. This heavy loss sent the new shares down to a mandment: False Exposition; 4 pp. 10. The Sabbath Said I, coming almost involuntarily to her aid. This heavy loss sent the new shares down to a mandment: False Exposition; 4 pp. 10. The Sabbath Said I, coming almost involuntarily to her aid. The said I, coming almost involuntarily to her aid. The said I, coming almost involuntarily to her aid. The said I, coming almost involuntarily to her aid. The said I, coming almost involuntarily to her aid. The said I, coming almost involuntarily to her aid. The said II is a said I, coming almost involuntarily to her aid. The said I is a said I, coming almost involuntarily to her aid. The said I is a said I, coming almost involuntarily to her aid. The said I is a said I, coming almost involuntarily to her aid. The said I is a said I, coming almost involuntarily to her aid. The said I is a sa Life!

The contrast was hardly agreeable. do for St. Charity."

vet sensibly influenced by the remark.

towards the congregation! How I longed to congregation." see her face. But I was not granted this desire until after the morning's services were clos- head of them, and voluntary spokesman—final- instructor. His office is to point to heaven and let him spend his leisure moments around

His sermon, in contrast with the usual dis- and formally waited upon her for that purpose. best of my ability. My duties are also clear. ing right principles of action. The parent who courses I had listened to from the lips of Mr. Curiosity prompted me to accept an offered I am simply a wife and mother; and, God be- would train up a child in the way he should one seemed to listen to him with more rapt at the interview with Mrs. Newton. tention than Mrs. Newton.

came when my restless curiosity was to be sat around her, and her three children as sweet and for the performance of imaginary ones. In isfied. The minister's wife turned her face to pure as May blossoms. Two were playing on doing such duties I best serve the church. This the congregation, and I had a view of every the floor, and the babe slept in the cradle, is my religion, and I have learned it from the feature. It was a face, once seen, to be re- that was drawn so close to the mother that she Bible." membered. Classic almost to severity in its could touch the rocker, if needed, with her She paused for a few moments. No one reoutline, the full lips and rapt hazel eyes gave foot. She was sewing on a shirt for her hus- plying to her remarks, she went on: to it a gentle expression. You saw at a glance | band. Four ladies made up the committee-a "It has been alleged that I am not to it a gentie expression. You saw at a glance band. Four ladies made up the committee—a that she was a woman of thought as well as formidable number. Mr. Newton was away, pious enough for the people here. Perhaps Works of Andrew Fuller," "Works of Robert Hall,"

stepped from the pew, and I noticed that her her power. countenance lit up very pleasantly as she spoke to them. But there was nothing obsequious, ceived us, and after we were all seated she stepno undue familiarity, no wordy affability. A ped to the door and spoke to her girl, who was her visitors showed any inclination to speak, certain air of dignity and self-respect marked in the kitchen. A smart, tidy looking domes | she continued: trial of good old Mr. Wharton, and his amia- ity toward her was out of the question—I saw help noticing

some time.

"Can't say. Must know something more about her first," I answered.

"She'll not do for us said my friend warmly. "He's a charming preacher," was the reply "What's the defect?" I inquired: "It's all de- about, not your husband's; and I hope you have over the wife of your lawyer, doctor, or habits. manner of my friends, that some drawback ex- her! A pretty thing for a minister's wife, in- dead! Why she carries herself with the air "Not by any means," replied Mrs. Newton. people in regard to animately and producing so much trouble in societies, and making wretched the lives of hundreds of poor I received on every hand. Yet I saw, by the fect," was the sweeping reply. "Just look at will not take it ill of us if we speak out plain- schoolmaster. It is this mistaken idea of the Wholesale Agents, BUSH, GALE & ROBINSON, of a queen."

acquaintance warmly. "But his wife? Oh dear, its dreadful! What could have possessbut she declined the honor, saying that she had My church acquaintance waxed warm.

"Some of our people were eager enough to

eties, the congregation should not intefere with that Miss Phebe Lane, who rechristened the rant her to keep only a single domestic, a large Charity.

time of service to begin a lady, just above the spend an evening abroad; but in most cases ter of an inch beyond their ordinary position. and mother her life is beautiful; and her ex- Paplications of the American Rabbath Tract Society medium height, beautifully formed, and with a declined these pleasant entertainments, and "Salary!" she repeated in a half-bewildered, ample of far more benefit to the people under step of blended grace and dignity passed along though over three months had passed there half-confounded way. the aisle leading a child by the hand, and took had been no tea-drinking at the parsonage. 'Yes," quietly replied Mrs. Newton. "The acts could be, had she entered upon every duty her seat in the minister's pew. Though not in Mr. Newton on the other hand, mingled very salary. You do not, of course, require the ser- that was so generously assigned to her. any sense gaily dressed, there was a style and freely with his congregation—sat with them at vices of your minister's wife in the way you air about her that by no means indicated a their tables, and joined them in their social propose without compensation." pious disregard of worldly things. Taste had gatherings. Of course the absence of Mrs. evidently presided at her toilet. I noticed a Newton on these occasions always formed the herself, and gained a little blind indignation slight flutter running through the congregation subject of remark; and it was generally voted with her partial self-possession. "Did any one to have had a most prosperous season, and servance in the Christian Church; 52 pp. '5. A Chrisand the turning of many heads towards the that her failure to accompany her husband se- ever hear of a thing so absurd! In hiring

seen for so many years in that pew-a face Mrs. Newton and remonstrate with her on the subject. True as Gospel! We did not hire turning, as by instinct, its mild sunlight ever, course of conduct she was pursuing—"a course you, and have no claim upon a single hour of the directors, who realized a fortune by the ever and anon upon the congregation, while of conduct," urged Miss Lane, "that is work- your time. All that the church of St. Charity her husband broke for them the Bread of ing untold injury in our church. Ever since has a right to ask of you is, that you do your nearly 200,000 francs, gained almost exclu- Baptists, from the Seventh-day Baptist General Con she came here a change for the worse has been duty as a wife and mother." going on in the congregation. Members are Mrs. Newton turned to me with a grateful "She'll never do!" whispered a lady shadow growing cold or indifferent. Our sewing-cir- look, and grasping my hand, said, of Miss Lane's, bending to my ear from the cles are losing their interest, the monthly con- "Thank you !" in return. pew just behind the one I occupied. "Proud certs of prayer are badly attended, and the A little while she paused; but no one spoke as Lucifer, any one can see! Such airs won't Sabbath school is dwindling away. The social in the deep silence. I think some wholesome sphere, always so warm and attractive under convictions of truth were finding their way life that the destiny of our children is deter-I made no reply. Though annoyed, I was the genial influence of good Mrs. Wharton, is even into the mind of Miss Lane, who, somefast losing its power—and all from the strange how, reminded me of a wilted leaf, or a piece live and exert their influence long after our Very still, almost like a statue, sat Mrs. conduct on the part of the minister's wife. She of stiffly starched muslin suddenly drenched children have passed out from under our imme-Newton, the minister's wife, and I could see must be talked to on the subject. If she does with water. that the child, six or seven years old, leaned very | not know her duty she must be taught it. If | "My husband's duties are clear." very evenclose to her. How I wish that she would turn she won't hear her husband she must hear the ly spoke Mrs. Newton-kindly, yet very firmly

ly undertook to set Mrs. Newton right in re- and lead the way. It is a high and holy of- his own fireside, in instructing their minds, in I was particularly pleased with Mr. Newton. gard to her duties to the parish of St. Charity, fice. I honor him in it and sustain him to the developing their moral affections, and inculcat- of 1500 pages for \$1. Persons dersiring them can have Wharton, was a master-piece of eloquence. No membership in that committee. Let me picture ing my helper, I will faithfully discharge a go, must go the way he would train up his

At last the services closed, and the time little parlor, her person as neat as everything science will not permit me to neglect real duties A few ladies gathered around her as she -so the coast was clear and the culprit in am no hypocrite. I shall never put on a pious

With an easy grace the minister's wife re- heart. As I am you will always see me."

sooner or later, had come to be a settled thing were attracted by affinity, and some by a de- was embarrassed, but the minister's wife was worship of my six days has been essential wor-"We have come," said Miss Lane, after sun-

> head peculiar to herself, "to have a little con- voice. She was evidently conscious of having Apply to or address versation with you about our church matters." made a great mistake in her estimate of Mrs. "Had'nt you better talk on that subject | Newton's character. with my husband?" was answered with the nt-

gaining emphasis: "we have no fault to find ought to let these qualities become active for "How do you like our new minister's wife?" with with Mr. Newton. He does his part en- good. But no more can, with justice, be retirely to our satisfaction."

as if the light were breaking into her mind. is with her husband, and not with her; and

'She's not the woman for St. Charity."— your duty to the church that we came to talk nor right to control her freedom, than you pression of the vital powers—the result of sedentary

I noticed a slight quiver in her voice, a slight making wretched the lives of hundreds of poor making wretched the lives of hundreds of poor fluggist, 679 Broadway. E. LYUN, 466 Grand-st. Women, who hardly dare say that their souls E. DUPUY, Corner Broadway and Houston-st. NAspeaker. I never heard a more beautiful ser- her soft hazel eyes. But it was plain that she are their own. It is not enough that the min- THANIEL B. HARRIS, Druggist, 320 Canal-st. west her soft hazel eyes. But it was plain that she are their own. It is not enough that the first wife is expected to keep her house and of Broadway.

And by Druggists throughout the Country. "Oh, Mr. Newton is splendid," replied my dated by this unexpected citation to answer for clothe her children upon the lowest range of delinquencies.

"Oh dear no! I only wish she was. Why, ed him to marry such a woman! She'll never out plainly, and if in any thing I have been around among the idle and well to-do ladies

circle; nor even to the Sabbath-school. We Just think of that-and she the minister's month piece oracularly. So we will speak and if you are not satisfied with my husband, calculated entirely on her taking the senior wife! It's been the talk of the congregation plainly. The fact is, Mrs. Newton, you have because I will not imitate so bad an example. girls' class which Mrs. Wharton taught for so ever since. We fully expected her to take a entirely failed to meet the expectations of our you must give him notice accordingly; or if

I saw at a glance, that there was trouble neither time nor taste for such public duties; uttered the words in undisguised astonishment, take into serious consideration your proposi-

What do you expect of me?" calmly inquired Mrs. Newton.

"We have already intimated our expectations in various ways. There is the girls' sen. have spoken out like a true, independent wolies to have time for independent thinking in get rid of dear, good Mrs. Wharton," she add- ior class in the Sabbath-school; that, of course, man, as you are, and I will see that your views ed with the combined talent and artistic skill of the ed. She wasn't bright and fashionable enough | we expect you'to take. And you are wanted on | are correctly reported. Consider me as your | French, the German, and the American. the under-I must confess that I felt a sort of liking for to suit them; but I rather think they've got the Visiting Committee and in our Missionary friend." Society. Unless our minister's wife takes the Lane. Mrs. Wharton had been such a pliant I met, here and there, a lady of our church, lead in the temporalities of the church, noth

"Then." said Mrs. Newton. "it is under eyes.

"Certainly, ma'am! You have expressed eminence, but only desiring to do my duty as Two or three day's intercourse with the these peculiarities. She had three little child- the difference of relation exactly," replied Miss a woman, side by side with other women. The members of the congregation satisfied me that ren to whom she gave all a mother's care; and Lane, led on by the peculiar way in which fact that my husband is your minister gives

tion. It was even doubted whether she was a sixes and sevens. And as for her children they ning," said Mrs. Newton. "How was I to their colors trailing on the ground. I lost professor! Phebe Lane was positive about it; were always neglected. Many times have I know your views in the matter? I saw all of no time in giving my history of the interview; and averred that she did'nt believe there was a seen them playing in the dirt while their moth- my husband's correspondence, but not a word repeating almost word for word the clear, spark of piety in her soul. How a man like er was at the sewing-circle, or somewhere else was said about his wife, or the parish require- strong language of Mrs. Newton, that she Mr. Newton could ever have mated himself that she had no business to be." But the law ments in her case. Now it appears that her wife was regarded by Miss Lane dies who talked in this way belonged to the as one of the inexplicable mysteries. A man "queer ones" of the case. And I am happy to say Scranton, Great Bend, the Valley Religion of Mrs. Newton, that she ments in her case. Now it appears that her might have the full benefit of her own states as wide as his. I ment of the case. And I am happy to say Scranton, Great Bend, the valley Religion of Mrs. Newton, that she ments in her case. Now it appears that her might have the full benefit of her own states as wide as his. I ment of the case. And I am happy to say the post-master, store of the case. And I am happy to say the post-master, store of the case. The control of the case of the control of the case. And I am happy to say the control of the case. The control of the case of the control of the case. The control of the case of the control of the case of the control of the case. The control of the case of the control of the case of the control of the case. The control of the case of the control of the case of the control of the case of the case of the control of the case of the

"Preposterous!" Miss Lane had recovered

your husband for our minister-"

mind, if you please."

A committee of ladies-Miss Lane at the He has come to you as a spiritual guide and wife and mother's sacred obligations. At pre-child in. We found her sitting in her orderly-arranged | sent these duties take up all my time; and con-

attending the funeral of a poor laborer's child not. But of one thing you may be certain; I etc., etc. Royal Octavo, 1024 pages, 200 Illustrations. exterior to hide the want of charity in my

Mrs. Newton paused again; but as none of

suit, but wear it every day. My essential wor-"Take Aga and George into the garden, ship consists in a daily discharge of my duty sale is only equaled by that of the Family Bible. as a wife and mother; my formal worship, in THE FAMILY DOCTOR: a Counsellor in Sickness, the circle of weekly duties. It is a blessing A grave silence followed. The committee and a consolation, just in the degree that the family that shall purchase and use it."—Family Mag.

"Nothing more than her duty as a woman. ing social influence, and have time to spare "No, ma'am," said Miss Lane, her voice from home duties—which are always first—she "Oh! I understand." Mrs. Newton spoke the congregation. Your contract for service the Cough it invigorstes the system. "Yes, ma'am," Miss Lane went on, "it is you have no more just claim upon her time, income, that will not allow her competent help, 'Not by any means," she repeated. "Speak | but she must spend half her time in gossiping circles, and attend all their meetings for good operations on the teeth in a scientific and careful mar-"Plain speaking is always best," said our or doubtful purposes. Now all this is wrong; ner. you think my services absolutely essential to "Indeed! I am grieved at this." Mrs. New- the prosperity of the church, just state the way as competent as myself to assume the "No special claims upon you!" Miss Lane charge of my children and household, I will 'No special claims!" she repeated, "and you tion. Beyond this, ladies, I can promise nothing."

"Thank you again, my dear madam," said I with a warmth that expressed my real feelings, "for giving this matter its right solution! You

She turned upon me a grateful look, and, as she did so, I could see that my earnest ing, and refinishing ladies' and gentlemen's apparel words had brought a dimming moisture to her Silks, Velvets, Satins, Merino, Cloth, etc., etc., they

"I could wish," she answered, in a lower come among you as a stranger, seeking no preish him; but, in the name of justice and ment of Diseases of the Liver, Spine, Nerves, Female

Lane, and she retired in due time with her sis of bone. No woman could be less suited to her condi- know, and things around her were generally at "This should have been stated in the begin- committee of remonstrance and accusation, as one of the inexplicable mysteries. A man like Mr. Newton, who might have had his choice among women!"

I went to church with no ordinary feeling of interest on the Sabbath following my return.

Whether my leading impulses were of the congregation; they was her parish on talked in this way belonged to the queer ones" of the congregation; they were on the Sabbath following my return.

Whether my leading impulses were of the congregation; they was her parish and beloved; but as that there was common sense enough and right feeling enough in the parish of St. Charity to do her ample justice. Her husband is still our minister, active, useful, and beloved; but as ing" as St. Paul says, did Mrs. Newton keep on her way. Home was her parish and she pari Whether my leading impulses were of the on her way. Home was her parish, and she carth, earthy, or of heaven, heavenly, I will not stop to question. Five minutes before the ally she accepted an invitation to take tea and falling, and her eyes projecting at least a quar-

her husband's care than all her more public [Harper's Magazine.

have distributed enormous dividends. The holy, in each week, the Seventh-Day, instead of the of Wiesbaden bank, in spite of the heavy contri-Hamburg was larger, notwithstanding a loss of batarian: Counterfeit Coin; 8 pp. 8. The Sabbath Con-800,000 francs which inauguration the season. tributed, but they were eagerly purchased by the directors, who realized a fortune by the result. The petty tables at Wildungen netted sively from the neighboring peasants. Spa carried away above 1,000,000f., and Baden-Baden, in spite of the expense to which it is put by French newspaper puffs, gained above 700,000f.

PARENTAL DIRECTION.—It is in very early mined: early habits are inveterate, and will diate care. If the father would have his sons grow up to be useful and happy, (and what father would not?) let him make his own home and lucidly. "My husband's duties are clear, attractive and agreeable, and let him provide suitable food for the minds of his children,

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ent kind of wife, would vastly improve their ventured to approach her. In the eyes of "Yes, ma'am." The girl spoke very cheer- the pious prostration of body and spirit before L containing, in plain language, free from Medical spiritual condition. There was a lack of many she was proud, and they were not going fully. The two children sprung up instantly my Heavenly Father at set times, either in my terms, the Causes, Symptoms, and Cure of Disease in Forwarded by mail, free of expense, to any address,

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