

The Sabbath Recorder.

New York, March 31, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The Early Regard for the First Day of the Week.

Origen, who, it is said was an auditor of Clemens in the schools of Alexandria, entertained not a very high opinion of the Lord's day, as being more sacred than other days.

St. Ambrose said expressly, "that every day of all the fifty was to be reckoned of no otherwise in that regard than the Sunday was."

Heylyn in his second book, chapter third, begins thus: "Hitherto have we spoken of the Lord's day, as taken up, by the common consent of the church; not instituted or established by any text of Scripture, or edict of Emperor, or decree of council; save that some few particular councils did reflect upon it in the point of Easter."

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"Nor did he only take upon himself to appoint the day to all his subjects, and to prescribe a form of prayer for the Gentiles; but to decree what works should be allowed upon it, and what intermitted. In former times, though Lord's day had got the credit, so as to be honored with the public meetings of the congregation; yet it was not so strictly kept, not even in time of divine service, but that the magistrates, judges, and other ministers of State, were to attend those great employments they were called to, without regard to this day, or cessation on it; and so did other men who had less employments, and these not necessary. These things, the emperor taking into consideration, and finding no necessity, but that his judges, and other public ministers might attend God's service on that day, at least not to be the means to keep others from it, and knowing that such as dwell in cities had sufficient leisure to frequent the church, and that artificers without any public discommodity, might for the time forebear, their ordinary labors, he ordered that all of them, in their several places should this day lay aside their own business to attend the Lord's."

"But then withal, considering that such as followed husbandry, could not so well neglect the times of seed and harvest, but that they were to take advantage of the most seasonable weather, as God pleased to send it, he left them free to follow their affairs on what day soever."

"This he mentioned in the edict he set forth about it; first for the judges, the inhabitants of the greater towns, and artificers should be quiet on the venerable day of the sun. This edict was dated March, A. D. 321, being the eleventh year of that Prince's empire. And it did not stand long, till he himself was fain to explain his meaning in the first part of it. For whereas he intended only to restrain lawsuits, and contentious pleadings as being unfit for such a day, his judges and like officers, finding

a general restraint in the law durst not engage in any cognizance of evil whatever, no, not so much as the manumission of a bond slave. This coming to the emperor's notice, he sent out a second edict in the July following, in which not only husbandry was permitted in small towns, but manumission also.

"Nor did this prince confirm and regulate Lord's day only; but to him are we indebted for many other festivals which have been observed in the church, and even now are celebrated in the Church of England.

"Now as the Emperor Constantine added the festivals of the saints to the other anniversary feasts; so he did by his edict, confirm those public meetings which had been formerly observed on each Friday weekly, the Wednesday standing on the same basis. Eusebius speaking of the emperor's edict about honoring Sunday, adds, that he also made the like about the Friday and the first of the Sabbath, (protus Sabbatum), as the author has it.

"Sozomen adds, that he enjoined the like rest upon it, and gives this reason of it. 'He honored the one as the day of Christ's resurrection from the dead, and the other as that on which he was crucified.'" Heylyn cites St. Basil as saying, "It is a profitable and pious thing, every day to communicate and participate of the blessed body and blood of Christ; he having told us in plain terms, that whosoever eateth his flesh and drinketh his blood hath eternal life. We notwithstanding do communicate but four times weekly, on the Lord's day, (kuriake,) on Wednesday, (tetradai,) on Friday, (paraskeue,) and the Saturday, (Sabbato,) unless on any other days the memory of some martyr be perhaps observed."

After speaking of the antiquity of those observances and referring to Origen and Tertullian, Heylyn proceeds thus, "So that if we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the Eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday. As for the Saturday, that retained its wonted credit in the Eastern church, little inferior to the Lord's day if not plainly equal; not as a Sabbath, but as a day designed for sacred meetings."

"The constitutions of the Apostles, said to be written by Clement, appoint both days to be observed as solemn festivals, both of them to be days of rest, so that the servant might have time to repair to the church for his education. Not that they should devote them wholly to rest from labor; but only those set times of both which were appointed for the meetings of the congregation.

"Yet this had an exception; the Saturday before Easter day, in which Christ rested in the grave, being free from these assemblies and devoted to grief and fasting."

Concerning the constitutions of the Apostles though ascribed to Clement, Heylyn says, "In all likelihood were not written by Clement, there being many things therein that could not have been in use for a long time after him, yet sure, they were ancient, being mentioned by Epiphanius, who confessed, though they were made much of by the ancient Grecians, they were not of such authority in the Church of Rome." Heylyn remarks respecting the Synod held in Laodicea, a town in Phrygia, A. D. 364, that they passed a canon, touching the reading of the Gospels with the other Scriptures upon the Saturday, or Sabbath, that in the time of Lent there should be no oblation but on the Sabbath and Lord's day only. Neither that any festival should be then observed in memory of martyrs; but their names only should be commemorated.

"Nor was this only the particular will of those thirty-two prelates that there assembled; it was the practice too of the Alexandrians. Athenasius, their patriarch affirmed, 'that they came together on the Sabbath-day to worship Jesus Christ, the Lord of the Sabbath.'

"Sure I am," says Heylyn, "Socrates counts both days for weekly festivals, that the Sabbath and the Lord's day were distinct from the seven festivals—that on them both the congregation used to be assembled, and the whole liturgy performed, which plainly shows that in the practice of those churches, they were both regarded, both alike observed." "Gregory Nyssen," he remarks, "speaks more to the purpose. Some of the people had neglected to come to the church upon the Sabbath, and on Sunday he thus chides them, 'With what face wilt thou look upon the Lord's day, which dishonoreth the Sabbath, knowest thou not that these days are sisters, and that whoever doth despise the one doth affront the other?' Sisters they were considered not only in regard of public meeting, but in this also, that both were exempt from the Lenten fast. We may remember how the Sabbath is by St. Basil made one of those four times, wherein the Christians of those parts did assemble weekly to receive the sacrament. And finally it is said by Epiphanius, that howsoever it was not so in the Isle of Cyprus, which it seems held more correspondence with the Church of Rome, than those of Asia, yet in some places, they used to celebrate the holy sacrament, and hold their public meetings on the Sabbath-day. So as the difference was but this, that whereas in the Eastern and Western churches, several days were in commission for God's public service; the Lord's day in both places was of the greatest, and therefore had the greater worship, because more business."

A telegraphic dispatch dated Harris, Marquette Co., Wis., March 26th, says: The Rev. Jonathan Post, a Baptist preacher, and his wife, were killed yesterday, by their son. The murderer is about 30 years old, and has been insane for several years, but was thought harmless until this occurrence. He made no effort to escape.

Impeachment of the American Tract Society.

Mr. Charles K. Whipple, of Boston, has addressed a very able and pungent letter to Hon. T. S. Williams, late President of the American Tract Society; in which he comments with deserved severity, upon the recent speech of the Chief Justice, at Hartford; and exhibits, in a clear and striking light, the false and dishonorable position taken by that Society, in its persistent suppression of truth and falsification of facts, in reference to Slavery, Sabbath Observance, &c.

The Anti-Slavery Standard and the N. Y. Tribune, both published the letter, at length; but we must be content with a few quotations. Judge Williams had defended the refusal of the Tract Society to publish against Slavery on the ground that it is "a minor topic," and one upon which "the people of God are not agreed." To this, Mr. Whipple replies: "Even apart from the interests of the robbed, in the decision of this question—looking only at the pre-eminent importance of justice in the State, and of purity in the Church, (though it seems ludicrous to speak of purity in connexion with such churches!)—one would think that your decision should be reversed. I affirm that justice and humanity, instead of being 'minor topics,' are matters ESSENTIAL in the right establishment of a Church and State—that the deliberate license of injustice and inhumanity, practiced by our churches and State, in their allowance of Slavery, instead of standing among 'minor topics,' is a vice of the most atrocious character—and that your expressions quoted above are gross libels upon Christianity, upon God who founded it, upon Jesus who preached it, and upon those people, the conformity of whose hearts and lives to it, entitle them to be called 'the people of God.'"

In answer to the declaration of Judge Williams, that the American Tract Society is engaged in the great work of "Carrying light and life into dark and benighted regions," Mr. Whipple submits, that though to some extent and on some subjects this is true, yet to a great extent, instead of carrying "light and life," it has carried "delusion, error, and poison," and especially upon this momentous question of Slavery, and that of Sabbath Observance. As a specimen of such error and poison, Mr. Whipple gives a quotation from Tract No. 177 of the Society's issues, entitled "The Institution and Observance of the Sabbath," in which the relation of Master and Slave is incidentally alluded to as a very "innocent and proper relation;" and, at the same time, it is expressly declared that "it is the imperious and awfully responsible duty" devolving upon the master, to instruct his slaves, that in "the will and service of God," they must abstain from all labor and recreation on the first day of the week; and slaveholders are assured if they neglect thus to instruct their slaves, "Their blood will be required at your hands!"

Mr. Whipple proceeds to bring a charge of "deliberate and repeated falsehood" on the part of the Executive Committee in their official documents, in regard to the constitutional basis of the Society's operations." This says that the tracts circulated by the Society shall be "calculated to receive the approbation of all Evangelical Christians;" but the "Executive Committee," as Mr. W. avers, "have many times affirmed the obvious untruth, that this clause imposes the yet further restriction on the tracts issued 'that they be such only as Evangelical Christians throughout our country do, in fact, unite in approving.' This statement may be found on page 193 of the Society's Annual Report for 1856; and is repeated, in another form, on page 197 of the same Report, to which is affixed, page 200, the signatures of the whole Government of the Society, from T. S. Williams, President, down to R. S. Cook, Corresponding Secretary! Moreover, in the document immediately following this, page 202, are the following question and answer, signed by John Knox, then one of the Publishing Committee, and William A. Hallock, one of the Corresponding Secretaries: "But have not the Society published on Temperance, and other evils, what many Evangelical Christians do not approve? It has not, so far as we know." "The audacity of this falsehood," says Mr. W., "considering that the Society's tracts have pointedly condemned the use of wine and tobacco; the practice of dancing, even in the domestic circle; the reading of novels, and the using of any part of Sunday for walks of recreation, or for reading or writing on subjects not technically religious; in regard to every one of which Evangelical Christians undoubtedly differ both in theory and practice; is nothing less than amazing!"

This is followed by an expose of "the gross and transparent sophistry" of that part of Judge Williams' speech where he asserts it to be as unjust to represent the Society as countenancing, or winking at Slavery, "because they had not made Slavery the subject of their publications, in one or more tracts;" as would be to say that "the Society countenanced Popery because they had not published against the Immaculate Conception." "The Tract Society," says Mr. W., "has published more than a dozen tracts against Popery, some of them attacking the system, as a whole, and others treating of individual vicious characteristics of it—(every one of them more important than the recently manufactured dogma of the Immaculate Conception);—and all this where Popery is popular and predominant;" while they have utterly refused, in spite of long and urgent petition and remonstrance, to say one word against either the root or the branches of the Upas of our country—the great, popular, powerful, increasing, soul-and-body-destroying sin, which has infected our Church, our State, our Education, our Literature, our Commerce, our Man-

ufactures and our Social life, and made us the scorn and by-word of that European Civilization which we might else have led, ere now, into the promised land of Civil and Religious Liberty!"

Finally, Mr. W. closes this scathing letter by affirming that such "misrepresentation, sophistry, and falsehood," are old tricks of the Tract Society, and by no means of recent adoption or confined to the subject of Slavery; but "they have been long practiced and with regard to 'various subjects,' among which he specifies that of "the Observance of Sunday," and makes the following definite charges and fair propositions, to which however, we venture to say, the Society, following their usual policy, will not attempt to reply, but treat with affected contempt: "I charge the Tract Society with teaching a false doctrine with regard to the Observance of Sunday, the first day of the week—a doctrine contrary to the teachings of the Bible; contrary to the example of Jesus, contrary to the writings of Paul—and I charge them with the use of misrepresentation, falsehood, and gross perversion of Scripture, in their defense of that doctrine, and I charge that all their tracts on the subject of the Sabbath are contrary to the Bible doctrine on that subject; and I hold myself in readiness to show, either in the Tribune or in any 'religious' paper which you may designate, the truth of all the above charges in regard to the particular tract, No 352, entitled, 'The Sabbath,' whenever you shall demand this proof. I await for your answer to my proposition."

These are grave charges to be made against a Society professing to be a great "Religious and Benevolent Institution." They are brought by a responsible person, and in the most pointed and serious manner. They have been made before, though never perhaps so boldly, and definitely. Will the Tract Society continue to ignore them, and so allow judgment to go against them by default? If they are true, the Tract Society is essentially corrupt; and if they remain true, the Society will be a nuisance, and a by-word of shame. If they are not true, that should be clearly shown; and if their truth is admitted and it is plead that a course of reform has been entered on, the proof of that should be immediately submitted. We wait with Mr. W. for the answer of Judge Williams to his proposition.

The Forbes Mackenzie Act in Scotland.

The British House of Commons have voted the appointment of a Royal Commission, to inquire into the working of the famous "Forbes Mackenzie Act," as it is called, in Scotland. This act is claimed by some to have acted favorably for the cause of Temperance, which it was designed to promote; but on the other hand, there are bitter complaints against it, and the most respectable and disinterested persons declare that it is not effecting anything for the cause of Temperance, but, by its arbitrary provisions and the party spirit with which it is enforced, is breeding a contempt for all law and official authority.

In introducing his motion for an investigation of the facts respecting its practical workings, Lord Melgund, is reported, in the London Times, to have stated, that the greatest excitement prevailed in Scotland respecting it, and the demand for an investigation was very loud and general. The Act was the offspring of the Committee of the House, and the House should certainly look after it, if it needed attending to. The chief features of the Act, he said, were,—the illegality of all liquor sales without license—discretionary power with the magistrates to restrict the number of licenses and to decide the terms upon which they were granted—the closing of all public or licensed houses at 11 o'clock, P. M., every day in the week but Sunday, and their entire closure on Sunday.

It was alleged that the Magistrates were by no means impartial in the granting of licenses—that the police acted as spies and employed other persons to act as spies to detect the illegal sale, etc. The statistical returns did not indicate that there had been any material reduction of drunkenness or crime. In Glasgow and Edinburgh, the returns showed that Saturday was the most drunken day in the week, and Monday the soberest! The number of convictions for drunkenness on Sunday for the year 1857 was fully equal to those of the other days of the week, except Saturday. In Inverness, drunkenness had decidedly decreased, but he was assured in that community law was mostly a dead letter.

THE VATICAN MANUSCRIPT OF THE NEW TESTAMENT.

The Vatican Manuscript, the most famous codex of the original Scriptures of the New Testament will shortly be made available to scholars at a reasonable price. The Vatican Manuscript, edited by Cardinal Mai, not only contains the New Testament, but also the Septuagint version of the Old Testament Scriptures, and is comprised in five folio volumes. A correspondent of the London Christian Watchman says: "The first four contain the Old and the fifth the New Testament, and the only means of obtaining the Roman edition is by purchasing the entire work at a cost of \$50. The Codex Vaticanus of the New Testament will soon be printed in London, verbatim, from the Roman edition recently published, at a price of only twelve shillings per copy. This Manuscript is believed to be the most ancient in existence, and modern Biblical critics assign its date to the middle of the fourth century. Its history is involved in impenetrable obscurity, and no one can tell at what period it was first placed on the shelves of the Vatican, but early in the sixteenth century it was generally known throughout Europe as the most venerable manuscript of the New Testament. It has always been jealously guarded, and its contents concealed from vulgar gaze. When Dr. Bentley contemplated an edition of the Greek Testament in 1721, he visited Rome, hoping to

obtain permission to collate the Codex Vaticanus, but was denied access to the manuscript. In 1843 Cardinal Mai showed Prof. Tischendorf the printed text now recently published. More than thirty years since the writer was favored with a view of this ancient manuscript. It is written on thin vellum, and the letters are all capitals, and destitute of interpunction. In each page there are three columns."

Communications.

Letters from Palestine—No. 45.

Dear Brother,—The labor and excitement of week before last brought on a violent argue and fever, from which however, we were mercifully raised up on the fourth day of the attack. The evening of the 4th, (of Scripture and eastern time, the 5th,) I was requested to preach a funeral sermon under somewhat peculiar circumstances. Francis Lehmann, a German, and a Prussian subject, had died, and application had been made to have the body buried in the English Cemetery, but said application had not been entertained. A number of Prussians, seventeen, great and small, have immigrated to Palestine within a few months, and more are expected in the Spring. This people have left the fold of the State Church, have adopted the name of Amanser, or Faithful. One of their distinctive traits is the keeping holy of the Sabbath. They are firm believers in Jesus as the only Saviour. By profession or calling, they are bakers, carpenters, smiths and merchants. It is but a short time since they opened their stores on the first day of the week. This of course is enough to bring down upon them the spirit and acts of condemnation which the brethren know full well are so common to those from whom we have expected better things. The person in question was regarded as a sort of patriarch among them. He died in the afternoon at 5 o'clock. Application was made to the Honorable Prussian Consul, who, with the Prussian Pastor were willing for their part to bury the dead, but as the ground belonged to the English, the Bishop, that is, the Anglican Bishop must be consulted and permission obtained; at the same time, the friends of the deceased were told that it would be better for them to go to the Americans, or "American," meaning myself, as they are nearer you than we are." Mr. F. called upon Bishop Gobat who met him at the door, though it was an hour after dark, and in answer to the request, told Mr. Fisher that he could not permit his dead to be buried in the English Cemetery, as it, (the Cemetery,) was for Protestants and Christians, but they, the Amanser were not Christians, and he advised Mr. F. to go elsewhere. The latter inquired if there would be no hindrance imposed in case the friends applied elsewhere, and was informed there would be none.

So Mr. F. left, and being out of off thus abruptly, came and requested me to bury their dead, to which I unhesitatingly consented. I wrote the Vice-Consul to open the Cemetery on my account. The next morning, the Consul sent me to give security, in case of damages brought against him for permitting a stranger and foreigner to be buried in the American Cemetery. This I granted fully and freely, and then after eighteen hours of painful suspense, the friends of the deceased were certain of a decent burial. The services at the house consisted of singing a hymn, reading John xv. 1, 2, 3, in German, and a prayer in English. It had been said to them, that if it was not for their keeping Sabbath, they could have German bearers! They had German bearers notwithstanding, and were not left to hire Moslim porters. A more orderly procession I have seldom witnessed. Rev. Dr. Barclay was present and walked with me to the grave. The Prussian Consul's cavasse preceded us, as a formality guide necessary in this strange country, in order to pass the dead through the gate. Arrived at the house, appointed for all living, we deposited the dead with a few remarks suited to the occasion, in English, which were immediately pronounced in German, and the benediction also, and then we dispersed. The following is an outline of the remarks made at the grave:

"Due regard for the memory of the deceased whose remains are now before us, and a proper respect for the sympathizing relatives present, require that we should say that from all the testimony we have gathered, our departed friend died in the faith of the Gospel.—His age was seventy-eight years. For more than sixty years he has been an earnest inquirer after a spiritual and a heavenly life. He was a constant reader of the Bible, and a man of secret prayer; and indeed, he never engaged in any new business without first seeking to be guided by the will of his heavenly Father. At a very early age he began to seek the acquaintance of the pious among the ministry, and frequently walked long distances, that he might hear certain ministers preach in the power and demonstration of the Spirit, the glorious Gospel of Christ. For many years, even long before he separated himself from the Established Church, his house was open for the public worship of God, especially for those who were seeking to know for themselves, what the Word of God teaches. It is but a short time since he came to Jerusalem, thinking to establish his children here, and to be a comfort to the little colony of which I learn he has been the chief mover and supporter. But he has been called away. His remains we now commit to the earth here on Mount Zion, (under the shadow of David's reputed tomb,) but his spirit has gone to the heavenly-father-land. Let his relatives copy his pious example, and comfort themselves in the Lord Jesus. Death has broken an endeared attachment, but our hope is that ere long it will be re-united in the home of all the faithful. Let each remind himself of the Saviour's exhortation: 'Be ye also ready: for in such an hour as ye think not, the Son of man cometh.'" w. m. j. Jerusalem, Jan. 9, 1859.

For the Sabbath Recorder.

Ordination.

Forbes Bebee was ordained to the work of the Gospel Ministry, at Hopkinton City, R. I., on Sunday, Feb. 27th. The meeting-house was well filled, and a goodly number of our ministering brethren

were present, rendering the occasion one of deep interest; and after singing by the choir, they proceeded to the ordination in the following manner: Reading the Scriptures and prayer by Eld. Henry Clarke; sermon by Eld. Joshua Clarke, from 2 Tim. ii. 15—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The consecrating prayer was offered by Eld. Stephen Burdick; charge to the candidate by Eld. A. B. Burdick; administering the hand of fellowship by Eld. C. C. Stillman; charge to the Church by Eld. S. S. Griswold; singing by the choir; benediction by Eld. Forbes Bebee.

Bro. Bebee was recently a convert to the Sabbath, and for this reason has become better acquainted with our people except in his own neighborhood. He joined himself with the 2d Hopkinton Church, while that people were under the pastoral care of Eld. Daniel Coon, but a short time previous to his last sickness, and since the death of Eld. Coon, has regularly supplied that Church with the preached word.

Thus we have another appointed to stand upon the walls of Zion; and while he endeavors to teach the Word, may he have the earnest prayers of our Christian brethren, that he may be an effectual instrument of God in bringing souls to Christ.

Brethren Benj. P. Langworthy and Elisha B. Palmer were ordained to the deaconship of the Church on the same occasion.

For the Sabbath Recorder.

The Saints of the Most High.—No. 5.

To know whether we are born of God, let us examine a little further. Let us examine the first fruits of the spirit, which is love. We say, "We know that we have passed from death unto life, because we love the brethren." But how much do we love the brethren? Are we willing "to lay down our lives for the brethren? But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 16, 17.

We will suppose that brother's case. "A bath considerable of this world's goods, Bro. B. is poor, and hath need of some things to make him comfortable, perhaps he needs some clothing, (is willing to work, but still is poor,) perhaps he really needs something to eat—something for his family, to make them comfortable; perhaps he wants some fire wood; perhaps he needs a team to go to mill, to get some flour, or to plow his garden, or to help him about something else; perhaps his family is sick, and want help—they want some watchers by night, and some help by day. And perhaps Bro. B. really "hath need" of some other thing, which Bro. A. could spare. But still if Bro. A. turns his back upon Bro. B. and says, go brother, be thou warmed and filled, I cannot help thee, how then dwelleth the love of God in Bro. A.?"

Therefore, "Let us not love in word only, but in deed and in truth." "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."—1 John i.

Again, "This is the love of God, that we keep his commandments; and his commandments are not grievous." David said, "I will delight myself in thy commandments, which I have loved." Paul said, "I delight in the law of God, after the inward man." Again, "The law of his God is in his heart." Again, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Again, "I love thy commandments above gold; yea, above fine gold." Thus will those who have the Spirit of God, love the law of God; for the "law is spiritual." And many have loved the commandments of God more than their own life.

I would kindly ask how any can think they are born of God, when they do not love the law of God, when they try so much to make it appear that the law of God is "abolished," and "done away?" In conversing with a minister of Mr. Campbell's denomination, (calling themselves Disciples,) he argued that "the law was holy, the commandment was holy, and just, and good." (Rom. vii.) I told him he did not read the passage of Scripture right, but read it according to their own doctrine—they held that the law was holy, just, and good, before it was "done away!" But Paul said, "the law is holy, and just, and good," consequently is not yet done away. The difference between Paul and Mr. Campbell's minister, was this: Paul considered the law of God, as a thing that "is," Mr. Campbell's minister, as a thing that "was." A very great difference.

I have a word or two further to say to those calling themselves Disciples. The word "Disciples" is found once in the Old Testament. (Isa. viii. 16.) The prophet here seems to speak of the present time, in which spiritualism prevails. "When they shall say unto you, seek unto them that have familiar spirits," etc., when the living seek "to the dead" to find out matters and things. At that time there would be "Disciples," that would need to have the law of God confirmed among them. "Bind up the testimony, seal the law among my disciples." Bind, "to be obligatory."—Seal, "to confirm." We see here a command of God, to ministers and others, to make the law of God obligatory, and confirm the same among the disciples. The Spirit of God foreseeing the great corruption of the church, and the great departure from the law of God, takes this method to warn the people, not to transgress any longer the fourth, or any other of the commandments of God, but to confirm the same as obligatory among the disciples, (verse 20.) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

To reject the seventh day Sabbath, I am aware that men quote 2 Cor. iii., and Gal. iv., in order to show that the law of the ten commandments "is done away," and "abolished." But Paul does not say that the law was done away, or abolished; but the "glory" of that outward ministration in writing the law "in tables of stone," "which glory was to be done away," by the greater glory of the ministration of the Spirit, (according to the new covenant,) in writing the (same) law in the hearts, and in the minds of the saints.

To say now, that the law of the ten commandments is done away, and abolished, and that men may now kill, steal, commit adultery, dishonor their parents, etc., is a most corrupt

General Intelligence.

The Auburn Prison Insurrection.

and wicked doctrine! But if you say, some of these commandments (which are all "holy, and just, and good,") are brought into the New Testament, and to be continued as the doctrine of the church, then they are not done away, but still remain! Where now is your argument?

Now, if this is the love of God, that we keep his commandments; and his commandments are not grievous. Then, if any man does not love the law of God, (as far as he understands it) more than fine gold, or more than his own life—if he does not delight in the law of God, after the inward man; then, How dwelleth the love of God in him? n. c.

We have a copy of the Journal of Industry, and Monthly Price Current of Labor. The following is its published prospectus:

The Journal of Industry is issued on the first of every month from the office of the American Industrial Association, 67 Greenwich street. It will contain an accurate report of the state of the labor market in all sections of the United States and the British Provinces, the rates of wages, and the cost of living. It will contain also a table of routes and fares to all the principal points of travel throughout these countries and to all parts of the world. The price and quality of lands eligible for settlers will likewise be given, with all such other information as may be useful to those seeking employment and homes, or desirable openings for the enterprises of industry. The Journal will thus become a valuable counsellor and guide for all classes of the industrial community. It will be imbued with the spirit of practical philanthropy and patriotism of the Institution which has given it birth. Its object is, and its steady aim will be, to distribute and equalize labor, and thus to distribute and equalize wealth. It will seek to encourage and aid the sons of toil in their honorable aspirations—to assist them to rise in the social scale, by leading them to knowledge and virtue, habits of industry, frugality and perseverance, and to foster the spirit of self-reliance and independence.

The Journal has no political bias or aims. Personal and social duty, advancement and happiness—these are the goal, which it will ever keep in sight, without turning to the right hand or the left to mingle in political party strife. The man who is true to himself will be true to his country, and so far as we are concerned, may vote at the polls as he chooses.

Secularism religion will also be as foreign to our sheet as party politics. "Love the Lord thy God with all thy heart, and thy neighbor as thyself." These two broad and stout planks will form our platform, and no other will be admitted.

We have embarked on our enterprise, and we expect to make none. "Silver and gold we have none." The liberality of our friends enabled us to commence the undertaking, and we shall rely on the same assistance to continue it.

Terms.—The Journal of Industry is the common property of the patrons of the American Industrial Association. Every person therefore contributing One Dollar per annum or upwards will be entitled to a copy of the paper. Single copies will be sold for three cents.

A BRIEF HISTORY OF FOUR BANK CLERKS. A writer in the New York Tribune states that in the winter of 1854-5, four young bank clerks used to meet for entire playing alternately at their residences in Brooklyn.

These meetings continued pleasantly for a while, the party keeping early hours, and no gambling being allowed. A year later the party was, not re-organized, but met accidentally on the Christmas eve, at a raffle in Brooklyn. The downward path was already entered upon. The results sum up as follows: One of the young men is traveling in Europe, his bondsman having paid \$3000 for him, in which sum he was in default at the bank where he was employed. Another is in Sing Sing prison for forgery. The third is Oscar S. Field, the recent defaulter in Brooklyn, and now wandering with the mark of Cain upon his brow—the murderer of his own peace and of the happiness of his family. The fourth communicates these facts, and concludes his story thus:

"And as the latter casts a glance over the past, a shudder creeps through his frame as he thinks over the fate of his companions, and thanks a merciful God that saved him from the abyss into which he had almost plunged himself.

"There were other bank clerks among the party, and ere long their defalcations must come to light, for they have been possessed of sums which they could not have come by honestly."

Archbishop Hughes has suspended Rev. Dr. Dayman, of New York, for saying that "hell is paved with the skulls of bad priests," and other intertemperate words. The deposed priest, who is a convert from Protestantism, addressed his people in the street, Sunday before last, and invited them to form an independent congregation.

"If I had but one prayer to offer for the interest of Zion, and but one minute in which to utter that prayer," says a correspondent of the St. Louis Observer, "it should be couched in language somewhat like the following: 'Oh Lord, for the sake of Jesus Christ, give to thy children—not great preachers, but pious pastors!'"

The Detroit Advertiser says: "We are gratified to learn from our exchanges, that there is a general awakening throughout the State, on the subject of religion. Protracted meetings have been for several weeks past held in various parts of the State, and there is ground for the hope that much real good has been accomplished. The Ypsilanti Herald gives as the result of the labors of Rev. Mr. Avery, in the Presbyterian church of that village, the hopeful conversion of one hundred and twenty souls.

THE VIRGIN IN GALVESTON.—The Galveston Civilian relates the following incident as having occurred during one of Dr. Nichol's lectures in that city:

"In the midst of the lecture, after an account of an apparition of the Virgin Mary to a Jew in Rome, and his subsequent conversion, a lady in the audience suddenly pointed her hand at vacancy, and, in a voice which thrilled every one present, exclaimed: 'Sister! don't you see the blessed Virgin?' and then swooned away, and was borne from the room."

work, and this the shower-bath is adapted to accomplish, and this too without serious peril. * * *

IMPORTANT FROM THE PARAGUAY EXPEDITION. The Herald has received the Correo Mercantil and Correo da Tarde, of Rio Janeiro, to Feb. 4. They contain advices from Rosario to the 18th, and from Montevideo to the 27th of January, from which the following is translated:

"On the 9th of January, President Urquiza, of the Argentine Confederation, arrived at the Capital, (Rosario,) accompanied by Gen. Guido, Col. Lopez, and other distinguished persons.

"On the following day, the United States steamer Fulton arrived, having on board Commodore Shubrick and Commissioner Bowlin, envoy to the Government of Paraguay. Both visited Gen. Urquiza for the purpose of paying him their respects.

"The General received them with the greatest urbanity and had a conversation with them, in which he made known his lively desire that a hostile rupture between the United States and Paraguay should be avoided.

"The Commodore presented to the President a present, consisting of a piece of Atlantic telegraph cable, bound with a shield of gold, on which was inscribed, 'To the President of the Argentine Confederation, General Jose de Urquiza.'

"General Guido has been appointed Minister Plenipotentiary and Envoy Extraordinary, on the part of the Argentine Confederation to Paraguay. He takes with him his son, Don Eduardo Guido, as Secretary, and will depart at once for his post.

"The Montevideo correspondent of the Correo Mercantil, writing on the 27th of January, says: Dr. Juan Gualberto Mendez, a young physician, recently returned from France, has left on board of an American steamer, having been appointed Minister ad hoc to represent the Government of the republic in the Diplomatic Conferences, which are to take place at Asuncion, for the purpose of arranging a conciliating mediation."

ILLINOIS RUFFIANS.—The Vigilance Committee recently formed in Pike County, Ill., for the suppression of gangs of ruffians who made free with other people's property, seems to have made some important discoveries. A correspondent of the Chicago Press and Tribune says:

"The amount of iniquity at once developed was astounding. One person was shot in the act of stealing a horse, and a large quantity of counterfeit money found on his person. Another was caught on a stolen horse, and refusing to testify as desired—his mother urging him to reveal nothing, and saying they would not hang him till he froze over—was found dead. Persons whose property counts by scores of thousands, acquired with great rapidity, and many who were not suspected are found to belong to the gang. Some thirty or forty horses have been found and restored to their owners, and an amount of villany traced to its authors, sufficient to fill a prison."

A NEW-YORKER MURDERED IN MICHIGAN.—SUICIDE OF THE MURDERERS.—The Grand Rapids (Mich.) papers contain an account of the murder of a young man named White, in Ensey, Newaygo Co., on Friday last week, by two men named Zane-Meritt and Jacob Dopp. The murderers enticed the young man from his father's house into a piece of woods, and there shot him. They then returned to the house and attempted to shoot the elder White, but he retreated to the house, and defended himself with his rifle. The murderers then ran off, and Dopp blew his own brains out, while Meritt took strychnine and died. It is alleged that the object of the murderers was to kill the whole White family and secure an amount of money reported in their possession. A subsequent account states that Meritt escaped from the effects of the strychnine, and recovered. The whole story is related in rather a "fishy" style. The White family are from Elba, Genesee County, N. Y.

THE STEPHENS TRIAL.—This long-protracted and, in many respects, remarkable trial, has ended in the conviction of the prisoner. The verdict seems to be in accordance with the general impression on the public mind, though many doubted the agreement of the jury. The case for the prosecution, which was exceedingly well managed, rested wholly upon circumstantial evidence; but the net-work of proof which was woven round the prisoner was so strong, that the defence could not break a single thread. It is also stated, that since the verdict, the District-Attorney has obtained additional and stronger evidence of guilt. There is, in this trial and its results, a forcible moral lesson to men to avoid the beginnings of evil. The road from secret vice to crime is short and direct, and when the heart once becomes corrupted by the nurturing of an unlawful passion, the moral poison soon destroys all sensibility to the obligations of honor, virtue and religion. [Sun.]

SINGULAR AND HORRIBLE DEATH.—About a week ago, a domestic named Ellen Vaughn, employed at the Union House, in Troy, had her ears perforated for the purpose of wearing ear-rings. The operation was performed in the usual manner, and with the usual results at the time. On the second day after the piercing, her ears commenced swelling, and she, supposing nothing serious, left employment and went home. The third day the swelling and inflammation increased rapidly, when she became deaf, blind, and speechless; erysipelas set in, and for three days the unfortunate suffered terribly, when death released her. We have never before heard of a death by the operation, but we are told by those who have had their ears pierced, that it is extremely hazardous, and is often attended with great pain.

WHOLE FAMILY POISONED.—The family residing in the boarding-house of Mrs. Beetham, corner of 14th street and 4th avenue (over twelve in number), were poisoned on Wednesday morning last, by something which got into their coffee. Mrs. Beetham and Mr. Fayette Robinson, have since died. Mr. R. is a native of Virginia and a magazine writer of some note. The others who were poisoned, with the exception of a Spanish boarder named Conljo, are entirely recovered.

Whether some drug was put into the coffee, designedly or otherwise, or whether the fluid was prepared in a copper kettle and allowed to remain in it during the previous night remains to be ascertained. The family took breakfast at 7 1/2 o'clock; and at 9 o'clock all were ill. Suspicion rested strongly upon the cook, Margaret Burke, who has been arrested to await the Coroner's investigation.

CANADA COMING OVER.—A circular from Oakville, Canada West, signed Wm. M. King, advocates a separation from the Home Government in the event of the success of some of the measures urged by those now in power. It refers approvingly to the action of these Colonies under similar circumstances, and insists that the time is at hand when like action should and must be taken by the people of Canada. It urges some member of Parliament (if the new tariff succeeds) to propose in the House that it is "expedient to dissolve all government connection with Great Britain, that the union between Upper and Lower Canada be dissolved, and that immediate steps be taken that Upper Canada may become a State of the United States." The circular is addressed to "Honorable the Attorney-General of Canada West," and large numbers have been printed for circulation.

A SICKLES CASE IN INDIA.—The Bombay Standard of Dec. 24, relates that our newspapers generally would now call "a Sickles tragedy." A Mr. Dease, a newspaper publisher of Kurrachee, in the Province of Scind, discovering his faithless wife walking with her paramour in the street, repaired to his house and procured a double-barreled gun, and deliberately shot both the delinquents. This was making short work of it.

SUMMARY.

Accounts continue to come in of the extended freshets north and east. At Glen's Falls, N. Y., the large boom just above the Falls was broken, and two years' stock of logs lost. It will break up the leading lumbermen. A sunken boom at Fort Edward, N. Y., gave way, and 200,000 logs were lost. At Hartford, Commerce, Potter, Charles, portions of Front, Pleasant, and the north extremity of Market street, were under water in some places to the depth of two or three feet, and hundreds of families, living in basements and cellars, were driven from their homes to "higher latitudes." The only communication over a large part of the city was by boats, which might be seen traversing the streets in every direction, conveying families to places of safety, or carrying household goods to their storage. The streets were lively with pigs, drowned out of their habitations, and many stalwart Irishmen might be seen wading to the middle in water, driving some pet of the pig-sty to more congenial scenes.

The damage by the spring freshets, is likely to be very considerable. At Albany, the water has been six feet over the docks. With twenty miles or more of the Hudson River Railroad track submerged, and travel over it suspended—the passengers being conveyed to Albany from Litchfield by steamer. A very heavy freshet is also reported in the Penobscot River.

The New Jersey Legislature adjourned sine die on Wednesday last, leaving the State for which it makes laws without a Chancellor for the ensuing year. The Senate had persistently refused to confirm the Governor's appointments to the office of Chancellor, with the determination to force him to re-instate the old incumbent, whom he had himself removed. The Governor was equally resolute, and the consequence is, that unless some compromise was effected in secret session, of which the public as yet knows nothing, a Court has been quietly put out of existence.

The Austin, Texas, State Gazette publishes a summary of the State census, giving a total population of 458,620, of whom 128,265 are slaves, and 290 free negroes. Of these, 61,350 are voters. The Gazette thinks that over 40,000 persons have come into the State and settled since the rolls closed. In 1850 the population was 212,492. The same rolls give the total of acres under cultivation, 1,948,515, of which 581,808 are in cotton, 15,965 in sugar, 971,347 in corn, and 208,097 in wheat.

The following extract from Rivington's Royal Gazette of Jan. 1773, is given in Frank Moore's Diary of the Revolution. It is a curious bit of information: "At Edmonton, on Wednesday, a gibbet was erected, under which a load of wood was laid, and from the gibbet hung a figure, with a mark for a face, and on its breast a label with the inscription, 'Washington, General of the Americans.' In the evening, the General and the gibbet was reduced to ashes."

The Brooklyn (Pennsylvania) Jeffersonian of the 10th inst., says that a German named Carl, while out hunting in Clearfield county, came across a bear trap, and never having seen one before, he entered it for the purpose of examining it, but unfortunately touched the trigger, and was shot up. In this predicament he remained two days, nearly dead with hunger and cold, when the man who set the trap came to examine it, and found that instead of a bear, he had caught a Dutchman.

A gentleman riding in the cars from Troy, politely handed a lady who sat near him a paper, filled with illustrations of the Sickles tragedy, at the same time calling her attention to the engravings. The lady received the journal in a cool and formal manner, spread it wide open before her, pulled off her rubbers, and, carefully folding them in it, laid them beside her on the seat.

The Elliot School difficulties in Boston are supposed to be at an end. Two hundred of the refractory pupils returned to the school on Monday. Bishop Fitzpatrick has addressed a communication to the Board against Catholics accepting the reading of the Protestant version of the Bible, and expressing his disapprobation of the whole common school system.

The investigations relative to frauds on the Ohio State treasury, prove that they have been going on twelve years, during the terms of three treasurers, and to the amount of nearly \$600,000. Each one on retiring, made an "amicable arrangement" with his successor, and thus the villainy was kept from the public in a most remarkable manner.

Foreign news to the 9th inst. has been received. Generally speaking, it is of a more pacific character. Prince Napoleon had resigned the Ministry of Algiers and the Colonies, and it was reported he would be made Grand Admiral. Mr. Preston, the American Minister to Spain, had arrived at Madrid.

A converted Jew, named Rev. J. Timans, died in Cincinnati last week, under very suspicious circumstances, a serious quarrel having taken place between his death, between him and his wife, who wished to return to the old faith. A terrible riot occurred near Baltimore on St. Patrick's day, between Corkonians and Fardowners, during which about 100 were wounded, some of them, it was supposed very seriously, if not fatally.

California news to the 5th inst. has been received by the Quaker City, at New Orleans. Steamers had sailed for Panama with \$1,500,000 in treasure. Business at San Francisco was good. A volcanic eruption had occurred at the Sandwich Islands, but no lives were lost.

The public schools of North Chester, Vt., united in a grand spelling match for a copy of Webster's Unabridged Dictionary. But one trial was had on a word. Eighty scholars contested, and after five hours' trial, five remained standing and the enthusiastic audience soon raised the money to purchase each a copy of the dictionary.

Dr. Thomas L. Nichols, a notorious free lover and a recent convert from Spiritualism to the Catholic church, is lecturing in behalf of his new faith in Texas. He finds the origin of Protestantism in the uprising against the decrees of the Almighty in the Garden of Eden.

The Rev. Mr. Fawcett, Wesleyan Methodist Missionary among the Indians in the Bradford District, was among the injured by the recent Canada Railroad disaster. He died from his injuries on the 21st inst. He was the sixth victim. A seventh (Mr. Cook of Hamilton), is not expected to survive.

A serious riot occurred at Dover, N. J., on St. Patrick's day, among a large body of Irishmen who had been celebrating the day. After quarreling and fighting among themselves, they attacked some of the citizens, who procured arms and inflicted, as was supposed, one or two fatal shots.

An affray took place in Green county, Ind., lately, between two little brothers, aged two and four years, sons of a Mr. Goodwin, growing out of a struggle to get possession of an axe. The elder finally obtained it, and striking the younger one on the head, killed him almost instantly.

A man who registered his name as W. C. Jackson, of Rochester, N. Y., was found dead in bed at the Newhall House, in Milwaukee, last week. As landanum was found on his person, the presumption is, he committed suicide.

The freight engine Meteor on the Baltimore railroad exploded last week near Elkton, Pa., killing the engineer, named Hall, and two firemen.

A colored man in Cincinnati has recently begun to turn white, his back, one of his shoulders, and one arm having completely lost their color.

NEW YORK MARKETS—MARCH 28.

Wheat—Moderately inquired after at \$6 00 for Pot, and \$5 87 1/2 for Pearls.

Flour—The market for State and Western Flour is heavy, and to sell, lower prices will have to be accepted. Receipts light. Sales of 7000 bbls. at \$4 25 1/2 for unsold; \$5 50 for superfine State; \$4 40 for 65 for extra do.; \$5 60 for superfine Western; \$5 60 for 90 for extra, and 6 50 for 80 for shipping brands of extra round hoop Ohio. Southern Rye is dull at 90 for country prime; \$7 50 for 90 for common to mixed, and \$8 00 for 25 for extra. Canada flour is nominal at \$6 50 for 70 for extra.

Grain—Wheat is dull and heavy, with sales of 5000 bush. at \$1 60 for 62 for Western white, and \$1 60 for Southern red. Corn is firm, with sales of 8000 bush. Western mixed at 90c. Southern yellow at 90c. Rye is dull at 90 for country prime; \$7 50 for 90 for 3000 bush. State at 81c. Oats are dull at 50 1/2 for Southern Pennsylvania and Jersey, and 50 1/2 for State, Western and Canada.

Provisions—Pork is dull, with sales of 2350 bbls. at \$17 50 for 62 for old Mess; \$18 25 for new do.; \$13 00 for other kinds. Beef is firm, with sales of 450 bbls. at \$6 50 for 90 for country prime; \$7 50 for 90 for country mess; \$9 50 for 11 50 for re-packed do.; and \$13 00 for 13 50 for extra. Lard is dull, with sales of 900 bbls. at 11 1/2 for 12c. Butter is quiet at 15 1/2 for State. Cheese at 11 1/2 for 12c.

Coffee—Rye remains quiet and steady at previous prices. In other kinds we note sales of 50 mats Java at 14c, and 30 bags St. Domingo, at 9 1/2 for 12c, the latter figure for choice.

Fish—Dry Cod is quiet but steady at \$3 87 1/2 for 4 3/4 for Grand Banks and St. Georges.

Hides—The week's sales have been large, numbering 80,000, 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, with 27c, 8 mos.

Hay—The demand for shipping is fair; sales of 600 bales at 65 for 70c. for 100 lb.

Leather—The advance for the week is fully 1c on all grades of Hemlock. Oak is firm. We quote light and middle Oak at 31 for 33c; do. Buenos Ayres Hemlock, 24 for 26c; do. Oranoco, 23 for 25c.

Molasses—New Orleans is quiet, sales of 260 bbls. at 39 1/2 for 40c.

Special Notices.

The Board of Managers of the Seventh-day Baptist Publishing Society will hold a quarterly session on Friday, the 1st day of April next, (12th,) at 2 o'clock, P. M., at the office, No. 100 Nassau-st., N. Y.

MISSIONARY SOCIETY—BOARD MEETING.

The next Quarterly Meeting of the Seventh-day Baptist Missionary Society is appointed to be held at Plainfield, N. J., on Fourth-day, April 13, 1859, at 9 o'clock, A. M.

LETTERS.

C. A. Bacon, H. P. Burdick, D. Langworthy, J. C. West, W. P. Gillette, J. M. Field, R. Stillman, E. F. Orrin, T. Rowbridge, J. H. Maxson, J. W. Clark, J. D. Spicer, S. Baker.

RECEIPTS.

Table with columns for names and amounts. Includes entries for Joseph S. Rogers, Oxford, \$2.00; Elisha Potter, Alfred, 4.00; Mary E. Davis, New Brunswick, 2.00; Caleb Sheppard, Shiloh, N. J., 2.00; John Babcock, Brookfield, 2.00; Joseph Clarke, 2.00; Jesse Maxson, Adams Center, 2.00; Nelson Saunders, 2.00; Roswell Babcock, 2.00; Roswell Clarke, 2.00; Adonis Townbridge, 2.00; Leonard R. Green, 2.00; Mrs. Joel Dewey, 2.00; Wm. G. Quibell, 2.00; L. H. Maxson, 1.15; E. D. Spicer, Adams, 2.00; E. J. Maxson, 2.00; Elisha Burdick, 4.00; J. J. Witter, Stowell's Harbor, 2.00; Elias Fink, Sackett's Harbor, 4.00; Judith Clarke, 4.00; Welcome Clarke, 2.00; Titus Arnold, 4.00; J. S. Grumb, Walworth, Wis., 2.00; L. H. Maxson, 1.15; P. A. Bowen, 2.00; Noyes Spicer, Indianapolis, Ind., 5.00.

MARRIAGES.

In Wirt, N. Y., Feb. 17th, by Eld. J. C. West, Mr. HENRY G. DENNING and Miss ANNES HURT, all of Wirt. In Nile, N. Y., March 19th, by Eld. J. C. West, Mr. E. D. POTTER, of Independence, and Miss ANNETTE ENOS, of Nile. In Alfred, N. Y., Feb. 22d, by Eld. H. P. Burdick, Mr. SILAS HEMPHILL, of Hartsville, and Miss MARY CLARE, of Andover. In Clarksville, N. Y., by Rev. Welcome Lewis, Mr. LEO S. HEMMICK, of Brookfield, and Miss KATE PENNY, of Unadilla, Forks. In Whitesville, N. Y., March 17th, by Rev. J. L. Rogers, Rev. S. B. Thour, Principal of Genesee Valley Seminary, Belfast, and Miss L. A. Wood, of Whitesville.

DEATHS.

In Hamilton, N. Y., March 16th, Mrs. LUCRETIA LEVINS, of Sangerfield, aged 73 years. Sister L. went to Hamilton to take care of a sick brother, but disease took hold of her, and after five days of severe suffering, she fell asleep in the arms of her dear friends, a Christian, and devoted member in the 2d Seventh-day Baptist Church in Brookfield. Her remains were brought home, and her funeral attended on Sabbath, the 19th of March, when a sermon was preached from Phil. i. 21—"For to me to live is Christ, and to die is gain." In Jentry Co., Mo., March 1st, JESSE F. RANDOLPH, son of Samuel and Zipporah F. Randolph, and husband of Amanda Lullia Randolph, aged 32 years, 2 months, and 4 days. He first had the third day ague, and then the erysipelas in the left arm and side, then the neuralgia in the head, which caused a derangement of mind for four days previous to his death. He had never made a profession of religion, and from the condition of his mind no one knows his prospect of a future life, save God. He died calm, and without a struggle, as though he had closed his eyes to rest. In Hebron, Pa., March 13th, CARPENTER WARDNER, son of Leroy Burdick, in the 6th year of his age. "The Lord hath need of how'rels gay." R. P. F.

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Miscellaneous.

For the Sabbath Recorder.

Be Cheerful.

This world is not all cheerless, As some would have us think, Who ever are complaining, That they are on the brink Of some heart-rending sorrow...

The life of each has sunshine, Commingled with the shade, And he who is the true Philosopher, Who never is afraid, That overwhelming torrents Of grief shall ever arise, To overcome his courage, And take away his prize.

He sees in every trial, A Father's hand displayed, And hears his Saviour speaking, "It is I, but not afraid." Thus passes life serenely, Contented with his lot, Well knowing by his Father He never is forgot.

The natural world has beauties, For those with seeing eyes, And e'en each tiny floweret A lesson true and wise Will teach the real observer, That he that clothes the field, Will ever guard and keep us, If to his power we yield.

Then let us never cherish, A cold complaining tone, Nor ever feel within us, That we are all alone. But to our work go, trusting, That if we sow the seed, The harvest shall be gathered, Though not perhaps with speed.

Perform the work with patience, And we've the promise left, That of the fruits of labor, We never shall be bereft. Our bread cast on the waters Will after many days, Return again to bless us, And our sad hearts will raise. LIONEL.

Charmonville, Pa., March, 1859.

Romance and Reality; or Missionary Zeal Tested.

"And so you really think Helen is in earnest about going out to Africa, do you?" asked Mr. Guthrie of his wife.

"I do, indeed," replied the lady, "and am afraid we shall not find it an easy matter to put the notion out of her head; for I know she has long wished to be a missionary, and now she looks upon Mr. and Mrs. C.'s going as quite a providential opening for her. I fear she will not give it up."

"But she must give it up," said Mr. Guthrie impatiently. "I will speak to her myself, and let her know that I will on no account give my consent to any such thing."

Mr. and Mrs. Guthrie were members of a Christian church, and both professed that they and theirs were not their own, but the Lord's; and yet the very idea of giving up their Helen—their only daughter, so accomplished and so much admired—seemed perfectly preposterous; "an absurd, romantic notion," as Mr. Guthrie styled it.

It was in vain that Helen pleaded that she felt it her duty to go and teach the heathen; she was told that others could go, and she might help the missionary cause as much by remaining at home and giving her money.

"But," replied she, "that is serving the Lord with what costs me nothing, father; I feel that I ought to give myself. Think of the poor heathen, with no one to teach them the way to heaven! O, I must go and tell them of Jesus!"

While Miss Guthrie was in this state of mind, she had a visit from an old school-fellow and friend, Miss Jessie Aytton. To her she could speak freely, and the first time they were alone, she poured out to her all her longings to be engaged in the missionary work. She spoke in such glowing terms of the happiness of giving up all for Christ, and being entirely engaged in his service, that her friend felt something like self-reproach, that she herself had so little of this intense devotion to her Saviour.

"I am afraid I should make but a poor missionary," said she. "I fear I should often sigh for intercourse with Christian and civilized people, and all the comforts and elegancies of home life."

"Ah, dear Jessie!" exclaimed Helen, "these things are not worth a thought. I should feel my whole nature so elevated with the grandeur of the work to which I had devoted myself, that I should be insensible to them. You recollect what Dr. Judson used to say, when he was living by himself among the Karens? 'On these mountains let me labor, in these deserts let me live.' O, I could live among savages all my life long, to teach them the gospel!"

"I have heard missionaries say," remarked Jessie, "that the privations and discomforts of missionary life are not felt so much at first, when all is fresh and new, as afterwards, when the romance of the thing has worn off; I am sure it must be very hard to bear with the disgusting and filthy habits of the people—it is enough to sicken one to read of them."

"I do not think about these trifles," said Helen, "they are not worth speaking of. I like to fancy my school of black children, and what I shall teach them. You know if I go with the C.'s I am to be the teacher, and have the entire charge of the school; and besides that, I intend to have a class of women, such as missionaries' wives have—I long to go and begin the work."

"But, Helen," returned her friend, "I think you ought to look upon the difficulties and disagreeables of a missionary life in Africa, as well as upon its pleasures; you know it is well to count the cost before undertaking anything."

"I have counted the cost," replied Helen; "and it is because I have determined to bear all the annoyances you refer to, that I make so light of them; indeed, I think I could almost take a pleasure in bearing them for Christ's sake. Think what he endured for us, Jessie; surely, we should not murmur at having to give up our little comforts for him."

"We expect my brother David here this week, and I know from his letters that he will take part against me, and I want to have you on my side; will you speak for me, Jessie?"

"I must think more about it, Helen, before

I make that promise," was the reply; and so the conversation ended.

A few mornings after her brother David's arrival, as the family were sitting at breakfast, a note was handed to Miss Guthrie, upon reading which she colored violently, and exclaimed, "What impudence! I wonder what right Mr. Dewar has to write to me in that way!"

"Who is Mr. Dewar?" inquired her brother.

"He is our Superintendent," answered Helen, handing him the note which had so disturbed her equanimity, and requesting him to read it aloud. It was as follows:

"MY DEAR MADAM,—Will you allow me, as Superintendent of the High Street Mission School, and in the name of the teachers, to remind you of the resolution which was agreed upon at our annual meeting last year, that when a teacher was absent from his class five Sabbaths, without a sufficient reason being assigned, it shall be accounted vacant. I am extremely unwilling to enforce this law in your case; but should you find it impossible to attend, would suggest that it will be more pleasant for you to withdraw your name.

Yours, &c., J. DEWAR.

"Isn't it very rude in him to send me such a note as that?" said Miss Guthrie, as her brother returned it to her.

"I don't know," replied he; "it depends upon whether it is true or not. Have you not been attending the school regularly?"

"No; but Mr. Dewar might have waited for me to resign my class before he proposed my giving it up, I think."

"Is it the first time he has spoken to you on the subject?" asked her brother.

"No; he has often asked me if I could not attend regularly, and I have told him the reason why I could not."

"Well," returned David, "I really don't see how you can blame him for carrying out his duty as Superintendent. You know what he says is quite true, that in a Mission School, of all others, regular attendance on the part of the teachers is of the utmost importance. But may I ask, what is your difficulty in attending the school?"

"To tell you the truth," replied his sister, "I have several times been on the point of giving up the class; you have no idea how disagreeable it is to attend it, the children are so horribly dirty. I proposed that they should be washed, and have their clothes changed as soon as they came to the school; and then there would be some pleasure in teaching them; but there was no one to undertake it; and though I gave all my class a complete set of new clothes, they were soon as dirty as the others, so that plan was given up. I assure you I have often felt quite sick with the heavy, close smell of the school-room, and I am always obliged to change my dress as soon as I come home. The poor are so dirty!"

"Yes," said her brother, thoughtfully, "and that is just another reason why these poor outcasts need the gospel; they have no comfort for this life any more than hope for the next. By the by, Helen, how is your District Visiting Society getting on? I recollect you were very enthusiastic about it the last time I was at home."

"I believe it is doing pretty well," answered Helen, with some little embarrassment; "but I am not a visitor now."

"Indeed how is that?" asked her brother.

"I was obliged to give up my district; it was one of the worst in the city; and the houses were so bad, so abominably dirty and unwholesome, that I could not stand it; indeed, mother said it wasn't safe to go into such places; you don't know what infection you are in the midst of."

"Very true," replied David. "I suppose," continued he, "these poor ragged children, and the people in your district, are a good deal worse than the Hottentots and Caffres—more dirty and disgusting, of course, they must be."

Helen made no answer; and her brother, after a pause, said in a more serious tone—"Why, dear Helen, how can you think of spending your life among Caffres, if you cannot bear the dirt and squalor of your own town? Let me tell you, you little know what is before you."

"I always thought you were a friend of missions, David," said his sister; "I wonder that you should throw such difficulties in my way."

"Dear Helen, I would not say a word to keep you back, if I thought you were fit for the work; but to speak plainly, I do not think so. It is no disparagement to you to say, that with your fastidious tastes, you are not suited for savage life."

Miss Helen Guthrie was silenced, and could not help feeling the justice of her brother's remarks, though she would not acknowledge it. A feeling of shame at her own inconsistency roused her to greater activity; but it was only for a time; her zeal sprang from impulse rather than from principle, and she was glad of an excuse afforded her by leaving home for some weeks, to drop her connection with the Mission School and district altogether!

Need we say that Mr. C. and his wife sailed for Africa without Miss Guthrie?

Perhaps there are many who, like Helen Guthrie, with all the ardor of youthful feelings, think how happy they should be to carry the gospel to the heathen. Let them not sigh in inaction for a foreign field of labor, but look around them, and they will find souls perishing at home for lack of knowledge. There is their work.

"If I had the true missionary spirit," said the devoted Henry Martyn, "I should be as anxious for the souls around me as for those in India."

Spiritualism.

A friend recently sent me a copy of the Banner of Light, a spiritualist paper published in Boston, Mass. This friend is himself a Spiritualist, a progressionist, a disciple of that errant reformer (1) Jason F. Walker. I have read the paper carefully, and with your permission, I propose to give you readers a few items gleaned from it, together with some thoughts suggested thereby. I presume that upon most of your readers the light of the Banner has never shone. I desire to bring to bear upon them a few rays from this wonderful luminary. It is a double sheet of eight pages, containing about as much reading matter as a number of the Advocate. One page is nearly filled with "communications" pretending to come through Mrs. Conant, the Banner's special reporter of the doings in the spiritual spheres. It is expected that these "communications" will be verified by the friends of the departed, and the truth of spiritualism be thus demonstrated. They often exhibit a remarkable similarity to the style of the once living speakers. At least believers commonly discover wonderful resemblances. This similarity in all probability, often extends to the use of favorite words and expressions.

For instance, in the paper before me, in a message purporting to come from the Irishman of the Emerald Isle, the word "faith" (the Irishman's oath the world over) is found very often. Some of his friends will undoubtedly mark the coincidence. It occurred to me that, unless he had been very much addicted to the use of that favorite word, and a fifteen years' residence in this country had not at all broken him of it, the habit of swearing must have grown upon him in heaven, a shocking alternative truly. Could there possibly be any humber about the matter, I should think the "Paddy" overdone. Yet in some parts of the "communications" there was a surprising purity of English diction.

The main scope of these articles, and many others, is to cry out, "Great is spiritualism of the Yankees," though, to an orthodox ear, there seems to be a fainter refrain, chorus, or echo, something like "nothing is God, and the trance-medium is his prophet." But I wish to give some of the theological ideas which I find in the Banner. There is much discrepancy in the teachings of Spiritualists, though they seem to be of one spirit, that is, the spirit of Antichrist. Says John, the apostle, "He is Antichrist that denieth the Father and the Son that Christ was a mere man is, as far as I know, the belief of all Spiritualists."

A lecturer in the paper before me; whether as a trance-speaker or with the professed control of her own faculties—I don't think there is much distinction between the two conditions—calls Christ "a son of a carpenter, and man of doubtful parentage." Spiritualists profess to acknowledge a God, but of what nature? Mrs. Cora Hatch says: "God is the mentor-motor power of the universe." That word "mentor-motor" I can't find in Webster. I am in doubt whether it is a new word, and the "spirit," taking the same liberty claimed by living authors, coined it, or whether it is a medical term, in which case the "spirit" perhaps obtained it from the library of Dr. Hatch. I suppose it means a moving power of a mental nature. Now this alone might be well, but how does the context explain it? Immediately after it we read: "Creation is in itself a misnomer, for that which has been for all time can have no creation. God in himself is the law." Another writer says, "The law of God is only another name for God."

Another says, "God is a principle ever changing, yet unchangeable." These expressions give us what is probably the true Spiritualist's idea of God—that he is not the Creator, as we understand that term; not the moral Governor, (several writers in the paper I am reviewing assert that man is morally responsible to no one but himself), but merely the law of nature, the active, actuating principle of all things. This is a real Pantheism. With them God is every thing, and everything is God. God is nothing definite and personal, but everything in general. Some of the "spirits" say that they know no more of God in the other world than they did here on the earth. Whether this is their general testimony I do not know. I have never heard nor read anything to the contrary. I notice another very significant paragraph on this point. The editor, in speaking of the celebration of Tom Paine's birthday, calls him a "great moral pioneer." Doesn't this look like affiliation with infidelity? That spiritualists reject the Bible as a book of divine and binding authority is generally well known. A writer in the Banner says:

"The Bible—source of half the world's misery; The Bible—source of countless miles of blood."

Another calls it a book of "manifestations," no more striking than some pretending to come from John Quincy Adams, and worth not a whit more, as authority on which to build a truly spiritual structure. But perhaps, Mr. Editor, I have given your readers enough spiritualism for the present. I have something further to say concerning its practical workings, but will defer it for a future communication. [Cor. Ch. Advocate and Journal.

Eastern Travel Confirming the Bible.

The friend and student of the Bible who visits the Holy Land, finds an ample return for his fatigues and dangers, in the increased worth and significance to him of the sacred records. Not only does he get a new and clear light on hundreds of passages, by seeing with his own eyes the localities there described, the thousand peculiar conditions and circumstances of life in the East, and the very manners, customs, and characters of Scripture perpetuated in living men and women before his eyes, but there is another and perhaps a greater benefit received: a profounder conviction and more practical sense of the honest truthfulness of the whole inspired word. The perusal of Scripture narratives on the spot where the events they describe took place, imperceptibly and inevitably imprints in the mind the assurance—This is a true history; it was evidently written by one familiar with those scenes and manners, and having no object but to tell the facts just as they were. It is the most common thing to meet this statement in the books of eastern travelers, each one illustrating it again and again by different facts in his own observation.

Thus one traveler, standing between Mount Ebal and Mount Gerizim, and contemplating the long and narrow valley between them, their lofty and sometimes abrupt sides, and the town of Shechem on the sloping base of Gerizim, finds a new and lifelike reality in the story of Abimelech and Jotham; he sees how the latter "stood on the top of Mount Gerizim and lifted up his voice," and how the men of Shechem could easily see and hear him denouncing their bloody deeds, and yet could not lay hands upon him.

To another, on the same spot, that sublime scene described in Deut. xxvii. 11, 26; xxviii. 1-68; Josh. viii. 33-35, seems wonderfully fresh and real; he can almost see the six tribes on the side of Ebal and the other six upon Gerizim, solemnly listening while the law is read in their hearing, and to each of its blessings and its curses he almost hears the tens of thousands with one voice solemnly saying, "Amen!"

Another stands on Mount Gilboa, and reads the account of King Saul's last war with the Philistines. He sees near by the copious fountain around which Israel encamped, he beholds the towers alluded to in the narrative scattered on the plain and on the hills within view, and many of them still bearing nearly their old names; he can trace the king in his perilous night journey to Endor, his return terror-stricken to the camp, his battle, and retreat toward the East; his falling down slain in Gilboa, and having his body fastened to the walls of Bethshan, accessible to the brave men of Jabesh-Gilead on the south-east. Read in the midst of the scenes where it transpired, the whole story is eminently vivid and evidently true.

Among the circumstances that prove the truth and accuracy of Bible narratives, some

of the most impressive are the slight incidental remarks and minute allusions, too trivial to be matter of design by an inventor, and yet perfectly natural in a true account. As an instance of this, observe the phrases in which the sacred writers everywhere speak of Jerusalem and the temple, unconsciously implying that both were on elevated sites. It is the "ascend into the house of the Lord," and it is Jerusalem "whether the tribes go up, even the tribes of the Lord, unto the testimony of Israel," that is, the ark of the covenant on God's holy hill. From whatever direction the worshiper approached, he must needs ascend to reach both Jerusalem, and the holy place. See 1 Kings xii. 27, 28; 2 Kings xii. 11; Isa. ii. 3; Matt. xx. 18.

The same truth to nature is seen in the story of the good Samaritan: "a certain man went down from Jerusalem to Jericho;" in point of fact the plain of Jericho is 3800 below Jerusalem. He also "fell among thieves," and any one going over the same route to-day without an escort might be sure of meeting the same misfortune; for it follows the course of a ravine through a rough and savage wilderness, and is a fitting haunt for Baduween robbers.

A similar illustration among hundreds of others, is found in "The Land and the Book," a recent work by Mr. Thompson, who has been twenty-five years a missionary in Syria. In the history of Samson it is said that he "went down to Timnath," and "came up" thence to Zorah. Judg. xiv. 1, 2, 5, 7, 10. Timnath still exists in the fertile plain of Philistia, and Zorah is a secluded mountain village not far remote. In going down to Timnath, Samson met a lion and slew him; and to reach it at this day from Zorah, you must descend through wild and rocky gorges, just the places where one would expect to meet a lion in those days of wild beasts. Thus at every step the traveler in Palestine gets some new light on Scripture, and few books are more entertaining and profitable than well-prepared observations of judicious travelers in the East.

"First Pure."

Purity of life is admitted on all hands to be of the utmost importance. It—purity—is the grand foundation upon which the superstructure of society is built; it underlies the entire edifice and keeps its stately proportions from sinking in the mire of sin. It emanates from the "throne of the Majesty on high," and is one of the attributes of the great I AM. Hence, our great exemplar and elder brother, in laying down rules for our guidance, says, "Blessed are the pure in heart, for they shall see God." The man "after God's own heart," "the sweet singer of Israel," also declares, that only "the man whose hands are clean, whose heart is pure," shall see His face. And the apostle, also, places it at the head of all virtues, the main spring, or fountain that should exercise the greatest influence upon every action of life. "First pure," "then," mark the expression, "then peaceable, easy to be entreated, and full of good works." It will be noticed, also, that purity is made a condition upon which we shall see God. "Blessed are the pure in heart, for they shall see God." And heaven is represented as a place where nothing impure shall enter. It is the dwelling place of purity, the abode of angels and "the spirits of just men made perfect." Thus, as "God hath no concord with Balaam," so the pure have no fellowship with the impure, and as only "the pure in heart can see God," can partake of the joys of heaven, "so without are whoremongers and adulterers, and every thing that defileth and maketh unclean."

The definition of the word purity is singularly broad and comprehensive; perhaps no other word in our language can by any construction be made to mean so much. Webster defines it, "first, as freedom from foreign admixture; second, cleanness; third, freedom from guilt or the defilement of sin; fourth, chastity; and fifth, freedom from any sinister or improper views." In short, purity is simply all that one should be on earth. So to insure a crown in heaven, it combines within itself everything that can give happiness here, and fit one for the companionship of the legions above.

To attain, then, to a state of purity or perfection, is plainly an imperative duty laid upon all. "Be ye perfect even as your Father in heaven is perfect," was an injunction of the Redeemer to his disciples; or, in other words, Be ye pure even as your Father in heaven is pure—for perfection in the sense here used, means purity, purity in its most perfect state, and thus to be pure combines all those beauties and graces and excellencies of character that blended so charmingly in the life of our blessed Lord and Saviour. It follows necessarily, that we should, in order to attain to this state of perfection or purity, follow his example and obey his precepts, not partially, not as eye-servants, not "tithing the mint and cummin and forgetting the weightier matters of the law," not cheating through the week and giving liberally on the Sabbath; not looking upon your neighbor's wife with lustful eyes, and making yourself conspicuous as a member of the moral reform association; not preaching temperance, and keeping your collar supplied with generous wines; but in all things avoiding "even the appearance of evil," to live every day as if you knew it was the last you should spend on earth. In short, making the "Golden Rule" your only guide. Thus shall you find that "Wisdom's ways are pleasantness, and all her paths are peace;" thus shall you float down the stream of life, and its tempests shall not harm you. Thus shall you pass safely by the shoals of sin and quicksands of temptation, and thus shall you eventually arrive in the New Jerusalem—that holy city, whose gates are pearl, and whose streets are paved with gold—that city, so pure that it needs neither the light of the sun or moon, but which is forever illuminated by the Fountain of purity himself, who with the Lamb, are the light thereof. [Cor. of Methodist Protestant.

Re-Shingling Old Roofs.

Re-Shingling Old Roofs.—Mr. J. T. Adams, in the National Era, gives the following directions: Whenever a roof begins to leak, and you wish to re-shingle it, do not take off the old shingles, but put the new shingles on top of the old ones—but make use of six-penny nails in place of four-penny or shingle nails. The advantage of this method will consist in the following particulars:

- 1. You will save the expense of removing the shingles.
2. The building will not be exposed to wet in case of rain before it is finished.
3. The roof will be much warmer and tighter.
4. Neither snow nor rain can beat under the butts of the shingles by heavy winds.
5. The roof will last good full one-third longer.

I have tried this plan and find that it has these advantages. It takes no more shingles,

no more nails in number—only a little longer,—no more time to put them on, and, if done in workmanlike manner, will look as well as old shingles. But it should be done before the old shingles are too much decayed. All the moss (if any) should be removed, or swept off with a stiff broom, before putting on the new shingles.

WASHINGTON SOCIETY.—The social evil has unquestionably grown to be a serious one, not in Washington alone, where the peculiar material of fashionable society, and the direct tendency and influence of social customs, is towards a certain improper latitude in the social relations of the sexes, but in many of our larger cities where fashion holds her court, and vice, disguised or open, is chief among her votaries. It is well for the sake of all, that public attention should be drawn to the corruption which riots beneath the surface of what is called "fashionable society," in some of our large cities; it is well that the gilded covering should be torn away, even if by such a terrible explosion of the hidden evil as that which has burst at Washington, and shocked the whole country. As long as men of notoriously profligate habits are permitted to mingle unquestioned in the "best society," (is the term applied in irony?) and are honored and flattered by the fairest and highest ladies in the land, the evil can never be eradicated; it will extend, and take deeper root. [Hartford Times.

By advices from Japan to Nov. 10th, we learn that the new Emperor, Foen Tzigo, had issued a decree relative to the fulfillment of the terms of the treaties recently concluded with foreign powers. A liberal tone characterizes the document throughout. It permits the introduction of the Catholic religion into the ports of Simoda, Hakodadi, Nangasaki and Desimi, and stoutly refuses to permit the importation of opium—a favor which, it is said, the English had hoped to obtain from the new Emperor, after all negotiations had failed with his predecessor.

Who Wants Constant Employment?

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