# Recorder. Sabbati

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventhday Baptist Denomination. It aims to promote vital picty 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 o' 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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six months.

For the Sabbath Recorder. The Fountain of Happiness.

Of come to the fount where happiness reigns-Kind words are her sceptre, and smiles are her chains; Contentment her crown, good deeds are the pearls; She welcomes all guests from peasants to carls.

O! take, while she offers, the goblet so bright, All foaming just filled from the fountain of light; 'Tis sparkling with virtue, and flavored with truth, And sweeter than nectar, for aged or youth.

The streams that contribute this fountain to fill. Come guarling up, from the springs of good will, With kindness and love, to all creatures below; And love to our God the springs overflow.

Then come and be happy—why will ye refuse To drink of these springs made up of sweet dews? The vine of contentment has braided them o'er. And whispers of peace are heard evermore. Milton, Wis., Jau. 28, 1859.

> For the Sabbath Recorder. Rome and Antichrist.---No. 5.

Sixty-six years before the birth of our Saviour. Pompey, a Roman General, subdued Syria, and annexed Judea to the Roman empire; which, by means of its officers, civil and military, coming to live among them, tended much to corrupt the morals of the people, by introducing a showy luxury and an affected magnificence, which engendered vice, and led to extensive bribery for the sake of obtaining office. In all the ruling classes this seems to have been very prevalent at that time, and to have led them to the adoption of those false the same thing afterwards operated very materially to corrupt the Christian church. But the question of what part Rome has had in the corruption of Christianity, can never be definitely settled without a correct knowledge of what Christianity was at its commencement. That its divine founders taught the doctrine and established the rites and observances which were designed to be perpetual, to last till the second advent. is obvious to all who receive the New Testament as a divine authorative, and sufficient standard. Papists and Puseyites, who contend for the hierarchial authority of the church, may very well call in the Rid of tradition, and plead for the usages of the early hierarchists as fixing the customs. and giving character to the usages that are most prevalent. With us nothing comes clothed with sufficient authority or character to obtain a particle of reverence, or a grain of faith, that was not taught by the divine author of Christianity, or enjoined by the inspired apostles. The church of Christ was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief tioch.—Acts xi. 19. corner-stone. All, therefore, that they teach ought we to observe and do; but in vain do any teach for doctrine the commandments of men. Eminent Christian scholars have shown conclusively from the history and spirit of the primitive church, that it was not hierarchial government, nor episcopal in the orders of its ministers. We think it equally susceptible of proof that it was not lawless or antinomian, in its principles, nor anti-sabbatical or heathenish in its observances.

a Jew, he had a Jewish mother, was taught during that period. the Jewish Scriptures, the Jewish observances, and was Jewish in every association of his life. There are but two instances on record of his

his own nation and people. This attachment declared on his examination he had done nohe never turned away from them, but declared the Sabbath of the fourth commandment. sheep of the house of Israel.

and gives it an interpretation so strict, so views of the time-serving scribes by the roots. ed popular avarice, lust, pride and hypocrisy. charge of Sabbath-breaking. That there is not a particle of evidence that our Lord ever taught any thing contrary to Moses or any of the Hebrew prophets, is plain er? A Sunday-keeper in the temple at Jeru from the fact that his chief adversaries were the ruling authorities of the Jews; and these employed the lawyers, the scribes and the doctors of the law to examine his doctrine that they might find some accusation by which they might arrest him, and bring him into condemnation: but in this they failed entirely. When at length they had determined to arrest him, forsake the laws of Moses, for had they done and they hired witnesses to testify against him, so they would not have been suffered to speak 26. This is teaching Christian perfection. If thou wilt walk in my ways, and if thou wilt death would be, but the natural end of existing the speak 26. even then they could not fix upon a charge in | in any Jewish assembly; the first enunciation | against him.

This would be a thing utterly incredible, if he had taught or practised anything contrary to the laws of Moses, for that code was guarded by very severe and summary penalties, There was no want of authority or specifica tions in the provisions of the law, to convict such as taught contrary to the law, or those who transgressed its precepts. Nor were the Jews, after the Chaldean captivity, wanting in disposition to enforce the law upon such as apostaitzed from that sacred code. Let any candid person read the 13th chapter of Deu teronomy, and apply it to the case of Jesus of Nazareth and the Jews of his time, and the circumstances make it utterly impossible to believe that he had taught anything contrary to the laws of Moses. Determined as they were to put him to death, they could not find anything whereby they could condemn him, glosses upon the laws of Moses, which our until the high-priest pronounced him guilty of Lord exposed with so much severity. And blasphemy because he said he was the Messiab, whereas if he had taught or practised anything contrary to a single precept of the law there had been witnesses enough of the fact. and specification enough in the law to convict him sout in this they utterly failed. Wha stronger proof can we have that he never abrogated or set aside a single precept of that

law during his ministry? As it was with Christ, so it was with the disciples and evangelists; they were all Jews. and zealously attached to the institutions of their nation. So far were the apostles from supposing that their Lord had abrogated anv part of the sacred code of their nation, for near eight years after the resurrection, they did not suppose themselves at liberty to go unto the Gentiles to preach the Gospel. Until Peter's had confined their labors to Jews, and proselytes to the Jewish laws. Even those who had been scattered abroad by the persecution about Stephen, had as yet preached the word to none but Jews only, although they had gone as far as to Phenice, Cyprus, and An-

Here we have a period of about eight years after the resurrection, in which the apostles had not yet learned that a single law of the Mosaic code had as yet been abrogated. How is it possible that the fourth commandment by themselves or their Lord, and they not know it? Changed without a motive; changed without an apparent consideration; changed without a requirement by any external or internal policy. Viewed from this standpoint, the

of the church to the year a. D. 65 or 66, at promises of divine mercy, and that those pro-

was so constant and uniform that notwithstand- thing against the customs of the Jews, and ing their rejection of his doctrine and ministry, both together shew conclusively that he kept

the resurrection, the narratives of Matthew, His doctrine was emphatically the doctrine Mark, and Luke, and most of the epistles, of the ancient Hebrew Scriptures; he taught were composed, and copies circulated among nothing contrary thereto, but frequently appeal- the churches in Judea, and other parts of the ed to them as teaching the same things. The Roman empire, churches had been gathered of reason why it was questioned and rejected by both Gentiles and Jews in all the considerable the Jews, was because it overthrew the current cities, and even in Rome itself. In all these interpretations of the scribes and lawyers of cities there were synagogues of the Jews, who that day. They had put false glosses upon kept up a correspondence with the temple authe law and the prophets and established reli- thorities at Jerusalem, by attending or sending gious systems as standards of interpretation, to the annual festivals of the nation; so that if as powerful upon the public mind as the cur- Paul or any of the apostles had changed the rent systems of modern theologians upon the Sabbath of Jehovah to the Sunday of the people of this age; against these the doctrine pagans, and taught men so, they could not of Christ was leveled with unsparing severity. have failed to report it at Jerusalem; and the In his sermon on the mount he affirms in the officers of the high-priest would have pounced most positive manner, and in unmistakable upon the Jew who should have done that, at terms, the validity and perpetuity of the law, his first appearance in Jerusalem afterwards. Yet the testimony of history and tradition and pure, and far-reaching as to cut up the carnal revelation is uniform in representing Paul as usually attending the passover in Jerusalem to and expose the sophistry by which they shield the last year of his life, and always without a

Is not this a matter wholly unaccountable on the supposition that he was a Sunday-keep salem! Why the Jews would have torn the hair off his head. his beard from his face, and hurled him out to the valley of Gehenua, and anostles wherever they went, visited the synagogues of the Jews, as Acts xiii, 5 shows conclusively that they did not teach the Jews to jealous people to violence at once.

evangelists and the epistles, are exactly in the language of the law and the prophets: a perfect contrast to the pagan terminology of our own time. Had there been any change of the Romans, the terminology of the Christian church and the sacred writers, could not have avoided some direct or incidental use of it, and such use must have appeared in the narratives Holy Spirit sent down from heaven, is effectual which were written from twenty to thirty-two years after the resurrection of Christ. The absence of all such terminology, and the exclusive use of the language of the law and the prophets, is good evidence that no change in the Sabbath law had occurred up to this period. Thirty-three years after the resurrection, and every thing in the manners, customs and of the Sabbath had as yet taken place.

The law of Moses respecting things clean and unclean, was clearly and unequivocally epealed by the vision at Joppa, and the reneal confirmed in the assembly of the elders at Jerusalem, but even after that, when Paul had been among the Gentiles he purified himself according to the law, before he entered the

The question about circumcision was not whether native-born Jews should be circumed, that the covenant with Abraham and the law of Moses had settled, but the question was whether a believing Gentile should be circumcised in order to be received among the disciples of Christ, a question that could not have arisen if they had known that the laws of Moses and the covenant with Abraham vision at Joppa, (in the year A. D. 41,) they had been abolished. Nothing is clearer than that in the minds of the apostles and elders at | shall reign on the earth."-Rev. v. 9. Jersalem, the laws of God and of Moses resame authority that first pronounced them.

formally revoked by divine authority may be safely affirmed in the absence of any such no law. And they that are Christ's, have instrument in the New Testament Scriptures. The question of ceremonies discussed in the should have been either abrogated or changed the law, and whether it was necessary to dis. God, hath the witness in himself."-1 John v. whether it was right for a Jew to keep the Jesus Christ from infancy to manhood was change of the Sabbath was utterly impossible of Moses. The doctrine on which Paul insists cause we love the brethren." Again, "Who-The book of Acts carries forward the history | tion unto life had always been by faith in the

vision took that away, having showed him cease to do evil; learn to do well." See Isa. him, continued Mr. B., so that instead of havthat he tasted death for every man.

Having compared Moses and Christ, the everywhere to repent." prophets and the apostles. I find it would be emphatically he was not sent but to the lost During this period, thirty-three years after difficult to show that Moses and the prophets ever inculcated obedience to the law more xiv. 20,) but also upon every pulpit, every strenuously than did Christ and his apostles. Looking at the question from this standpoint, it is plain enough that the no law system is a ness, etc. And also upon all of our hearts plain mark of that lawless one foretold by the and minds, and the actions of our lives. For apostle as coming in the last days. Sunday- it is said, "Follow peace with all men, and keeping is a mark of that wild beast that sought | holiness, without which no man shall see the to change times and laws.

> For the Sabbath Recorder. The Saints of the Most High .-- No. 3.

"These great beasts, which are four, are four kings, (supposed to mean the Babylonian, Persian, Grecian, and Roman kingdoms,) which shall arise out of the earth. But the Saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."-See Dan. vii.

To inquire further concerning the character of the Saints of the Most High-the character of those who shall possess, or inherit, the kingdom of God.

"Ye must be born again"-(Born from above in the Margin.) "Born of water, and of the Spirit."-John iii. Born of "the washing of regeneration, and renewing of the Holy Ghost."-Titus iii. Born and cleansed with stoned him to death. The very fact that the he might sanctify and clease it with the wash ing of water by the word—that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."-Eph. v. "Be ye therefore perfect, even as your Father which two of them could agree together of such a sentiment would have roused that which is in heaven is perfect." "Be ye holy in all manner of conversation: because it is All the notations of weekly time in the written, Be ye holy, for I am holy-being born again, not of corruptible seed, but of incorraptible, by the word of God, which liveth and abideth forever."-1 Pet. i. Again: "Having therefore these promises, dearly bethe Sabbath law, conforming to the custom of loved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."-2 Cor. vii 1

> Thus the preaching of the Gospel with the to convert the souls, and reform the lives of its bearers, like the washing and cleansing of a garment with water, till there shall not be a spot or stain of any kind left in the garment.

So also the Saints of the Most High, by

faith. "wash their robes and make them white in the blood of the Lamb."-Rev. vii. 13, 14. "For if we walk in the light, the blood of language of the apostles shows that no change | Jesus Christ cleanseth us from all sin." It is "through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." See Rom. iii. 19-31. "And this is his name where by he shall be called. THE LORD OUR RIGHTEOUS-NESS."—Jer. xxiii. 6. This is a perfect, a full. and complete righteousness, without spot or blemish; and the only righteousness which the Saints of the Most High have to trust in. "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that he that glorieth, let him glory in the Lord."—1 Cor. i. 30. "And they sung a new song, saying. Thou art worthy to take the book, and to open the seals thereof, for thon wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we

But what evidence have we, to know mained to be observed by those to whom they whether we have been "Born of the Spirit?" were given, until especially revoked by the "Ye shall know them by their fruits." And "the fruit of the Spirit is love, joy, peace, That the whole code of Moses was never long-suffering, gentleness, goodness, faith, meekness, temperance-against such there i crucified the flesh with the affections and lusts." - Gal. v. 22; also Eph. v. 9. 10. apostolical epistles are each and every one of Again, another evidence that we are born of them questions about the justifying power of God, is, "He that believeth on the Son of cipleship in Christ. So far as I can see, the 10. Again, "As many as are lead by the question was never raised in the apostolic age, Spirit of God, they are the sons of God." "But if a man have not the Spirit of Christ. law, but only whether the believing Gentiles he is none of his." Again, "We know that could be Christians without keeping the laws we have passed from death unto life be-

with the utmost vehemence, is, that justifica. soever believeth that Jesus is the Christ is born bodily powers, a wasting away of vitality, a "Now the works of the flesh are these, which last date Paul was beheaded by order mises all centered in Christ Jesus; hence re- adultery, fornication, uncleanness, lasciviousever having been beyond the borders of Judea; of Nero, the Roman Emperor. During this demption was found in his name alone. The ness, idolatry, witcheraft, hatred, variance. if in that term we comprehend Judea proper, time, the church, and the apostles in particu- law always was holy, just and good, and must emulation, wrath, strife, seditions, heresies, Galilee and Samaria. In his infancy he was lar, endured several violent persecutions from so remain until heaven and earth pass away. envyings, murders, drunkenness, revellings, carried into Egypt to avoid the slaughter of the hands of the Jews, who, as the record The law as ministered to Moses had a glory and such like; of the which I tell you—that the innocents by Herod the Great; and once shows, were most vigilant in seeking out accu- superior to any other system of religion among they which do such things shall not inherit who differed from him in doctrine and princi- mysterious nature, we discover another feature, the innocents by Herod the Great; and once shows, were most vigilant in seeking out accuin his ministry he crossed the governmental sations against them, both in Judea and the men until Christ came; but when he appeared, the kingdom of God." To which list of wick- ples; indeed, continued the speaker, he was rendering him altogether distinct from all other line, and went into the coasts of Tyre and cities of the Roman empire. After Peter's the glory of that dispensation was done away, edness, the apostle adds in another place, Sidon. He spake the language of Judea; he vision, and the disciples had been preaching as the light of the moon is done away by the "The unrighteous, nor thieves, nor covetous, loved the Jewish people, and wept because the among the Gentiles, when Paul returned to rising sun. In reading the Old Testament nor extortioners, shall inherit the kingdom of men of that generation were so hard-hearted, Jerusalem, they accused him of bringing into there was a vail over many of the prophetic God. And such were some of you, (Corinthithat by their impenitence and unbelief, they the temple an uncircumcised and an unclean parts, but to a believer in Christ that vail was ans;) but ye are washed, but ye are sanctified, exposed themselves to the divine displeasure. man, and would have torn him to pieces had taken away, just as Phillip took it away from but ye are justified in the name of the Lord Our Lord was emphatically a Jew, in all the not the Roman guard interfered. Not only the Eunuch while explaining Isaiah the pro- Jesus, and by the Spirit of our God."-1 Cor. preferences and sympathies of his nature. If was the accusation false, but the fact shows phet. The distinction of things clean and un- vi. To all such wicked characters, the word there had been any prejudices in his nature, that it was the only point on which they could clean was a burdensome regulation, and sepa- is-"Wash ye, make you clean; put away who always received at his hands, becoming tery in all this. It is simply owing to the fact. they must inevitably have been on the side of fluid an accusation against him; and as Paul rated Jews from Gentiles. Christ in Peter's the evil of your doings from before mine eyes; courtesy and respect. Had fortune favored of his being endowed with an immortal spirit.

"Holiness unto the Lord," should be not only upon "the bells of the horses," (Zech. printing office, every school-room, every legislative hall, every public assembly for any busi-Lord." "That we might be partakees of His holiness." The sweet Psalmist of Israel said, "I will make mention of thy righteousness, even of thine only." And lest any of us should trust in our own righteousness; and so be found of Him. not having on a wedding garment, I

The Scripture hath concluded "all under sin." "There is none righteous, no not one." "There is none good but one, that is God." "All we like sheep have gone astray." "We are all as an unclean thing, and all our righteousness are as filthy rags."-Isa, lxiv. 6.

will try to state this matter plainly.

See Zech. iii.: "Now Joshua the high-priest" (said to be a type of the church) was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to the washing of water by the word; for "Christ pass from thee, and I will clothe thee with loved the church, and gave himself for it, that change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: house," etc. And further to show that white robes are to be given by Christ to every one of his dear saints, compare Isa, lxi, 10: Luke xv. 22: Rev. iii. 4. 5. 10. and iv. 4, and vi. 11. and vii. 9. 13. 14. and xix. 8. 14. "That I may win Christ, (said Paul,) and be found in him, not having mine own righteousness. which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Not as though I had already attained, either were already perfect. But I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us then, brethren and sisters, press toward the mark of perfection. And "the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory forever."

Infidelity, a Broken Staff.

"For their rock, is not as our rock, even our enc-

Several weeks since, the decease of a wellsixty-seven years; known as the late President of a Society, composed of those, who boast of ultra-infidel principles: - who say, that the Bible is altogether a cheat—religion a mere chimera—Christianity a delusion and a failure: and who felicitate themselves, that they are freed. (for that is the word.) from the faith by which their fathers were enslaved.

It having been publicly announced, that — B—, an unblushing advocate of Atheism, would upon the occasion of the funeral. conduct the services, and make "appropriate remarks," I attended, for the first time, an infidel house of mourning, to hear an infidel funcral discourse. The exercises took place in the large hall of the Sunday Institute. The room was clad with the drapery of mourning; and he light of day being shut out, several brilobject in attending, was if possible, even amid the bogs of error and unbelief, to derive some instruction; if nought else, to behold the hideons deformity, and learn in part, how amazing the depths of human depravity.

Immediately in front of the pulpit or desk, was the uncovered coffin, containing the remains. A large throng filled the hall; and a striking eagerness was apparent upon the counintense desire to hear, what the speaker had to say. Mr. B. arose to make some "appropriate

remarks," to which all cars were attentively turned; and if the laws of physiology are at trying cause, as well as a sad and difficult task. He commenced, by alluding to the scene as one calculated to excite the sympathies of relatives and friends who had convened. Death. he remarked, was not as it is usually conceded a dread calamity; but rather, the decay of the result of nature. It was so in the present instance. Before him, were the mortal remains of a good man; one who had done his duty to soul!' Alas! to what a brute he reduces himhis fellows; a man noted for his morality; and self. How thus, he denies his own existence. strictly honest in all his intercourse with mau- when he cannot discern that he was created kind. He also bore the reputation of a per- by a God-Almighty and Supreme! So that feet gentleman; and his conduct was ever in this evasion is too ridiculous to admit of any accordance with that character. He was kind extended notice. hearted, charitable, and modest towards those I mass on to say, that in analyzing man's too good to buffet with the rude and rough living creatures. He possesses a spiritual namaterial in the world, with which he was ture, besides the material body, and animal brought in contact. He was gifted with an life. There is a sour in his strange composiexceedingly delicate physical organization, and tion;—yes, a living soul! And this renders no less fine mental abilities. He had given him incapable of being satisfied with any thing. himself much to reading; and hence made con- or indeed all things of a worldly nature. It siderable progress in intellectual acquirements. need not be thought wonderfully strange, that The speaker had frequently observed the min- man is never contented, never completely satister of the gospel in his company at his place isfied—but always like the surging billows. of business, who appreciated his learning, and restless and in commotion. There is no mys-

i. 16-19. "God now commandeth all men ing been obliged to attend closely to his professional business, (that of an engraver,) he doubtless would have exhibited a very superior

> Had Newton, Herschell, and several other distinguished names, mentioned by the speaker, been denied the opportunities of study and advantages of literature, and obliged to give daily attention to some branch of trade, how greatly would the expansion of their minds have been abridged, and how much also, would the world have lost in the development of science and truth. He believed that society needed reformation:—there was too much inequality in the world; too much selfishness: too ittle benevolence, a great want of charity, and a lack of that spirit of fraternity, which should afford liberty of conscience upon all matters of reason. He knew, that if his friend could rise up in that coffin and speak. similar would be his sentiments; and in all that he should say, his tongue would be touched with love. It was often a matter of painful regret, when paying the last tribute of respect to a friend, that the remembrance of having spoken some ungenerous words, or unkind reflections towards the deceased, should cause sadness of heart, and a strong desire to make reparation for the harm done. This was frequently the case; and the only way is for those yet living, to avoid the evils incident to the tongue. Never let the thought of unkindness obtain vent, nor the vindictive feeling be permitted to go abroad; but strive to hide them n forgetfulness:—even bury them in the breast where they originate.

In conclusion, he remarked, that as their riend lay before them, clothed with the shroud prepared for the grave, and his work forever inished—so too, all, would ere long have to meet the same fate. But, if they would strive to live honest and sober lives, and in charity with those around them, acting always in accordance with reason, then they would perform their duty; and having done this, they had done all required of them; and to such,

Reviewing this brief synopsis of Mr. B.'s appropriate remarks," I feel a strong desire. hat my pen may be influenced by charity, and controlled with love; especially when I remember, that a son of the deceased is a minister of

The deceased, as far I could learn, left no expressions whatever, with reference to tho condition of his mind, in view of death. He was known, extensively known, as the leader of an infidel association, and as such, it apnears proper to comment upon his case. No one will deny, that he was in the full sense of the term, an infidel. It was his pleasure to make a mock, not only of religion, but often to analyze the discourses of clergymen, publicly reviewing, making sad havoc of them: he also delighted to turn the Bible into ridicule: and seized with eagerness, every opportunity of exhibiting this trait, by engaging in a public discussion himself, or assisting his colleagues in iniquity, to deny the divine authority of the Word of God. This was his avowed purpose for a number of the last years of his life; although in early life, he attended upon a course of study, preparatory to the duties of a curate in the Episcopal church. It is pertinent to inquire, what or where is

the consolation to be discovered in B.'s funeral discourse? Where is the comfort to be derived in death, from what he has divulged? Is it in his mere declamation, that according to his estimate. the deceased was a good man. even better than the majority of mankind around him? Never before, have I seen one labor and appear more oppressed and full of restlessness, than the speaker on behalf of his friend. And the reasons are evident-first, because the whole tenor of his sentiments, indeed the theoretical language of infidelity. compelled him to avow his belief, that "death is an eternal sleep;" and hence, this doctrine had so brutified his soul, and made more vile his already doubly deprayed nature, as to lead him to declare, that the dying groans of man, are but the last sounds of a piece of mechanism, falling to pieces; and secondly, having abandoned all idea of an immortality beyond liantly lighted chandeliers served instead. (My the grave, he would fain hide beneath the dark clouds of unbelief, muttered forth-no Godno future-no hope!

Let us look at this matter more carefully. Mr. B. has vainly labored in attempting to show, that death is not a thing to be dreaded. and the event itself no hardshin: and that there is also, some sort of comfort, consolation, and profit, to be derived from being a votary

For a moment, let us pause and contemplate the study of human nature. We find, beyond any contradiction, the element of depravity existing there. View it as we will, the ingredient is mingled in the being of every individu-

al. This, we need not tell Mr. B. the word of God declares, for that, he heeds not: but we do tell him, that our own consciousness, experience, and observation, confirm it. Now sin is of such a nature, as to render, by necessity, its subjects unhappy. It is sure as the operation of cause and effect, that he who sinneth against God, wrongeth his own soul. But Mr. B. replies with daring boldness, as, "the fool hath said in his heart, 'there is no God;" and still beyond this-there is no

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Iiram P. Burdick. John Whitford. -Geo. S. Crandall. yler—B.G.Stillman. D. C. Burdick. J. P. Livermore.

E. R. Clark.

(wills A. B. Crandall.

Lings J. B. Cottrell.

Level L. R. Babcock. on−D. P. Williams J.B.Maxeou Learnedon—E.Maxson Filson—D. Davis.

P. L. Berry

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R. I. Orandall-iford, A. C. Burdick A. H. W. Randolph

\_J. C. Rogers

etarder. ablishing Society, e in advance. Sub-

of the year, will be knowledged in the LL arrearages are Committee, Semittances, should see the Setbal Re-ort:

ra Principle Als the whom a Period taget, If he receive the has never to ped His shift for the color at his colly the

to the publisher.

"Its rest is not here--The sun is but a spark of fire, A transient meteor in the sky;--The soul, immortal as its sire.

Now whence is this want of the immortal part to be supplied? Is there aught, in the universe, that can satisfy it? Can gold, or precious pearls? Can learning, or knowledge, even when combined with power and honor, and fame, and glory? Will these suffice? Let sacred history, by the voice of Solomon answer: let the unsatisfied ambition of an Alexander; or a Coshr, or a Napoleon reply. No, no; the universal history of the race since serve the last Fifth day (Thursday,) of Febru- can be "too superstitions." Now we are wil-Adam, proves beyond all doubt, that nothing ary, as an anniversary, to offer united prayer ling that those who keep the first day of the can satisfy the wants of the soul, but the RELL for the blessing of Godlupon those Seminaries of week, or Sunday, if they will observe this day! GON OF JESUS! Deride it, the blasphemer will; nevertheless, it is alone the Gospel of Pence. which can nontralize the power of reigning bestowed upon those youths on whom depend convictions of their own minds, whether they sing it alone, is henven's aptidote for the poison (under God,) atha future prosperity of the eat a hot dinner or a cold one. The Scriptures of depravity; and as food is adapted to the nation, in polity, morals, and religion. We have given us no instructions to guide us in wants of the body, so the precious gospel of Christ, is as manna to the familishing and hum-REMARQUIANTE A TORREST OF CAST OF THE WAY BY A TORREST OF A

Duth will continue to come. What can furnish adequate consolation? What can admin- mon country, we must share in common with should be a law unto themselves—rather they ister comfort to the bleeding heart? what can cheer the anguish-stricken mourner, or sustain the broken-hearted? Is it infidelity? Forever perish the thought! What can heal the blackling wound, and bitter smart? Ah, there to be to pray that God would visit the Col- crime is a sin, and "sin is the transgression of is "Balm in Gilead," dear reader, and "a" loges and public Institutions of learning with the law." But the law lays down no rule on ties, the Gentiles and heathen people, etc. Physician there." It has been long tested, and never wet failed to see and and and blog a

almost It makes the wounded spirit whole, And calms the troubled breast."

Has infidelity ever done so much, even in a single instance? There is an indubitable may carry with them the savor of Divine God, in it thou shalt, not do any work," etc. truth, revealed as it were in the rays of sunlight to every man's conscience, viz: that this earth at best, is but a temporary, and an un satisfying home. The unbeliever is convinced of this fact, and feels it to be so;—the believer knows

Tis not the whole of life to live, ... Not all of death, to die."

In answer to the question, "If a man die shall he live again?" the inspired writer says Year verily. The spirit of the beast goeth Christ rose not, then he and his apostles are try be converted to God in their youth. false witnesses; and we are out upon the gloomy, truckless, and fathomless sea of skep-

Under any circumstances, therefore, we conclude that the death of an infidel is an occabody will be only a mass of lifeless corruption this tongue will be forever silenced these ciated with families of the afflicted. We do well to correct his phraseology in this part thereof is yet in force and must be. eyes alosed in perpetual darkness-all the orgaps of this body shall meet with dissolution -and this mind, the thinking principle, forever annihilated!" But oh! how vastly different the faith of the Christian. It is all com-Christ." He approaches the hour of death with calmness and resignation, yea, with confi-

"That holy calm within his heart, The Spirit's pledge of glorious rest!"

man, friendship, and affection can no longer avail, and the rulse of life beats feeble and slow-go, ask him if he is still sustained by larly under our apatronage, a But we can no thing we can know from the Hebrew text, abideth still. the faith of the gospel? and with a counter longer be indifferent to the religious prosperity But we may be assured the crime was not comnance all radiant with peace, and firmly cling- of our, public Institutions of learning. Our mitted on Sunday. We may also remark that ing to Jesus, he will answer you, "Whom have I in heaven but thee, and there is none upon the earth that I desire beside thee." And if heart and flesh are about to fail, even then, the dying Christian is enabled to whisper in heathen countries. In the early history of our shalt do all thy work, but the seventh day is tones of sweetest rapture, "Though I walk denomination in this country, we were depend- the Sabbath of the Lord thy God; in it thou through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." Ah, then, is the believer's staff a failure? Is the religion trifling risk of our children being corrupted by position of the law by our Saviour. He said, among us, who teach that the life of Godfin of Jesus a delusion, as some would persuade? the popular religious errors which predominate the popular religious errors which predominate the said, among us, who teach that the life of Godfin of Jesus a delusion, as some would persuade? The popular religious errors which predominate the said, among us, who teach that the life of Godfin of Jesus a delusion, as some would persuade? The said, among us, who teach that the life of Godfin of the sentiments of the savowal of the sentiments of stand him, believe in him, adore him, only as this resolution tend to influence missionaries the appears in human form, and born of woman this resolution tend to influence missionaries the appears in human form, and born of woman this resolution tend to influence missionaries the appears in human form, and born of woman this resolution tend to influence missionaries the appears in human form, and born of woman to the said of the sentiments of the said of the sentiments of the said of the and is it a delusion? No, no, my soul; rather the highest order in nearly every section of the cessity or mercy, or any other good work on is it the blest pavilion of thy safety, where denomination and every science that is useful or the Sabbath. And he bid the man that he thou mayest shelter from the tempest. "Christ is my strength and portion too,

My soul in him, can all things do; Thro' him, I'll triumph o'er the grave And death, and every foe, outbrave." "Her .... [Cor. of the Christian Observer.

Piety in Humble Life...

Christianity, hallows, the most menial employments in life, and the servant in the kitched may have God as truly as the minister We can not reasonably hope that they will in the pulpit. The motive and the aim of life. are of more importance than the condition. God be upon them. Nor can we hope for The following story by old Hugh Latimer is an God's blessing upon them nuless we deem them illnetrations, but water on the lanes is a hill

which being in the wilderness, led there's very hard and straight life, insomuch us none at that time did the like: to whom came a voice from heavon, saving:

cobbler that dwelleth at Alexandria! 11.11.11

and took his staff and went till he came to Alexhadrla; where he found the cobbler. The days, and running over the all have a deep interest in the religious for the avoiding of diversities of opinions, and always and in all places. Hence the Demirethres he found the cobbler. The days, and running over the avoiding of diversities of opinions, and always and in all places. Hence the Demirethres he form of living churches, it may in the hands of his friends: "If the Roman of the countries of learning of consent, touching true leaves and indded to see a possible of living churches, it may in the hands of his friends: "If the Roman of the countries of learning of consent, touching true leaves and indded to see a possible of living churches, it may in the hands of his friends: "If the Roman of the countries of learning of consent, touching true leaves and indded to see a possible of living churches, and indded to see a leave of learning of consent, touching true leaves and indded to see a leave of learning of consent, touching true leaves and indded to see a leave of learning of consent, touching true leaves and indded to see a leave of learning of consent, touching true leaves and indded to see a leave of learning of consent, touching true leaves and in all places. Hence the Demirethres he are a leave of learning of consent, touching true leaves and in all places. Hence the Demirethres he are a leave of learning of consent, touching true leaves and in all places. Hence the Demirethres he are a leave of learning of consent true leaves and in all places. Hence the Demirethres of learning of consent true leaves and in all places. Hence the Demirethres of learning of consent true leaves and in all places. Hence the Demirethres of learning of leaves and in all places. Hence the Demirethres of learning of leaves and in all places. Hence the Demirethres of learning of leaves and in all places. Hence the Demirethres of learning of leaves and in all places. Hence the leaves and in all places are a leaves and in all places. Hence the leaves are a le to him, added more to him, and the him praying for them—for those to neous, or such as he may not, with a good con-

and how thou apendest thy time?' form

in Sir, we have I norm, for my life is but simple works have I norm, for my life is but simple feeling, their responsibility to him for the faithman by the archishop, after his repentance and, sanctified end for which God in the beginning his work, or shall be dismissed or recalled? ists nor instruction, the pleasing assurance wherein I dwell especially for all such neight that they are training muortal beings for a approved by the specific rules in the Church and poor friends as I have. "After, I set that they are training muortal beings for a approved by the specific rules in the Church and poor friends as I have. "After, I set that they are training important beings for a approved by the specific rules in the Church and poor friends as I have. "After, I set that they are training important beings for a approved by the specific rules in the church and poor friends as I have. "After, I set that they are training important beings for a approved by the specific rules in the Church and poor friends as I have. "After, I set that they are training important beings for a approved by the specific rules in the Church and poor friends as I have. "After, I set that they are training important beings for a approved by the specific rules in the Church and and the sweet."

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EDITED BY A COMMITTEE OF THE BOARD.

Concert of Prayer for Colleges.

which were interested in the prosperity of Col-Death comes alike to the aged and young; the kind under our own patronage. Still it crime." That is, the crime of cooking and

to fill any post, public or private, honorably much or how little work may be done on Sun- ning; next the Marcionites, who said that God 1858, of one of the largest religious denominato themselves, and beneficially to the country. day.

What are termed the learned professions are generally, if not exclusively supplied with grad this brief extract from the Pacific, is the "fate uates from our Colleges and Universities. of that 'old Jew,' who died picking up creation unto Angels: These men become our Magistrates. Congress-sticks for a hot dinner on a Sunday." Is it. men, and Senators, and fill other prominent possible that the editor of that paper can be stations, in, our public councils. They make so ignorant of the practice of the Jews in the downward, the spirit of a man gooth apward! and administer our laws ..... When the righter time of Moses as to think he was put to death Oh! It is only the voice of infilelity, trum ous are in authority, the people rejoice; but for desecrating Sunday? There are Jews: bling upon the threshold, yet bold in presump when the wicked bear rule, the people mourn." enough in San Francisco to have corrected tion, which can venture to throw aside the doc. These are truths verified in all nations, and in him in this particular... It is possible, how is no gainsaying the Apostle's summary logic: all ages. We should pray that those who are ever, that he was honestly mistaken in this end among the adversaries of some of the pro-"If Christians rise not, Christ rose not! If ultimately to wield the destines of our coun-matter? It has of late become quite common positions of the author, we find the Sabbata

ciaus. They too should be piousous well as the Sabbath of the Bible by calling it the learned men, who are morally and religiously Christian Sabbath. But it is quite a new qualified to visit the chamber of the sick and thing under the sun, to call the Sabbath of the vation of the Judaical ceremonies." sion of indescribable sadness. Look upon that the dying An irreligious physician is a re- Bible Sunday. We think the editor of the proach to his profession, and unfit to be asso- Pacific, as well as many other editors, would are of mind either that the law ceremonial

Ministers of the Gospel generally received ticular. their training in our Colleges. On account of There seems also to have been some design false prophets, the Cerinthians, the Ebionites, the interest of the church, if on no other, we in making this offense, recorded in Numb. xv. and is, of the Jews, Armenians and Family of terprise. What principle do they expect or agreeable to the truth than Mr. Beecher's. should pray that God would visit those schools 33, as slight as possible, and to illustrate the batarians, for, say they: The Sabbath was none their missionary labors? prised in this saying: "Thanks be to God, who of the prophets with religious revivals and con- severity of the law of the Sabbath. This pass of the ceremonies which were justly abrogated giveth us the victory through our Lord Jesus vert the youth convened in them, and in accor- sage is frequently referred to, and the poor at the coming of Christ. When all Jewish. dance, with the directions of our Saviour, pray, Jew," it is said, was stoned to death, for mere, things have been abrogated, only the Sabbath with calmness and resignation, yea, with confidence resignation of a strong assurance with confidence resignation of a strong assurance with confidence resignation of a strong assurance with resignation of a strong assurance resignation of a strong assurance with respect to the resignation of a strong assurance with respect to the resignation of a strong assurance resignation of a strong assurance resignation of a strong assurance resignation o he gently reclines in sanctified repose, he en- ashamed, who are able to divide the word of or small brush, might with equal propriety all other things were so changed that they truth aright, and to give to each a portion in have been translated wood, timber, or trees; for were clean taken away as the priesthood,

And in the very article of death, when hus as anxiously on this subject as we might have have been gathering poles for making his tent, the other were ceremonials, and had an end, done, had we Institutions of this class, particu- or for some other mechanical purpose, for any this Sabbath only was moral, and thereforeminds are instinctively turned to that directour version of the Sabbath law is more restricttion whenever we reflect upon the conversionof ed than the original law itself, as given upon our fellowimen to God, whether in our own, or in Sinai. This precept says: "In six days thou ent on those who differed widely from us in shalt not do all thy work," etc., that is, not do their religious sentiments and it was with no every work. And this is according to the ex-

honorable may be obtained for our youth with healed on the Sabbath to take up, the bed on entire safety to their morals or religious faith. which he had been lying, and carry it to his And aside from the expense of traveling to house. When will men look upon this subject and from them they are much less expensive as it is presented to them in the Scriptures? to the student than in any others of an equal grade in any part of our country.

As these are located in almost every section of our denomination, they will exert an important influence in our churches and societies. prove a blessing to us, unless the blessing of England, as published in 1604: of sufficient importance to make them the sub-We read a pretty story of St. Anthony, lects of united and fervent prayer. However doctrine of the apostles, let him be excommuready God may be to bestow his blessing on pleated, ipso facto, and not be restored, but our schools, and on our churches, and on our only by the archbishop, after his repentance think that the Jewish ceremonies prescribed by families, He has given us to understand that He and public revocation of this his wicked error. God himself, for a time, nuto the Jews, are to from heaven, saying:

Note that the sought unto that He may do these of the thirty nine articles agreed, upon by the The traditions and ceremony of the seventh things for ns. "Ask," says Jesus, "and it archbishops and bishops of both provinces, and Anthony, hearing this, rose up forthwith, shalf be given unto you, full measure, pressed the whole clergy, in the convocation holden at day. Sabbath, and the manner of sanctifying down, and running over the state of the state

ned thus I spend my time poorly, with my wife distinction achieved, as: Cerrantes relates, br, in Christian profession, let them be excommuand schildren, whom I touch and instruct, as one Quixote, who made a tilt against a wind- nicated, ipso facto; and not be restored but by . All the Indicial days and leasts being taken far any wit; will sorve me, to fear and dread will and got tessed in the air for his pains. He the archbishop, after their repentance and public dway; only the Sabbath remaineth. And this is the sum of my simple life." takes the good old ground that cooking diener lie ravecation of such, their wicked errors." Wen are bound unto the same rest with the basis will they labor more scalesty, and do way, it shall be our fault if we ever again. In this story you see how God levoth those on a Sunday is a sin, and adds: "The incense. The above Canous of the Church of England | Jews on the Sabbath day: complet man un much extremed before God as We do not advocate a daw applies this crime, how cages for a uniform standard of worship,

rather they should remember the Bible doc-trine; and the fate of that old Jew who died picking up sticks for a hot dinner on a San-tripe of the Giurna Jew Sunday is a sin, what shall we say of the eating of one? We can fancy the solemn lantern iaws of one of the self-elected saints who argue delicious morsel of cold ham or mutton, while Biddy, the cook, relieved of her daily cares, It is probably known to many of our people, is indulging in unlimited confidence with her

leges and Universities in our country, to ob- be "too pious," but it is easy to see how one learning that his converting grace would be as a holy day, should keep it according to the may not have felt the importance of this and this matter. The writer of the above says, and sacred Scriptores, etc. nual concert, when we had no Institutions of "We do not advocate a law against this must be admitted that, as citizens of our com- eating hot dinners on Sunday. "Christians others, the presperity or adversity of the nax should remember the Bible doctrine" This is tion assessment were to south as seem to important, we admit, but what is the doctrine The object of this concert of prayer appears of the Bible in regard to Recping Sunday? 1 A the visits of his grace, and bring the youth this point otherwise than this: "Remember convened there to a saving acquaintance with the Sabbath day to keep it holy. Six days Jesus Christ, so that as they complete their shall thou labor and do all thy work; but the literary course, and return to their friends, they seventh day is the Sabbath of the Lord thy, grace, and be morally and religiously qualified. But the Sabbath law says nothing about how

What particularly arrested our attention in to use a misuomer, by calling Sunday the Sab- tarians often named under the VIIth Article, Colleges to a great extent furnish our physid bath; hut, it is generally distinguished from which is in relation to the Old Testament, we erful attention of the reader.

the Hebrew and Septuagint give these several the sacrifices, and sacraments this day, meant numerous souls hopefully converted to equal with the Father, is what in Mr. Beech-Hitherto we may not have felt as deeply and definitions to the word. The "poor Jew" might

The English Act of Uniformity.

ITS BEYIVAL UNDER KING JAMES. Code

We begin this article with the Eclesiastical Constitutions and Canons of the Church of

Whosever shall hereafter affirm that the Church of England, by law established, under the King's Majesty, is not a true and an apos-

the parting my living, and I keep me from all on the Christians, who are out but with the last on the capital understanding that unless, in a est manner chide the Observer for having all the last on the capital understanding that unless, in a est manner chide the Observer for having all the last on the capital understanding that unless, in a est manner chide the Observer for having all the last on the capital understanding that unless, in a est manner chide the Observer for having all the last on the capital understanding that unless, in a est manner chide the Observer for having all the last on the capital understanding that unless, in a est manner chide the Observer for having all the last on the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless, in a lest manner chide the Observer for having all the last of the capital understanding that unless is the capital understanding that unle des Mulners; wherefore, when I make to any and ceremonies of the Church of England, to hath that commendation of antiquity opplit to labora to the guidance, to go untaught that the measure of the Church of England, to hath that commendation of antiquity opplit to labora to the guidance, to go untaught that the measure of the church of England, to hath that commendation of antiquity opplit to labora to the guidance, to go untaught that the measure of the church of England, to hath that commendation of antiquity opplit to labora to the guidance and guidance an man is promise, it keep it, and perform it truly. The editor of the Pacific is emulous of the be profine, and warrant for them to join with, stand still in force.

that follow their vocation and live apright, of these hot tables may please the King of show how nurelenting were the rulers of the As the first seventh day was saintified; and 

Archbishop Bancroft, wrote the preface to the thirty-nine articles of the Church of England in this fashion, wagging deliberately over a and an exposition of the same which was pub- final imprisonment. lished in 1607, has given the spirit of the Church, as then manifested by its acts and spite of decrees and persecutions, and worldly

It is difficult to imagine how any person can sition to show the character of the Church which adopted it as the key to its Constitution: ARTICLE I. who have not

> lasting without body, parts, or passions, of infinite power, etc.

of of faith in the holy trinity and deep

That their is but one God who is, etc., is a trith which may be gathered from the all-holy

ERRORS AND ADVERSARIES UNTO THIS TRUTH. Then impious and execrable are the opinions of Diagoras and Theodoras, who flatly denied there was nov. God. Of Protagoras and the Machivilian atheists,

who are doubtful whether there be a God. Of such as feigned unto themselves divers and sundry gods as did the Manichees, the Ba-PROPOSITION II.

That the world and all things both visible and invisible therein, both were made and are preserved by the Almighty, etc.

ADVERSARIES TO THIS TRUTH. First, were Aristotle and his followers who said the world was eternal and without begin by it. It is found in the missionary report for

for him to create. ... Simon Magus, Saturninus, Menander, Carpocrates Cerinthus, who ascribed the world's

The Manichees and Pricilianists, who affirmed man to have been the workmanship of the The Family of Love, who say that God by

them made heaven and earth. Priests are the creators of Christ, etc.

find the following under Proposition IIId :--

" Christians are not bound at all to the obser-

"In a wrong opinion, therefore, be they who wholly, is to continue, and be in use, or that

ing the Sabbath day, was so changed that it

The Commandment of sanctifying every

relate to the Sabbatarians as dissenters from

The effects of the word and sacraments is not hindered by the badness of ministers." " ADVERSARIES TO THIS TRUTH.

Such adversaries in our time be the Anabaptists, the Family of Love, the Disciplinaries that this haste and impatience this clamor (usually termed Puritans), the Sabbatarians, and pressure emanating from the church—this the Brownists and the Papists; for the Ana. greediness for some tangible and visible success baptists will not have the people to use the before the good Lord sees best to give it-will ministry of evil ministers; and think the service of wicked ministers unprofitable, and not sions. "Satisfactory fruit" of a spiritual chareffectual, affirming that no man who is himself acter should not be forced in he coffee most in faulty, can preach the truth to others, Of these man's opinions be the Sabbatarians

OF THE TRADITION OF THE CHURCH.

Traditions or ceremonies are not necessary to be alike and the same in all places. ADVERSARIES OF THIS TRUTH

They are greatly deceived, therefore, who "Whosoever shall hereafter affirm that any be observed by us Christian.

London, in the year of our Lord God: 1562 thereof, must necessarily be one and the same. , are in any part superstitious or erro-touching the sanctifying of the seventh day, be withheld, and he will be recalled? Is such as seventh and he will be recalled? Is such as seventh day, be withheld, and he will be recalled? Is such as seventh day, be withheld, and he will be recalled? Gome and tell me thy whole conversation, whom we commit the education of our chil-science subscribe unto, let him be excommuni- how it is not lawful for us to use the seventh cast the seventh c and how thou spendest thy time ? "The Christian missionary in a barren field shall beecher—We were thunderstruck when we were the condition of learned from the Observer that neither Roman."

Medic how thou spendest thy time ? "The Christian missionary in a barren field shall be described from the Observer that neither Roman."

Medic how thou spendest thy time ? "The Christian missionary in a barren field shall be described from the Observer that neither Roman."

me. at. my labor, when I spend the whole day heavenly employment among the saints of light of England, and combine themselves in a new came in with the first man, so must it not go devote themselves to the fife of a missionary muring were allowable, we should in the sweet."

Established Church, that Trask suffered a cruel whipping through the street of London

spite of decrees and persecutions, and worldly form of living churches," why is equally interests; the doctrines of these early Sabbata- right to treat the preacher or the pastor at that some years since, there was a pretty genfriends round the corner. Is the day of eart articles, friends round the corner of the pastor at an agreement among Protestant aburabas never to go by? San Francisco Golden Era.

We shall give only a specimen of the exporians still continue, and is preaching in all the home in the same way and according to the world. And in nothing is the element of Uni- same rule. But who would enter the ministry formity so difficult to introduce as that of Sab. on such terms? . Who would devote himself to bath-keeping, while the law of the Sabbath is so completely abrogated as it is in the so-called vided only in case of, or in proportion to, the There is but one living, and true God, every Christian, countries, and the countries and true countries.

A Voice from China.

brother CARPENTER, whose life is fast flowing land, through his own denominational paper:

The judgment prevailed strongly and some obstacle peculiarly discouraging. took the form of a resolution that no mission that was yielding satisfactory fruit should be true theory and practice be understood by all silidians, the Valentinians, the Messalian hered hampered by reduced appropriations; while the church in all the world? May God haster those which did not give good promise of per- the happy period! manent returns in the form of living churches should look to discontinuance."]

[American Presbyterian. tention of your readers, and of the friends of arv. missions in my native land, to the paragraph above quoted, and to some thoughts suggested made not the world as being too base a thing tions in the United States, under the heading "Curtailment." I will not endeavor to depict my feelings of sadness and of surprise on read-The Papists who give out how sacrificing also in the number of men sent to aid in the cultivation of the foreign field. I do not wish

denomination, have determined to be guided Mr. Beecher's idea of God is far more offensive. The former of these was the opinion of the rule, have "resolved" to walk by sight, not by So far as we understand Theodore Parker's faith, in the prosecution of the missionary en- theology, that is, knowledge of God; it is more Love; the latter is an error of our home Sab- desire their missionaries to be guided by in Freeman's Journal, (a Roman Catholic pa-

propriations the quickest, and the most feasible ever heard. God the Father Almighty, Uncrethe world are those which, in the early years the Holy Chost, Sanctifier, by whose indwellof their history, produced little or no "satisting, in men's souls they are Christians, this factory fruit," "if by satisfactory fruit," is God, who, the Christian faith tells us, is God

the seed; Apollos may water it; but who is and shadowy effluence." But God the Father He that causeth the seed to take root, spring of all; and God the Holy Ghost the Comforter, forth, and hear fruit? In this connection let, "are neither," to Mr. Beecher, "aught tangime ask if the resolution referred to does not ble, restful, accessible." "They are to be reseventh day is natural, moral and perpetual, is in effect reprimand the Divine Author of mis- vealed," Mr. Beecher hopes, "to his knowlsions for his tardidess in giving the desired in edge hereafter," but now only to (something We will briefly sketch from among the nu- crease? Does it not more than seem to be a he calls his) faith. A faith that in God the merous allusions throughout the work, to the hint to the Lord of the bervest that the church Father and God the Holy Ghost finds not errors and adversaries of the truth, such as cannot afford to wait, because it costs too much, "aught tangible, restful, accessible." This is till he is ready to send the dews of his grace on the Gospel that Mr. Beecher preaches to the those missions where he has seen fit to withhold children of the Paritans, in Brooklyn. it? 'Are Christians more desirons for the salvation of sonis than He who gave his Son? Boston) - What is this but saying that to him And if his times have not come, may they God as a Spirit is but a spectre, an incompre-

> rapidly, and to report their conversion before they have given good, evidence, that, they are born again, in order to satisfy, the demands of the friends of missions at home for "fruit? It is highly probable, and greatly to be feared, result disastrously for the true interests of mis-

Cannot the church wait in patience for mermanent returns in the form of living churches," as long as the missionary is willing to labor in faith and in joy? Has the church a greater such a basis as this man, is mere declamation. and a livelier interest in the reaping of the harvest, in the plucking of the fruit, than he? And would it not be well, then, for the Christian at home to repress all discouraging reflec-

Is it morally right (it is, doubtless, legally sd) for the church, by its Board of Missions to hint to the missionary that, unless his labors are attended with "satisfactory freit," he may expect to be "hampered by reduced appropriations," or to tell him plainly that, unless his mission shall give "good promise of permanent the Christian missionary in a barren field shall Beecher-We were thunderstruck when we

10 ling to turn the first the ment should be a law unto the breeding and what there consider in the field and iding shell pronounce the breediction!

developia true missionary spirit in the church at some more effectively than the old theory? If it is right to tell the missionary that the amount of funds placed in his hands for the prosecution of his work will be graduated according to his success, not according to the Treesey of his need, or the claims of his field, and that soon his continuance in the This truth, if it live at all, seems to live in work will depend on the fact whether he gives good promise of permanent setution in the the preaching of the Gospel on the understand. ing that his food and clothing would be proconversion of souls under his ministry?

Many seem to begrude the support given to the missionary unless he be one of the "openly" favored ones of God, and unless there is some The following letter from a missionary in thing like a revival interest in his field or in China, we will suppose to be from our dear connection with his labors. It is to be feared, also, that many restrain especial prayer for those mission fields where the divine blessing out in that land, and whose sentiments are has not already largely been poured out doubtless these in expression, as he would And again, many missionary candidates are speak if he had a hearing in his own mative averse to going to those places or countries where there is not something particularly interesting and attractive, or where there is

When shall the missionary enterprise in its

These lines are written in sadness, and commended to the serious consideration of the friends of missions of every name or sect by Messrs. Editors,—I desire to call the at- one who has the privilege of being a mission-

China, Oct. 8, 1859.

Theology Run Mad-A Dialogue.

H. W. Beecher-Could Theodore Parker worship my God?—Christ Jesus is his name. All that there is of God to me is bound up in ing it, nor would I send you this letter of ear that name. A dim and shadowy efficience nest remonstrance against its sentiments, ex. rises from Christ, and that I am taught to call pressed and implied, did I not fear that they the Father. A yet more tenuous and invisible are very extensively entertained in the church film of thought arises, and that is the Holv at home, and that they largely influence the Spirit. But neither is to me aught tangible. action of more than one Missionary Board, restful, accessible. They are to be revealed not only in the appropriations of money, but to my knowledge hereafter, but now only to my faith.

N. Y. Observer—This eccentric preacher of The exposition proceeds in this way to the to be personal, and so I omit all names of Mis. Plymouth Church often complains that he is sionary Boards and foreign stations. It is "misrepresented" by reports of his sayings and only to some principles intimately connected doings." It is his own confession of faith, white with the proper prosecution of missions, either ten and printed over his own signature. It is a home or foreign, that I would solicit the pray- part of his defense of himself for his appearance rful attention of the reader. in Theodore Parker's programme in Boston. I have been in the cherished habit of believ- It is a perfectly satisfactory defense. Thereing that the missionary work was pre-eminently can be no impropriety in Mr. Beecher's, taking a work of faith as regards both missionaries part with Theodore Parker hereafter in any and the supporters of missions at home. It thing that Mr. Parker may undertake The seems, however, that the latter class, in one objection will lie altogether on the other side. by sight. They are not willing to be imitat- to the religious mind than any conception of ors of the Apostle Paul; but, reversing his him which Mr. Parker has ever expressed

per)-This knocks in the head all creeds and Is hampering a mission by reducing its ap confessions, nay, all religions, of which we have way of causing it to "yield satisfactory fruit?" ated, Unbegotten, not Proceding the Being who er's creed? why. "a film of thought," arising Who gives the increase? Paul may plant "yet more tenuous and invisible" than "a dim

> The Liberator. (an abolition infidel paper of bensible conception; and that he can under. -"a man of sorrows, and acquainted with

> Such pious generalization is so indefinite and intangible that, like India rubber, it can be compressed or stretched, according to the taste or caprice, the necessity or desire of the user. Christendom is full of it—Rome is saturated with it—this wickedest and most oppressive of all nations is overflowing with it. It is without signification, and therefore without value. It is traditional homage—an impulse of feeling a flash of sentiment, a kindling of the imagindtion; but it throws no light upon the brain, it does not mold the life.

> 'Observer-That hits the nail precisely on the head. All the preaching that is built one an empty sound, a sham. Gaping crowds may hear it, but they are no better fed than the asses who snuff the east wind.

Beecher goes out of his way to assail the tions till his brother abroad gives the initian Observer, ridiculing it for its vigilant defense ... of the truth; comparing it to a watch dog The Liberator-A funny illustration to be... sure; but is the theme a funny one, and can there be too great vigilance or fidelity in main-

taining the divine commands, or upholding doctrines essential to the salvation of the soul?"1

on the explicit understanding that unless, in a est manner chide the Observer for having alfielding of fruit, satisfactory to the church, true thinking in a Protestant must be found in lifey will be hampered in their operations or a Roman Catholic, and that a Christian must seek led uniter a more than implied censure? mirror his orthodoxy in the Infide! But, now And if then are willing to go forth ou such a that the Observer has indicated the proper totally, and faithfully than on the old basis, write anything on religion which both the Pope, and will their labors be expected to produce and Voltaire would not appland. Happy day, note "fruit"? Is it hoped that the new the when a Protestant shall write to the taste of " ory of missions, as itiaughtated by the resolve Catholic and an Infidel small say Amen, while The Subbutarians in King James' time water field under remark; will lend to stitulate and the Olorver, like a magraphy priest atra would

ii i and To the Edito il have had, from the seventhing in its D I have recei by a man of in which this titled i ! Z ·Christian telic Appos late Presid Carolina. On page Dr. C says

. .. Between question of ed to Engli and buildent by God Aln human race, nation in to Sabbath [so never abruga that the obse day is 'iot commandme Sunday in submit the c men, and to not that of Puritans." Now picas statement o Puritans, II the position tans, and of supposed to "If Dr. O.

rians are re liest Puritan zone back i England divi and others c the 17th Cen tance, and she the Church o doctrine of Puritan docti ish Sabbath ceremonial 1 upon Jews Christ and hi Christians, i that as part servance of binding unde -Now this höld in oppe Please explai

tor, and sho

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Intelligence It is a mat people that th our missional urged from missionary pu formed what or what is di stand our mis they do not money if raise aformed in r the tone of the eling in differ It may be no informatio tive to its mi cused from But it has be it would be s public, as it

(far off amon with which t My object however, to our people in tant though that Bro. G. bility; ) sailer by way of T will most like if not sooner This inform put into my.) ter atrShang berlesin-thie days since 11. Mrs. C. sa are getting o skall brobabl

the painful

she says: an yika the Recognit subscribers a adopted by seve the exp duck of their be a grand!

notionty signature in them to dan or there is a like the second to be to for the REG

The Puritan Sabbath-What?

On page 16 of this interesting pamphlet,

"Between the years 1630 and 1654, this

ed in England between the dissenting divines.

The Paritans argued that a command given

by God Almighty without exception to all the

human race, for a reason that applied to no

nation in particular, was part of the law uni-

versal, and not ceremonial; that the Jewish

day, is 'will-worship' in obedience to 'the

commandments of men'-and that to observe

Sunday in lieu of the Jewish Sabbath is to

submit the conscience to the commandments of

not that of the Bible. So thought the old

Now please inform me, if this is a correct

statement of the views of the early English

Paritans. It is dertainly, very different from

the position of the early New England Puri

tans, and of those upon whom their mantle is

If Dr. C. is right, and the Sunday Sabbata

rians are recreant to the principles of the ear-

liest Puritans on this important point, and have

gone back to the doctrine of the Church of

England divines, with which the Bishop of Elv

and others confronted the non-conformists in

the 17th Century it is a fact of great impor

the Church of England divines laid down the

doctrine, of that, Church, in opposition to the

ish Sabbath [seventh day] was a part of the

ceremonial law of the Jews-and obligatory

upon Jews only; that, although observed by

Christ and his apostles, and many of the early

Christians, it was because they were Jews ;-

that as part of the ceremonial law, it fthe ob-

servance of the seventh day Sabbath was not

binding under the Christian dispensation." etc.

Now this is just what the modern Paritans

hold in opposition to the Seventh-day Baptists.

Please explain this mysterious matter, Mr. Ed-

tie joker "Is now to be found. INQUIRER.

For the Sabbath Recorder.

Intelligence from our Missionaries Bro. Car-

penter's Return Home.

money if raised. They say they wish to be

It may be that our Missionary Board gets

no information to lay before the Society, rela

tive to its missionaries, and therefore feels ex-

cused from saying anything on the subject.

But it has been suggested that if that be so,

it would be some relief for that fact to be made

public, as it would afford some explanation of

the painful silence respecting our brethren,

(far off among the heathen,) and the interests

however, to discuss the importance of keeping

our people informed on this subject," (impor-

tant though it doubtless is; ) but to inform you

that Bro. Carpenter and family, (in all proba-

bility,) sailed from Shanghae for this country,

by way of England, in November last; and

put into my hands.) written by Sister Carpen-

ter at Shanghae, October 22d, to a sister of

Mrs. C. says to her sister in this letter: "We

are getting on finely with our preparation, and

shall probably sail in about a month." Again

she says: "We hope to see you about May, if

not enrier." L. Chandalt.

For the Sabbath Recorder

The Cash System.

with which they are connected.

supposed to have fallen in these latter days.

and eminent divines of the English Church!

To the Editors of the Sabbath Recorder :-

coording to the ter the ministry devote himself to the understand. g would be pro-roportion to the ministry? support given to le of the "openly" ess there is some

this field or h tils to be feared. pecial prayer 104 d divine blessing a duen poured sees candidates are? ces or countries particularly in the where there is the cuterprise in its" inderstood by all

May God hasten dness, and comderation of three name: or sect wer being a mission-

Dialogue. lheodore Parker : esus is his name.

me is bound up for nadowy effluence am taught to call uous and invisible that is the Holy aught tangible to be revealed but now only to intric preacher of plains that he is of his sayings and don'of faith, were. iguature. Itiana or his appearance t mme in Boston defense. There. Beecher's taking a hereafter in any undertake Phe on the other sides ar more offensive

OF Conception of Rever expressed. edore Parker's God it is more Ha Beecher's. man Catholic paad all creeds and of which we have; Almighty, Uncre-ing the Being who is "a dim and" Christ" And y whose indwell-qu Christians....this h tells us, is God. at in Mr. Beechthought," arising ble "than "a dim God the Father

stithe Comforter. aught tangiy are to be reto (something hat in God the Ghost Vinds. not. essible." This is. ooklyn. on inlidel paper of ing that to him? rej an incomprohe can under ...

dore him, only as born of woman acquainted with so indefinite and ibber, litican han ding to the taste. ro of the user. ost oppressive of it. It is with .... enwithout value. mpulse of feeling ling of the imag-upon the brain. iall precisely on w that is built on

era declamation de ng crowds may fed than the vito assail-there gliant defense in watch dog. untration to he. one, and can dellty in mainor uphotathy" mof the soul?" Mr. Beecher If the Romanni

t his doctrips. Theology Run sed suck when we delther Roman

rn to the level is we ought not b fi the sweets? Greening al-1
manifetty sor H
is messary of H
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histan must

for the RECORDER. lishing Society, if they consent to take the church no more, but will attend church with her paper. But to pay in advance for it; is never temployer.

dreamed of, either asleep or awake; and even when the distress of the Society drives the managers of its business to send an agent, and after much fatigue he has reached their snug quarters, such persons, (though worth their thousands,) if they do not chance to have the money I have always supposed that the Puritans by them when he calls, think it altogether too had, from the beginning, agreed in rejecting much trouble for them to put themselves to, the seventh day or Bible Sabbath, and adoptto borrow a dollar or two of a neighbor to pay ing in its place the first day, or Sunday. But their paper bill; or, which is quite as likely, I have recently met with a pamphlet, written they think nothing about such a thing any by a man of considerable learning and ability, way. Yet these persons have no idea of doing in which this is denied. The pamphlet is enany injustice to anybody; it is the result of a titled : "The Religious Observance of the loose way of doing business, by which the 'Christian Sabbath' not of Divine or Aposhabit of regarding the thing as of no importolic Appointment : by Dr. Thomas Cooper late President of Columbia College, South tance becomes fixed.

Some there are who ought perhaps to have the paper, who are not able to pay for it; and if the cash system should be adopted, they should be remembered and provided for. You question [of the Sabbath] was strongly agitat- may hear from me again on this subject.

#### From China

Extract from a letter from Rev. S. Carpenter to the Board, dated Shanghae, Nov. 18,

Sabbath [seventh day] was observed-and "My health has been such as to allow me never abrogated-by Christ and his apostles: that the observance of the first day, or Lord's to attend to my ordinary duties. On the 18th of September, the wife of Sah Ching Sa was baptized, and added to the Church. She is named Naomi. She is a woman of good mind. and had been for some time making up her demen, and to adopt the religion of parliament; termination, and seems to be an intelligent consistent believer.

Mrs. Carpenter's, health does not improve with the approach of cold weather, and we are confirmed in the opinion already expressed to you, that the time has come when we must have a change. Mr. Reuben Lowrie, son of the Superintendent of the Mission rooms in Centre street, will preach to our little Church on the Sabbath. .. He is an excellent preacher.

We expect to leave before the next trimonthly mail, in which case, this will be my passage is engaged on the ship "Strathmore," tance, and should be known. Dr. C. says that to London, thence probably by packet to New York. One of our Church members, (Ching Sa, ) is enguged to accompany us. "If the passage shall agree with our health, and restore been received. The government organ contin-Mrs. C. then we hope to make but a short stay among you. We hope to return within about eighteen months, spending six or eight months States, but the opinion that the question at iswith you. This will be what all on this side who have any interest in our return will ex-

#### For the Sabbath Recorder.

I have read with interest the articles of A. B. C., and for the purpose of information, I would like to inquire how the argument of "Design," as proving a "Designer" in creation, can be iter, and show us under which thimble the " It fate an objection that is brought against it, viz: that it proves too much; involving an infinite sories of Designers. In other words, if Design in creation is proof of a Designer, does not that fact prove that that Designer himself

had a Designer, and so backwards ad infinitum. It is a matter of surprise with many of our | - In'a public debate which I theld with an people that they get so little intelligence from atheist for some eight days, a few years since our missionaries. They say that they are he urged the above objection, as valid, and urged from time to time to give money for some of the audience admitted that it was missionary purposes, but that they are not in Rev. J. B. Dods in his work on "The Existence formed what it is that is proposed to be done, of a God," maintained that the above argument or what is desirable to do-that they under of Paley's is not valid.

stand our missionaries are coming home, and I would like if A. B. C. is willing, to hear how he meets the objection, as he uses Palev's they do not know what is to be done with argument of Design in his second article. Will informed in regard to these matters. Such is he be so kind as to favor me with his views, as the tone of the remarks met with by one trave I deem the subject one of vast importance, as inals is daily and yearly increasing in our midst eling in different sections among our churches. Paler's argument has been so much relied upon: S. S. GRISWOLD.

> SYMBOLS OF THE CAPITAL; or Civilization in New York By A D Mayo Published by Thatcher and Hutchinson, No. 523 (St. and higher. Nicholas Hotel, Broadway, N. Y.

This is a handsomely bound 12mo. volume ergetic style, and illucidates its several topics twenty years ago. A hundred years hence that were not female, was sent down the stream. in a clear and forcible manner: Every young My object in writing at this time is not, person in New England, and especially in the city and State of New York, should read this book. The following is its table of contents:

1. The Hudson, or life in the country. 2. The Capital City, or life in the town. 3. The force of Iree labor. 4. Man, and his modern inventions. 5. The gold dollar. 6. The Nor. Journal mentions the case of a man, Valenmal School, and its observatory. 7. Pedentry tine Perkins, whose body is gradually changing will most likely be among us about May next, and power. S. The Capitol and the higher into stone. It began at the age of eleven: law. 9. The Studies; or art in New York. His jaws have been set and motionless for thir-This information I get from a letter; (kindly 10. The penetentiary; or crime in New York. ty years, and his front teeth have loosened and 11. Women in America. 12. The churches; come out, forming an aperture through which or religion in New York. 13. The Rural Cem- he talks and receives his food. His food is all etery; or life and death.

her's in this country, who received it a few The third section, "The force of free labor," will, well pay the cost of the book.

CONVERTED CATHOLICS One said that he believed that a new era had dawned upon the any person. His limbs remain near the size church in relation to the evangelization of Ro- they were when he was hurt. His head, neck man Catholics. They are more accessible now and body have attained full size. His neck is than formerly. Let a man carry kindness in nearly as large as his head, and measures ninehis heart and manners, and they can be reached. He said he knew of seven, who had I am glad this subject has been broached in escaped from the horrible pit of Roman superthe RECORDER, just at this time. Many of our stition, and were now the devoted followers of subscribers are of the opinion that it should be the Lord Jesus.

adopted by our Board. All are anxious to Another spoke of a little girl, who had been save the expenses of agents for collecting the invited into the Sabbath School, She perable in themselves. It is not agreeable cither and now weer Sabbath they may be seen in to dun or be dunned; and especially where their places. So, said he, we must gather in there is a half-way impression that the demand the children, and through them hope to gain is somehow not exactly well founded as we the parents. They can have influence where we find to be the case sometimes with subscribers cannot. He also spoke of a German Cathélic whom he had taken into his own family, Bome persons seem to think it is a sufficient and she is also a member of the Sabbath school, measure of respect for them to show the Pub- and has said that she shall go to the Catholic

## General Intelligence.

FROM WASHINGTON.—The correspondent of the N. Y Commercial Advertiser gave:

"It is evident from the remarks of Southern nembers in the late debate on the slave trade suppression, that there is a growing opposition among them and their constituents to the present piracy law, and that they intend to make the repeal of that law the greatest issue at the coming Presidential election, and in all elections of members of Congress.

The African slave trade and the acquisition of Cuba will become, though they are not now. the absorbing issues in the South.

The N. Y. Tribune correspondent writes: "An analysis of the vote on the final passage of Mr. Grow's homestead bill, which passed the House on the 1st inst., 120 to 76, shows About 20 Northern Democrats dodged,

The general impression is that the French claims bill is lost this session, by the reference with a prospect of success."

a letter from Mr. Buchanan, dated February, 1852, urging economy in the public expenditures. He then said: "These expenditures have now reached the

enormous sum of fifty millions of dollars per annum, and unless arrested in their advance by the strong arm of democracy, may in a few year, reach one hundred millions."

The expenditures during the second year o Mr. Buchanan's administration came within three millions of the latter sum

The proceedings of Congress on Saturday, Feb. 12th, were important, involving the admission of a new State into the Confederacythe Oregon bill having passed the House precisely as it went through the Senate, by 114 yeas to 103 nays. Nothing else was done in the House, the preliminary debate and action on various proposed amendments occupying the entire day. In the Senate, Mr. Johnson, last date from Shanghae, till we meet. Our of Tennessee, then called up his resolution instructing the President to request the heads of departments to prepare their estimates for 1860 oil a basis not exceeding \$50,000,000.

ned the publication of spirited articles urging armed resistance to the forces of the United sue will be settled by diplomacy still prevailed in the neighboring republics.

#### ... The State Prisons Overflowing.

We learn by a letter from Sing Sing, that there are now in the male department of the male department there are stated to be 119 all satisfactory convicts, with but 85 cells for them. This The great mechanical bakery which had been makes for all the unprecedented number of in operation but three days, in Boston, was 1170 prisoners. In the month of January, destroyed by fire on Sunday last. If it had convicts, with but 85 cells for them. This makes for all the unprecedented number of alone, 56 were received, 46 of whom were from

more at least have gone there. Clinton prison is also full. It looks as if crime was increasing so rapidly that an enlargement of all-these institutions will soon be necessary. Measures looking to the enlargement of one or more of them have already been introduced in the Leg-

It is not a cheering reflection to observe that the amount of crime and the number of crim in spite of all the educational development and philanthropic and religious enterprise of the age. With all our churches, schools, colleges, asylums and societies, we cannot prevent the tide of crime from swelling annually higher

Statistics, however, show the encouraging fact that although crime increases, it does not of 368 pages, and written in a pleasing and en- tion of rogues to honest men is less than it was is a nuisance," a detachment from the skaters be because the State itself will liave doubled in population, and 'the community as a whole laggregate freer from vice. Albany Jour.

> An Ossified Man.—The Ravanna (Onio he talks and receives his lood. His food is all room occupied by the peddler. The object of the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler. The object of the form occupied by the peddler occupied by the peddle he became blind in one eye, and for twenty-three years has been totally blind. All his other senses remain as perfect and acute as those of measures only four and a half inches. His weight is about one hundred nounds.

SUFFERING IN MICHIGAN.—The people of Gratiot county, Michigan, are represented as being in a very destitute condition, and an appeal has been made to the legislature for aid There are about 1000 families in the county. dues of the Society; and certainly that would; spaded her father and mother to come. Soon and of these not more than one-quarter, it is be a grand achievement. Such agendies are after coming to the Sabbath school, they were believed, have the means of subsistence until not only expensive; but they are very undesir-induced to attend the services of the sanctuary, the next harvest. An -almost total failure of

Since the above was in type we learn that the Legislature has sent three thousand dollars' worth of provisions, making four car loads, of young men from marriage, through an apprethe staple necessaries of life, to the sufferers. to relieve the distress which prevails there.

Louis direct from the head waters of the Missuo- ident for the ensuing year. ri River, we have reports of the discovery of new gold diggings on the divide between the Missou- for the city of Providence says: "One sixth of ri and Columbia Rivers, in the neighborhood of the entire population, the greater part of whom Stevens Pass. The gold obtained from these are of foreign birth, are now registered on the about \$14 or \$15 an ounce, but it is said to exist in great quantities. Major Culbertson brought down about \$1300 worth in lumps of nearly the size of a grain of corn. He says these mines can be approached within a comparatively short distance by steamboats. He also says the head waters of the above-named rivers are so near together that he at one time drank from the Missouri on the east side of the Rocky Mountains, and a half hour afterward from the Columbia River, on the Pacific slope.

. In Boston, the National Theatre was openthat there voted for the bill—Republicans, 82; ed on Sunday evening of last week for divine Democrats, 38. Against it-Democrats, 60; services. The first tier was crowded and pack-Americans, 15; Republicans 1 (Mr. Nichols.) ed with men and women, and before the services commenced, the gallery was occupied in every available place. The private boxes were reported. Later intelligence from China and Lucretia Lewis, occupied by ladies principally, and the orchesto the committee of the whole. The Senate tra found occupants in boys, who sat upon the cial interest. bill, however, is on the speaker's table, and its floor with their caps unmoved from their heads, friends think it can yet be brought forward all too unaccustomed, many of them, to the impressive exercises of religious worship. most modest looking of the draperies were sus- keys of the vault which were under his head, The Washington States newspaper publishes med the surroundings of the stage.

We have late news from the coast of Afriwhich had cleared from Mantanzas for the Af- tion, and warning their husbands to flee from rican coast, was boarded by the British steam- the wrath to come. er Viper-searched and burned The correspondence between the commander of the Vincennes and the captain of the Viper shows that the American flag was flying at the time of the seizure, and that the captain threw his papers overboard when called upon to show them. The circumstances of the case leave little room to doubt that she was a slaver.

A shocking attempt to murder was committed on Tuesday morning of last week, at the tenement house. No. 251 Elizabeth street. A colored girl, uged 20 years, tried to kill her mother, a Mrs. Bosly, by striking her on the head with an axe while she lay in bed. The girl alleges that she was prompted to the deed by her paramour, a negro named Elijah Martin, and that the motive was to get possession Two weeks later news from Paraguay has of \$55 which her mother had in her house. subordinate prison officers interesting them-

> The last reports from Mexico are saddening in extreme. The country, says a correspondent is in the most awful state from one end to the other. The road to Vera Chuz, with the exception of some few guarded points, swarms to administer anything like law being regard with banditti. Stages are robbed from one to ed by them as vain and idle if not utterly far four times a day.' In some cases the roboers have behaved in the most outrageous manner. The other day Madame Cortesi, the prima don-

continued in operation, it would have thrown a large number of bakers out of employment Nor is Sing Sing alone in its inadequacy to Great opposition to the establishment was manhold the convicts whom the law orders to be ifested by the bakers, and it is darkly hinted confined in it. From Auburn it is reported that they were accessory to the fire. A firethat the Prison is fuller than ever before, man was killed by the falling walls, and severand last week it was said that but four vacant al other persons were seriously injured. The cells remained since which time two or three loss is estimated at about three hundred thou-

> received. The Supreme Court decided that the Legislature has power to tax mining claims; and that the law prohibiting the immigration of Chinamen is unconstitutional. The weather city nearly a year ago. throughout the State had been good, and the accounts from the mines very favorable. An immense mass meeting had been held at San Francisco, by the Hebrews and Protestants, in reference to the abduction of the Jewish boy Mortara. A terrific storm had occurred at Honolulu; destroying property to the amount of twenty thousand dollars. In some instances whole houses were submerged.

The lady skaters upon the Connecticut River, at Hartford, on Tuesday, having resolved increase so fast as population. The propor that "the rum trade upon the skating ground there will doubtless be more convicts in our By an unfortunate misstep the leader fell ing unable to hold up in season, fell across the demolished table and bottles, causing great will be of a higher moral character, and in the destruction of the thirst-destroying compound. The accident met with the unqualified appro-

The town treasurer of Erin, Washington county. Wis, was shot dead in his own house. last week, by a peddler, whose room, during the night, was broken into by three men. disguised, one of whom, it afterward turned out was the treasurer himself, the money collectedby him for taxes having been deposited in the room occupied by the peddler. The object of.

Rev. William Tilbury, minister of a congreration at Marion, Iowa, has been suspended from the ministerial office for gross misconduct, such us the theft of a five dollar bill from one of his parishoners; buying lumber and refusing to pay for it; selling two or three dollar's worth of stockings and mittens, the manufacinre ol a door widow woman, and defrauding her out of the money, etc. Letters from Florida state that during the

time the thermometer at the North was below zero, the weather at St. Augustine was like a In addition to the usual facilities for Academic In-New England summer, the meronry varying struction, there will be provision or a thorough review from 78 to 85 degrees; peach trees were in blossom, and green peas, radishes and toma-toes were daily served for dinner fresh from the

The Philadelphia Ledger discourses on the the crops is assigned as the cause of the exist- remarkable increase of the number of single women and old bachelors, as compared with the number in former years. It attributes the dause to the erroneous ideas of living entertained by society, which deter a large class of hension, on their part, of coming to want.

The New York State Agricultural Society met at Albany on Wednesday of last week, for the election of officers and for the transac-Andrew Stewart of this State while at the Passale Mine in Newark, N. J., on Thursday, tion of other business. The receipts of the fell down the main shaft and was killed. - year were reported by the Treasurer to have

been \$18,356 27, while the expenses were but \$15. 705 34. leaving a balance of \$2,650-93.

By the arrival of Major Culbertson at St. A. B. Conger, of Rockland, was chosen Pres-The late report of the overseer of the poor

diggings is inferior in quality, being worth only books of the Overseer's office for aid. A large All payments for publications of the Society are part of these have received aid during the past

At an early hour on Friday evening, Mr. Edwin Patten, a farmer, of Sweden, N., Y., garroted and robbed of about \$50 in the streets R. W. Crumb, Unadilla Forks, 2 00 of that city, by the light of the gas lamps, and in the presence of two women! Four young Nathaniel Green, when men were arrested, only one of whom was iden- Ira B. Crandall, tified by the women. Foreign news to the 22d ult. has been re-

ceived. The probabilities of a war remained about the same. An alliance, it was asserted, had been concluded between France and Sar- Asa H. Hills. dinia. The death of the King of Naples was L. A. Clarke, India has been received, but it was not of spe-George E. Miller, the clerk of the branch

The a hammer on Tuesday night of last week. The pended among the flies, while plain green flats were used and then replaced, but the amount and the representation of a huge oak door for- stolen was small, there being at the time but A new religious sect has sprung up in the Henry Rainy, South Brookfield ca, contained in official correspondence of the vicinity of New Bedford Mass. Among their

Union Bank at Jackson, Tenn, was killed with

Navy Department, which is somewhat impor- peculiarities is, that the minister salutes the tant. It seems that on the 11th of October sisters with a kiss... A writer says he recently last, the American brigantine Rufus Soule saw a brother kissing the sisters with an unc-Michigan proposes to build a new Capitol

for herself at Lansing. It is proposed to be fire proof, modern Doric in style, 265 feet on its northern front, and 205 on its southern; estimated cost \$500,000; material, brick, faced with Grand Rapids marble, provided the latter all of the above place. shall appear durable enough.

At latest accounts, there were nearly fou thousand men encamped at Camp Floyd, U.1) who were housed in huts built of adobes made by the Mormons. The camp is laid out like a city, in streets and squares, and presents quite a pleasant appearance, with its houses of slate

Governor Morgan, of this State, has issued a circular, discountenancing the practice of The guilty parties were both arrested and lock- selves to procure the pardon of convicts: and

> resign their places in a short time, the strength A fight occurred on the 18th ult., near Ches.

ter, Nebraska, between fifteen Pawnee Indians Prison at that place, 1051 convicts, with only na with several members of the opera compa- and eleven white men, resulting in the killing 991 cells to accommodate them, and not shop ny, were seized between Phebla and Orizaba, of three of the former. The battle was causroom enough for all to work in. In the Fe and examined, and insulted in a manner not at ed by the attempt of the Indians to outrage a white woman.

1.050.655;870, or money enough to break down any other country in the world. A grizzly bear was shot near Rye. N. Y

last week, after killing one man and danger. ously wounding another. He has made much havoc among the farmer's stock. .Mr. Alexander Duncan, of Providence R. ... now in Scotland makes a donation of ten

thousand six hundred dollars to the Butler Asylum for the Insane, in Providence. Henry Gumperts has been convicted, Chicago, of the murder of Sophic Werner,

whose remains he shipped, in a barrel, to this Mary Hartung, tried at Albany, for poisoning her husband; was on Monday of last week

found guilty of murder. The case excited The President has dismissed Mr. Stewart Marshal of Georgia, because of want of vigi

lance in preventing the landing and distribu-

NEW YORK MARKETS-FEB. 14.

tion of slaves."

Ashes Are in fair demand and steady at \$5.621

Flour-The market for State and Western Flour is or rejected; \$5 25@5 40 for superfine State; \$5 80@ oing brands of extra Round Hoop Ohio. Canadian

do. white. Corn is quiet and nominal at 83@86c. for

Shoulders. Lard is heavy, with sales of 150 bbls. at 2@121c. Butter and Cheese are firm, and without important change.

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DeRayter, Feb. 17, 1859.

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who had gone to Rochester on business, was Alex. Campbell, Adams Center, \$2 00 to vol. 14 No. 52 Norman Clarke, Berlin, Wis.

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In Little Genesee, N. Y., Feb. 5th, by Eld. Thomas B. Browm, Mr. Biol O. Coon and Miss M. CAROLINE In Westerly, R. I., Feb. 5th, by Eld. C. C. Stillman Mr. MATTHEW S. BUHDICK and Miss HANNAH B. GAVITT

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the property 

views. - What! orew up to the

### Miscellaneaus.

#### For the Sabbath Recorder. Night.

The setting sun has draped the sky, With curtains fringed with gold: And the pale stars like clustering pearls, Adorn each graceful fold.

And there appears the milky way, So like a vail of lace All braided o'er with spangles bright, The form of night to grace.

Ol peerless night, no other form Was e'er arrayed like thine; Such regal robes, such sparkling gems, None could, but God, design.

Orion bands thy noble brow; The crescent moon thy crown, Whose silver light is lovelier far Than even noonday sun.

Then why should all that's dark and drear. Oft be compared to night? Of where's the view that's half as grand As the starry vault at night? M.km, Wis., Jan., 28, 1859. CELESTIA.

#### Maria, the Maiden Martyr

the history of the world is the history of the leave a ripple. Roman Catholic Church, and the blackest You are a coward—a coward—in the battle

true religion is based, she was not long in cheat and a lie, and her pure mind rejected it by the wail of hungry childhood. with disgust. But she was a timid girl. Gencruel judges, she trembled from head to foot; the cold sweat stood on her pale brow, and she was ready to sink to the earth with fear. She had heard of this terrible Inquisition. In her hours of secret study and prayer, the thought had come to many, should at last reach her.

Again she prayed, and strength was given to her. She made a good confession before the bloody witnesses, and refusing to yield to their arguments or their threats, she was stretched upon the rack. Her tender limbs were extended by the slow revolving wheel. and though the spirit was willing to bear even more, the flesh was weak, and the poor girl vielded in the hour of her agony to confess the

in the hour of her extremity. But while her fortune? torn limbs had been recovering strength, her heart had rejoiced again in the faith that forsook her, and now she stoutly refused to deny the truth. She would die a thousand deaths before she would be false to Christ.

of that engine of despair.

have thee have no hearts, and thou must perish or confess. She bore it longer than before. up, and once more left in her solitary cell to come back to life. There in her aching misery, patience and praise. she had time to think of what she had done. and why. She had been faithless to the cause she loved; and though it was sweet to lie on that cold stone floor, and feel that the wheel was no longer dragging her limbs and her life away, yet she was sorry, even then, that she had purchased her deliverance from torture by a confession of what her soul abjured. Stand the men-monsters again!

er in recovering from this second torture, but be shown, which, but for its size, might as well she was hurried into the presence of the judges be on the museum shelf at once under cover, there to sign the extorted confession. Calmly, But, on the Continent, the links are unbroken but decidedly, she told her weakness under suffering, how she had hoped to bear all and die as they can serve for, the gray-headed wrecks make thee wise unto salvation through faith and die as they can serve for, the gray-headed wrecks make thee wise unto salvation through faith and all still form as to have need to be a salvation through faith and all still form as to have need to be a salvation through faith and all still form as to have need to be a salvation through faith and all still form as to have need to be a salvation through faith and a salvatio rather than deny the faith she loved; but the anguish was awful, and she, poor weak girl, are supered to stay with man; while in unhad been tempted to confess. But now she ings are seen succeeding each in its place. for doctrine, for reproof, for correction, for inwould retract all she had said in the moments of her misery. She abjured the Church of Rome and denied its power.—
"Twice" she added, "I have given way to far failty of the flesh, and perhaps while I am ou the rack I may be weak enough to do it again; but depend upon it, if you torture to dead in its place.

And, thus in its largeness, in its permitted evistruction in righteousness.—2 Tim. iii. 14, 15, and these words which I command the Editors of Struction in righteousness.—2 Tim. iii. 14, 15, and these words which I command the third that prodigious multitude who were pure in their own eyes, and yet were not washed from their filthiness.

[Dr. Moore.]

ANEW STYLE. PRICE \$50.

And, thus in its largeness, in its permitted evistruction in righteousness.—2 Tim. iii. 14, 15, and these words which I command the third there this day shall be in thine heart; and thou shalt diligently teach them to thy children, and shalt diligently teach them when thou liest down and when thou risest up, when thou sittest in the more striking because usually seen in contrast with English house, and when thou washed from their filthiness.

[Dr. Moore.]

A NEW STYLE. PRICE \$50.

And, thus in its largeness, in its permitted evistruction in righteousness.—2 Tim. iii. 14, 15, 15, 16. "And these words which I command the tents day shall be in thine heart; and thou shalt diligently teach them to thy children, and shalt diligently teach them to thy children, and who were pure in their own eyes, and yet were not washed from their filthiness.

[Dr. Moore.]

[Dr. it again; but depend upon it, if you torture me a hundred times, as soon as I am released of these.

because usually seen in contrast with English house, and when thou walkest by the way."

Ruskin.

Ruskin. from the rack, I shall deny what was extorted from me by pain."

And then the wretches racked the brave girl again. She was strong now. Her strength was made perfect in suffering. The more are calling public attention to the Great Basin we observe to do all these commandments because by the side of the question whether he posite from 9 to 2 o'clock, and on Wednesday and and was a hero in her martyrdom. Oh, it was curious salt lakes;—the vestiges of a lost ocean, in them that they would fear me, and keep all eternity depend much on a father's influence. \$5 to \$500, and 5 per cent. on sums over \$500.

Thomas B. Stillman, Present. grand to see her constancy and firmness in that whose remaining waters are so strongly im- my commandments always, that it might be That a woman should be fascinating at the social

now inheriting the promises," if you would ever American Basin. inherit the bliss they now enjoy.

#### Sensible Talk.

The following article from a an exchange, contains so many valuable suggestions, and such pithy advice to our young men, that we republish it, and hope that every person both old and young-male and female-will carefully read it, and then cut it out to re-read the next time they are afflicted and tormented with the blues Every word of it is true, and, by remembering and practising its injunctions. you will be greatly benefitted:

"That never'll do, young man! No use to stand on the sidewalk and whine about hard luck, and say that everything goes against you. doubtless result in many singular scientific dis-You are not of half the consequence that your talk would lead us to believe. The world hasn't declared war against you. You are like all the rest of us-a mere speck upon At Lisbon, in the early days of the Inqui- the earth's surface. Were you this moment to sition, a young lady, Maria de Cocciaco, was go down in the living tide, but a bubble would seized and brought before the judges of that linger for a moment upon the surface, and even blood-thirsty court. Their steps took hold on that would vanish unnoticed. The heart is full death, and few who went into their pres- of hope and ambition, but is not missed when nce came forth alive. The darkest chapter in it ceases to beat. One such as you would not

page in the annals of that church is the record There's no fight in you. You have surrender of the Inquisition. Yet the half of its horrors ed without a struggle, and now whine because will never be revealed till the trump of the beaten! You are not yet worthy of a triumph. archangel breaks the silence of its deepest for you have not yet earned it. In garret, hut, and dripping cellar, are 10,000 heroes who Maria was charged with being faithless to would put you to shame. They must toil or the church of Rome. Gifted with an inquir- starve. The strife is a desperate one with ing mind, and availing herself of the means to them, for they wrestle with want, while ragacquire a knowledge of the foundation on which | ged and despairing ones watch at the lone hearth the fearful contest. Strong men look learning that the Roman Catholic religion is a death in the eye when their sinews are strung

Shame on you! In the full vigor of health tle as she was pure, and nursed in the arms of and manhood, no mouth but your own to fill luxury, she was not fitted for the conflict of faith and no back but your own to cover, and vet and patience through which she was called to crouching under the first scourgings of adverse pass. When brought into the presence of the fortune. You know nothing of the storm. for you have seen but the summer. One cloud has frightened you, and you think you are hardly dealt by. You will be lucky if you find no darker shadows across your path.

Stand up, young sir, pull your hands from of it had often come, and she had asked God your pocket, throw off your coat, and take again and again, but hang on. Put away the And now it had come, and she, alone and un. nonesense that the world is all against you. defended, (alas! who could defend against Tain't so. Your destiny is in your own strong such accusers?) was standing face to face be- arm. Wield it like a man! With an unbendfore the monsters of the rack, and fagot and ing will, and hovor and truth for a guide. the day is your own.

No capital, eh? You have capital. God do, put your sinews in motion, and you win. A a stream of gold eagles into his pockets. If

#### The Old Tower of Calais Church.

I cannot find words to express the intense Brave girl now! And yet how little we pleasure I have always in first finding myself, know of our own weakness. Every one has after some prolonged stay in England, at the said to himself, if I were called to be a mar. | foot of the old tower of Calais church. The tyr, I would show them how to die! Maria large neglect, the noble unsightliness of it; the was now firm in her refusal to confess, and record of its years written so visibly, yet withagain the gentle maiden was stretched upon out sign of weakness or decay; its stern wastethe cruel wheel; again the cords were fastened ness and gloom eaten away by the Channel to her feet and hands, and her joints started winds and overgrown by sea-grasses; its slates from their sockets by the slow, remorseless roll and tiles all shaken and rent, and yet not falling; its desert of brick-work full of bolts, and God help thee now Maria! the men that holes, and ugly fissures, and yet strong like a bare brown rock; its carelessness of what any one thinks or feels about it, putting forth no Instead of being weakened she seemed to have claim, having no beauty nor desirablenes, pride gained strength from her former sufferings, and nor grace; yet neither asking for pity; not, as now she was resolved to be faithful unto death ruins are useless and piteous, feebly or fondly and wear the crown of life. But who knows garrulous of better days; but useful still, going his own strength? The agony was inexpres- through its own daily work—as some old fishersible. When she had thought it had reached man, beaten gray by storm, yet drawing his its climax it was only just begun. New seats daily nets; so it stands with no complaint of pain were reached, and, in the wretchedness about its past youth, in blanched and meagre of her woe, she began once more to cry for massiveness and serviceableness, gathering humercy. But she cried for what those wretches man souls together underneath it; the sound of never had. They offered to relax her cords if its bells for prayer still rolling through its rents; she would confess; and again, poor thing, again and the gray peak of it seen far across the sea, the racked and shrieking victim groaned a mis- principal of the three that rise above the waste erable assent to their demand. They took her of surfy sand and hilllock shore—the lighthouse for life, and the bellfry for labor, and this for

I cannot tell the half of the strange pleasures and thoughts that come about me at the sight of that old tower; for, in some sort, it is the epitome of all that makes the Continent of Europe interesting as opposed to new countries; and, above all, it completely expresses that agedness in the midst of active life which binds the old and the new into harmony. We. up to that. Maria, when they bring thee before in England, have our new streets, our new inn, our green shaven lawn, and our piece of ruin emergent from it—a mere specimen of the The day of trial was at hand. She was long- Middle Ages put on a bit of velvet carpet to are suffered to stay with man; while in un. which is in Christ Jesus." "All Scripture is such a pliable and elastic form as to have cost

#### Geological Wonders of Utah.

was intensely hot. He called it "The Devil's signs ensued. After a while, a sovereign was Tea-Kettle."

coveries.

#### Conscientiousness.

While lately reading the life of a distin guished musical artist, we were much struck with the earnestness with which the biographer dwelt on the conscientiousness of his hero. No matter whether his remuneration was large or small, his audience overflowing or sparse, the theme given him pleasing or distasteful, it was beautifully evident that he always did his best. To him his best at whatever he was engaged in private judgment; the rights of labor; the was a religion. Such a spirit should make an | rights of property; and the rights of man. inferior person respectable; but with it a su- Rights are grand things, divine things in this perior approaches the sublime.

confined to the artist, the literateur, the savan, | rights! the professor. It is alike beautiful in the man

the heavens!

#### How to be Like Enoch.

Do you seek Enoch's introduction to the liv ing God? Go to him, as Enoch went, believing that he is, and that he is accessible, (Heb. xi. 16,) and seek to get into the same just and has given you perfect health. That is an im- realizing knowledge of him that Enoch got. mense capital to start on. You have youth He is revealed to you more amply, perhaps, and strength-all invulnerable. Add a will to than he was to Enoch. Believe. Believe that he is not afar off, but nigh. Believe that he man in full health and strength, should never is not hostile, but propitious. Believe that he whine or despair, because fortune does not pour is all that Jesus said—that he is all that Jesus was-and believing this, walk with him. Adyou have no money, work and get it. Indus- mit him into your home, that he man bless it. try, economy and integrity will do wonders. Admit him into your happy moments, that he From such beginnings, fortunes have been may enhance them; and into your house of an-Released from her tortures, more dead than reared. They can be again. Will you try it! guish, that his presence may tranqualize and alive, she was taken to her cell and suffered Or will you wait for the stream to run by so transform them. Let his recollected presence there to lie till she recovered the use of her that you can walk dry shod into the El Dora- be the brightness of every landscape—the zest limbs, when she was again brought before the do of wealth? Or will you meet the waves of every pleasure—the energy of every undertribunal, to sign the confession she had made definitly, and be the architect of your own taking—the refuge from every danger—the solace in every sorrow—the asylum of your hid-Try-it is glorious to conquer in the strife. den life, and the constant Sabbath of your soul. Learn, with all reverence for his greatness, with equal reliance on his goodness-learn to make the eve that never slumbers the companion of your nights and mornings; and the ear that never wearies, make it the confidant of your weakness, your solitude, ecstasy, and woe. Learn to have not one life for God and another for the world; but let your life be divinely of whose family were sick, lived near Deacon devoted, and divinely quickened—let every Murray, referred to in the tract "Worth a French, the German, and the American, the underfootstep be a walk with God. [Hamilton.

proscribe the word of God from our seminaries | I've got." of learning, and by that act, teach our children to despise and shun it? No, no! never, BEARING CROSSES.—The Crusaders of old, never"?—[Extract from the American and For- we are told, used to bear a painted cross upon

eign Ch. Union, Nov. 1858. mand to teach it diligently to our children:of me."-John v. 29. "But continue thou in the things which thou has learned, and hast learned them"; "and that from a child thou has an humble heart; of the flesh crucified to the known the holy Scriptures, which are able to spirit, and of hard conflicts with the power of

martyr's crown, when she took her seat upon lution. Large rivers flow for hundreds of A New Race of Human Beings.—Some children in her family? Any social life that Paulications of the American Sabbath Tract Society leagues through sterile solitudes, and at length time since a paragraph appeared in a New would interfere with these most sacred home THE AMERICAN SABBATH TRACT SOCIETY Reader, you have not to endure such trials mysteriously disappear beneath the desert. In South Wales journal, relative to the discovery, duties, will prove a curse, not alone to the sonow. But there are those who, while you many places, immense deposits of soda cause in the far interior, of a new race of blacks, cieties immediately affected, but to society at the same the water to effervesce like a holling golden. "Who had no hole on the tow of their heads large. We shall not be society at the same the water to effervesce like a holling golden." now. But there are those who, while you many places, immense deposits of soda cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes in the far interior, or a new race or blacks, ciertes immensed and cause in the far interior, or a new race or blacks, ciertes in the far interior, or a new race or blacks, ciertes in the far interior, or a new race or blacks, ciertes in the far interior, or a new race or blacks, ciertes in the far interior, or a new race or blacks, ciertes in the far interior in th now. But there are those who, while you many places, immense deposits of sold and read this page, are suffering under the same the water to effervesce like a boiling caldron. The power, and for the same cause. Pray for them. Springs of sulphur, springs of boiling water, under the same cause. Pray for them the water to effervesce like a boiling caldron. The power, and for the same cause. Pray for them. Springs of sulphur, springs of boiling water, under the same cause. Pray for them to efferve the wool ought to grow." Shall so solve the social problem as to disturb the happiness of the fireside.

The account of this most extraordinary distingular to min who in the place where the wool ought to grow." Shall so solve the social problem as to disturb the happiness of the fireside.

[Cong. Herald.]

The account of the sabbath; 52 pp. 3. Authority for the Change of the Day of the Sabbath; 28 pp. 4. The Sabbath and Lord's Day: a history of their objection of the sabbath; 52 pp. 3. Authority for the Change of the Day of the Sabbath; 28 pp. 4. The Sabbath and Lord's Day: a history of their objection of the Sabbath; 52 pp. 5 A Characteristics. An Incident.—A correspondent of the tian Caveat; 4 pp. 5. A Christian Visitor, describing the baptism of the Christian Church; 52 pp. 5. A Christian Visitor, describing the baptism of the First day, in each week, the Seventh-Day, instead of the of the First day. A lieutenant in the army, in a march across the continent, discovered a natural chriosity, to which he gave a somewhat uncomplimentary name. On the apex of a conical-shaped mound, about eighty feet in hight, was an unfathomatic formula and account of the continent of the continent of the continent, discovered a natural chriosity, color, and are tall and athletic, much superior thirty persons in New Brunswick, relates the following incident: "A beautiful white dove name are also said to have more claims about eighty feet in hight, was an unfathomatic formula acknowledged to be the interest was previous and reference the continent of the continent, describing the main points in the Seventh-Day, instead of the of the first-day; 4 pp. 7. Thirty-six Plain Question presents the First-day; 4 pp. 7. Thirty-six Plain Question presents the file of the continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the main points in the Sabbath Continent of the color of the co about eighty feet in hight, was an unfathomator ble miniature lake of warm water, which had no apparent outlet or inlet. The water was "glory of women." Mr. Thomson, it appears, on the Upper Balonne, with oth-our the dove came so near that many thought to beauty. They, however, are also dencient us with its wings. And while one of the miniature lake of warm water, which had of what is generally acknowledged to be the isters was praying, and referring in his prayer to the Spirit like a dove lighting on our Savi-our the dove came so near that many thought Legislative Enactments: 16 pp. 12. Mississ of the no apparent outlet or inlet. The water was tepid, and perfectly translucent, and its surface was at camp on the Upper Balonne, with othwas nearly on a level with the top of the cone which contained it. Various attempts were was surprised by a visit from which contained it. Various attempts were was surprised by a visit from prayer. But after hovering over our heads to man, when he was surprised by a visit from prayer. But after hovering over our heads to man, when he was surprised by a visit from the contained it. Various attempts were was at camp on the Upper Balonne, with othic our, the dove came so near that many thought it would light on his head before he closed his prayer. But after hovering over our heads Restoration of the Bible Sabbath; 24 pp. 14.

The water was at camp on the Upper Balonne, with othic our, the dove came so near that many thought it would light on his head before he closed his prayer. But after hovering over our heads to man, when he was surprised by a visit from the contained it. Various attempts were tom could be found. At the distance of forty appeared to have friendly intentions, and as dipped its snow-white wings in the river at our ference; 40 pp. feet from the base of the mound, were a num- nothing was noticed in their conduct of an ag- feet, and seemed to say: 'This is the way, ber of gushing fountains, the water of which gressive nature, a conversation of nods and walk ve in it." shown to them, when one of them picking up a A thorough geographical and geological stone, pointed with his finger to the far west, Imperial printing establishment possesses the printed in London in 1724; reprinted at Stonington survey of this great tract of territory would and intimated that stones of a similar descrip type of fifty-six eastern languages, being all and intimated that stones of a similar descrip type of fifty-six eastern languages, being all tion to the sovereign were to be picked up on that are known of the characters of Asia, an
The Royal Law Contended for. By Edward Stenne:

First printed in London in 1658; 64 pp. the ground in masses as large as the stone cient or modern. Also the type of sixteen he held. The place was understood to be European tongues which don't use the ordinary late Missionary of the Reformed Presbyterian Church, some hundred miles further in the interior, latin characters. As to the latter, the estab- 64 pp. but they signified their intention of bring. lishment has the type for forty-six different ing some of these stones at their next visit. forms and sizes. The number of presses on Mr. Thomson intends to return again to the the premises is such that 556 reams of paper, Balonne, and to await their arrival. If the equivalent to 9266 octavo volumes of thirty ton's "Vindication of the True Sabbath," may be had story is true, the age of wonders truly has not sheets, could be struck off in a single day. in a bound volume.

> RIGHTS AND DUTIES .- We hear in these days a great deal respecting Rights—the rights of world of God's: but the way in which we ex-It was a grand feeling, and if exercised by pound those rights, alas! seems to me to be the How much ennui and disgust would be avoid- about calling for his own rights. Alas! alas! for the man who feels nothing more grand in We say "in all avocations;" it should not be this wonderous, divine world, than his own

the professor. It is alike beautiful in the man of business, whether he counts his ships at sea here on this earth, who lived the grandest life of libraries."—Littel's Living Age. by hundreds, or is only the driver of a dray; that has ever been lived yet; a life that every whether he occupies the head chair in a government bureau, or stands an humble clerk at
one of the least remunerated desks. The prinone of the least remuner ernment bureau, or stands an humble clerk at ing, has agreed to call Divine. I read a little Apostles and Evangelists, and a History of the Jews; one of the least remunerated desks. The principle is the same. By its adoption, the boy that folds the newspaper can gain equal moral His duties—every act He did He called a duty.

I respecting His rights, or of His claims of carefully revised, by Rev. Joseph Bridgens, and a Mangerist, and a History of the Jews; carefully revised, by Rev. Joseph Bridgens, and a Mangerist, and a History of the Jews; carefully revised, by Rev. Joseph Bridgens, and a Mangerist, and a History of the Jews; carefully revised, by Rev. Joseph Bridgens, and a Mangerist, and a History of the Jews; carefully revised, by Rev. Joseph Bridgens, and a Mangerist, and a History of the Jews; carefully revised, by Rev. Joseph Bridgens, and a Mangerist, and a Mang glory with the conscientious editor and pub. I read very little in that life respecting His rights: but I hear a vast deal respecting his THE FAMILY DOCTOR: a Counsellor in Sickness If it was the polestar of every thinker and wrongs-wrongs infinite-wrongs borne with working-man in the world, what a pure and a majestic, God-like silence. His reward? all His true and noble ones-to be cast out in his day and generation, and a life conferring death at last-those were His rights.

> Christian Advocate lately published some account of a distinguished Texan lawyer and very popular, and on terms that cannot fail to pay politician, who has renounced the brightest Apply to or address prospects of a worldly career, to become a preacher. He had been put up by his party to take the place of Gen. Sam. Houston, after the term now expiring, in the United States Senate. His election was considered certain. Besides this, an ample fortune, so necessary and helpful to political ambition at Washingten, had been lately placed in his possession, by a legacy left him in England. But he felt that God called him to leave all and follow Christ. He must enter the ministry—he ought to have entered it long before. To the astonishment of the whole State, a letter from him appeared in the papers, just before the meeting of the Legislature, declining the office, and announcing his retirement from political life. The next thing heard of him was, that he was preaching. How many men of high capacity, but of a too low ambition, need the wisdom and grace to take this step-and/by so doing | charge. "save their own souls and those that hear

LENDING TO THE LORD. - A poor man, some Dollar," and occasionally called at his house signed are prepared to demonstrate to their customers for a supply of milk. One morning he came THE BIBLE EXPELLED FROM SCHOOLS IN NEW | while the family were at breakfast. Mrs. Mur-THE BIBLE EXPELLED FROM SCHOOLS IN NEW while the family were at breakfast. Mrs. Muring, and refinishing ladies' and gentlemen's apparel Silks, Velvets, Satins, Merino, Cloth, etc., etc., they ferent times, we have called the attention of to her, "Wait till after breakfast." She did so, mean to stand unrivalled, and they solicit the contin our readers to the aggressions of the church of and meanwhile the deacon made some inquiries ued custom of the community. Rome. We have noticed her measures, mark- of the man about his family and circumstances. ed her progress, and exposed her designs." After family worship, the deacon invited him By her influence the Bible is now officially to go out to the barn with him. When they expelled from twelve of the public schools in got into the yard, the deacon pointing to one this city, where it formerly held a place and of the cows, exclaimed, "There, take that portions of it were read daily to the children, cow and drive her home." The man thanked many of whom, probably heard it no where him heartily for the cow, and started for home; else." We are a Christian, a Protestant na- but the deacon was observed to stand in the Miss M. Bryant. tion, and are indebted, under God, for our attitude of deep thought until the man had laws, order, morality, individual and general gone some rods. He then looked up and callprosperity, more to the Bible, and the diffusion ed out, "Hey, bring that cow back." The of its principles, than to any other instrumen- man looked around, and the deacon added, tality And shall we now at the bidding of "Let that cow come back, and you come back advantage found in but few "Water-Cures." any man or set of men,—and especially in or- too." He did so—and when he came back in attention will be given to diseases commonly called der to assimilate to a form of religion, which to the yard again, the deacon said, "There, has greatly embarrassed, if not totally ruined now take your pick out of the cows; I ain't sis of bone. every country in which it has gained dominion, agoing to lend to the Lord the poorest cow

their shoulders. It is to be feared that many But shall the Bible be expelled from our among us take up crosses which sit just so been assured of, knowing of whom thou hast but the tribulation of a bowed spirit and of 12 M., and 4 00 and 5 00 P. M.

VALUE OF SOCIAL LIFE.—The value of social family use. And thou shalt bind them for a sign upon thine life has been unduly magnified. It is of far less hand and they shall be as frontlets between moment than domestic life. That a man should thine eyes." "Thou shal write them upon the please and entertain his neighbors or acquainposts of thine house, and upon thy gates.—Dt. tances, for a few moments or hours it may be We observe that the California newspapers vi. 6-9. "And it shall be our righteousness if while he is with them, dwindles into insignifigreat trial. Even amidst the agonies of death pregnated with saline matter, that they are well with them and their children forever."—

her spirit was unshaken. How bright was her little less than immense reservoirs of salt in so- Deut. v. 29.

[Christian Secretary.]

I might be less than immense reservoirs of salt in so- Deut. v. 29.

[Christian Secretary.]

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L containing, in plain language, free from Medical terms, the Causes, Symptoms, and Cure of Disease in of it had often come, and she had asked God your pocket, throw off your coat, and take to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. You may be thrown to give her strength, if the day of trial which fortune by the throat. on receipt of the price, \$1 00. "A treasure of wisdom, health and economy to every family that shall purchase and use it."-Family Mag.

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severe the agony, the braver was her heart, of Deseret, or Utah, as a field for Geological fore the Lord our God, as he hath commanded makes happy the companion of his life, and Saturday evenings from 5 to 8 P. M. Interestallowand woman-like, she rose above the present, research. In that solitary region are many us.—xxv. 5. "Oh that there were such a heart the children whose weal or woe for time and ed on deposits at the rate of 6 per cent. on sums from THOMAS B. STILLMAN, Pres't.

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servance in the Christian Church; 52 pp. 5. A Chris-Baptists, from the Seventh-day Baptist General Con

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