The Sabbath Recorder.

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

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For the Sabbath Recorder.

"It does not yet Appear what we shall Be."

"It does not yet appear what we shall be,"
When death from sin and sorrow shall set free
The struggling spirit,—rising hence to soar,
Where sorrow, death and sin, shall be no more.

It is an oft-told tale: we seek a place,
Where we in bliss shall see our Father's face;
And yet, though often told, we never tire,
But kindle constant with a warmer fire.

For it is yet unknown, because unseen,
Save to the eye of faith with vision keen;
And faith grows brighter kindled by our love,
'Twill all appear when we go home above.

DELL.

For the Sabbath Recorder.

Rome and Antichrist.---No. 8.

In preceding numbers, I have endeavored to show by the New Testament history, of the character, doctrine and practice of Christ and his Apostles, that they never departed from the ancient Sabbath of Jehovah, and that they never sanctified or appointed for religious distinction, any other weekly recurring day. That John's Lord's day had no reference to any calendar day whatever. According to my plan of investigating this subject, the next inquiry will be, Is there any evidence of any change of the Sabbath, or institution of Lord's day, in any other writings of the apostolic age, or in the age of the apostolic fathers? If such evidence could be found, the only way in which it would prejudice my already expressed opinions, would be by shewing thereby that I had misapprehended the apostolic writings. On this ground, I have not the least apprehension of being in any mistake; the inquiry is made solely and alone, to meet the mistaken traditions of the age in which we live. By the apostolic fathers are meant those Christian fathers, who lived in the time, and conversed with one or more of the apostles.

This list of authors is quite brief; all church historians with which I am acquainted limit it to six, viz.: Barnabas, Clement and Hermas, who may be called the disciples of Paul.

The first is often mentioned in the New Testament. The second, Phil. iv. 3, and is also third on the list of bishops of Rome. The third is mentioned in Rom. xvi. 14. The other three are believed to have been disciples of John, viz.: Ignatius of Antioch, who was carried to Rome by order of the Emperor Trajan, to be excuted by being exposed to wild beasts in the theatre, A. D. 116; Polycarp, bishop of Smyrna, who was put to death under Marcus Aurelius, A. D. 167; Papias of Hierapolis, in Phrygia, who also suffered martyrdom, A. D. 163.

Respecting Barnabas, there is extant one epistle attributed to him, but the general sentiment of the learned is, that it was written centuries afterward, and those who advocate its authenticity in part, admit that several sections were interpolations by a later hand; and these sections are the only ones in which the resurrection day is referred to. Of Clement, Mosheim says: "Two epistles to the Corinthians, written in Greek, have been attributed to him, the second of which is deemed spurious, and the first genuine, by many writers; but even this seems to have been corrupted and interpolated by some ignorant and presumptuous author." The production formerly attributed to Hermas, is now universally admitted to have been a production of an author of that name in the second century. Mosheim says: "The whole question relating to the epistles of St. Ignatius in general, seems to me to labor under much obscurity, and to be embarrassed with many difficulties." The same author says: "The epistle ascribed to Polycarp is considered by some as genuine, by others as spurious, and it is no easy matter to determine this question." Of Papius, nothing but fragments remain, and these have no bearing upon the subject. To the same age belongs the famous epistle of Pliny to the Emperor Trajan. This class of authorities for Sunday-keeping is thus not only brief, but if we reject all that is declared spurious by the ablest Christian scholars, their testimony will be reduced to a very limited compass indeed. The whole amount of it is this, one says: "Let us not keep the Sabbath in a Jewish manner, in sloth and idleness, but let us keep it after a spiritual manner, not in bodily ease, but in the study of the law, and in the contemplation of the works of God. And after we have kept the Sabbath, let every one that loveth Christ keep the day on which our Life arose." And Pliny says that the Christians of Bythinia were accustomed to meet before sunrise on a stated day, to sing hymns to Christ, as to a God.

I know well how unsatisfactory such a method of defending a claim to divine authority is to an honest mind. Such loose, uncertain, and indefinite references to a custom which commenced after the death of the Apostles, and while the ancient Sabbath was still observed, affords no satisfactory promise on which to reject a well-known divine institution, and build up one unknown to the Holy Scriptures. This appears still more glaring when it is considered, that so far as appears, there is an entire absence of all reference to apostolic authority, example, or Scripture reference, for the new practice of honoring the first day of the week, down to Eusebius, of the first half of the fourth century. Is it not a most remarkable circumstance, that even Justin Martyr, a learned Greek, when writing a defence of Christianity fifty years after the death of John, the writer of the Apocalypse, should call it *hemera helion*, and not *hemera kuriake?*—the day of the sun, rather than Lord's day. And so of Tertullian, of Carthage, and Clement of Alexandria, and that the same language should be used in Constantine's edict—A. D. 321. *"Venerabili die solis?"* If there had been a Christian terminology prevalent from the days of John, designating the first day of the week, in the language of Rev. i. 10, it is incredible that these writers were ignorant of it. And their practice of using a pagan terminology, in opposition to a Christian practice, is wholly unreconcilable with the idea of an entire sanctification of that day as a Sabbath. That such a terminology never was popular in the Roman empire, we have the best of all evidence in the practice of all the nations, into which the Roman empire is dissolved to this time; all the nations of Europe continue to designate the first day by terms equivalent to Sunday, except just as far as English Puritanism extends. The only exception to this remark, I believe is to be found in translations of the Scriptures which follow the vulgate and controversial writings on the subject of the Sabbath. The breviaries of the Church of Rome, and the liturgies of the Church of England, and all the ecclesiastical documents of Germany, continue to use the pagan appellation of Sunday to this day; a thing wholly unaccountable, if the primitive church had understood that the first day had been designated *Lord's day* by a divine institution; or if on any consideration a different terminology had been established by the early Christian Church. Popular pagan prejudice could do away with the observance of Jehovah's Sabbath, but it never could produce sufficient motive to reform its own terminology.

A. B. C.

Crime in New York State.

To the Editors of the Sabbath Recorder:—

I find in the periodicals of the day, an account that crime is greatly on the increase in the State of New York, until her prisons are filled to overflowing, and that suggestions have been already made to the Legislature for the enlargement of her prisons. I have, for a series of years, been a careful observer of these things in York State, and have long since arrived at the conclusion that the use of alcoholic drinks as a beverage, is a more prolific parent of crime, than famine, pestilence, or sword, or even all of them combined. Yet it may well be said, that untiring efforts have been put forth from time to time, for the suppression of drunkenness and crime, as they are inseparably connected. Such as endeavoring to curtail its use by licensing but a few dram shops, and those kept by none other than good, moral, honest, upright citizens, (who ever knew of such an one applying to the authorities for a legal right to send his neighbor to the dark and infernal domains of drunkenness and debauchery?) and that, for thirty pieces of silver, and giving bonds to keep a good civil house, (which is impossible where liquor is sold,) they may deal out hell and damnation by the gill.

Finding that this did not dry up, but served to increase the sinks of iniquity, the friends of temperance rallied around the standard of temperance societies, and in them the pledge of total abstinence from all intoxicating drinks, which seemed for a little time to check its onward, and much to be dreaded course, but soon the influence of these seemed to wane and die, then it was made a political question, temperance or no temperance, license or no license; this had but a slight effect. Then to the strong arm of the law for prohibition, which was granted, but was soon pronounced (as I was informed by dram-drinking judges,) to be unconstitutional; then another stringent license law was sought and obtained, which has even been a dead letter upon the statute book. Not only these but many other institutions and associations have been gotten up, but in vain, and now crime is more rife by far than ever before.

Behold the amount of crime of every hue chronicled from day to day in our public prints, and what humane being will not hang his head and weep? Ye humane, wake up to the interests of humanity.

What shall be done? I seem to hear from every corner of the State and Union, inasmuch as all efforts have proved unavailing. I venture to suggest, inasmuch as all other means have proved unavailing, first, abolish or annul all temperance societies, organizations and laws upon the subbject in the State. Take hands off—begin anew—and let a law be enacted, that all men of whatever name, nature, or color, may lawfully engage in the manufacture and sale, either or both, of large or small quantities of alcoholic liquors but make it a misdemeanor, to be punished by law, in suffering the penalty of death upon the gallows, to make, or vend any quantity whatever, that shall not contain sufficient amount of poison (strychnine or some other, as it possesses nearly enough now,) to kill its recipient, in drams never so small, within at least one week.

Also have every hogshead, barrel, demijohn, jug, decanter, package, or what not, containing the same, be labelled in plain and intelligible characters, POISON.

But it is objected, perhaps, saying this course would be wrong, as many would kill themselves immediately by drinking it. I argue that if they will be so precipitate and rash, with all this knowledge of the facts in the case, let them die; for such persons must be, and are a curse to friends, community, and to the world. Where is the hope of reforming and Christianizing such an one? Where are the hopes of his being any thing else but as an incubus upon society, a blot upon human character, and a dread even to his own family and friends? The sooner they die, the better for themselves, as it will put an end to their course of adding sin to sin, and misery to misery. Then let the humane, the benevolent, and the philanthropist awake to this subject, lest it be truthfully said that our great nation is fast filling a drunkard's grave, and leaving behind us a blot upon the nation's escutcheon that cannot be wiped away.

Let there be a petition circulated in every neighborhood, hamlet, and clime, and the names of every son and daughter of Adam placed to the same, praying our Legislatures to give us such a law, that through it our fathers, mothers, husbands and wives, brothers, sons and daughters may be quickly redeemed from the impending ruin. ROWSE BABCOCK.

Jackson Centre, Ohio.

For the Sabbath Recorder.

Nothing to Do.

The whole creation, busy in all its departments, and yet men talk of having nothing to do. Some have lined their nests with shining dust called gold--have made investments in land enough to allow them to live at ease, and as the world say, independent. Now their days are spent in doing nothing but visiting stores to talk about everybody's business with which they have no business, and thus robbing their own souls of satisfaction. The talents entrusted to their care, to be put out to usury for God, are wrapped up in a napkin and buried in the earth, it may be, without thinking of their accountability. Perhaps they have religion enough to visit the house of God when the day is fine and pleasant, and return home and think they have done well. Possibly they may throw into the basket sent around among the congregation a cent, or a small coin, and think they are very liberal. But the week long they have nothing to do. Time hangs heavy on their hands. Their food is scarcely craved, and not often enjoyed. Their rest at night is broken; they have not the sleep of a laboring man. Poor souls! nothing to do. Truly poor, for poverty of soul is the worst of all. Nothing to do! What a pity! Let them look around and see if the world does not need their services. Are there no sick and aged and poor to visit, to whom they might be a blessing? Are persons of wealth and time really Christians? Cannot they find ignorance enough in the world to move their compassion, and to induce them to carry into the moral darkness the light of truth and life? Cannot their time and money be employed in purchasing and distributing tracts and bibles amongst the people living on our barrens and in our woods? How happy a person of means might make himself by riding around as a colporteur and scattering the seeds of the kingdom on the moral soil, as yet bearing nothing but weeds and briars. What a harvest might be granted him by the Master whom he thus might serve. Yea, doubtless, though he sowed in tears, he would reap in joy. Let those who have nothing to do try it. Try it without delay, for the day of reckoning is at hand. Oh, the fearful thought to meet the judge who will reward us according to our works, and who will say to those who have done nothing, I have nothing for you but the reward of my enemies. "He that is not for me is against me, and he who gathereth not with me, scattereth abroad." "Cast the unprofitable servant into outer darkness, where there is wailing and gnashing of teeth."

GEO. R. WHEELER.

Salem, N. J.

The following Address is published in our paper by special request. It contains suggestions upon which, as a distinct class of Baptists, it would be well for our people to consider, and to act as our religious circumstances may dictate:

An Address to Baptists on Sunday-School Instruction.

DEAR BRETHREN:—The undersigned have been appointed a Committee, by the Sunday-School Convention connected with the New York Baptist Association, "to prepare and circulate an address setting forth the necessity of supplying instruction in our Baptist Sunday-Schools, upon the distinctive doctrines held by us as a denomination, including all matters relating to baptism, communion, church polity, and discipline." In endeavoring to discharge so solemn and important a duty, they have sought the enlightening and directing influences of the Holy Spirit, and they now respectfully request your kind and prayerful regard to the matters which they present for your consideration. Both the New York Association and the Sunday-School Convention, wish to avoid even all appearance of dictation to their brethren of the same denomination: but regarding the topics to which their attention has been called, as equally interesting to all Baptists, they esteem it their duty and privilege to give general publicity to their views, and to solicit the views of their brethren in return.

The completeness of Christian character inculcated in the word of God, requires an intelligent understanding of "all the commandments and ordinances of the Lord," in which believers are expected to walk "blameless." All necessary information upon these subjects is communicated in the sacred Scriptures, which constitute our only perfect guide in faith and practice. A faithful and intelligent minister of the Gospel, constantly endeavors to teach the disciples of the Lord to observe all things whatsoever He hath commanded them. But every minister is not thoroughly intelligent in "all things," and those who are, cheerfully acknowledge the large aid which they receive in this labor of love, from full and faithful instruction in the Sunday-School. Here, in many cases, scriptural education commences; in some, it reaches all the maturity which it ever attains. In the most of families the Bible is read only for devotional purposes; in the meeting-house and the lecture-room, it is seldom critically examined by the hearer of the word, to see for himself if these things are so, in order that he may become thoroughly indoctrinated in the good word of truth, by personal comparison of Scripture with Scripture.

When we consider the age at which children are usually admitted to the Sunday-School, the number of years which they spend there in receiving instruction, the full occupation of both hand and head, in the busy affairs of life, from the period when they leave the school, till the end of their earthly career, it will hardly be disputed that the most which they ever acquire and retain of Bible knowledge, they learn in this seminary. Here are fixed in memory those passages of Scripture which relate to particular doctrines, proof-texts and corresponding expressions, and the argument is familiarized to the mind by catechetical formulas. Thus the child is often better prepared than his aged parent, who has not enjoyed equal advantages, to maintain by citations from the holy oracles the attributes of God, the divinity of Christ, the fall of man, the necessity of faith, the certainty of judgment, the happiness of the righteous, and the eternal punishment of the wicked. On such subjects there is often the most thorough and familiar indoctrination, and the sword of the Spirit, the word of God, becomes for such purposes familiar to the hand that may frequently, in after life, have occasion to employ it in resisting the assault of the adversary.

This is right. These things ought ye to have done, but not to have left the others undone. In what Sunday-School are the children equally as well instructed in the Scripture doctrine of immersion, in the equality of the Christian ministry, in the necessity of baptism before communion, in the organization of a Church of Christ and its independence, in the proper methods of dealing with offenders, and of maintaining pure and inviolate the discipline of a congregation of believers? Where are the books provided for Sunday-School education on all these points? Take, for instance, baptism as a prerequsite to communion. In what Sunday-School is it taught? Where are the instruction-books, showing the *order* in which the preaching of the Gospel, discipleship, baptism, and the teaching to observe all things that Christ has commanded, are laid down in the grand commission, and the uniform observance of this order throughout the recorded acts of the Apostles? For want of a scriptural education on this topic, many Baptists imagine that the practice of strict communion is merely a matter of expediency, whereas sacred Scripture is as explicit upon the order to be observed between baptism and communion, as between faith and baptism. How, then, comes it to pass, that instruction on such points is not thoroughly given in our Sunday-Schools, so that those who in subsequent life compose the body of our churches, may be skilled in the Scriptures, and familiar with the arguments relating to them?

This question is readily answered. Our schools not being associated in a union of their own, have been obliged to use the general systems of instruction common to schools of different denominations. In these our peculiar views, and the scriptural arguments which sustain them, are either totally ignored, or partially misrepresented. In either case, great injustice is done to the cause of truth. Important doctrines are treated as not essential, and the child is kept in ignorance of their Scripture foundation, until he is converted, and is desirous of professing the faith as it is in Jesus. His prejudices, arising from this education are then appealed to, in order to prevent him from uniting with a people that are alleged to refuse communion with the great majority of those who love the same Lord, and profess the same faith. As he has been educated in systems of what is called Christian union, and the relations of general society almost uniformly bear more strongly against our views than in their favor, at his very outset in the Christian career he meets with a powerful current that frequently lands him in ecclesiastical connection with Pedobaptists. He is unprovided with the anchors of Bible truth wherewith to resist its force. He has never been taught his danger, nor furnished with the means of effectually withstanding it.

The pernicious consequences of these conditions are not confined to youth. Thousands of church-members are utterly unprepared to give a reason for their practice. It is not, therefore, surprising that, when they are brought into association with the intelligent of other denominations, they are ensnared, and led into the sanction of error.

The conditions to which we have referred, are not equal in their influence upon different denominations. The truths which are ignored, or partially misrepresented in general systems of instruction, are *only* those which particularly distinguish us as a denomination. That immersion *only* is Christian baptism, that believers *only* are entitled to baptism, that baptized believers *only* are qualified to commune, that a Church of Christ is composed *only* of baptized believers, and that it is the *only* body that possesses ecclesiastical authority:—such truths as these, and *only* such truths, are ignored in our associations with other denominations in Sunday-Schools. No Scripture truth held by *them* is ignored. It is only *the existence of these truths* that makes Baptists. Let them be entirely blotted out, and all would immediately be Pedobaptists. Let them be universally acknowledged, and all would be Baptists. To ignore them in a general system of instruction, is just so far to blot them out of existence. All the loss from ignorance in these respects, falls upon Baptists—all the gain accrues to Pedobaptists.

One very remarkable effect of such systems is to create a positive and very extensive distaste, even among Baptists, to any allusion to such topics from the pulpit. Harmonious coöperation with Pedobaptists from childhood, upon the principle of mutually ignoring certain Gospel truths, and an extended and somewhat thorough education in Bible doctrines without them with all the strength of early impressions and long-continued association in favor of such treatment of Christ's commandments, entirely prepossess the mind against preaching upon subjects of this character. Thus the Sunday-School affects the ministry, and the pastor who would give full and explicit instruction upon all of Christ's commandments, is regarded as singularly illiberal, bigoted, and sectarian. The cry is peace and union; the tendency, compromise and ruin.

If, as Baptists, we were invited to unite in a system of instruction for the Sunday-School, which should entirely omit all mention of salvation by Jesus Christ, we would recoil with horror; but we tolerate systems which omit all mention of obedience to some of His most important commandments. A Bible from which every exhortation to faith and repentance, was expunged, would be unhesitatingly rejected: but a literature in which a hint in favor of believer's baptism, scriptural communion, the independence of churches, or any similar topic, would be esteemed a sin against propriety and good taste; is approved and justified.

At the same time that Pedobaptists bind this yoke upon our necks, they bear no portion of it. It is their direct advantage that the truths to which we have alluded, should be wrapped up in a napkin and buried in the earth. They would not object, if these truths were never brought up into the light. Still this does not prevent them, while they continue to maintain the union systems and to keep the children in Baptist Schools ignorant of the Scriptures relating to these topics, from forming their own Sunday-School organizations, in which they teach all that they have added to the doctrines of the Gospel. The Episcopalians, the Methodists, the Dutch Reformed, the Congregationalists, have their respective Sunday-School Unions, all large and flourishing. Much has been said, also, about forming a Presbyterian Union, and this will no doubt be accomplished. How long will Baptists sleep quietly and allow the locks of their strength to be shorn? Will they not arise, while there is yet some strength left, and by one manly effort break off forever the withes by which they are bound?

The truths which distinguish us as a denomination, are either essential or non-essential. They either bind our consciences by all the obligations which love, and gratitude, and allegiance to our dear Redeemer can create, or they are matters of indifference to Him, and, by separating us from our fellow-saints, bring on our souls the guilt of schism. If we are right in holding them, as imposing upon us sacred and unavoidable duties, than we are wrong in not teaching them fully to the children in our Sunday-Schools, in connection with other Scripture truths. If we are right in banishing them from our Sunday-Schools, as distinctive truths, we are wrong in inculcating them elsewhere. One of two courses alone remains to us as consistent followers of the Lamb of God—either to acknowledge that we are wrong in maintaining our peculiar views, or to teach those views plainly to those who are placed under our instruction.

All compromises in religious matters are exceptionable: but a compromise which hides any portion of the revealed will of God, is utterly inexcusable.

With such sentiments, dear brethren, we invite you to express to us your views about a distinct Sunday-School organization. We have been appointed with reference to such a measure. It is not our wish to proceed hastily, or without full consultation with brethren throughout the land. Any advice or information upon the subject with be gratefully received and duly weighed, if addressed to our Chairman, Rev. Thomas Armitage, D. D., New York.

THOMAS ARMITAGE,	WM. H. WYCKOFF,
SAMUEL WHITE,	WM. D. MURPHY,
CHARLES T. GOODWIN,	SAMUEL T. HILLMAN,
H. BALLARD DYER,	J. B. PECK,
JAMES W. FLINN,	THOMAS HOLMAN.

In a world of such surroundings, and containing within me such passions, hidden even from myself, whatever more courageous men may do, I shall still cry, with humility and earnestness, "Lead me not into temptation." and if, after all, I fall into temptation, I will still beseech Him, "Deliver me from evil."

A Joyful and Rare Experience.

We find in the Vermont *Chronicle* the following expressions of the grace experienced by a young lawyer of Portland, converted in the revival of 1858, and since deceased. They were, apparently, brought to light in a funeral discourse by Dr. Chickering:

I took up a book called Christian Progress, and was reading it, and referring to the passages of Scripture cited. Among others there referred to on the Atonement, was the 3d chapter of Romans 22, 26. I read the verses, and was somewhat struck with them. * * * * I read them again and again, each time the subject grew brighter and clearer to me. * * * It continued to grow *brighter* and *brighter*, clearer and clearer to me—my heart throbbed and glowed with love to Jesus—I saw clearly his love and mercy in laying down his life for me—that through the sacrifice I could obtain pardon and peace. The obstacles as to the atonement vanished, melted in the pure, fervent love of Jesus, and O, the comfort, joy, ecstasy of that night no tongue can express! I was happy, joyous—the name of Jesus filled me with delight. I felt that I could do any thing for that dear Saviour, who had done so much for me—that willingly, yea joyously, would I depart, and fly to the arms of Jesus. Do you ask me if I "feel sure of my acceptance," my glowing heart shouts that "I know my Redeemer liveth, and because he lives, I shall live also." I feared to retire or move, for fear that the blessed joy might depart. I felt that it could not return.

But now, this morning, I find my dear Redeemer again with open arms to receive me—now my heart glows and burns with love to him; he is dear and precious to me; my tears will not stay back at my bidding.

Never! *never!* could I have believed this of myself. I did not in the least expect it. I had been told that *all* did not have these remarkable passages, and I had entirely given up any thought of it, and least of all was I thinking of it last night. Now, what is this but a new birth? "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it comes or whither it goeth, so is every one who is born of the Spirit!" * * * It is real, it is genuine—there is no mistake about it; it is the love, the grace of Jesus, dear Jesus in the soul. It is a foretaste of the joys of eternity—and O, how blessed!

First Protestant Church in Mississippi.

A writer in the New Orleans *Christian Advocate* has lately brought to light some curious and interesting facts in regard to the planting of Protestantism in what is now the State of Mississippi:

It appears from his statements, that the territory now included in Mississippi, originally belonged to West Florida, and from 1763 to 1779, it was under British rule. In 1767 George III. granted a patent for twenty-five thousand acres of land to Amos Ogden, on condition that he would settle a given number of families upon it. Ogden sold part of this land to Richard and Samuel Swayze, of New Jersey, who settled, with their families, in 1772, in what is now the southeastern part of Adams county. Samuel Swayze had been a Congregational minister in New Jersey for many years prior to his removal to "the Natchez county," as it was then called. The writer states that most of his family and connections who came with him were, probably, members of his church in New Jersey. Soon after their arrival at their new home in the wilderness, they regularly organized into a Congregational Church, and Mr. Swayze took charge of them as their pastor, and continued to serve them, as he had opportunity, until his death in 1784. He was beyond doubt the first Protestant minister that ever settled within what is now the State of Mississippi, and his church was the first Protestant church ever organized in that country.

In 1776 the province passed under Spanish rule, and Roman Catholicism was decalred by law to be the only allowable religion of the land. The voice and hand of persecution was soon raised against Mr. Swayze and his little church at Kingston, and their religious privileges were greatly abridged. Search was made for Protestant Bibles and religious books, and whenever they fell into the hands of the priests or their emissaries they were committed to the flames. Mr. Swayze, in order to secure himself and his Bible from the inquisitorial grasp of the hierarchy, retired to a canebrake on the margin of a small stream, which yet bears the name of "Sammie's Creek," and fixed him a seat in the hallow of a large sycamore tree, where he often sat to read the holy book, and in which he kept it concealed from the eyes of his persecutors.

About 1780, the Indians and Spaniards became so annoying to the settlers on the Mandamus Grant, that they removed temporarily to the St. Catherine, near Natchz, where Rev. Samuel Swayze and his wife died about 1784.

☞ The Northwestern *Advocate* gives an editorial on the treatment of Protestant clergymen by Speaker Orr in Congress. It says:

"1. Congress invites the clergymen of the District of Columbia to officiate at the opening of its sessions.

2. A call is issued to all ministers of the Gospel, etc. This the papal priests treat with contemptuous indifference. Neither an invitation of the American Congress, nor the clergy of the District, is sufficient for them.

3. Yet, at the commencement of the present term, Mr. Speaker Orr erases from the list the names of Protestant clergymen, and inserts those of the papal priests of the District. They offer no apology for their former contemptuous refusal to notice the resolution of Congress, or to associate with the *American citizen* ministry of the District! O no, but the names of these citizen ministers are displaced, and those of men under allegiance to a foreign despot take their room! Ah, well, so we go! But we must not write politics!"

Love, as a principle does so much for us, because it alone of all passions smites self. It finds an object superior to itself.

The Sabbath Recorder.

New York, March 17, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

It is a most laudable thing to desire that we may know how we are to be saved, or how we may be saved. It is no evidence of manly courage, that we defy the displeasure of God, or that we shrink not from the responsibility of a sinful life. The wisest and best men that the world ever produced, have devoted the strength of their manhood in learning and doing those things to which God has affixed the promise of salvation.

The Gospel of Jesus Christ proceeds upon the ground that all men are sinners against God, and that as a just reward for sin, they are excluded from the happiness of heaven after death, being subject to the penalty of God's everlasting displeasure. Can we wonder, then, that men who are sensible of their condition as sinners, should anxiously inquire what they must do to be saved? It is certainly the most criminal and dangerous for men to be indifferent to this subject; and it is an evidence of wisdom for us to be suitably affected, and anxious to understand our true condition as we stand related to God, and what he has done to instruct and to make us happy in this world, and in that which is to come, that we may enjoy the benefit of Christ's sufferings for us.

The passage that stands at the head of this article, embodies the substance of the conditions upon which we may obtain eternal life, and the rejection of which will subject us to all the sufferings signified by such denunciations as these: "Depart ye cursed into everlasting punishment prepared for the devil and his angels." "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "Where their worm dieth not and the fire is not quenched;" and there are many other threats to the wicked of a similar import.

The Gospel strictly defined is *good news*, still the law of God which we have broken, holds us under its penalty, and threatens us with this terrible punishment. Jesus Christ is the judge of the living and the dead, and if we are indifferent to the demands of the Gospel, he will judge us by the law; and we scarcely need to spend time to state what the law of God is, by which he has declared he will judge us. Read the twentieth chapter of Exodus, and you will find it in its details. A condensed summary of it is elsewhere expressed in these few words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and with all thy strength, and thou shalt love thy neighbor as thyself." This law we have broken; we have heard the penalty, and in Christ and his Gospel is our only remedy. "If thou confess with thy mouth," etc.

This our readers may think is a very easy way of being saved. The way that leads to life is not difficult, if nothing more than confessing the Lord Jesus with our lips were implied. An insincere confession of Christ would make our condition still more desperate, unless we believe from the heart, what we confess with our lips, we do but add falsehood and hypocrisy to our other sins. And it implies still more than simply believing; for devils believe and tremble, and therefore have done more than many graceless professors of religion seem to have done. Simon believed and was baptized, and yet he was not a true Christian, and had no promise of salvation. Confessing Christ implies penitence, and reformaion from a sinful life, and a humble confidence in him as the only Saviour, and a reliance on him for justification. It also implies supreme love for him. What is a Christian without love? As well might we talk of an eagle without gold. "If any man love not our Lord Jesus Christ," says St. Paul, "let him be *anathema maranatha*"—let him be excluded. "May the Lord come quickly to take vengeance upon him." Hence we see that to confess the Lord Jesus in the sense of the Apostle, comprehends all that is embodied in regeneration. And still more; for the proof of our love to the Saviour is found in obedience to his commandments. It is painful to reflect upon the disregard often manifested to the Scripture evidences of regeneration. Persons who are guilty of this want of discernment, seem to think that a historical belief in Christ, and a wish to be saved, is sufficient without even inquiring as far as Pilate did, "What is truth?" They read in the Scriptures, "If thou wouldst enter into life, keep the commandments;" but give themselves no trouble to inquire, and search the Scriptures, in order to learn what the commandments are, or what duties they enjoin. It is not a cause of surprise that so many who confess Christ, run well but for a season. There is a fearful multitude to whom the words of the Apostle are applicable—"It has happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." A historical faith, and a converted head may gain for us admission to the church on earth; but will be of little avail in meeting the trials, and overcoming the temptations of this life; and far less will they avail in procuring for us an admission into the church of the first-born, whose names are written in heaven. It is evident from a candid reflection upon the Apostle's words, that nothing short of an open and sincere confession of the Lord Jesus before the world, is here intended. "He that confesseth and forsaketh his sins shall obtain mercy." Unless we forgive those who have sinned against us, our heavenly Father will not forgive us.

Genuine faith in Christ comprehends an external submission to the ordinances of Christ. Says Christ, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned"—shall be subjected to condemnation and punishment. In such varied language is the promise of salvation made, that it is not safe for us to select that particular form that may chance to suit us best; for if we attempt to evade a full and entire consecration of ourselves to the service of Christ, it will be found in the end that we have been drawing a veil over our own eyes, and that we have been practicing upon ourselves the most disastrous self-deception imaginable, and at the last we shall find the door shut, and written upon it, "No admittance."

No person has made an evangelical confession of the Lord Jesus, who has neglected baptism. An unbaptized believer in Christ is a contradiction in terms. For he enjoined this duty, and made his promise of salvation to such as have properly submitted themselves to it. And since our Lord has laid so much stress upon the performance of this divine rite, it argues a great degree of indifference to his command, if we neglect to learn from his Word what this precept requires, for it is certain that we shall never be prepared to attend to this duty aright, until we have learned what it is. The word *baptize* being an anglicized Greek word, many ministers and religious teachers have made it signify almost anything they wish it to mean. But the scriptural history of baptism is sufficiently minute to enable such as read attentively the several accounts of its administration found in the New Testament, to form a correct opinion of what is intended by the commandment of the Lord, to be baptized. There can be therefore no way of fully confessing the Lord Jesus, short of being buried with Christ in baptismal water.

It is also required that we believe in the heart that God has raised Christ from the dead. The doctrine of the resurrection occupies an important position in the saving faith of the Gospel. The resurrection of Christ from the dead is not a myth or fabulous narrative, but a real and positive fact. The same body that was crucified and killed by the Roman soldiers, after being buried three days and three nights in the sepulchre, is declared by the sacred historians to have been restored to life, and arose from the grave, and after sojourning forty days on earth, and giving many infallible proofs of his resurrection, did, in the presence of more than five hundred witnesses, ascend into heaven, and was seated at the right hand of God, where he ever lives to intercede for us—a mediator between God and man. It does not answer the demand of a justifying faith, merely to admit these facts; they must be believed in the heart as facts which are not debatable. To the resurrection of Christ the Scriptures bear the most unqualified testimony. To question this fact, or to hold it in doubt, would be to question the integrity of the apostles who have testified that they saw him, talked with, and ate with him, after he rose from the dead. They could not have been mistaken. If this were not a certain fact, those who asserted it have asserted a barefaced falsehood, and were so foolish as to lose their lives in defending it. If Christ be not risen, the whole Gospel plan is a gross deception, and in this case, Christ is still dead, and all that is asserted concerning his ascension, is also false. "But now is Christ risen, and become the first fruits of them that sleep."

The doctrine of Christ's resurrection embraces the resurrection of all men, both the righteous and the wicked. If there is to be no general resurrection from the dead, then Christ has not risen, and our preaching and our faith are vain, and we are still in our sins, without an atonement, and without a Saviour. And if the writers of the New Testament could have been deceived themselves, or would willingly deceive others, they would be utterly unworthy of human confidence in every thing else which they have testified to. The rising of Christ from the grave, was an event described by this term, and signifies a literal reviving from death, and rising from the grave. It is necessary that Christ's resurrection be not merely assented to; it must be believed in the heart—a truth embraced by the affections. We must love the doctrine, and the fact described by it. Some deny the actual resurrection of the dead as being contrary to human reason. "It is impossible," say some, "that our bodies should be restored to life after they are decomposed, and their original elements scattered to the four quarters of the earth, and converted into other bodies, and other substances, and this, thousands of years after our deaths." To carnal reason and human philosophy, it may appear to be impossible.

We admit that there is nothing analogous to this—to the laws of nature, or in human philosophy. But the question is not what is according to the laws of nature, as we understand them. God has said he will do it, "The Lord Jesus Christ shall descend with ten thousands of his saints, He shall come with all his holy angels, and the dead in Christ shall rise first." We see not why it is not as essential that we believe this, as it is that we believe that Christ came and died for our sins, and rose for our justification. If we cannot believe this doctrine, we are truly unfortunate; for in this case, we cannot be true Christians; nor enjoy the promise of salvation. God can do all that he has promised to do. It does not become us to limit him in his work. Here is the virtue of faith, that we believe God, not because we can understand the reason or philosophy of the event promised, but because God has promised to accomplish it, and for no other reason. Hence, believing in the heart, *i. e.*, with the affections, that God has raised Jesus from the dead, carries with it the same faith that God will also change our vile bodies, and make them like the glorious body of Christ. How he will do this we are not required to understand. Abraham had this faith, God directed him to slay, and offer his son Isaac, a burnt offering; and he was about to do so, yet he believed that God would fulfill his promise, that through Isaac he should be the father of a great multitude of descendents, for he believed God would raise him from the dead, after his body had been reduced to ashes. And for this faith he was approved by God, and it was accounted to him for righteousness, and he became the father of all who in after time should have like precious faith. It would have required the same power and it was equally beyond the reach of human reason, to have restored to a perfect organization the scattered ashes, and charred bones of Isaac, and to have made of them the same son of Abraham, that it will to gather our scattered dust, and reconstruct our bodies in the resurrection, and make them the same that they now are. These bodies are now mortal, they will then be immortal; they are now corruptible, then they will be incorruptible. They are now earthly, then they will be spiritual. Now they are sustained by earthly food, but then with spiritual food. They are now confined to the earth, then they will be free from pondrous matter, and will soar aloft to meet our Lord at his coming, and so shall even be with him. All this is promised in the word of God, not in words susceptible of various and conflicting meanings; but so definite are the words of God's promises, that if they signify not this, they mean nothing but to deceive. But the promise is made by God himself, and he cannot lie. It will therefore be accomplished in its time. Let the professing Christian ask himself whether he fully, and with all his heart believes this? Let him not pass over this point superficially. His promise of salvation hangs upon this thing. If he fully believes this important truth of the Bible, he will rejoice in it. If he believe in the coming of Christ, and that he will come to judge the world in righteousness, he will anticipate his coming with joy. His promise of eternal life is to such as love his righteous appearing, "For if we believe that Jesus died and rose again, even so, them also who sleep in Jesus will God bring with him. For the Lord himself will descend from heaven with a shout, with a trump of God, and the dead in Christ shall rise first. Wherefore comfort one another with these words." It is not for us to know the times and seasons which the Father hath put in his own power. But we are confident of this, that the night is far spent, and the day is at hand. Let us therefore, cast off the works of darkness and put on the armor of light. Let us walk honestly as in the day, for we are not of the night nor of darkness. Let us watch and be sober; for the day of the Lord will come as a thief, silently and unperceived by the wicked and the unbelieving, who say, "My Lord delayeth his coming, and therefore give themselves up to worldly pleasures." The world may be eating, and many will be drunken. The thief will, like the wild beast of the forest, go forth by night upon his predatory excursions, and all the machinery of worldly avocations will be in full operation, when will be seen the sign of the *Son of Man*, descending to wind up the affairs of our world. When he will render to every man according as his works shall have been. To those who, through patient continuance in well doing, have sought for glory, honor, immortality, shall be given eternal life. But to the unbelieving and disobedient, he will reward with tribulation and anguish. If therefore we truly confess with our mouth the Lord Jesus, and believe in our heart that God has raised him from the dead, we shall be saved.

The Law of the Sabbath.

Sunday usurpation has no place in the following doctrine which we extract from a sermon delivered by Henry Smith, D. D., Professor in Lane Theological Seminary, on the relation of the Fourth Commandment to the Christian Sabbath—(i. e. the seventh day):

"The Decalogue is a unit, and all its parts must stand or fall together. Written by the finger of God upon tables of stone, and delivered to man amid the most august and stupendous exhibitions of Divine majesty which human eyes have ever beheld, as the step initiatory to the erection of the Hebrew commonwealth, it lies at the foundation of the legal code of that nation, only in the same sense in which it must lie at the foundation of the code of every nation, which would embody in its legislation the primal principles of human duty. Approach with me, O legislator, approach with me, O magistrate, who art the minister of God, appointed by him not to bear the sword in vain; not to be a terror to good works, but to the evil—approach with me and with reverent hand uncover that mystic coffer in which these sacred tablets are inclosed. Let us try to decipher the hand-writing of the Almighty, that we may retain that portion of these precepts which we require, and reject that portion of them which the advance of civilization and the march of mind have rendered obsolete and void.

Take, first, the second table of the law. How reads it? "Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee." Shall we annul or relax its first precept. That law guards the sacred relation of parent from the wantonness of filial ingratitude and impiety. It shields from wrong the venerable head, which is white with the blossoms of life to come. Read on. "Thou shalt not kill." Can we spare that law? It guards the treasure of human life, a treasure of which, lost, can never be replaced again. Its abrogation would reproduce the scenes of antediluvian horror, as the relaxation of it has filled some portions, even of our land, with bloodshed and violence. "Thou shalt not commit adultery." That law guards the purity of the fountain of life in the family, and protects the sanctity of all the domestic affections. The abrogation of it would hurl man down to the level of the Hottentot life; as the relaxation of it in many countries, is rupturing all the bonds of society, and turning the face of man downward toward animalism. "Thou shalt not steal." That law is the strong fortress of the property relation. Shall we demolish or dismantle it? "Thou shalt not bear false witness against thy neighbor." That law is a shield of character. Shall we cast it vilely away? "Thou shalt not covet." That law seals up the fountain of all the crimes which man can commit against his fellow, the fountain of perverse and illegitimate desire. So closes the record of the second table of the law. Shall we venture to break it? Never, until the nature of man is repealed, and all the laws of civilization and social happiness are annulled.

Replace it in its sacred depository and take now the first table of the Decalogue. Let us read this also: "Thou shalt have no other gods before me." That law guards from insult the majesty of the Eternal Jehovah. Shall we displace him from the throne of the universe, and pay our adoration to devils? "Thou shalt not make unto thee any graven image, the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." Shall we repeal that law and become a nation of idolaters? "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Shall we repeal this precept? That law, O magistrate, is the munition of rocks to which all human justice flees for refuge, as to its last retreat. The oath, says one of the Roman Emperors, is the sacred mystery of the Roman government. The abrogation of that law would leave every human right and interest a prey to the spoiler. We cannot dispense with it. These precepts are a golden chain, which cannot be ruptured in one link, without marring the whole. And now but one more law remains. Let us read it, and ponder it well, as we read "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh-day: wherefore the Lord blessed the Sabbath-day and hallowed it." Shall we cancel this law? Let us consider well before we venture upon that sacrilegious step. As the mountains are around about Jerusalem, so the venerable bulwarks of the fourth commandment lift themselves up round about the Church of God; round about all the interests of man which the entire Decalogue besides it protects. It guards the day of God, and with the day of God, it guards the recognition of His being; it guards the sacredness of his worship; it guards the inviolability of His name; and it guards the whole second table of the law, by the inculcation upon all Sabbath worshipers of the duties which it enjoins. Shall we venture to annul this holy and venerable law? "Let it stand!" The rights which it protects, are the rights of universal man. It is still the law of God. It is still the law of Christianity. Leave it, O minister of Jesus! leave it, O minister of human law! Let it remain, as God ordained it,—unrepealed, unrelaxed, untouched, universal, perfect!

The Mote and the Beam.

We have heard an Old School minister exhorting those uncharitable Christians called Baptists, to a union with other orthodox denominations, and thus stop the clamor of opposers, by removing the cause of disunion. "Baptism was important," he remarked, "but the difference in the mode was trivial and of no consequence, and those who made it a bar to communion, were more fastidious than wise. We would commend the closing sentence of the following extract from the *American Presbyterian*, to such as cannot see a difference between 'modes' of baptism, and yet can see enough to separate the Old and New School Churches:

"Old and New School Theology.—The existence of two denominations of Christians so nearly alike, and yet so widely separated from each other, as the Old and New School Presbyterians, is a phenomenon which has probably never before occurred in the Church. In their theology; in the numbers of their churches, ministers, and members; in their views of education as a qualification for the ministry; in their manner of presenting the truth; in the general type and character of piety which they seek to promote; in their views of revivals and of missions, they more nearly resemble each other than any other two denominations into which the great Christian family is divided do, or than either of them does any other one of those denominations. They stand almost equally aloof from other denominations; they are making progress at a ratio which is almost equal; they are intermingled in the same communities; their ministers to a great extent, have been educated at the same colleges and seminaries; the classes of persons in the community to whom they make their appeal, and on whom they rely for accessions to the churches, are, to a great extent, the same; and yet on many points, there are no two denominations that are wider apart. There must be *some* material difference, therefore, between them, though it is not always easy to say what it is.

Idolatry in India.—The Rev. Baptist W. Noel, London, in his recent work on the government of India, makes the following singular, but no doubt authentic, statement: "In the Madras Presidency there are now 8292 idols and temples, receiving from government an annual payment of $450,000. In the Bombay Presidency there are 26,589 idols and temples under State patronage, receiving grants to the amount of $150,000; to which must be added the allowance for temple lands—giving a total for the Bombay Presidency of $450,000. In the whole of the Company's territories there is annually expended in the support of idolatry, by the servants of the Company, the large sum of $850,000." In view of these facts, it is not surprising to learn that a prize of fifty guineas has been offered for the best essay on the position which the government of India ought to assume towards Christianity and Christian missions.

Anniversary of the Ladies' Bible Union.

On Friday evening, March 4th, at 7½ o'clock, the Baptist Church, corner of Broome and Elizabeth streets, was crowded by an audience who had assembled to hear the Rev. Dr. Conant deliver an address to the members of the Ladies' Bible Association—a Society auxiliary to the American Bible Union for the Universal Revision of the Holy Scriptures. This being the Anniversary of the Society, the ladies had thronged the edifice, and considerably exceeded in numbers the other sex. Among those present were Rev. Dr Maxson, Rev. Dr. Somers, Rev. Dr. Sheppard, Rev. J. L. Batchelder, Dr. E. Palmer, Hon. Thos. B. Stillman, Commissioner of the Metropolitan Police, Rev. Mr. Hill, of New Jersey, Rev. Mr. Clarke, and Rev. C. A. Buckbee, one of the Secretaries of the American Bible Union.

Rev. A. K. Nott, the Pastor of the Church, presided over the proceedings of the Anniversary, and opened the exercises by announcing the 761st hymn:

"How precious is the Book Divine,
By inspiration given;
Bright as a lamp its doctrines shine,
To guide our souls to Heaven."

The Pastor continued the services by reading the 91st Psalm, after which

Rev. Mr. Clarke, in an appropriate prayer, thanked the Almighty for having distinguished the pioneers of the universal translation of the Word of God above their race; and implored the unceasing blessing of Heaven upon their undertaking.

Rev. Mr. Nott followed, by reading the Annual Report of the Ladies' Bible Union. After thanking God for the presence of His Holy Spirit in the work, it congratulated the ladies present on the success of their organization, and the great assistance it had given to the parent body. The financial condition of the Society was stated to be satisfactory, and many instances of its usefulness set forth. The individual efforts of the ladies to further the revision movement were much applauded, as they had strengthened the parent society and made its otherwise arduous labors light.

At the conclusion of the Report, the Rev. Speaker said he should have willingly enlarged upon the merits of the Association, but he felt confident that the eminent translator (Dr. Conant) would make such a course unnecessary. The past year had brought distinguished names to swell the list of those in favor of the Revision of the Scriptures. There was a general arousing on both sides of the water, and the ablest and most classic pens were discussing the propriety of causing another translation of the Scriptures, from the texts in which they were first written, to be given to the world. The general feeling was in favor of such a course, and the more the Bible was studied, the greater were the accessions to the Revisions movement. He would now introduce to the assemblage the eminent translator of the American Bible Union, Professor Conant.

ADDRESS OF DR. CONANT.

Dr. Conant commenced his address amidst profound silence. He said in no case had he ever addressed an audience, with feelings warmer than on the present occasion. He came before the meeting at the invitation of the Ladies' Bible Union, to make some remarks congratulatory of their Association, and he would do so in a few plain and simple words—for his heart was too warm in the cause of revision for any needless expression on the objects of the Society. The old Family Bible—the sacred vernacular of our fathers—was a term and title used to cover the imperfection and errors of the received version of the Scriptures. Several translations of the Holy Scriptures had been received by the English people, in each of which necessary improvements had been made, and all of which had contributed to erase errors from the volume of truth. The first English edition of the Scriptures had been given to the world by John Wyckliffe, in the year 1380; but that edition had been translated from the Latin Vulgate, and not from the Greek and Hebrew texts, and consequently partook of the acknowledged errors of the Vulgate. England, however, received through that edition of the Holy Scriptures a flood of light which discovered the darkness of the age and prepared the way for a more perfect and genuine translation from the original tongues in the English dialect. In the year 1626, William Tyndale had given to the people of England a version of the Scriptures from which many of the errors of Wyckliffe's Bible were expunged. The name of Tyndale will be ever pronounced by the lover of the Bible with respect; and the English owed much of their Christian greatness to his exertions in behalf of Biblical truth. A version of the Geneva New Testament was given to the English people in 1556; and in the year 1660 the Old Testament of the same edition followed. The King James' version of the Scriptures was the last edition of the Bible; and while it had many beauties and excellencies, it was not worthy of the praise which had been justly given to the previous translations. The words in the margin of the English Bible were, in many instances, a better translation than the English text, and many of them were different from the words which the reader had the option of replacing by them. They thus plainly proved the necessity of Revision. Many of these words were banished to the margin next the text—not because of a want of merit and appropriateness, but through the pressure of a majority vote in the convention of King James' translators. The common version of the Scriptures was full of many infelicities of expression, together with obsolete words. The speaker had made the study of the various translations of the Bible his practice, and he felt assured that no one was fit to undertake the translation of the Scriptures, without a previous acquaintance with the preceeding editions of the Word of God. He quoted one instance, among others, in which God himself was misrepresented in the Common Version, and made to avow an open profession of changeableness to the people of Israel. The Rev. Professor, in support of this statement, referred the audience to the 4th chapter of Numbers and the latter part of the 34th verse—

"Ye shall know my breach of promise."

In that passage God was totally misrepresented, and the words themselves were not only in direct variance with the original Hebrew, but were also contradicted by all modern translators. Should then, a version be retained which falsely set forth that God announced Himself as a Covenant-breaker, and threatened His people that they should "know His breach of promise?" The heart of every Christian responds with "No" to the question. But what are the proper words of this passage? Happily, there is no dispute about them. They are strictly translated—

"Ye shall know my displeasure [or withdrawal.]"

The Rev. Professor next referred to erroneous passages in the New Testament which involved among other matters, the discipline of a church. In many cases, the italicised words in such passages altered the meaning of the truth, or was totally unnecessary. The Speaker met a gentleman some time since, who made known to him, in a single instance, the necessity of erasing all errors from the word of God. The gentleman referred to, had complained to the Speaker of his inability to understand the beautiful Epistles of Paul. They were full, (he said) of abrupt transitions—and seeming contradictions, and without the proper connections to make them harmonious and generally understood. In his reply to the gentleman, he sympathized with him and endeavored to show the beauty of Paul's writings under the inspiration of God. There were, it was true, a profound depth and hidden meaning beneath the fundamental truths which Paul set forth, but they were written for the common People, and the speaker, as one acquainted with the plainness of the original text, and the errors of the common version, would say that they were capable of being understood by all. The original was beautiful and harmonious, and why should not any translation of it be similar? But who are appointed to do this great work, and give a Bible-seeking world an unadulterated translation of the Scriptures—who is appointed to do this? There must be no compromise—there has been enough already. A pure version of the Divine volume must be given to the nations, whatever body of men may be called to do so. Tyndale was an example to them. He felt the necessity of a revision in Wyckliffe's Bible, and he applied himself to it with a zeal which terminated in its success, and his edition of the Scriptures added to the appetite for truth which resulted in subsequent translations. The speaker did not care what body of men, or what denomination of Christians commenced the work, but the work should be done. The American Bible Union was not exclusively a Baptist organization. It embraced in its folds members of all denominations, and had for its object a pure translation from the original tongues, irrespective of the views which such a Bible should support or condemn. He did not believe *that* himself, or even the youngest person present, would see the day when the Christian world would join together and struggle for a correct version of the Word of God; but the Almighty was fast removing the obstacles to the cause of Translation, and the day would surely come when the world should be harmonious in the belief of its necessity, and the capability of its accomplishment. The acknowledge errors of the common version will yet abundantly prove the necessity of its revision to the world. But there was a cry raised that the American Biblo Union was a sectarian organization, which had for its object to deluge the world with a sectarian Bible. Such a cry only argued a want of knowledge in the accuser. Truth was the object of the Bible Union, and if truth in its nature was sectarian, then the Bible Union was sectarian. If the Word of God, correctly translated—and that was the object which the American Bible Union has struggled for years to accomplish—shold be what the world would call a "sectarian Bible," then the Bible Union was struggling for such a Bible. But it was not so; and when the Bible Union shall have ended its labors by the accomplishment of its great work, then the world would give in its adhesion to an edition of the Holy Scriptures which faithfully expressed the inspired meaning and words in the Hebrew and Greek texts. The Professor, in conclusion, congratulated the members of the Ladies' Bible Union then present, for the assistance they had given the parent Society, and prayed that God would spare them to see the final success of their labor of love.

Rev. Mr. Nott then announced the Doxology; and, after the Benediction was pronounced by Rev. Dr. Conant, a portion of the assemblage dispersed. Several, however, remained, and gathering round the Professor, congratulated him on his discourse.

The Town Clerk.—Our Clerk of the Common Council, D. T. Valentine, Esq., is a staunch old Baptist, and the model of a prudent man. He is always just there, and you cannot fail of finding him when good counsel is needed. There was a clerk in the city of Ephesus and we have as good a one in New York, except in one or two things of a doctrinal nature.

Cotton Mather often quoted the remark of a friend, that "there was a gentleman named in the 18th chapter of the Acts of the Apostles, to whom he was more indebted than any other man in the world." This was the prudent "town clerk," who earnestly advised the excited people to *do nothing rashly*. On all occasions of consequence, or of urgent haste, he would say, "Friends! let us first advise with the town clerk of Ephesus."

So say we of Gotham.

A Rare Case.—The following little incident which occurred a few weeks since, may perhaps be worth recording. There was a donation held at Kelsey's Hall, Durhamville, Oneida Co., N. Y., for the benefit of Rev. Mr. Austin. After the usual preliminaries, and the people had made their offerings, they began to prepare to dance. This movement, Mr. Austin objected to, and gently remonstrated with them, telling them that he would freely return what had been donated, rather than have them dance. This gentle reproof had the desired effect, and they returned to their respective homes without dancing, probably respecting Mr. Austin more than they would have done had he said nothing, and let them proceed.

☞ We have received the first number of a new weekly journal, *The Merchant's Record*, devoted to the interests of Manufacturers, Merchants, and wholesale and retail dealers. This is a handsome sheet and contains a good share of popular reading matter, besides lengthy articles upon the New York market, steam navigation on the canals, railroads, etc. Price $1 a year. No. 211 Centre street, N.Y.

☞ Rev. V. A. Horsky, (a converted Roman Catholic priest,) is expected to preach at the Seventh-day Baptist Chapel, in 11th-st., between 3d and 4th avenues, next Sabbath, (Saturday,) at 11 o'clock, A. M.

Communications.

For the Sabbath Recorder.

Ordination in DeRuyter.

By the action of the church in DeRuyter, Madison Co., N. Y., Brethren Jason B. Wells, and D. Delos Wells, were made choice of to serve said church in the office of deacons, and presented them for examination and ordination at the time of the quarterly meeting which convened at that place on the 11th of February. In accordance with the above arrangement, Brethren J. R. Irish, D. P. Curtis, J. B. Clarke, and T. Fisher, were invited to participate in the services connected with publicly setting apart those brethren to the solemn office for which they were chosen.

After a public examination of the candidates, it was unanimously resolved by the presbytery to proceed to ordination in the following order: Bro. Irish preached the ordination sermon from 1 Tim. iii. 13; consecrating prayer by Bro. Fisher, Brethren Irish, Curtis and Clarke, united with him in laying on of hands; charge to candidates by Bro. Irish; address to the church by Bro. Curtis; giving right hand of fellowship by Bro. Fisher; benediction by brother Clarke.

The quarterly meeting was numerously attended by brethren and sisters from the associated churches, as well as by our own church and congregation.

The occurrence of a pleasing incident added interest to the occasion. Bro. Jos. B. Maxson, a member of the church in Berlin, Rensselaer Co., was providentially with us, and participated fraternally in the devotions and exercises of the meeting; and on the first day of the session, very affectingly asked the prayers of our churches in behalf of his beloved pastor, (Bro. A. C. Coon,) that he may be sustained in his ministerial labors, and that the spirit of God may render effectual the word which he preaches to the conversion of souls.

Yours in the Gospel, T. F.

DeRuyter, March 9, 1859.

Ordination in Otselic.

At a call from the church in Otselic, Chenango Co., N. Y., Brethren J. R. Irish, D. P. Curtis, and T. Fisher, met at that place on the 20th Feb. to assist in setting apart Bro. Halsey Stillman to the work of the Gospel ministry. A public examination of the candidate was held in the forenoon, and after hearing his Christian experience, call to the ministry, views of the Bible doctrine, church organization and government; it was unanimously agreed to proceed to ordination in the following order of exercises: Bro. Fither preached the ordination sermon from 2 Tim. ii. 15; Bro. Curtis offered the consecrating prayer and laid on hands with Brethren Irish, and Fisher; Bro. Irish gave the charge to the candidate, and address to the church; Bro. Curtis gave the right hand of fellowship; benediction by the candidate.

By a vote of the church, Bro. Stillman will enter upon his pastoral labors in that place, after the first of April next.

We bespeak the sympathy and prayers of our beloved Zion, for the prosperity of this church, and the success of our brother.

Yours in the Gospel, T. F.

DeRuyter, March 9, 1859.

For the Sabbath Recorder.

The Sickness at Alfred.

It is widely known that several weeks past, considerable sickness has prevailed at Alfred Center, both among the citizens and students. As is common at such times, most exaggerated and alarming reports have been put in circulation, both far and near. The object of this letter, is as far as possible, to correct the rumors which are causing needless alarm and anxiety.

Late in the fall or early in the winter, typhus fever of a mild form appeared among us, causing however, no alarm. A case however, soon occurred, which terminated fatally in consequence of hemorrhage of the bowels. Other cases soon occurred, but generally mild. Of course more or less anxiety was felt, and presently rumors of alarming and strangely exaggerated character were rapidly put in circulation. Under this state of things it became impossible for persons living at a distance from us to know the truth, however much they might desire it. We were also placed at great disadvantage in this matter for the reason that many of these reports were put in circulation by persons living in our midst, and therefore, might be supposed to tell the truth. These reporters were many of them students in our Academy and University, who came from all parts and sending their letters in all directions, and in many instances they were like balls of fire thrown into the midst of the most inflamable material. The result can be easily imagined. The reader, however, will be astonished when I tell him that only four persons of all that have been sick in our village have died. Also a little distance from us, two children in in one family have died of scarlet fever. Of the persons now sick, only one is considered dangers, and this is a case of relapse produced by over exertion and mental anxiety.

The cases which have recently occurred are of a very mild type and easily managed by the physicians if taken early in hand. Quiet is again taking possession of the public mind, and all are persuaded that the destroyer is for the present about to leave us. Yet we do not forget the *fact* that we are "dust" and that it is *decreed* we must "die." It is the daily prayer of the writer that the lesson designed by this by our Creator may be faithfully studied, fully learned and truly practiced.

N. V. Hull.

Alfred Center, March 10, 1859.

To the Editors of the Sabbath Recorder:—

Allow me to correct, through the columns of your paper, a slight mistake in the statistics of the Church at Berlin, Wis., as published in the Minutes of the last "General Conference." I supposed those statistics to have been compiled from previous reports of the church, or at least can conceive of no other correct method. As far as our records show, or the existing facts prove, we have not, nor have we had any "licentiate" among us. I make this statement, lest false impressions shall be formed concerning our peopole, or myself. Also the clerks—D. E. Lewis is clerk; A. H. Lewis, Assistant Clerk. Yours truly,

A. H. Lewis.

Berlin, Wis., Feb. 28, 1859.

Accident to Rev. Dr. Williams.—We had the pleasure of noticing last week the friendly visit of the members of the Amity-st. Church to the house of the pastor. It gives us pain that we are so soon called upon to give the particulars of a painful accident to which Dr. Williams has been subjected. On Thursday afternoon last, (4th inst.,) while on his way to the funeral of one of his members in Brooklyn, he fell at the ferry, and in the attempt to rise rolled on to his back, helpless into the gutter. He was placed in a passing carriage, and conveyed to his home in Grove street, where it was found that the knee-pan of the right leg was so completely fractured that the contraction of the muscles and tendons had separated the two parts of the bone some two or three inches. Some weeks since, Dr. Williams struck his knee heavily against an obstruction in his study; and as the limb has pained him continually since, it is supposed that an injury was sustained, when the subsequent blow developed into this serious fracture. It is to be hoped that this accident will not result in permanent injury to the limb—though at the Dr.'s time of life, such a wound is slow to heal. He will certainly be obliged to bear a tedious confinement, which will prevent a resumption of his pastoral labors for come months to come.

[N. Y. Chronicle.

Steam on Canals.—The question of giving a preference to steam on the Canal was debated for the first time last week in the Legislature at Albany. Mr. Prosser, who has given this subject the examination of a man who has been in the business of canal transportation, declared his belief that a speed beyond five miles an hour was practicable, that the experience of the forwarders on the Delaware and Raritan had demonstrated this, and that the Canals of this State could work as well as any others. There was opposition to the bill as tending to throw back the boatmen who still pursued the business of transportation with his one horse, but the judgment of the Senate seemed to be to give every facility for the use of steam, so that the tonnage should be carried upon the canals. What do the Canals need but a reduction of tolls and an increase of speed?

General Intelligence.

Foreign News.

The steamship Arabia, from Liverpool on the 26th ult., brings a week's later intelligence, the tenor of which is, on the whole warlike.

Ministers had announced in Parliament that there was reason to believe that the Austrian and French troops would soon, at the instance of the Papal States evacuate Rome.

The facts, and the assurances with which the announcement was coupled, created strong hopes of peace in England, and produced a favorable effect for a day or two on the Continent.

The regular annual meeting of the Atlantic Telegraph Company was held in London, on the 23d. The official report gives in detail the facts and figures which were published at the recent extraordinary meeting. It says the cable remains in precisely the same state and that no efforts have been made to resuscitate it, owing to the lack of funds. The Directors are not without hope that it may yet be rendered available.

Lord Lyons sailed from Plymouth on the 22d, for New York, in the steam frigate Euracoa.

Wm. Armstrong, the inventor of a new rifle cannon, which bears his name, had been presented to the queen and received the honor of knighthood. The navy appropriation given him, is regarded as a very significant fact.

One of Armstrong's guns was being experimented with at Woolwich with great secrecy.

In France, warlike rumors continued, but Lord Cowley's mission to Vienna had increased the hopes of peace.

The Paris correspondent of the London *Herald* says that he is in a position to state that war is so far resolved on by the French government that the corps which are to commence the campaign have already been designated, and that orders have been given to the Minister of War to frame a plan of operations.

The orders given to prepare for the campaign in Italy, it is reported, were given by the Emperor immediately after his return from Compeigne.

The War Office circular directs the troops to be trained for forced marches, and the night bivouc.

All the military surgeons have been ordered to join their corps.

Immense quantities of lint have been sent to Lyons.

All the regiments of artillery of the Imperial Guard are to be supplied with rifle cannon on a new plan.

The *Times* Paris correspondent describe the effect of Lord Crowley's mission to Vienna as very favorable.

The American residents of Paris gave a grand ball at the Hotel du Louvre, on the 22d, in honor of Washington's Birthday. The ball was a very brilliant affair.

The *Times'* Vienna correspondent says Count Buol still believes that peace will be maintained, but the Emperor, being of a different opinion, is preparing for vigorous defense of the Italian States.

It was reported in Turin that Napoleon was shortly expected there on a visit to the King of Naples.

At Venice, contracts have been entered into for the construction of three new forts, to be completed in six weeks. It is said that 5000 workmen collected from all parts of the Venetian territory, are already occupied on the works.

The Russian government is negotiating a loan of five millions with the Rothschilds.

The Tragedy at Washington.

The *Independent* has the following forcible language in regard to the state of things at Washington:

The elements of wickedness that are gathered and combined at the city of Washington during the winter, and that are allowed free access to, and operation within, whatever calls itself Society there, are undoubtedly unparalled on this continent elsewhere.

Gambling-houses, drinking-saloons, and manifold filthy or fashionable resorts of licentious indulgence, are therefore universally understood and admitted to exist at Washington. The hotels are frequented, the winter through, by male and female adventurers and sharpers, from all parts of the country; and a more absolute mixing up of maidenly women and courtesans, of decent men and profligate scamps, of every degree, and under every outward disguise, can hardly be imagined, than is presented on almost any day in the dining or supper rooms of one of those great and crowded caravanserais.

It is not at all surprising that amid such a social state as this, so constituted and characterized, even such an outrage as that committed by Brooks upon Sumner, for example, should have passed comparatively without reprobation; and it is not in the least degree surprising that such tragedies as that which is briefly chronicled in our columns this week—and of which our readers will doubtless have read elsewhere more detailed accounts—should occasionally occur. Similar occasions to that which brought about the sudden and bloody death of Key, do undoubtedly not unfrequently arise; and though in the large majority of cases those who are specially touched by these, for the sake of all the interests involved, of family, reputation, pride, the future, seek other more silent forms of redress, there will be cases when only the utter and instant destruction of the life of the betrayer will satisfy the furious thirst for vengeance. We do not justify Mr. Sickles in his act. It was simply a summary, sanguinary, relentless street-murder, committed of course under greatest possible provocation. He has made himself obnoxious to the laws of the country, to the judgment of his countrymen, to the searching and terrific inquisition of his conscience, which can never shake off or really wipe out this stain of blood; above all, to God, whose judgment draws nigher every hour. If his own life has been, as is freely intimated, an impure and profligate one, this should and will weigh heavily against him in the opinion and feeling of all just men, whether it does so in courts or not. And the punishment that comes from a ruined home, from a blighted career, from the sense of being pilloried before the eyes of the country as a man whose wife proved faithless to him—this he never can escape; we see not that he can hope ever to outlive it; and we cannot indeed wish that he should.

But while we speak thus of him the slayer, we have only a lesson of admonition to draw, hardly one of regret, from the death of the slain. If a man of the age and position of Mr. Key, with children around him and the memory of their deceased mother to detain him certainly, one would think, from such forms of sin—if he uses his powers, and avails himself of the opportunities afforded by the unsuspicious friendship of another, to carry the blight and contamination of lust into a household otherwise happy—and then, as it is said, even boasts of his success in the criminal amour—he ought to expect to be shot like a dog whenever he is discovered. It is well for such polished scoundrels to understand that a sudden bullet through their brains may be the barrier to a further pursuit of such genteel but damning crime. The old fashion was for a man whose family had been invaded in this way to "call out" the traitorous debauchee who had injured him, and expose himself to the other's bullet. We have nothing to say in favor of the mode of summary assassination adopted by Mr. Sickles, except that in the direction of abstract justice it seems to us at least a large and useful advance on this former method. The Christian way of dealing with such offences were of course a different one from either. But one would almost as soon think of applying that rule to a menagerie of wild apes, as to such a crowd of dainty, treacherous, and profligate blackguards as gathers naturally at Washington.

The Sickles Tragedy.—It is hardly possible that the trial of Mr. Daniel E. Sickles can be commenced before the opening of the week after next. The death of the late Postmaster-General Brown has prevented the transaction of business by the Grand Jury of the county of Washington up to to-day, and it is not yet known whether they will take up that case first. They were sworn in only on Monday last, it will be remembered. Judging from the tone of Washington letters to the distant press, the writers of which have evidently been engaged in endeavoring to excite popular sympathy for Mr. Sickles, it is expected by some that a rigid investigation into every point in the antecedents of the accused likely to throw light upon the question of his justification in killing Key, will not be insisted upon. We believe they will find this a mistake ere long. The friends of Mr. Key will leave no stone unturned to vindicate his memory, by showing that he did not deserve his fate at the hands of Mr. Sickles, if that be possible. It will rest upon the attorney of the United States, we apprehend, to make a vigorous prosecution in the case or not, as he may please, as the friends of Mr. Key are certainly prepared to aid his efforts to any extent he may be willing to receive aid. Our knowledge of him leads us to the conclusion that he will do his whole duty in the case.

[Washington Star, March 11.

Mr. Thurston, the Lost Æronaut, Found. It will be recollected that on the 16th of September last, Mr. Ira J. Thurston made an unexpected balloon ascension from the vicinity of Adrian, Mich., that the balloon was some days after found in the vicinity of St. Clair river, but the fate of the poor æronaut remained involved in mystery, though extensive search was made for his body, and the lights of Spiritualism were invoked and proved a will-o-wisp as usual. Some of the pretended spirit revelations were that Thurston reached the earth alive and was then in a nearly inaccessible hut in the St. Clair marshes; and the latest was that the exact locality of his body had been found—that the force of the fall had buried it deep in the soft march—that a pole thrust down had brought up hair from the head of the unfortunate man—that the water and soft earth filled the hole so rapidly that an excavation to the body could not be made without curbing, which would be done as soon as ice was formed sufficiently strong to permit the work to progress with safety!

Mr. Thurston's case was a singular and sad one, and excited much interest. He had made a successful ascension with Mr. Bannister, and while securing the balloon after descending, and after removing the car, it suddenly rose, while Mr. Thurston was upon it, and rapidly disappeared. As it rose, Mr. T. clung to the portion on which he was seated, and remarked to Mr. B. that it would soon come down again. The balloon was afterwards discovered at a great height, and as it approached the earth some persons fancied they discovered an object still clinging to it.

The body of Mr. Thurston was accidentally found on the 6th inst., about ten miles from the place of his second ascension. It was in an obscure lot, about a mile north of Sylvania, and the remains were brought to Adrian, and fully identified. The body was much decomposed, but a watch, money, and several articles easily recognized, were found with the remains.

Wedding in a Death-Chamber.—A correspondent writing from the West Union, on the Northwestern Virginia railroad, says that a wedding recently took place in a death-chamber at Spring Hill, near that place. Mr. Barr and Miss Rilpey were married while the father of the lady was lying a corpse. It appears that that day had been set for the wedding to take place. Mr. Rilpey was suffering from consumption, and expired on that morning at 6 o'clock. The groom proposed to put it off a few weeks, but the bride insisted on its taking place immediately. The wedding accordingly took place at 9 o'clock, over the corpse of her father.

A Venerable Couple.—There is now residing in Wardsborough, Vt., a venerable couple—Capt. John Rice and his wife—who were married Nov. 16, 1790, a period nearly approximating to seventy years, or dating back to the year succeeding the adoption of the Constitution of the United States, (in 1789,) or Washington's first visit to the New England States as the first President under the same. Capt. Rice was born Oct. 9, 1771, and his wife in 1769, consequently both being now about ninety years of age.

A Suspected Bottle of Wine.—A singular attempt was lately made to poison a family in Milwaukie. A policeman residing in that place found a bottle of wine at his door, with an envelop attached, containing a valentine, and addressed in a feminine handwriting. He tried a little of the wine, and shortly after began to feel a strange sensation in his stomach. His suspicions becoming excited, he sent the bottle to a chemist, and found that it contained enough arsenic to kill fifty persons. Had he shared the wine with his family, a dreadful catastrophe would probably have resulted from the draught.

Humors of Legislation.—At the closing of the last session of the Illinois Legislature, the Governor's private secretary entered the hall to read a veto from the Governor, when a scene ensued. Amid cries and cat-calls of all kinds, the secretary read the veto, and handed it to a page, from whose hands it was snatched by some of the members, and handed about the hall. It was finally laid on the Speaker's desk, when that functuary knocked it off with his gavel, ordered the secretary to be put out of the hall, and both houses adjourned *sine die*.

In a Trance.—A little orphan girl died, as was supposed, in the hospital of the Sisters of Charity, at Wheeling, Va. Her funeral was arranged, but owing to the inclemency of the weather, it was postponed. In the meantime, while one of the Sisters was arranging something about the coffin, the little girl raised up and asked for a drink of water. It is supposed that she was in a trance, and it was nothing but the heavy rain that averted from her the horrible fate of being buried alive.

SUMMARY.

There is an act before the New Jersey Legislature, which provides that those who design committing matrimony, shall first obtain a license from the county clerk, "authorizing any person in this State to perform the ceremony." Males under twenty-one and females under eighteen years of age must obtain the consent of their guardians in writing before such license can be issued. Persons marrying others without first obtaining such license, or neglecting for one month to file it, forfeit a fine of $100 for each offence. The clerk is to receive as a fee for this service the sum of one dollar, payable by the husband. Two witnesses are required to certify to the fact of the marriage. Clergyman are authorized to perform the ceremony without a license, provided publication of such intended marriage be made for three Sundays previously, and the clerk duly notified thereof.

It is said the President has come to the determination to call an extra session of Congress—probably about the 1st of August. The majority of the Cabinet, having secured their own appropriations, are not inclined to favor the movement, but the new Postmaster-General, who took his seat in the Cabinet for the first time on Tuesday, will exhibit the official figures called for by the President, showing an absolute necessity of legislation prior to the regular meeting of Congress, and will insist upon it. The determination of the President will then be announced.

The stupendous project is broached of uniting the waters of the Upper Arkansas, the South Platte and the Kansas Rivers, to fill the bed of the latter, and make from the three inconsiderable and almost useless streams, one broad, deep, navigable river that would open the far West country clear to the base of the mountains, and into the now auriferous regions whither emigration is now powerfully attracted. The river thus created would be equal to the Missouri.

A riot occurred at Elizabethport, N. J., on Monday of last week, growing out of a strike for higher wages on the part of the laborers employed in the coal docks. A hundred men from Scranton had been sent for to take their places, and on their arrival they were attacked by the strikers, the fight lasting thirty minutes. Finally the difficulty was compromised and no further trouble was anticipated. The strikers were to resume their work, and the Scrantonites were to return whence they came.

Two adventurers have lately made $40,000 in Cobb county, Ga., by informing against farmers who had given in too low an estimate of their property, the law giving them $10 on every hundred that the estimate was too low. They then went into Morgan county, but the people escorted them out of the limits, and they were glad to get off with whole skins.

On Thursday last, an attempt was made to set fire to the Massachusetts State House, while both Houses of the Legislature were in session and a great number of spectators were in the building. The fire was kindled in a large bin containing shavings in the basement. The flames were extinguished without much damage, being fortunately immediately discovered.

One of the Dalghren guns was tried, a short time ago, at Norfolk, Va., and made to carry a thirty-two pound shot over six miles. It is also stated that the fire from some of these guns is so precise that, at upwards of a mile, they can hit a figure the size of a man nineteen times out of twenty.

The further examination of Jones, the Colchester (Conn.) bank defaulter, has been postponed to March 17. It is understood that an offer of settlement has been made, and the belief is gaining ground that he will in some way escape conviction on the charges against him.

A husband and wife named Maurice, of Peoria county, Ill., lately became deranged at nearly the same time, and were about killing their youngest child as a "sacrifice," when the neighbors interfered. They have since been taken to the insane department of the County Poor House.

California news to the 19th ult., has been received. The Golden Age had left on that day for Panama with a million and a quarter in treasure, and 100 passengers. There had been heavy rains throughout the State, and the prospects were good for a large trade. The mining accounts were also favorable.

Prof. Mitchell has accepted the post of Director of the Dudley Observatory at Albany. He also holds the same position in the Cincinnati Observatory, and his time will be divided between the two. The acceptance is regarded with great satisfaction, and the Observatory troubles may be considered at an end.

A German lad named Andrew Wattis was arrested in New York the other day, charged with stealing a pocket-book containing over $35, from Mr. J. Jones, of New London, Ct., who had entered the barber's shop where Wattis was employed, and got shaved more effectually than he had intended.

Lynch law was threatened in Ithaca on Friday last, in the case of a man named Edward H. Ruloff, who has been twice convicted of the murder of his wife and child, and who has recently been granted a new trial. The sheriff, for fear of consequences, was forced to hurry the prisoner out of the county. A meeting of the citizens had been called for Saturday to take mersures for summary punishment.

The Hon. Aaron V. Brown, Postmaster-General, died Tuesday, March 8th, at Washington, aged 64. Be was a native of Virginia, but emigrated in early life to Tennessee, where he has occupied official position for nearly forty years, as State Senator, Representative in Congress, and Governor.

A murder having been committed in a house of ill-repute at Quincy, Ill., an infuriated crowd destroyed no less than eight of such houses on a recent Saturday night. Some were burnt down, and some were gutted and the furniture burned in the street.

Mr. Robt. Barnett, of Lincoln Co., Ky., has nobly emancipated all his slaves, eighteen in number. A cousin of John Randolph, of Roanoke, died recently in Ohio, leaving $80,000 for the purchase of the slaves now and formerly owned by the Randolph family.

A body-snatcher in Cumminsville, Ohio, in climbing a fence with the cord attached to the mouth of the sack over his shoulders, slipped, his burden going one side and he the other, bringing the cord around his neck and strangling him.

Two seamen, Samuel Buckalow, of Morristown, N. J., and John Peters of Lewisburg, were knocked overboard at sea, from the schooner Lucy L. Sharp on the 25th ult., on the passage from Philadelphia for Savannah.

In Salem, Mass., on Saturday of last week, two persons were found dead in their beds—Aaron Kehew, aged 83, and Mrs. Sarah Batchelder, aged 92—both from disease of the heart.

Two prominent citizens of Tyrone, Schuyler county, N. Y., Charles Williams and Jarvis Baily, hung themselves week before last, one on Friday and the other on Saturday.

The floor of the First Catholic Church in Oswego, N. Y., gave way on Wednesday evening, and during the consternation which prevailed four or five persons were killed, and a number severely injured.

In South Carolina the slave population is 383,000. The white population is 283,000. The increase of population among the blacks is three times as great as it is among the whites.

NEW YORK MARKETS—MARCH 14.

Ashes—Pots continue in moderate request at $5 75 Pearls are nominal at $5 87½.

Flour—State and Western is firm, with sales of 8500 bbls. at $4 25@5 25 for rejected; $5 50@5 80 for superfine State; $6 50@6 80 for extra do.; $5 60@6 00 for superfine Western; $6 70@6 85 for shipping brands of extra round hoop Ohio. Southern flour is firm, with sales of 1500 bbls. at $6 25@6 75 for common to mixed, and $6 80@8 25 for extra. Canadian flour is steady, with sales of 200 bbls. at $6 50@7 50 for extra.

Grain—Wheat is firmer, with sales of 20,000 bush. at $1 10 for Chicago Spring; $1 48@1 50 for red winter Western; $1 35 for Milwaukee Club. Rye is quiet at 86@90c. Barley is dull at 70@85c. Corn is firmer, with sales of 10,000 bush. at 81c. Western mixed; 90@92c. for yellow; and 87½@90c. for white. Oats are steady at 51@54c. for Southern Pennsylvania, and Jersey, and 56@66c. for State, Western and Canadian.

Provisions—Pork is dull, with sales of 200 bbls. at $17 75 for old Mess; $18 50 for new do.; $13 00 for prime. Beef is in good demand at $6 50@7 00 for country prime; $8 00@9 00 for country mess. Lard is firm, with sales of 150 bbls. at 11½@12½c. Butter is in fair request at 15@25c. for State. Cheese at 9@11c.

Lime—Is quiet at 65c. for common Rockland, and $1 00 for lump.

Coffee—The market is quiet, with sales of 300 bags St. Domingo, at 9⅝c. cash, and 100 bags Santos at 11½c.

Fish—Dry Cod is quiet but steady at $3 87½@4 37½ for Grand Banks and St. Georges.

Hides—The week's sales have been large, numbering 80,000, at full prices. The receipts have been 40,000, reducing the stock to 8500. Sales 750 California at 25c., 6 mos., 1500 Rio Grande at 27c., 6 mos., 1500 Rio Janeiro, via Europe, at 27½c., 8 mos.

Hay—The demand for shipping is fair; sales of 600 bales at 60@65c. ℔ 100 ℔.

Leather—The advance for the week is fully ½c. on all grades of Hemlock. Oak is firm. We quote light and middle Oak at 31@33c.; do. Buenos Ayres Hemlock, 24@26c.; do. Oronoco, 23½@25c.

Molasses—New Orleans is quiet; sales of 260 bbls. at 38@39½c.

Tallow—The inquiry is fair; the supply moderate; sales of 30,000 ℔ good at 11c. Rough fat is firm at 7½c., cash.

LETTERS.

Chas. Card, E. Forsythe, C. D. Langworthy, L. A. Dunn, Lucy A. Coon, Maria Fifield, Reuben Kelsey, J. D. Spicer, L. Crandall, Jas. Summerbell, Daniel Babcock, N. Wardner, Calista Barrett, Thos. Fisher, A. W. Coon, B. S. Burdick, S. Baker.

RECEIPTS.

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

FOR THE SABBATH RECORDER:

Chas. Card, South Troupsburg,	$1 00	to Vol. 15	No. 52
Joel Babcock, Jackson Center,	2 00	16	52
M. E. Emerson, Alfred,	2 00	15	52
R. L. Davis, Westfield, Pa.,	2 00	15	52
Wm. S. Dunham, Plainfield, N. J.,	2 00	15	52
R. Kelsey, Rochester, Minn.,	2 00	15	52
I. C. Chapman, Pendleton Hill,	4 00	15	52
J. Summerbell, Adams Center,	2 00	15	52
Daniel Babcock, Milton, Wis.,	2 00	16	52
Horace W. Burdick, DeRuyter,	2 00	14	52
M. Wells, "	2 00	15	52
A. L. Cardner, "	2 00	15	52
Artemas Coon, "	2 00	15	52
Alanson G. Coon, "	2 00	16	4
Hiram W. Bentley, "	50	15	52
Mrs. Eunetia Burdick, "	50	15	52

FOR THE SABBATH-SCHOOL VISITOR:

Maria Fifield, South Otselic,	$1 00
Francis Tallett, " (25c. due on 1858;)	06
R. L. Davis, Westfield, Pa.,	25

ELIPHALET LYON, *Treasurer*.

MARRIAGES.

In Otselic, N. Y., Jan. 12th, by Eld. J. Barr, Mr. Stephen Stillman and Mrs. Harriet Fifield, both of Otselic.

In Adams Center, N. Y., Feb. 26th, by Eld. J. Summerbell, Mr. Christopher B. Maxson and Miss Annenett Millard. Also, Mr. George Millard and Miss Esther Maxson, all of Adams.

In Hopeville, Conn., Feb. 27th, by Rev. Jabez Pack, Mr. Ira S. Brown, of Hopkinton, R. I., and Miss Almira D. Dawley, of Griswold, Conn.

In Milton, Wis., March 3d, by Eld. Daniel Babcock, Mr. Thomas C. Hoxsie, of Johnstown Center, and Miss Emma L. Hamilton, of the former place.

In North Stonington, Conn., March 6th, by Rev. C. C. Lewis, Mr. Denison S. Turner and Miss Frances M. Miner, all of North Stonington.

DEATHS.

In Almond, N. Y., of paralysis, Widow Rebekah Stillman, in the 74th year of her age.

Sister Stillman embraced religion in early life, and helped compose the 1st Alfred Church at the time of its organization, of which she remained a most exemplary member, till her death. Those best acquainted with her, speak most highly of her worth. She was intelligent, and exceedingly conscientious, making a principle of every thing, even the most minute. Benevolence and hospitality were prominent characteristics of hers, and though respected by all, and regarded by many as almost a perfect embodiment of the principles of the Gospel, yet she seemed to regard herself as one of the most unworthy members of God's household. She has left a large family of children, nearly all of whom are settled in life; and besides these, a large circle of friends to mourn her loss. N. W.

In Alfred, N. Y., Feb. 14th, of dropsy, Mrs. Rebekah Worden, wife of Lorenzo Worden, in the 51st year of her age. Sister Worden had for many years been a worthy member of the 1st Alfred Church. Her death was sudden, but she left an evidence that for her to die was gain. N. W.

In Truxton, N. Y., Jan. 25th, Mrs. Avis Shelden, wife of Potter Shelden, and daughter of Joshua Coon, of Hopkinton, R. I., aged 90 years, 3 months, and 20 days.

In Berlin, N. Y., Feb. 3d, Tenty, widow of Theodoty Cartwright, in the 54th year of her age. Sister Cartwright was a worthy member of the Seventh-day Baptist Church in Berlin, and died as she lived in the faith of the Gospel.

In Berlin, N. Y., Feb. 4th, Silance, widow of Brodock Peckham, in the 88th year of her age. Sister Peckham was a worthy member of the Seventh-day Baptist Church in Berlin, and died as she lived in the faith of the Gospel.

In Berlin, N. Y., March 2d, Johnson Peckham, in the 55th year of his age. He had never made a public profession of religion, but expressed a hope in Christ some weeks before his death.

In Berlin, N. Y., March 5th, Lois E., only daughter of Arnold and Lucinda Davis, in the 7th year of her age.

In San Francisco, Cal., Feb. 7th, Eilardus Westerlo, only son of the late Rensselaer Westerlo, Esq., of Albany.

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DeRuyter, Feb. 17, 1859. tf

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nov18—6m

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CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—Spring Arrangements commencing March 10, 1859. Leave New York for Easton and intermediate places, from Pier No. 2, North River, at 7 30 A. M., 12 M., and 4 00 P. M.; for Somerville, at 5 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from the foot of Courtland street, at 7 45 and 12 M., and 4 00 and 5 00 P. M.

JOHN O. STERNS, Superintendent.

Miscellaneous.

The following lines are a reminiscence of years gone by, when a young lady visited Newport, and its surrounding scenery, in company with a minister friend:

Memento of 1835.

It was an eve of quiet beauty. A holy calm
Was resting o'er the quaint old city
And its lovely haunts.

The merry jest, and joyous laugh were hushed;
The eager bustling step had ceased to echo
O'er the sounding pave. The white robed moon
Was clothing with a silver sheen, each lofty spire and humble cot,
And castled hill, and ancient Dumpling's time-worn walls,
And Jewish holy ground and the mysterious old stone mill
Now quietly repose;—secure from each Invader's idle foot.

When o'er that Beach, which gives to Newport
Half her wealth and fame, loiterers strayed,
Their voices chimed, with the low murmur
Of the sleepless serf, which brake e'en at their feet.
And long they gazed
Upon the Atlantic waves, which came unbroken
From where Southern winds had kissed
Their feathery crests.

One, o'er whom now half a century had passed
Had in his childhood, and in his earlier manhood,
Familiar been, with all the varying tones
With which old ocean sweeps his stringless harp.
His locks were whitened with an early frost,
His manly form had battled oft with storms by sea and land,
His country's flag had sheltered him where stranger's speech
Fell strangely on his ear.

And he had borne in later years
A spotless standard. Unfaltering he had stood
Between the Mariner on Life's rough sea, and Him who Guides the storm. And pointing upwards, he had warned
With many prayers and tears, of rocks and breakers,
On which they soon would drift, unless,
The Life Boat was their refuge.

And now again,
He traced the path his infant feet had trod;
Loved voices of the past were calling to him
From the restless wave, in tones both sweet and mournful.

He had looked from Adam's terraced walls
Seen ruins where stern Patriots, battled oft
With reckless Foe. His Father's graves he gazed on,
Where the mould of years almost effaced their records,
Like holiest "Mecca" too had been the little Church,
Where 'erst his Fathers worshiped; where he had wept,
And joyed o'er sins forgiven, where he had early
Brought his gift—an humble heart—and from
That sacred Altar, caught a coal of living fire,
Whose healing influence other hearts should feel.

Unmindful of the world without, he dreams
Of boyhood's early sports with brothers shared,
Of sister's love and Parent's holy smiles,
Each, fond memento of life's sunny morn.

He seeks if yet the brooklet, where
With a tiny hook he wandered,
(As since he angled for the hearts of men)
Still pours its tribute to the Ocean King.

He seeks in vain—
For from the pebbled bed no murmured music
Falls upon his ear.

Ah! who shall tell,
Whether the fountain failed to yield its treasures,
Or wiser grown had turned to nobler purpose?
What matters it tired seeker? Is it not thus, often thus
With friends or pleasures we once thought our own?

But look! At thy right hand flows still, as aye,
The emblem of all Truth. Unchanged its tone.
The little stream now mingles with the mighty deep,
Not one drop lost. Thus shall it be
When life's short voyage is o'er.

Thy early joys, and riper cares, the good ye did,
The friends ye loved are garnered there;
Not lost—each as a valued gem shall yet be thine,
Preserved, reset, restored, by Him
Who claims thee for his own. H.

Unadilla Forks, 1859.

My Mother.

EXTRACTS FROM A FASHIONABLE WOMAN'S DIARY.

Henry handed me a letter. It is in my mother's cramped, old-fashioned hand. She will be here the first of next week.

'Tis very foolish to think so, I know—but then those fashionable Hamiltons will be here. Mrs. Hamilton dresses with such taste, and mother will wear that old, old silk. I almost wish she had decided to come the week after—I'll write and ask her if she can put it off as well as not.

My wretchedness is unspeakable—a world of misery has fallen upon me like a cloud. I am steeped in sorrow to the very lips.

O! my mother! my mother!

Life is alternately light and shade, they tell me. Alas! my life is all shadow, and I seem creeping slowly down its long vista, a reproach to myself and a trouble to those I love.

My mother is dead. And I—O! heartless! sent her such a letter! Everything is black, blank, around me. My heart sinks—O! that I too could die!

The splendors by which I am surrounded mock me cruelly. The burden on my conscience tells me I have neglected her—that I have been ashamed of her dear, hard-working hands, her homliness, her want of knowledge pertaining to this heartless world.

How carefully she brought me up, my widowed mother, with her slender means! How she denied herself comforts that she might minister to my little wants! How proud she was of what they called my beauty! It is faded now. And I—to think of her slender wardrobe, her close Quaker caps, her unpolished language, her old-fashioned ways! May God forgive me! 'Tis the only heartfelt prayer I have breathed since the days of my childhood.

All is blank! The house seems like a vast tomb. Its splendor wearies me. O! could I but fall on my mother's bosom once more, and breathe out my sorrow and my penitence there! O! that I could see her smile again—wind my arms about her neck, feel her warm embrace.

Mother!—word that I have abused, maternal heart that I have forsaken, wounded, now forever at rest in the grave.

On the 11th.

I have seen my mother. Not soon shall I forget that meek, white face, and the lips so mute!—the gentle lips, always ready to bless me. The eyes were dim that saw nought but perfection in me.

I have been to the little cottage where I was born. Doubly dear seemed every part of that old house. The floor in the wide kitchen was white and sanded just the same as when I was last there. But over opposite in the pleasant parlor she lies placidly.

Dreary sight! They wonder at my excess of grief. They would not, knew they my self-reproaches, the crushing weight upon my spirit. As I stood by that coffin, I heard again the "God bless my daughter." It was murmured through smiles and tears on the morning of my wedding day. I remember the sad forebodings which sometimes sank in whispers in my heart when the rich stranger sought the favorite child, my wayward self. How she implored me to be humble! to bear my exaltation meekly. Can it be that she will never speak to me again? So white that brow, so stony, so cold!

On the 18th.

They have laid her away. They have buried my living heart with her. It was in the storm. The rain dripped from the windows, the turf was soaked with water. The little white church, where she has led me so often by the hand, looked grey through the mist. The very birds chirped mournfully under their wet roof leaves. Black, and O! so fearful, the grave yawned at my feet. Terrible! I thought she might not be dead, and I laid my hand again upon her forehead. Cold! icy cold. I shrieked aloud—I could not restrain my feelings.

That dear, grey-haired minister! Servant of Jesus for nearly fourscore and ten years, he pitied me.

Touchingly he spoke of her sweet resignation, adding that as she died she sang,

"Jesus can make a dying bed
Feel soft as downy pillows are."

He told, with unsteady voice, how tenderly she had spoken of her children—of me—far away, drowned in the pleasures of wealth.

I sobbed aloud.

Nor could I look, as they lowered the coffin. I shut my eyes, and for a moment felt as if I never cared to open them again.

When I looked up, ten thousand prismatic hues flashed upon my sight. The sun had burst from the thick clouds, and every round jewel of the rain caught a tint of beauty from his glowing rays.

"And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Thus said the grey-haired man. Every word sank into my soul, and I drank in their inspiration. My mother was then an angel in heaven, glorious! radiant!

Heaven never seemed so near to me before. It was but for a moment.

The earth rattled upon her grave. The clouds grew gloomy, and drifted together. A quick, heavy shower set the leaves to trembling. The branches swung and sighed. My heart grew sick again.

Must we all come to this?

We walked slowly on through the graveled walks. Somebody had dropped flowers along, red and white, and sprays of mignionette, and they had faded there.

The old sexton stood at the gate, with his hat off. As I passed him, I caught the words, spoken softly, "God bless her."

The Return.

The rain had ceased again. A flood of red sunshine bathed the little cottage. The wet jessamine loaded the air with its perfume. It seemed, for the moment, as if everything around the house looked doubly beautiful. The dark background of clouds, not yet broken, was the only thing in unison with the sadness of our spirits.

She was not there! We saw the top of the old chair in which she always sat at the west window.

Within—O! how desolate! There was the little, low, rocking-chair by the corner; a stand by its side, on which lay the family Bible; and there, too, lying sadly, as if conscious that their work was done, my mother's old spectacles were folded on the green baize cover. I bent over and lifted her little work-basket. Everything was in order—the work all arranged—her little book of "Daily Food" in its accustomed nook. I took it from thence and laid it in my bosom. God helping me, I will read it as she did.

We sat down to supper, but could not talk. At every turn our eyes met something that called up tears and sighs afresh. Here, her choice flowers, her favorite geranium just bursting into blossom. There, a little porcelain vase, in which she had kept her pennies for the church collection.

Hard, indeed, it seemed to realize how far she slept beneath our feet.

Can I forget this sorrow? Shall I plunge into the follies of fashion again?

God forbid! [Peterson's Magazine.

The Qualified Housewife.

Many parents expect their daughters to marry, and thus be provided for; the daughters themselves expect it. But it may be well for both parent and child to consider the chances against the provision. Marriage may come, and a life of pecuniary adversity, or a widowhood of penury, may follow; or marriage may not come at all. As civilization (so called) goes on, multiplying wants, and converting luxuries into necessities, the number of single women fearfully increases, and is in greatest proportion where there is most refinement, whereby woman are least qualified to take care of themselves. In the simple lives of our ancestors, men were not deterred from marriage by the difficulty of meeting the expenses of their families. Their wives were help-meets. If they could not earn bread they could make it. If they did not comprehend the "rights of women," they practiced her duties. If they did not study political economy, and algebra, they knew the calculation by which "the penny saved is the penny gained." Instead of waiting to be served by costly and wasteful Milesians, they "looked well to the ways of their household, and ate not the bread of idleness." The Puritan wife did not ask her husband to be decked in French gauds, but was truly

"The gentle wife who decks his boards,
And makes his day to have no night."

In giving the reasons that restrain men from marrying at the present day, and thereby diminish the chances of this absolute provision for women, we beg not to be misunderstood. We would not restrict women to the humble offices of maternal existence. The best instructed and most thoroughly accomplished women we have ever known, have best understood and practiced the saving arts of domestic life.

If parents, from pride, or prejudice, or honest judgment, refuse to provide their daughters with a profession, or trade, by which their independence may be secured; if they persist in throwing them on one chance; if the daughters themselves persevere in trusting this "neck-or-nothing" fate, then let them be qualified in that art and craft in which their grandmothers excelled, and which is now, more than at any preceding time, the necessary and bounden duty of every American wife, whatever be her condition. Never by women in any civilization was this art so needed; for never, we believe, were their such obstructions to prosperity and comfort as exist in our domestic service. And how are the young women of the luxurious classes prepared to meet them? How are the women of the middle classes fitted to overcome them? And how are the poorer classes trained to rejoice in their exemption from them?

If a parent looked forward to provision by marriage for his daughter, he should, at least, qualify her for that condition, and be ashamed to give her to her husband unless she is able to manage her house, to educate her children, to nurse her sick, and to train her servants—the inevitable destiny of American house-wives. If she can do all this well, she is a productive partner, and, as Madame Bodichon says, does as much for the support of her household as her husband.

It may, or may not be the duty of a mother to educate her children in the technical sense. But if her husband is straining every nerve to support his family, it would be both relief and help if she could save him the immense expenses of our first-rate schools, or the cost of a governess. If she be skilled in the art of nursing, she may stave off the fearful bill of the physician. If she know the cost and necessary consumption of provisions, the keeping of accounts, and in short, the whole art and mystery of domestic economy, she will not only preserve her husband from an immense amount of harassing care, but secure to him the safety, blessing, and honor of living within his means.

If she be a *qualified house-wife*, the great burden, perplexity, and misery of house-keeping, from the rising to the setting sun, from our Canadian frontier to far South of Mason and Dixon's Line, will be—we will not say overcome, but most certainly greatly diminished.

[Work and Woman.

The New Man Monkey.

At the London Royal Institution, Professor Owen, recently delivered a lecture to a crowded audience, on the Gorilla, the recently discovered animal of Central Africa, which bears the nearest resemblance to man of any one of the monkey tribe that has hitherto been discovered, not excepting the chimpanzee. The first traces of this creature were made known in 1847, and from the bones and sketches of it which Professor Owen received from the missionaries, he inferred that the Gorilla was one of the most highly developed species of the monkey group. In August last, a specimen of the Gorilla, preserved in spirits, was received at the British Museum, and a well-executed drawing of it, by Mr. Wolff, was exhibited. Prof. Owen first pointed out the automical characteristics of the Gorilla, which distingish it from other species of monkeys, and he afterwards mentioned such particulars of its habits as he has collected from those who have visited that part of Africa where it is found. The points in which it approaches nearer to man than any other quadrumanous animal, are the shorter arm—particularly the shortness of the humerus compared with the for-arm, a longer development of the great toe, a projecting nose bone, and the arrangement of the bones of the feet to enable the creature to stand more erect. The drawing of the Gorilla from the specimen in the British Museum, though only two-thirds grown, represented a most formidable animal, and compared with the skeleton of the full-grown specimen, the skeleton of man seemed very slim and delicate. Not only are the bones and muscles calculated to give great strength, but the large capacity of the chest indicated the powerful energy with which they were stimulated. The part of Africa where the Gorilla is found lies from the equator to 20° south, on the western portion, in a hilly country, abounding in palm trees and luxuriant vegetation. Its food consists of fruits and vegetables, and its habitation is the woods, where it constructs nests of the intertwined boughs perched at heights varying from 12 to 50 feet. It avoids the presence of the negroes, and is but seldom seen, but it is known to them as "the stupid old man." The want of intelligence that has induced the negroes to give it that name is shown by its carrying away fruits and sugar canes singly, instead of tying them together and carrying several off at the same time. It is in thus returning to take away its provender into the woods piecemeal that the negroes take the opportunity of waiting for and shooting it. The Gorilla is a formidable enemy to encounter and in case the gun miss its mark, or only maim the animal, the negro is quickly overtaken and killed, or dreadfully mangled by the canine teeth of the creature. Sometimes when a negro is passing unawares under a tree, in which a Gorilla is seated, it will reach down its arm and snatch a man up by the throat and hold him till he is strangled. The elephant is an object of its attack, as they both live on the same food, and, holding on to a high branch with its hind feet, it will stoop down and strike the elephant with a club. The Gorilla exhibits a strong attachment to its young, as an instance of which it was mentioned, that a female and her two young ones having been seen in a tree, she snatched up one and ran with it into the woods, and then returned to fetch the other. Her retreat had in the meantime been cut off, and when the gun was leveled at her, as she held her young one to her breast, she waved her arm as if to beseech mercy. But it was in vain; for a bullet was sent through her heart, and the young one was wounded and captured. The Gorilla is sometimes seen walking erect, with its arm behind its neck—its usual mode of progression, however, is on all fours. Prof. Owen mentioned several other points in the habits of the animal, as well as in its osteology, to show its nearer approach to man than other animals of the tribe; and he concluded by alluding to the fossil remains of quadrumanes, to show that the Gorilla, like man, had not existed till the earth had attained its present condition.

Raising the Rates of Postage.

The Senate has acted upon the Postage question *more suo*. Instead of responding to the popular demand for cheaper postage, it has passed a bill restoring the abandoned schedule of the act of 1845, and obliging the people to pay an average of one hundred per cent. more for the transmission of letters. The rates are to be five cents for distances under three thousand miles, and ten cents for distances greater, with duplicate charges for double letters.—There are also provisions for the substitution of stamps for the Congregational franking privilege and a limitation of the franking privilege in the hands of the Executive departments. The Senate Committee express a belief that $6,500,000 will be added to the post-office revenues by this plan; the estimated deficit for the year being $10,000,000. The bill as amended by the Committee, passed that body yesterday by a vote of 30 to 25, and has been returned to the House.

It is, of course, no matter of surprise to find this vote almost strictly sectional. The South stood up as one man for higher rates. The North as unanimously opposed them.—Throughout the debate, Northern Senators were fertile in expedients to avert the threatened evil. Their amendments were rejected as rapidly as they were moved. The obvious wisdom of the plan suggested by Senator Wilson, which proposed a scale varying from three to five cents for different distances, encountered the same resolute opposition. It was evident that sectionalism was to have its triumph in this as in other matters. The South and West have too long enjoyed the benefits of the Federal Government at the expense of the North and East, to willingly relinquish an arrangement so satisfactory to themselves.

We have heretofore taken pains to show that the post-office department, in the Northern and Eastern States, is more than self-sustaining; it affords profit. In the South and west it yields nothing but loss and expense. It is proved that not only has the Northeast paid for all its own postal facilities, but it has paid a million of dollars toward the failure of the south and west to make a similar square account. The balance of $13,000,000, which those insolvent regions have obtained from the Treasury, have been paid of course, from the duties received from the custom-houses, the northeast again contributing a far more than its propor share.

The measure therefore now put forward for making the postal system self-sustaining is really designed to make the north and east sustain the system in the South and west. Discontented with having to pay any portion of the deficit caused by the unremunerative transportation within its limits, the south proposes to add the whole of its burdens to the load of the North, for such is the effect of raising postal charges, which, if this portion of the Union were freed from external responsibilities, would amply justify reduction to a uniform rate of one cent for the half ounce. The Senate bill effectually entails upon the Middle and Eastern States the entire cost of the premature expansion of the postal system in the sparsely settled States of the south and west.

That any such measure should become law it is not easy or pleasant to believe. The House of Representatives we trust will tread no steps backward in this great popular interest. It may even decline any compromise upon the basis offered by the Senate. Such a course would be a subject of reasonable regret. For the opportunity is now offered for introducing an amelioration greatly needed; and which, while it would meet the Senate half way, would at once perfect the system, and amend the revenue. Let the scheme of differential charges, so often urged in these columns, be suggested by the House Committee of Conference. A scheme which in its two proposed rates of five and ten cents, the Senate has approved. The House, however, may safely lower the scale to three and five cents. Three cents would abundantly pay for distances less than one thousand miles. It would not pay for distances largely transcending that limit. Five cents might fairly be fixed as the maximum rate. By this obvious means the injustice of inflicting upon the populous north the expense of the system in States whose economical policy discourages immigration would be avoided, and the cost of transporting mail matter over long distances more equitabiy rewarded. With this compromise, and the added feature of an extinguished franking privilege, and a cessation of excessive ocean steamer subsides, the department would be far more likely to realize the estimated six and a half millions of increase, than upon the plan of Postmaster Brown. There would be also one incalculable advantage; the system would be settled upon a permanent, because, upon a just and remunerative basis. We shall await with anxiety the action of the House. Fortunately we shall not have to wait long. [N. Y. Times, Feb. 26.

The Desert of Sinai.

The *North British Review* has a very graphic description of the Desert of Sinai, so memorable in the Scripture narrative. It seems, from its desolation, a fitting place for God to commune with a people like the Israelites, and impress their dull minds with a sense of His Majesty and Holiness:

"No carpet of green anywhere spreads itself under foot, or clothes the rugged steeps. Even in some bright oasis, where the palm shadows cool the ground, and the air seems more genial, and the birds are singing, there is no verdure on the ground, and even the commonest weeds are wanting. The soil will support nothing which cannot strike its roots at least six inches into it. There is nothing beneath your feet but the monotony of the endless sand, whose color, "unlike the universal green," fatigues, instead of refreshing the eye. The oasis is adorned but not clothed.

"But whatever one misses in the earth beneath you, you miss nothing in the heavens above you. The greenness of the earth is wanting, but the blue of the heavens has become brighter and purer. The varied twinkle of flowers under your feet is gone; but the sparkle of orbs overhead has doubled its lustre. The flowers have folded up their blossoms, and hid them from the hot air beneath the sands; but the stars have unfolded theirs all the more freely, as if the desert sky, with its arch of matchless azure, were the soil in which they can best give forth their brilliance. The north star has come down low in the heavens, and you feel that another two hundred miles to the south would make it drop out of sight, or only glimmer on the horizon, and you feel that you gain as much as you lose by your southern latitude.

Yet the brightness of sun, and moon, and stars, cannot make up for the want of other things. You miss the wreaths of village smoke, rising from a hundred homes; for which the wild blaze of Bedouin fires, flinging up their gleam upon the rocks, is no equivalent. You miss the lark's song, the streamlet's murmur, the whisper of the woods; for which the scream of the eagle, and the torrent's rush, and the shrill echo of the cliff, are no compensation. You miss the mighty masses of cloud that give such splendor to our sunsets; and for which the round red blaze of an Arabian sun, dropping down like a fiery globe, is no equivalent.

THE COST OF WAR.—Probably few have ever thought how miserable and meagre are the whole charitable benefactions of the Christian world, when compared to one *Christian* war. Look at the following estimate, and think that the total contributions of American Baptist and Presbyterian Christians—not to speak of other sects—for missions, for that work which our Saviour inaugurated, when He said, "Go ye into all the world, and preach the Gospel to every creature,"—the total contributions of these two great denominons, at the present rate, would take one thousend years to equal the cost of the Russian war for one year! Think, then, of the sum which our politicians are willing to give for that bone of contention, Cuba. *Is* the earth "the Lord's, and the fullness thereof," or are we under some hallucination?

A British statesman publicly declared that the cost of the Russian war for a single year was $250,000,000. This sum would build 5000 churches, at a cost of $5000 each; 5000 school houses at $2000 each; 5000 mechanics' institutes at $5000 each; 5000 public libraries at $1000 each; 5000 reformatories for young criminal at $5000 each; 5000 public baths and wash-houses at $5000 each; 20,000 life-boats at $5000; 50,000 houses for the laboring poor at $500; and leave $105,000,000 for foreign missions, Biblé, tract, Sunday School, temperance, and peace societies, and orphan asylums!

Judas Redivivus.

[From the Sunday Atlas, Feb, 3.]

"LARGE GOSPEL INVESTMENT.—Dr. Spring's new church, on Murray Hill has cost $230,000! Only think how much could have been done for suffering humanity, with this amount of money, if it had been *given to the poor*, according to the teachings of primitive Christianity."

[From the Sunday Book, John xii. 3–6.]

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