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An Essay.

READ BEFORE-THE CENTRAL ASSOCIATION, BY ELD. L. M. COTTRELL. CONVENED AT SCOTT, N. T., JUNE 9, 1859.

Theme-" The importance of a strict observance of the Sabbath among our children, in order to their moral and religious elevation."

The moral and religious elevation of the upon their moral and religious advancement. perpetuity of all our social and religious interest seem to depend upon our successful efforts. for their moral and religious elevation. Soon the interests of society will be committed to their hands. The institutions of learning, and the cause of missions and all of the sacred trusts embraced in the Church of God, so varied and so dear to us, will soon be left to their guidance.

They will be what we make them. Every indirected to their advancement towards a hightoned moral character, and a thorough religious life.

With these preliminary remarks, we proceed to notice that a strict observance of the Sabbath is the all important means for securing this end.

1. Because it is a season of leisure and relaxation. The children are released from the restraints of toil and the busy cares of the family circle, and too often from the watchful eye of their parents. During these leisure hours they are in a frame of mind to stick to. and absorb everything with which they come in contact. Like the bird out of cage, they are on the wing to pick at every seed that falls in in these Sabbath moments, they seek for associates with which they can sympathize; which, like themselves, love enjoyment, love the excitement of this wicked world, and the excesses which are so common to childhood and vanity.

It is then they are exposed to dark temptation, and provoked to wicked deeds. It is then they break over the restraints of good order, lose their self-respect, and harden their furnace of evil passions. In these Sabbath hours they often establish permanently those wicked habits which lay the foundation for bitter tears and burning reflections; causing the grey-headed parents to go down with sorrow to their graves.

The importance of giving a right direction to these children during their leisure hours, is obvious when we reflect upon their relation to society, and upon the fact that during this season, they form their characters for time and for

deeds and holy characters.

truths contained in the holy book, and to enstraints, and especially to insist upon immedi- for the moral and religious elevation of our ate submission to the requirements of our children. heavenly Father. A child who has no sacred

A child left thus to run at large, will most certainly run to ruin; for he neglects the very

3. Because at this age the mind is easily moulded. They are more susceptible of religious impression than they are in after life.

entwine around their young hearts, influencing them to war against the commands of God, as in riper years. In early youth the mind is God upon him. plastic, in old age it becomes hard like a stone. We all remember with pleasure the religious impressions made upon us in our early years.

Happy and blest is the man whose mind, in his tender years, was moulded by the law of

2. Children receive their religious impres-

A child may be taught to respect the Sabbath before he can understand much concerning the character or attributes of God, or his duty to obey him. He may learn that the Sabbath is holy time, as he lisps the name of his father and his mother; even among his principles of self-denial-principles which are the first stepping stones to a reliable Christian

for God's holy day, that will be as a bright lily circle. star to guide him in all of the associations of If then parents would have their children feel truly thankful to the Divine Spirit life. A conscience once aroused, and stimulatgreat work, as parents and Christian teachers. ed at this point, will naturally as a flowing Our children are the tender plants, springing stream, carry him to a high state of moral up in our pathway, giving beauty and fra- and religious advancement. We may not be grance to the garden of life. Not only does able to convert our children, but we may estheir present and everlasting happiness depend tablish in their young minds a respect for the

Church of God. How difficult to effect those by religious truth who are immoral and profane. After the plough of the Gospel has and kind looks, are ever anxious to lead them stirred the heart of an habitual Sabbath-Future society will be what they make it. breaker, and the seed of the kingdom has been sown there, it often appears as though he fluence, then capable of being exerted for lacked the element which nourishes the seed, their benefit, should be seized upon by us, and and causes it to bring forth fruit to the glory

It is impossible to hope in his case, unless he will conform his life to this most reasonable requirement, "Remember the Sabbath day to keep it holy."

Children may be solemnly warned, as they are made to know that the judgments of the Almighty are denounced against Sabbathbreakers. The Lord declares by Jeremiah the that it is cheaper to furnish them sufficiently prophet, saying, "If ye will not hearken unto to attend to the Sabbath-school, than for them me to hallow the Sabbath-day and not to bear a burden even at entering in at the gates of Jerusalem on the Sabbath-day, then will 1 kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and shall not their circle. It is in these leisure hours, even judgments, and walked not in my statutes, nor of the Lord. hallowed my Sabbath. Therefore will I pour out my fury upon them."

These early impressions give direction to the whole current of human life. Unless the children are early directed in this matter, they never will find it easy and delightful to enter into the spirit of this requirement.

A strong public sentiment is necessary in order to give a right direction to the minds of young hearts. Fuel is thrown into the draught | the children; they should breathe a pure atwhich catches like tinder, blazing up in the mosphere. The outward circumstances should conspire to elevate them in the scale of improvement, and in the commands of God.

3. It is our duty to present to our children a worthy example.

We shall most effectually impress them with the importance of revering the Sabbath of the Lord, while we exhibit before them a sacred regard for all of the hours of holy time.

Straws show us the direction of the wind, so our little acts show the direction of our minds, and the value we set upon these sacred hours. 2. Because this is especially the season for of the Sabbath to finish out our day's work, improvement. God designed that these Sab- instead of drawing our business to a close as bath hours should be improved in implanting the sun goes down, and gathering up the little in these young hearts the seeds of truth and items in time to consecrate the first hours of duty, and inspiring them with a love for noble the Sabbath to the Lord, the children will observe it. It will leave an impression on their It is the most proper time to relate to them minds that we have not a sacred regard for Bible stories, to explain to them the precious the Sabbath—an impression which many precepts and very many wholesome exhortations force upon their young consciences the impor- will not efface. It is an influence which will tance of strict obedience to wholesome restrike a blow at the very root of all our efforts

Again, if parents would give a right direcregard for the Sabbath, will be destitute of tion to their children, they must provide picrespect for the instructions of the Bible. He tures and books, and religious papers for Sabwill not of course come under the wholesome bath reading. Pictures have a moral characinstruction of the Sabbath-school, nor under ter; comic pictures are not fit for children at the benign influence of the house of prayer. any time, much less are they suitable to en-You could as surely expect to reap a harvest tertain them on the sacred hours of the Sabof wheat where you sowed nothing but foul bath. Their pictures and their books should

tares, as to expect to elevate the children in be selected with reference to their moral tone, pressing the minds of the children with a sacred become impregnated with the germ of immor- on Sunday is waking up the masses to a sense.

The child that is allowed to take his slate adding to it our influence. and arithmetic, and pursue his weekly task on time and means which God has instituted for the Sabbath, will, when he goes to the acade- still waters; above all, pray earnestly that the spirit. Here the two lives of man are conupon the sacred day; and if in his youth he heart to obey his righteous commandments; The first man Adam, which represents our does this, in manhood (unless he is powerfully and then we will bid them adieu with the fair mere natural existence, and which is extin-The world, the flesh, and the devil, does not out regard to public sentiment; and if he break down his convictions in this first duty, he will not conscientiously regard any of the claims of

The arithmetic and the grammar should be laid aside, and those books and papers only entertained which have a moral and religious tendency. Who can fail to see that the Bible, which tells of the origin of the Sabbath and for what purpose it was instituted, likewise how it was to be kept, and some of the awful consesions very early, therefore they should be quences of neglecting the commandments, is taught to revere the Sabbath very early in pre-eminently the book of books for Sabbath

What can be said to those parents who allow their children to attend the district school on the Sabbath? Whatever may be the reason assigned for such a practice, the tendency of it is to destroy in the mind of the child his veneration for holy time, and to efface effectuplay-things he may begin to practice the great ally his conscientious regard for duty and the commandments of the Lord.

lyzed, in the same proportion will he disregard By this means you may awaken in him a the instruction and wholesome restraints of conscientious regard for duty, for right, and loving parents and the good order of the fam-

respectful and obedient, lovers of good order, guidance. pursuing the road to honor, to usefulness and Lord. Especially should the parents watch with vigilant eye their selection of amusements, Sabbath, and a conscientious regard for their their choice of associates, and the character of but the future success of the church, and the duty to God; so that when they are convert- their conduct during these sacred hours. Paed, they may be reliable and consistent Christrents who are solemnly impressed with the importance of this subject, will labor to secure a Parents leave too much for religion to do regular attendance of their children upon Sabfor their children, in order for them to be re- bath-school instruction. Children are pleased liable, conscientious and useful members of the with clean attire, and they love to "be fixed up." They are happy to meet their classmates hence all unbelievers perish, are annihilated. is the universal gift of God to all mankind,

> In many instances, religious instructors find it very difficult to secure the attendance of the children upon these means of instruction, for the reason that they are not prepared. Some little article of clothing is wanting, or they are not prepared in season, and by these neglects this favorable time for imparting instruction and infusing into their minds a love for the Sabbath, is lost forever.

> Many complain that they are not able to prepare their children to share in these blessed seasons of instruction. Be it known unto all

It will save expense and trouble, and many agreeable and more pleasant every way. It will make them conscientious and moral, lovers be quenched." "Because they despised my of good order, as well as lovers of the Sabbath tion. For the wicked either have no resurrec-

The young of our societies are of little worth among us unless they have a conscientious regard for the Sabbath.

How many of our dear youth have made shipwreck of their profession, the hopes of dothe Sabbath of the Lord.

They must honor the Sabbath, and carry out their convictions of duty in this matter, or their good influence is paralyzed, their example is injurious, they bring a reproach upon our holy cause, and jeopardize their own eternal interests.

with the importance of this subject.

The Lord says by the prophet, "Therefore shall ye lay up these my words in your heart and in your soul, and ye shall teach them to your children; speaking of them when thou thou risest up, and thou shalt write them t the door of thine house, and upon thy gates. That your days may be multiplied, and the days of your children, that they may be to you as the days of heaven upon the earth."

Our children are bone of our bone and flesh of our fiesh, and all we desire for ourselves we desire for the children; yea, more, that they may be more efficient, more conscientious, more humble, and more Christ-like

Our hearts revolt at the thought of our children having denounced upon them the doom of the Sabbath-breaker

"Lord, hear the parent's earnest cry. And save our children dear. Now send thy Spirit from on high. And fill them with thy fear."

ers answered, and our high hopes realized, we must ourselves conscientiously regard the Sabbath of the Lord.

regard for God's holy Sabbath; make the Sab- tality by Jesus Christ. bath-school interesting; give it strength, by

my, work out his hard problems in algebra Son may send his Holy Spirit to give them a trasted, as well as each one's direct course. prospect that when we meet them before the guished or annihilated by death, the same as great white throne, we can say, "Here, Lord, all animals, is called a "living soul," (Greek, I am, and those whom thou hast given me."

> For the Sabbath Recorder Immortality.

Immortality! From whence is man's immortality derived?

The doctrines of destructionism, annihila tionism, soul-sleeping, seems to have rapidly made converts within the last ten years. It has shaken the faith of many, in almost every denomination. Thousands have embraced i since the rise of Millerism, (so-called,) of which it is evidently the natural result.

Some fifteen years since, I attended several lectures, given by an Annihilationist, which so arrested my attention that I corresponded with several prominent clergymen, for the purpose of gaining light, and I was much surprised to find so much doubt and uncertainty prevalent. Had I not found what now appears to me to be a more correct interpretation of the Scrip-Just in proportion as his moral sense is para- tures, I should now probably be a firm believer in the above mentioned doctrines. But feel that I have been delivered from a most fundamental error, and have been brought into the glorious light of the Gospel, for which

The immortality of the soul has been argued to heaven, they must inculcate in their tender from several considerations, both from reason minds a strict regard for the Sabbath of the and revelation. But it is the argument from revelation which I now wish to notice, and duction or ingeneration of that divine nature, particularly that part of it which predicates which Christ imparted to human nature by his immortality as a consequent of the mission of Christ; for this is probably the most feasible ground upon which the whole question turns. The work of Rev. C. F. Hudson, entitled

"Debt and Grace," is probably the ablest work part, but the whole. ever produced to prove that immortality or upward in the scale of Christian advancement. nal existence was the reward of perfect obedi- disease as endless as its existence is eternal. ence, but if disobedient, man was doomed to annihilation, or utter destruction of his being. istence, as a result of faith in a Redeemer ism, Chiliasm, Pre-Millenarianism, (which

Christ. which is doubtless true, while he limits | hence also the sleep of the souls of the righte- the cause of the Christian religion. ous. from their natural death to their resurrection, or if resurrected, it is but to die again.

That the Bible predictes human immortality as a consequent of the work of Christ, is, I think, most certainly true. "Because I live, be the true one. May we all be guided by ve shall live also." "I am the life." "I am the resurrection and the life." "In him was ting parents crushed, and the church robbed of life." "For the bread of God is He which their influence, because they would not hallow cometh down from heaven, and giveth life unto the world." "I am the bread of life." "The bread that I will give is my flesh, which I will give for the life of the world." "He that eateth of this bread shall live torever." "The word that I speak unto you, they are spirit, and they are life." "Ye might have life through his name." "They killed the O, that we could, as parents, be impressed prince of life." "Justification of life." "Spirit giveth life." "Alienated from the life of God." "Your life is hid in Christ." "Word of life." "Christ our life shall appear." "For the life was manifested." "This life is in his Son." "He that hath the Son hath life." The above are one of the effects of Christ's work. The truth is taught by Paul, in 1 Cor. xv., where man's resurrection of future existence is asserted, to be the effect of Christ's resurrection. If there be no resurrection or future existence

of the dead, (of mankind,) then Christ is not risen. But now is Christ risen, hence mankind will rise also. This is Paul's argument, upon themselves, and turn their service into a (See ver. 13-20.)

mortal, deadly, possessing only a temporary In conclusion—1. If we will have our pray- existence, soon to pass away, and co-mingle tween a Sabbath, and no Sabbath, between a ful courses." they sprang; while man and Christ in the take the subject up, and understand it, the betsecond clauses of those verses, is to be under ter it will be for the church and the world; 2. Improve earnestly the means which God stood as the cause of that endless existence, to has so graciously put into our hands for im- which the race is now destined, from having sylvania against the running of railroad cars

verse: "The first man Adam was made a liv- liberty, for instance see what the Herald of this Lead them into green pastures and beside ing soul, the last man was made a quickening city, says in its last Sunday issue: psuche zósan,) a phrase only indicative of mere animal life, as it respects duration; while the last Adam, which represents our spiritual existence, which is eternal, and of which the last Adam or Christ is the sole cause, is called a quickening spirit, (Greek, pneuma zóopoioun,)

which signifies life giving. The Latin of this verse is expressive, "Factu est primus homo Adam in animom viventem; navissimus Adam in spiritum vivificantem," which literally Englished, is: "The first man Adam is made into, upon or for a living soul; the last Adam into, upon or for a lifegiving spirit."

Through this whole chapter, there is the distinctive features and causes of these two lives kept up; one is called earthy, the other heavenly, one is a natural body, the other a spiritual body, one corruptible, the other incorruptible, one dishonored, the other glorified, one weak, the other powerful, one mortal, the other immortal. The first life through Adam, the second life through Christ.

Here then we have the answer to the question, "From whence is man's immortality derived, and upon what is it predicated? It is from Christ, who only hath, or possesses immortality, and hence alone could impregnate our race with its undying, undecaying substance. Thus mankind have become immortal, undying, not by their original creation, but by the superinassumption of it. By the conception of the Virgin Mary by the Divine Spirit, humanitymontal, decaying, dying humanity-became pregnant with an immortal nature, not only s

This immortality is not limited to believers, eternal being, is limited to faith in Christ, and if I understand the teaching of the Bible, but Mr. Hudson argues that the soul's inherent through our Lord Jesus Christ. But its endimmortality is neither taught, assumed, nor less blessings are limited to those who eat its affirmed in the Bible, and hence he, probably, fruit. Still, this immortal existence, this spirjustly concludes that man has none, except itual man or child, the effect of a spiritual confrom another source. Mr. Hudson (if I under-ception, or new birth, has the capabilities of stand him), holds that man by his creation was securing endless moral health, while by neglect on probation for eternal existence, which eter- or wilful disobedience, it may engender moral

I offer the above as what seems to me to be the teachings of the Scripture on the subject. Man sinned, and the penalty instead of being While I have a high regard and respect for instantly inflicted, was suspended, and the those who hold to Adventism, Soul-sleepingism, whole race were again probated for eternal ex- Annihilationism, Destructionism. Millenarian believe cannot be separated.) I feel assured Thus it will be seen that Mr. Hudson predi- that that method of interpreting the Scrip cates man's immortality solely on the work of tures is not the most correct. While I would desire to believe them if true, still I am almost that immortality to believers in Christ, which certain that that interpretation of the Bible

The failure of modern prophets respecting the coming of the Lord, should at least teach modesty in the interpretation of the prophetic rolls; and perhaps ought to institute an inquiry whether even the mode of interpreting them that Divine Spirit which inspired the holy men of old to write. S. S. GRISWOLD.

The Sabbath.

A great wrong has been committed. Practically, a weekly Sabbath is necessary; but the law which authorizes, and enforces a human institution like that of Sunday is an outrage upon the authority of the higher law which only can be the source of true Sabbatic observances.

The only weekly Sabbath in the Bible sense is the seventh day, and by the authority of the great Law-Giver, it only is the Sabbath. If it be not the Sabbath then there is no divinely appointed day of weekly rest; all creation to the contrary notwithstanding, and Sunday laws sittest in thine house, and when thou walkest but a moiety which might be adduced to show are but expressions of human will, in reference by the way, when thou liest down and when that the eternal life existence of mankind, is to human observances, and as worthless as the day "The Sabbath" is an actual misrepresenidle wind. Sunday may answer the purpose of human wisdom; but it has no place in the divine code, and those who substitute it for the day which God has chosen, and set apart for rest, should take heed that they do not substitute strange fire upon the altar of God: which will only serve to bring the vengeance of God sinful rebellion.

Again, ver. 21, 22: "For since by man came It will not be in the power of human legisdeath, by man came also the resurrection of lators to conceal from the people the decepthe dead, his future existence. For as in Adam tions which have been practiced upon them on all die, even so in Christ all shall be made this subject, and if Sabbath-keepers would do alive." By man and Adam in the first clauses their share of the work an immediate effect of these verses, is evidently to be understood, would be perceptible in the action of the mankind considered as separate from Christ, swakening minds of the people of Christendom. The people must decide for themselves beagain with those mortal elements, from which true, and a false Sabbath, and the sooner they The decision of the Supreme Court of Penn-

of the violence done to the rights of the people. The same idea is reiterated in the 45th and the press is becoming eloquent in praise of

THE SUNDAY REFORMERS.

On another page we publish some original correspondence on the Sunday laws, together with an account of a meeting on the subject at St. Louis: and from Philadelphia we have a telegraphic report of the proceedings of a meeting held last evening in that city, the object of which was to devise some means to effect the abolition of the statute whereby Sunday travel is prohibited. It is evident that this question is destined to agitate whether large cities of the Union, and that it will become the question of the day. The fanatic-Scribes and Pharisees, hypocrites—are leagueing themselves with the Sadducees and the debris of the defunct Know-Nothing order, to make it a political question and an issue in the elections. Let them try their hand at that game, and see

how it will end. The day is gone by in this country when religious fanaticism and intolerance can be worked up to any available amount in the contests of political parties. The signal failure of the attempt to ostracise men from the rights which the constitution of the United States leaves open to all—to bar them from office and from oting on account of their religion or their place of birth-foreshadows what will be the fate of any movement designed to establish Protestant inquisitions in the free States of the American republic, long after Catholic institutions of the same kind have been overturned

under the most despotic governments of Europe. Keeping the practical question at issue stead. ly in view. that is. whether on the one hand Sunday ought to be observed as a Christian festival, or whether on the other hand it ought to be observed as a Jewish Sabbath. I present the following brief summary of the au-

thorities on the subject. But first, a word in regard to the identity of the day. Since the change was made in the character of the day by the Eaglish Puritans. about two hundred years ago, a vast amount of learning and ingenuity has been employed by the English divines to find some authority for making a Sabbath of Sunday, but the claim has never been advanced by any of them that Sunday is the day called the Sabbath in the Fourth Commandment; on the contrary, Paley,

Lardner and the other writers state distinctly that the Sabbath commenced on Friday evening and ended on Saturday evening. The Presbyterian Westminster Assembly's Catechism also says that the Sabbath of the Old l'estament was Saturday. In all four of the Gospels it is recorded that the resurrection took place on the first day of the week, and Matthew and Mark mention that it was the day after the Sabbath.

1ST-THE AUTHORITY OF THE CHURCHES. The Christian churches which do not regard Sunday as a Sabbath, are— The Calvanistic Church of the Continent of

The Lutheran Church. The Roman Catholic Church.

The Greek Church. The Church of England. Those which do so regard it are most of the

ssenting churches of England, and the Proestant churches of Scotland and United States. See the several rituals and catechisms.) The Old Testament commands the strict ob-

ervance of the seventh day of the week, that Saturday, and it tells us that we shall work six days. Now, as there are but six other days, it takes Sunday to make up the six; cona mischievous accident; besides, they are more I do not. Hence the annihilation of all others; has exerted a very unhappy influence upon Old Testament, we are expressly commanded by God to work on Sunday. It is not a day that we are commanded to keep. "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: it it thou shalt not do any work." Those modern sectaries who deny that the Sabbath was abolished by Christianity, and yet try to transfer its sacredness to another day, do trifle with the word, making the commandment of God of none effect by their tradition

When the Puritans, under the pressure of persecution, conceived a very natural preference for the Old Testament, they restored the Sabbath, but, by a clumsy arrangement, instead of taking the day which the Old Testament commanded to be kept, they floated off the command on to the Christian festival. Since that time great zeal and ability have been directed to make Christian communities adopt the perversion of their festival day; and the considerable success of these efforts is a striking proof of the susceptibility of the youthful mind to religious impressions, for the reverence for Sunday has been growing deeper from generation to generation. No doubt this success has been much promoted by a crafty concealment of the true facts of the case, and I am glad that the Herald is using its great power in spreading these facts before the community. Calling the this: the Philadelphia Presbyterian now generally calls it "The Lord's day." The Herald of Sunday before last contains

the testimony of both Martin Luther and John Calvin, which need not be repeated here, but was explicitly against Sabbatizing Sunday.

It is only one evidence among many of the dexterity of priestly logic, that it is able to shut its eyes to the mass of authority, human and divine. when it is not favorable to its constant purpose of establishing the power of the priesthood. But the rest of the community, thus supported by so large a majority of Christians, as well as by the plain letter of Scripture. may well say to Judaizing sects, "If you choose to peril your own souls with your here sies. substituting for the commandments of God the traditions of men, you have in this free country a right to do so; but we protect against your persecuting us into the same since ermine to that I called

The Dispatch has a sermon by Rev. W. Cathcart, pastor of the Second Baptist () in Philadelphia, from whith we extract such language as the following:

"My Kingdom is not of this world; if my Kingdom

The second secon

I should not be delivered to the Jews."—John xviii. 36. his offense and the penalty. "I have commit-

ly," is a Scripture never once occurring in the no more to me than any other day." "Sir, New Testament, and never used to designate says the magistrate, "your opinion of the day any day except Saturday, and hence the argu is of no consequence. Our law prescribes ments so liberally drawn from it in our city penalty for the offense you have committed, fore, give the same counsel. Nor will they go there in the street. The clergyman began to They cannot be taken from any private or se-assertion simply, and not as proof positive. within the last two weeks, tells exclusively it and we care not what you believe in reference to the Christian. But they will ask the world, pray, and the people came running on every favor of Jews and Seventh-day Baptists, lead- to the day." "What an unjust law," says our ing to the surrender of the Lord's day as a fellow-citizen. "I do not believe in Good ish Sabbath.

day of worship, and the restoration of the Jew-Friday, and yet I am to be fined for not keep-Nothing seems clearer than that compulsory | trate. " of your Puritan Sabbath in America?" Sabbath observance is persecution. There are "Yes," responds our Philadelphian, "we have certain duties which man owes to society, such a Sabbath in old Pennsylvania, and one proas integrity, truthfulness, chastity, respect for | tected by the law too." Have you any citi human life, and obedience to righteous human zens who do not believe in your Sabbath?" laws, and any religious system recommending the "Yes," replies our friend, "your Seventh-day ed by the unchangeable laws of their nature, breach of any one of these ought to be restrain- Baptists. Jews, and others." "When one of and by the determinate counsel of the Aled by civil law, and such restraint is not perse | those not believing in your Sabbath. breaks cution, it is justifiable self-defence against un- the Sabbath law. do you punish him just the warranted attacks upon the self-evident rights same as if he thought it right to observe the of the community. When, however, we go be Sabbath?" "Certainly," answer our neighyond that, and say, "because we have agreed bor: "our law has nothing to do with the con-demonstrated by observation, is as painful as to observe a certain day in a prescribed man, victions of men; he who breaks it must be true, that many are saving this. If there ner. therefore you must do the same thing, and, punished." "Then," says the magistrate, "you were here and there one so lost and inconsid-If you break through the regulations enjoined do the very thing there which you exclaim we shall fine or imprison you, such a course against us as unjust here. You punish men for seems to us persecution, bold, and in its spirit breaking a day which they do not feel called inquiry, it would be less cause of regret. But insolent, as annointed priest ever developed. It upon to observe; pay your fine, sir, and be even then, we should have cause to weep tears is an assumption of infallibility—it is decided gone: your own practice justifies me in punish- of blood. To see a single "soul immortal that we are not simply confident of the rectiling you." Next day our Philadelphian meets tude of our plan, but that we are infallibly a procession of priests, monkey and man and right, and that no man can claim to exercise women carrying the "host," and as he sees it in strenuous idleness," and industriously toiling his private judgment and differ from us; and if the blood of his Protestant fathers leaps to his and wasting its energies in heaping up wrath he does, as the unerring Sacerdotal tyrants of temples, indignation against Romanism, cher- against the day of wrath, and the revelation the Vatican, we shall fine and imprison him, ished through several generations, and like of the righteous judgments of God-to see It is a claim, urged by a cert in class of men, some old liquor, maddening, grasps all his soul; even one of our fellow-men pursuing a course to take charge of the consciences of all others, he stands erect, his face is stern, his body is and after commanding what is judged proper, unyielding to the pressing crowd; he does not so preposterously against all these inducements to cure rebellion by Peniteutiary applications uncover his head to do the least obeisance to to piety, is sufficient to raise a question of his or pecuniary exactions. Now, if this is not the passing god; he is soon noticed and quick- sanity. But it is not here and there one who persecution, it will baffle the world to de ly dragged before the same magistrate, and do this, but many. Every one who is under cide what it is. It is a self-evident truth that charged with blaspheming the body of Christ, every man, as far as his fellows are concerned, and asked if he has any reason to offer why, has an absolute right to worship God or not— in obedience to the law, he should not lie six his greatest comfort in carnal gratifications that for the exercise of that right no human months in prison. "Reason," responds our who is a lover of pleasure more than of God being has any authority to call him to account, neighbor, "I don't believe in your wafer gods: and that to punish him for exercising this right it is iniquitous to punish a man for doing what -while in every respect a good citizen-is an he believes to be no crime." "Sir." says the hampation worthy of the Sovereign Pontiffs | magistrate, "you told me that your law pun-It is a self-evident truth that every man has a shed Jews and Seventh day Baptists for break- highways and byways are filled with the same right to worship God, where and when it seem ling the Sabbath in which they did not believe. to him proper, and that the effort to deprive and you broadly intimate your approval of it, him of this right is odious tyranny; a wrong and according to your own principle you dewhich we should resist, if attempted in our serve to be punished." "Officer, imprison own cases, as we would an effort to reduce us this blasphemer for six months." Our friend, to domestic slavery. Let Seventh-day Bap- after quitting Rome, visits the former capital classes which make up the great majority of tists and Jews become a majority in this State, of the Eastern Cæsars, and on Friday, forget | the population of our globe, are this day inand let Saturday be consecrated by law as the ful of Mohammedan Sabbath observances, he quiring for good, where it cannot be found. Sabbath, with a series of penalties for doing acts as if he were at home in the Keystone certain things—and let a man be stoned to State and he quickly is constrained to visit death for gathering wood, as the Jews once the Cadi for breaking the Sabbath day. "This did, and let our stores be closed, and our con- is not my Sabbath," he loudly protested. "No are asking, "Who will show us any good?" veyances stopped, how should we regard such matter," says the Cadi, "it is ours, and you In our opinion, the result is by no means doubtlaws? We should denounce them as tyrannical, have broken it, and by law you must suffer for ful. "There is no peace, saith the Lord, to resist them as attacks upon our rights as men the act." "The outrage is insufferable." says and our privileges as citizens of a free country, our pious friend, "that I should be punished and we should never rest until the whole fabric for desecrating a day I did not feel called upon of wrong was shivered to fragments and scat- religiously to observe." "Ah," says the Cadi, tered to the four winds of heaven. And is the "insufferable, is it? I have learned from obtained the elements of true happiness, who wrong we inflict on others any less than the your countrymen in our arsenal that you keep has followed the delusive suggestions of his same wrong would be if inflicted on ourselves? the Sabbath by law, and you punish men who Penu once to told the King of England that do not believe in a Sabbath for desecrating it he was coming hither to buy the lands of this is it so?" "You are correct," responds our colony from the Indians. "Why, you bought countryman, "and I approve of it." And the prosperity or adversity-fill whatever station it from my father," said the King. "Yes," Cadi, becoming somewhat indignant, address- in life they may-change their residence from replied Penn, "and paid a good price for it, ing his police, says: "Away with this infidel city to city, and from country to country; the too; but your father had no right to sell it. and give him twenty strokes with a stick for He had no title to it." "Title!" said the King, breaking the Sabbath, and nineteen for having

ish Sabbath by Seventh-day Baptists and Jews be a crime against liberty of conscience, a burden underneath which we should be restive and indignant until the pen of freedom was dashed through the oppressive statute and every trace of it expunged from the legislation of the land, why should we treat them as we would not suffer them to treat us? What is wicked in them cannot be holy in us, unless, indeed, by some mysterious process transubstantiation. has occurred. Instead then of appealing tocivil law, whose only force is the sword, as His servants who repudiated the services of fighters, let us observe the Lord's-day as Christians ourselves, and by loving persuasion appeal to others to do the same thing. punish Sabbath-breaking, then it must be right to seize every vindictive man, and, instead of permitting him to go without a judicial frown to compel him to visit the seats of justice and the cells of confinement. Then, what shall we do with the Universalist, who repudi- it to us? ates pardon through the blood of Christ: the Unitarian, who rejects his divinity and atone-

gether," said the King, "I should think that

very unjust indeed." "What would be wrong

in them could not be right in thee," replied

Penn. And if legal sanctification of the Jew-

ment: the Roman Catholic, who worships the bread of the mass and the wood of the true punished by secular law, these gigantic rebels against Jehovah's Gospel and existence ought nomy, as were the bones of Wickliffe. Nav. would revive the blazing scenes of Romish persecution, rend into ribbons and shreds the my servants fight."

This principle would justify every idolatrous

government in punishing Christians for not con- other, and that all with a united index, point Holy Spirit. The work was spreading on scriptions ranging from \$25 to \$25,000. There forming to its practices. Let a pious Phila to the same good. The Bible meets them at every side. And there, as here, this work are now in all the classes, about two hundred delphian who has no faith in Good Friday, de- every turn and corner of their life, and sounds went forward with much prayer. The convictermine to travel extensively, and soon he finds himself in the Eternal City, and on Good Frida a painful alarm in their ears. They hear its tion of sin surpassed anything which he had

were of this world, then would my servants fight, that | quickly dragged before the magistrate, and told Remember the Sabbath day to keep it ho | ted no offense," he replies: "Good Friday is ing it!" "Have I not read," says the magis-

"Had he not as good a title as any king in the insolence to suppose that in his country it Europe to his colonies? Is not the discoverer's would be lawful to beat Sabbath breakers who their way onward to rain; for they have destitle perfect?" "When you are the discoverer did not believe in the Sabbath, but that here, tined themselves to a fearful disappointment it seems to you perfect," said Penn, "but sup- in the land of the Prophet, we dare not do it." posing a great canoe full of Indians crossed Thus a man might be persecuted, according to the Atlantic and discovered the island of Great this principle, in various countries, for not Britain, and because they were the first In- keeping every day in the week as a Sabbath, dians who had discovered it, proceeded to sell and for not worshiping every thing, however it, or to divide it as they judged right, sending puerile, horrible or diabolical. Such a princithee and thy people wherever they pleased, ple could not come from Him who said, "If my what would thee think of the right of discovery kingdom were of this world then would my

then?" "That would be another thing alto- servants fight."

The Sabhath Recarder.

New York, Fifth-day, August 11, 1859.

EDITED BY A COMMITTEE OF THE BOARD

The editors of this paper are not to be considered as indorsing the sentiments of the articles furnished by correspondents, whether written anony mously or over their proper signatures. Correspondents writing anonymously should in al cases communicate their names to the editors.

Seeking for Something Good.

And if it be right on Christ's authority to to our readers in our last issue, suggests to us a few further thoughts in continuance of the same subject.

self-denying life, and in a cross-bearing pilgrim- September. glorious robe of freedom, and plant within the age. They will not part with the pleasures of servants of the loving Jesus a thirst for suffer-sin for the reproaches of Christ, and the grati-ing and the spirit of cruelty. Such a principle fications of the flesh for the peace and joy of the Fulton Street prayer-meeting, recently, could never come from the author of my text: the Christian's hope. They do not inquire of said that, last month he was in the midst of "If my kingdom were of this world, then would the Bible, for they know that God, and Christ, the revival scenes in Ireland, beholding with and the Bible are in a holy league with each his own eyes the wonderful working of the fund number about eight hundred—their sub-

quire of God's ministers if they can show them piteous. A young man, in one of their towns, any good, for they believe that they are in the ran up to a clergyman—a brother-in-law of interests of God and the Bible, and will, there | the speaker, and implored him to pray for him the flesh, and the devil, whose counsel they side, and a prayer-meeting was extemporized have hitherto followed, to their disappointment in the street. The people are moved mightily and confusion. Being spiritually poor and mis- by the Spirit of God, and great numbers have erable, and blind, and naked, they seek for become obedient to the faith as it is in Jesus. well look for the garden of Eden among the ous visitation. icebergs of the Arctic ocean. They are doommighty to perpetual disappointment and discomfiture.

The truth asserted in the Scriptures, and erate, as to waste their lives in this fruitless spending all its fires, and wasting its strength the influence of a worldly mind—who seeks -who loves not our Lord Jesus Christ in sin cerity and in truth, is of this class. Our cities and villages are crowded with such. Our description of inquirers for any good. Our world is filled with them. Our children and youth, father and mothers, the aged and de crepid, the rich and the poor, multitudes of al

should be carefully considered by all such as the wicked." Of the unnumbered millions of mankind who have lived before us, and are now living, not one solitary individual ever worldly mind, and rejected the counsel of God. Pass through whatever changes they may, of will still be destitute of any real good that will the dark winter storm. The fourth is in the afford them peace of mind. Still they press and unmitigated sorrow. And there will be "a certain fearful looking-for of judgment and fiery indignation," which they must meet. What good can be obtained, while men disregard the voice of God, and the claims of their own consciences? How can they escape, if they neglect the salvation of the Gospel?

The question, In what will this inquiry end?

MEETING OF THE AMERICAN BIBLE SOCIETY. The monthly meeting was held at the Bible House, in Astor-place on Thursday, Benj. L. Swan, presiding. Aside from letters from agents and auxiliaries, several were read from foreign countries, viz.: one from the Secretary of the British and Foreign Bible Society, showing its increasing prosperity, and stating that a new History of that institution had just been published, and would soon be forwarded. Letters were read from Paris and Geneva in regard to the prospect of of Bible circulation in Italy. A communication was read from Rev. Drs. Goodell and Riggs, of Constantinople, as a Joint Committee, presenting a highly encour-The subject of pleasure-seeking, presented aging view of the calls for the Scripture in that quarter of the world. Grants of books were made for various home objects, Sunday schools, Presbyterian Board of publication, It may be observed that those who inquire seamen, boatmen on the canals, servants at the for any good, inquire for any who will show South, for Prisoners at Sing Sing, (in English, German, French and Italian;) volumes in rais-This worldly and reckless spirit pauses not ed letters for the blind; in Spaish for distributo ascertain of whom information may safely tion a Corpus Christi, Texas; in French for be sought. Those who under its influence will Father Chiniquy, Ill., 400 copies; in the same cross: the Deist, who rejects the whole of not ask of God; for they know what answer tongue, for a missionary society in Canada. Christianity; and the Atheist, who laughs with they would obtain. No, it will not do to ask 600 copies; to the American Board of Comacorn at the very thought of a living God? Him. They will not ask for the wisdom which missioners for Foreign missions, in Armenian, Surely, if the Sabbath-breakers ought to be is from above. They know that heavenly wis- for Turkey, 1000 copies; to the same in Mpondom stands crying, and lifting up her voice in gwe, for West Africa; and to the Protestant to have an appropriate doom meted out to the streets, and in the opening of the gates, Episcopal Missionary Society, a small font of them. Thus, Christians are to be turned into and in the chief places of concourse, and says: type for the use of Bishop Boone, in printing familiars of the Inquisition, our courts of jus- "How long ye simple ones will ye love sim- the Chinese in the colloquial dialect. The Rev. tice into inquisitorial tribunes, our cities into plicity, and scerners delight in scorning, and Golgothas filled with the slain bodies of the fools hate knowledge?" They will not ask of on the 20th ult., as authorized by the Board, the other hand, the University is chiefly into the country into one vast Aceldams, overflowing with the blood of im- Christ; they know that he would show them a with the intention of visiting, for a few weeks, penitent men. If it is right to punish Sabbath map of the two worlds, and delineate to them London. Paris, Geneva, and one or two points desecration by legal penalties, it would be the broad road in which they are going, and in Germany, that he may confer with the distinguished success. right to dig up the bones of the Sage of Mon-show them the flames that ascend up forever friends of the Bible in those places with whom and ever at its termination. They know that we have business intercourse, to see in what it would be right to shape legislation so that he would mark out for them the strict and way we can together best promote the great pair, even unto death, should reach every man narrow way that leads to life—that he would Bible work in different parts of the world. of kindred sentiments, so that this principle show them the only soul-satisfying good in a He will probably return about the middle of

day he acts as he would on any other Friday, voice behind them, saying, "This is the way, ever seen. It was so pungent and powerful University will rival in the number of its students and powerful University will rival in the number of its students and powerful University will rival in the number of its students and powerful University will rival in the number of its students and powerful University will rival in the number of its students and powerful University will rival in the number of its students and powerful University will rival in the number of its students. And when it is said that "The fathers have eaten sour grapes and is walk ye in it; and ye shall find rest to your that men, in their full strength were smitten dents, as it does now in almost everything else, tions from his pen. And when it is said that

soul." They have often heard this unwelcome down to the ground, and their strength was the oldest and best of American Colleges. The advice, and have refused it. They do not in- taken away, and their cries for mercy were price of tuition is, for those who pay at all, is of necessity a "justification of sin," and good in the wrong direction; they might as Several counties now have received this glori- liberal education obtainable in our land, with- for our denomination, when by one or two

All classes come under the Divine influence -high and low, rich and poor. There seems to be no distinction. The great truth that is felt by an impenitent man is, that he is a great sinner. And the great truth of the gospel message to him is, that Christ is a great Saviour. The great entreaty of sinners is, persuasion he may be) is then educated free of power of truth (if he has it. on this subject.) ing in Him. All denominations join in the

The four men condemned for the outrage on the American family at Jaffa. Syria. who have several times been reported hung, are now said to have been sentenced to the galleys | dents are not only permitted, but required to for life. The one who is not yet caught, is sentenced to death. The American Ambassador at Beirut has written to Washington forinstructions in the matter. All the Frank residents there hope that orders will come from the President that nothing less than the execution of the prisoners will satisfy the United States government. No American will consider himself safe, if these men escape the due punishment of their crimes.

The London Times refers to the ameliorating influence of Christianity as exhibited by in the Tenth Ward, (eight acres of which were the fact that Count Cavour has addressed letters to the different European governments. shooting the Cignoli family, thus holding up of the buildings are already drawn, and the occurrence, says the Times, would have been considered of no consequence fifty years since.

Since the commencement of the late war in Italy, great numbers of Protestant Bibles nevolence; and many of them possess large because of the "opinion of the church from have been distributed to the soldiers, even at means. They have in their own persons, and Rome. A wide field for missionary effort was by their example, incited to the highest realiopened, and was well improved by the Walden zation the blessings of giving. They have sian Christians and their coadjutors in other given us a pledge of their permanent good

SIX SOUNDINGS: by J. B. Ripley, pastor of the Mariner's Church, Water-street, above Walnut Philadelphia. James Challen & Son. 25 South-sixth street: William Flint, 807 Market-street. 1859.

In his preface the author says, "The first soundings is in deep, deep water. The second finds a good bottom. The third is within the genial atmosphere of the gulph stream, it al ways being very pleasant after the peltings of common track of commerce, sails are thick. and hailings frequent. The fifth is within the sparkling, dancing surf. And the last is where the anchor is dropped, and perils are over."

This little work commences with the following interesting narrative, from which its character may be understood:

"I was alone at the wheel when I heard it. We ad just passed through a terrible thunder storm—more than once the lightning like birds of fire seemed to set upon the tips of our yards, and the mighty thunder shook our vessel as a leaf; O, it was an awful night! But just before morning it cleared away with a nice breeze from the nor-west—the stars looked out with heir washed faces brighter than ever, and I was ordered to the wheel. There I stood alone, and I heard as it were the voice of one near me: such a voice I | boring with us. never heard before, nor since—so commanding ver loving-so piercing, yet entreating. Son give me think heart.' Three times it seemed to be uttered, and then all was silent again, and I was left to think the rest of

The whole work is calculated to impress the reader with the importance of seeking an in-

The University of Rochester. While very many of the citizens of Rochester have never failed to understand and ac knowledge the great advantages conferred upon the city by the University, nor the University to acknowledge the efforts and sacrifices of its benefactors and friends, vet we are persuaded that if our people at large had a more thorough and exact knowledge of what the University really is—of its objects and aims, of its means of general usefulness, and of its direct advantage to them. it would be productive of very beneficial consequences both themselves, and so far as the subject is con- to shake off Sunday sanctity. to the University and to themselves. Some men are prone to regard our higher institutions of learning as mere exotics—as something apart from and above the common people-as objects proper to engage the attention, and command the patronage of the rich, but with which men in humble and moderate circum- CORDER. stances have nothing to do. This view is a mistaken one, and any action or course of conduct based upon it, must be injurious to all concerned. The University should be regarded as established by and for the benefit of the fact on the part of the people at large for its any man's views on it.

The University has been in operation about ten years. It has graduated nine classes, and \$232.000. The Theological Seminary which. though under a distinct charter, yet working so closely and so intimately with the University A VOICE FROM IRELAND.—A gentleman in ty, that they may be regarded as twin sisters purpose of Academical and Religious education in our midst. The subscribers to this students. Their number has increased from year to year so rapidly and constantly, that we may safely predict that in a very few years our

\$37,50 a year. The city of Rochester is en- that such "give evidence" that they "do not titled to twelve perpetual free scholarships. These scholars are selected on the ground of merit from the Public Schools of Rochester. lect school. This provision made by the Uni- This spirit will be set down as dogmatic, intolversity, crowning as it does, our admirable system of Free Common Schools and our High School, makes it practicable for the son of the humblest citizen of Rochester to ascend from the alphabet to the acquisition of the highest out the cost of one dollar for tuition. There are also in the University at the present time, about forty free ministerial scholarships. These scholars are selected, we believe, by virtue of an arrangement by which any person who has that he has so carried away, as with a flood, subscribed or may subscribe \$1000 to the funds our young people. [Other influences farther of the University. may designate any young man intended for the ministry, as a free schol ar, and such young man (of whatever religious "Come to Jesus." Thousands are now rejoic- charge. In this connection we should add, that tuition in the Theological Seminary is all "whirlpool of ruin" is so effectually set wide

> The University of Rochester, like other institutions of the kind, is denominational, but not sectarian. Its Board of Trustees and its Faculty are composed of men of the principal religious denominations among us, and the stu-some propriety in his course." attend such churches as their parents or guardians desire they should attend. Prayers are said daily at the University, but beyond this, there is no religious exercises enjoined.

We should like, had we space, to make Library, its Geological and Mineralogical collections, its Philosophical Apparatus; and its various means of an able internal working, but we must leave each of these for occasional menhas come for the erection of the new University Buildings. The beautiful piece of ground donated by Mr. Boody, and seventeen more purchased for the purpose,) will soon be crown exposing the cruelty of the Austrians in thing now existing in Rochester. The plans Austria to the odium of the world. Such an work of construction will be pressed rapidly meaneth, I will have mercy and not sacrifice."

> As we before remarked, eight hundred men with ours. Daily Democrat.

Communications.

For the Sabbath Recorder. Come Over and Help Us.

EMPORIA, Breckenridge Co., Kansas, July 24, 1859.

ing followed westward "the star of empire" ciety.

world, and having organized ourselves into society, we now hold ourselves in readiness to but they that are sick." correspond with our ministering brethren in the States, with reference to locating and la- his Master." None but Jesus however had

ty members at present, and we are just beginning, it cannot be expected of us to pay a large salary; but we will do all we can. seems to be the language of every individual.

Come and help us make the wilderness blossom as the rose.

W. B. DAVIS, Committee. C. D. BURDICK,

To the Editors of the Sabbath Recorder :-

to contribute occasional articles to the RE- If we were such a people, one might not com-CORDER, that certain subjects are to be ex- plain; but since we are a liberal people, the punged simply because a given view of them language of "outsiders" and "insiders" cerhappened to be distasteful to minds of another | tainly may come with ill grace in these times. know possess an equal zeal for truth with us those who for conscience sake have chosen cerned, equally entitled to a hearing.

Such must be the case if after this the intolerant spirit of some who have written on the subject of dancing is to be the rule in receiving matter for the columns of the RE-

of this phraze said. I "want no more." he would no doubt have expressed the sentiment of his heart, but when he says "we." he means whole people. There is not a citizen of Ro- our people, and whether they do or not, is a the worse for the communications through the presumption on his part, for it is very certain RECORDER; for it is yet to be learned whether that a large portion of us could not adopt his any have changed their opinions or practices, the other hand, the University is chiefly in ultra views on that subject. Therefore he is as the result of such labors pro or con. Disdebted to the practical recognition of this unwarranted in saying "we" want no more of singuian in this as in other things has its foun-

one hundred and sixty-three students—a result people, are quite as democratic as is agreeable and habits, their disregard for healthful reliwhich may challenge comparison by any other to them, at least that we do our own thinking; gious instruction, not correcting their ways, nor College in our land. It has an endowment of and hence our own acting; not even excepting mortifying the deeds of the body, so long will has an endowment of about \$100,000. Here not to be supposed that they who "watch for labor with poor success. there is a fund of \$332,000 set apart for the souls," are to win back to the "fold" those "unstable" ones by uncourteous espionage upon them, or articles that represent their views, addition to their natural love of it, they had even partially. It is quite contrary to human not been educated by example as well as prenature to be improved by menaces, or convinced cept. and healthful restraint, to conform their by simple assertions; and it seems to many of lives to the direction which the Bible gives; us that much of such elements enter into the but have seen their parents dissipate in their articles on this subject in recent communica- compromising with sin.

the justification of dancing as an amusement. understand the purity of heart and habit that the gospel requires," it will be received as an

Mr. H. is told that he has "wrought untold mischief with a religious denomination and churches to which he did not belong." Alas articles from the pen of an "outsider," so many are sent down "this whirlpool of ruin."

Let not Mr. H. be so vain as to suppose back have wrought that "ruin."] On the other hand, a little more reliance upon the should save the writer from the belief that this open by a few strokes from an "outsider's" pen.

"Had Mr. H. been a member district. ination," even if he had not been "invited" to write on dancing. "there might have been

Sectarianism has had a place in the world. but men who in these days with enlarged views, go in strongly for "union," it is presumed will begin to have some idea that "the field is the world," and the presumption is that somewhat extended mention of the University Mr. H. supposed the readers of the Recorder existed as a portion on that field, and that they could tolerate a hearing and condescend a "reply" even if he "had been cention hereafter. We cannot, however, refrain sured or disciplined in his own denomination from congratulating our people that the time for his course on this subject;" but then this "eating with publicans and sinners," as our Master did, remembering that, "They that be whole need not a physician; but they that are sick." seems to have become obsolete in this ed with a structure more imposing than any case, and we are not to deign to "reply" only to "insiders." "Go ve and learn what that

Samaritans." Alasi for our religious literature, and by it, the overcoming of "evil with have subscribed to the funds of the University. good," if outsiders are thus to be thumbscrewed. These, of course, are men of liberality and be-

Let us follow up the principle. It seems of this same Mr. H. that for his principles and his general course of conduct relative to the live at a distance, but they come up annually, observance of the Christian Sabbath, (?) and and some of them much oftener, to witness the the abrogation of the Fourth Commandment." results of their benefactions, and to connect in the "opinion" of the Church of the Puritheir interests more intimately and strongly tans "calls for discipline," and as their "admonition" "produced no favorable change." they resolved to "pass sentence of excommunication" upon him.

Now in a two-fold sense is he an "ontsider." and for that reason hereafter articles from his pen on that subject must not be replied to, or if they are, he must be told that, "We neither want that teaching which does no good but A few of our Sabbath-keeping brethren hav- harm, nor him who thus teaches." "The downfall of several of our youth is traced to his into the beautiful and fertile valley of the Neo- doctrine." not by his arguments, but by the sho. Kansas Territory, have selected a local fact that he a professed minister of Jesus tion where we have every reason to believe Christ, has set himself up to defend" the there will soon be a large and flourishing so abrogation of the Fourth Commandment. Would such a course be calculated to develop We need a preacher of the Gospel among the truth, or be promotive of the spirit of us, to assist in proclaiming the truth to the toleration and honest inquiry? I trow not. "They that be whole need not a physician

"It is enough for the disciple that he be as authority to make a whip and drive out of the As our numbers are small, only about thir- temple; he knew how to discriminate, and none but such as deserved it, received this expression of divine displeasure. The potter only has power over the clay. May we never see the day when any "disciple" shall lord it over God's heritage.

It is to be regretted that the spirit of intolerant sectarianism should emanate from, or be fostered by any of our denomination; or that the RECORDER should be made the vehicle of Is it to be presumed if persons are invited such a spirit to communicate it to the world. type, while the writers for aught such ones and certainly is poorly calculated to attract to

It is well known that manner as well as matter affects outsiders and insiders alike. pleasantly or unpleasantly; and that however anxious one may be to reclaim the wayward, or convert the unbelieving from the error of his way, he may expect to succeed somewhat "We want no more of it." Had the writer in proportion as his manner is seasoned by

As to the matter of dancing we may venture that the denomination is neither the better nordation in the senses, and so long as parents, The experience of most of our ministers has ministers and deacons, show by their almost been sufficient to satisfy them that we, as a wilful attachment to their preconceived notions our (pedal extremeties), choice of amusements, those who labor to regulate the lives of the If we are not sufficiently "established in children and the "youth." by teaching them the truth," whatever that truth may be, it is that in this direction lies their spiritual good,

If "youth" are not what they should be, if they dissipate in their way, it is because, in

-Matt. preparati xxiii. 54. The et soul which clean uni he shall shall be himself w he shall xxiii. 11. trees unt at the ti Joshus e off the t viii. 29.)

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wrought untold iomination and elong." Alas) y one or two contsider." so pool of ruin." as to suppose as with a flood, afluences farther win."] On the liance upon the n this subject,) belief that this Carly set wide Carliers Apen.

night have been ace in the world, with enlarged nion," it is preidea that "the sumption is that the Recorder field, and that ing and coudehad been cenn denomination "but then this sinners," as our they that be obsolete in this to " reply " only learn what that id not sacrifice." dealings with the

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we should be, if le because, in to of it, they had Le la Well as proo conform their de Bible gives; disepaté in their Chough Findical ag

the children's teeth are set on edge." Though parents may not dissipate in the dance, they may eat, they may drink for pleasure, they may back-bite, they may animalize themselves, visit, in a word to gratify themselves in their way, and when faithfully admonished by their minister or others, despise admonition, and refuse to be turned or instructed. Are the is thus laid, and they will choose their own

"When he is old he will not depart from it." sily thrown off.

and "youth" until arrested by the spirit which love of God constraineth. The dictum of man to man repelleth. There is "a more excel-TOLERATION. lent way."

For the Sabbath Recorder. Time for Commencing and Ending the Sabbath.

The Sabbath begins with the evening. Proof -"From even unto even shall ye celebrate your Sabbath."-Lev. xxiii. 32. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath."-Neh. xiii. 19. "The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, but the ate shall not be shut until the evening."-Ezek. xlvi. 1, 2 "When the even was come." -Matt. xxvii. 57. "And that day was the preparation, and the Sabbath drew on."-Luke xxiii. 54.

The evening begins at sunset. Proof-"The to be unanimous. soul which hath touched any such, shall be unclean until even. And when the sun is down, he shall be clean."-Lev. xxii. 6. 7. "But it shall be when evening cometh on, he shall wash himself with water; and when the sun is down, he shall come into the camp again."-Deut. xxiii 11. "And they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees."—Josh. xi. 26, 27. (See Josh. viii. 29.) "If ye can certainly declare it me within the seven days of the feast. And the men of the city said unto him on the seventh day before the sun went down."-Judges xiv. 12, 18. "And at even when the sun did set." -Mark i. 32. "Now when the sun was setting."—Luke iv. 40.

The Passover began at even, or sunset. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread. until the one and twentieth day of the month at even,"-Ex, xii! 18. "In the fourteenth day of the first month at even, is the Lord's Passover."—Lev. xxiii. 5. "In the fourteenth day of this month at even, ye shall keep it in be taken. Meantime the French fleet had his appointed season."—Num. ix. 3. "Now when the even was come, he sat down with the twelve."-Matt. xxvi. 20. "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even, at the going down of the sun."-Deut. xvi. 6.

From the foregoing passages it is evident that the Sabbath began at sunset. I can find no other time mentioned in the Bible for commencing a day, but at evening or sunset. The Sabbath was instituted as a memorial of creation; it should, therefore, begin with the evening, according to the original reckoning of time. The Jews kept the Sabbath from evening to evening, or from sunset to sunset. History informs us that the Sabbath was anciently reckoned from evening to evening, "at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished."-Josephus War. iv. ix. xii.

The light of the sun is termed day: the absence of that light is called night. Night is the time for rest, day is the time for labor. "I work." All those who commence a day at any lavy. other time than sunset or evening, do so, conrather than men?" I answer, when they come to the truth.

For the Sabbath Recorder. Short Work.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, The axe is laid unto the roots of the trees, therefore every tree that bringeth not forth fire."—Matt. iii. 10, 12. It would seem that some of John's hearers were woodchoppers and land-clearers, and that some of them were wicked; so John pointed them to the result of their own work. Will some one who has cut off the forest and burnt the fallow to make a fruitful field, tell us what has become of the trees they cast into the fire? We shall then know what John's doctrine was, respecting the end of the wicked.

to hear him; it would seem that they had been threshing and cleaning up grain, and he said to them, There is one coming, "whose fan is tive towards those who watch over them for floor, and gather his wheat into the garner, good. Their love for money may drive them and burn up the chaff with unquenchable fire." beyond proper bounds into Sunday co partner- The ancients commonly threshed their grain in ships, leaving their own young men without the open air, on some elevated place prepared employment and thus breaking good faith with for the occasion. This is the common process them, and discouraging them. They may seek | with the prairie farmers. Will some of them their own pleasure on the Sabbath, hurrying tell us what is left, when an unquenchable fire from the service of the sanctuary to ride, to has passed over their chaff heap? It may has passed over the wicked.

Christ has a vineyard, and he says: "Every tree that bringeth not forth good fruit, is hew children of such going to be better? No, down and cast into the fire."-Matt. vii. 19. verily. The principle of gratifying self first Will some American orchardist tell us what becomes of those trees he cuts down and casts form of dissipation, be it the dance or the liquor into the fire? We shall then know what becomes of false prophets.

Again, it is harvest now, and at the end of Religious principle sets lightly and restraint is the world the Son of man will have a harvest: and he will say to the reapers, "Gather ye From such facts the conclusion is, that how-together first the tares, and bind them in ever much one may exalt dancing or other bundles to burn them; but gather the wheat evening, was in no sense and in no measure an amusements, or another attempt to cast down into my barn."—Matt. xiii. 24-50. Will some by unhappy thrusts in the spirit of intolera- one of Northern New York tell us what is tion and sectarianism, things will move on. left of the thistles and docks that are gathered evil uses and abuses obtain fast hold on man out of their fields and burned? We shall then know what becomes of the wicked ones, when the gospel breathes. "Good will to men." the the righteous shine as the sun in the kingdom of their Father.

> THE MINUTES OF THE SEVENTH DAY BAP TIST CENTRAL ASSOCIATION have been put up them to their respective churches.

General Intelligence.

Foreign News.

The arrival of the Persia from Liverpool on the afternoon of the 23d ult. funishes us with European advices two days later.

No events of striking interest had occurred In replying to the congratulation of the di plomatic corps, the Emperor of France had added another to to his apologies for the arrangement of Villafranca.

In Italy, the prospect of pacification was carelessness; still less charge their crime upon more remote than ever. The Central States Providence. The Superintendent and Direcwere in violent perturbation, the resolution to tors are the only culprits. resist the return of their ejected rulers proving

Lombardy was no less unsettled: and the possibility of a general outbreak at any monent was unmistakeable.

In the meantime it was understood that the Conferences at Zurich would be opened in ten days or two weeks: and the Ministers of France and of Austria would alone settle the Treaty. which should afterwards be presented to the king of Sardinia for his approval, and to a general congress for its sanction.

In England the subject of French relations was engaging all attention, and had elicited an animated and important discussion in the House

ers would meet at the end of July.

condition that a general disarmament of all

plan for the Italian Confederation, by which it the Government of the King of Sardinia and Naples alternately. Some other details of the plan are given.

Interesting rumors in regard to the intentions

of Garibaldi and his troops are given. occupying attention on both sides of the chan-Moniteur comparing the armaments of the two nations, and disproving the assertion that the causes of the English national burdens were to be found in the necessity for increasing the national defences to keep pace with the warlike preparations of France. There seems to assure the English Government and people that the Emperor considers the Anglo-French

The nightmare of French invasion, however, ed to lay her out also, after killing her. had again seized upon the British Parliament, must work the work of him that sent me, while through the long range of rifled cannon with it is day; the night cometh, when no man can which the emperor is alleged to be arming his

down train, due in Albany at 7:20 P. M. while passing over the bridge which spans the Tomhannock, was precipitated into the creek below, a distance of twenty to twenty-five feet. The water was about six to eight feet deep. Over thirteen persons are reported to have been killed. The names, as far as known of the killed and wounded are as follows:

Killed-Mrs. Cuyler, wife of Mr. John Cuyler of Schaghticoke: Mrs. Lucina Cooley, wife of the conductor of the train, and daughter of good fruit, is hewn down and cast into the Mr. Cuyler; Charles Plympton, mail agent; Chas. Bethelon, brakeman; Patrick Connolly, of Greenbush; Dennis Cahill; David Russell express messenger; Howard Wright, merch-

> ant, Albany. very severely. He is in a critical condition; a child of Mr. and Mrs. Cooley. It is thought she cannot recover; Thomas McGarrick, a newsboy, had his right leg broken, and was otherwise injured: Michael Flannery, a pasbut not seriously bruised; the engineer had of the country, then have come to us thus far wager, and of course won the stakes.

Forbes, of Bytown, Ontario county; Charles bountiful ever gathered in this country. Perry, of Claremont, N. H.; G. R. Prentice, of New York city; J. C. Payne, of Dayton, Ohio; W. S. Harris, of Whitewater, Wis; T. Talbot and W. J. A. Fuller, of New York city; T. T. Williams, of Catskill, N. Y., bruisteath & Badgley, of Albany, slightly injured; John Borland and wife. Montreal, both slightserve to show what is left, when Messiah's fire ly injured; Thomas O'Herron, fracture of hip

> nada, badly injured. Nine dead bodies had been taken out of the creek up to 11 o'clock, and it was feared that more dead bodies were under the wreck.

ng well, and the attending physician was confident that most of them would recover.

dhe "The last Railroad Massacre." and savs: "The massacre at Schaghticoke by the Directors of the Northern Railroad on Tuesday 'accident,' a 'casualty,' or a 'disaster;' it was same point. The bridge, which fell at the touch of the locomotive, was and had been for ment not only of engineers competent to dis- the 15th ult. There had been fresh discovecern internal defects, but of the farmers of the ries of gold in the golden State, and the neighborhood, whose attention would not have Fraser River mines-from which it is said The company knew it, and, in a spirit of crim- within the year-were beginning to yield again, patch a structure, never fit for its purpose, ed. From Oregon, we have the gratifying inin parcels, and await an opportunity to send composed of small beams, now rotten at least telligence that Daniel Logan, the Republican two thirds of their thickness,' and 'sagging candidate has been chosen Representative to down' of late, at the passage of every train. | Congress. This encourages us to hope for the still know of bridges on this road of similar worthily represent the free State of Oregon at or twelve persons, maimed a greater number, counterfeit Government checks in circulation tell having a circumference of five inches. So their lives every day, in cold blood and malthe guilty parties arrested. Mr. Horace much injured. ice aforethought. No case could be plainer. Greeley had safely arrived at Salt Lake City. We have not to ask whether this or that man be in fault—whether the calamity could or could not have been prevented. The blame cannot be shifted upon a sudden freshet, as at South Bend or a careless engineer or a flag every Democrat voting nay. The Constitution extinguished. is thoroughly anti-slavery, but the right of sufman, as at Norwalk. The company cannot ascribe the event to a single exceptional piece of

> Will they be punished—not adequately, that will the censure of a coroner's jury and the idle knocking of the sufferers at the doors of were too much to expect, but—at all? Or an empty treasury be all?

be told to deaf ears year after year?"

fearful nature occurred in the town of Hamnight, in the killing of her only son. William. LATER—The steamship Nova Scotian, from by Mrs. Margaret Gow. The deceased and to the weather—spouts, shingles, and bean-Liverpool on the 27th ult., with four days' la- and his mother, who is a widow, kept house poles. ter European advices, passed Farther Point, together. He was about 25 years of age, and Sunday on her way to Quebec. Her advices is said to have been a stout, athletic young man. Mrs. Gow has given frequent and un-Nothing definite had transpired with refer, mistakeable evidences of insanity for a long breweries in the city is thirty-five, and these ence to the expected Peace Conference, nor time; and so determined have been her threats was it yet known with certainty whether Sar- that she would kill her children that a daugh- thousand barrels of lager, and seventy four dinia would take part in it, but it was expect- ter had been compelled from fear to leave her thousand barrels of common beer, which at ed that the representatives of the three Pow- mother's roof, and was living at the time of the eight dollars per barrel for the former, and six homicide at Mr. Robert Middlemast's, in It is reported that England had given as Franklin. The son had also been in the habit Besides this immense quantity, about fifty surances of her adhesion to the Congress, on of well securing his bedroom door on retiring/at night, fearing that his mother would the Powers should immediately take place, and enter stealthily and endeavor to carry out her it was believed that this important step would threats, in which, indeed, she had been detected, as we learn, by a young man who had sailed from Lussino, and the army was report- sometimes slept with deceased. On the fatal ed as having commenced its homeward move- night it is supposed he had forgotten to fasten it. From some suspicious appearance at the The London Times' Paris correspondent re- house the neighbors entered it on Wednesday ports that Count Walewski had drawn up a morning, when the terrible spectacle of the murdered man presented itself. The body was was to consist of seven States, under the nom- lying in bed, the head terribly mangled by seinal Presidency of the Pope, but really under vere blows from a slung-shot, made by tying a stone in the foot of a stocking, which was found lying on the floor of the room. After committing the fatal deed, the mother had carefully laid out the dead body, by washing has been digaged for that purpose, the society A general attendance of the members of the Board is the blood from it and placing a clean napkin The relations of France and England were under the head, upon the pillow, and a clean coverlid upon the bed. This act accomplished. nel. An article had appeared in the Paris and having evidently tried to wash the blood from the floor, doors, etc., the unfortunate woman at once left the terrible scene, bent on carrving out her tragic designs to the fullest extent. She at once repaired to the locality where her daughter lived (Mr. Middlemast's). and then in the woods looking towards the to be every disposition on the part of France house, watched for an opportunity to slay her daughter, having first supplied herself with another slung-shot like that which she killed her Alliance now as ever necessary to the peace of son, which was found upon her, as also a clean sheet and a napkin, which she no doubt intend-

INHUMAN MURDER - Three Children Murdered by their Father-Tuesday afternoon last, about three miles northeast of Cedarville, three TERRIBLE RAILROAD ACCIDENT.—A terrible children were killed by their father, and a frary to the Word of God. When will the accident occurred on the Northern railroad, fourth so badly wounded as to render its reworld learn that "We ought to obey God near Schaghticoke, on Tuesday night. The covery doubtful. The man's name is Peter as well as six or seven other buildings, and it April last, with his wife and four children. On Tuesday afternoon he had been at work in the harvest field, which he left with the plea that he was unwell. He went to the house and re- Dobke, of the Second Ward, was in the act of quested his wife to take his place in the field, which she did. In the evening, when she returned to the house, she found the children laying side by side on the floor, three of them dead, the other badly wounded. The father was standing against the wall, and in his hands the axe with which he had broken the skulls of short time. his children. She immediately raised the alarm, and the murderer was taken into custody. He manifests the most stolid indifference, and seems nnconscious of the dreadful crime he has committed. The children were aged respectively Wounded Conductor Gabriel S. Cooley, ten years, five years, and six months. The wounded one is eight years old.

[Freeport Bulletin, 27th.

THE CROPS.—In no previous year do we fe-

Again, John had another class of farmers his wrist badly but not serious injured; Geo. this season. North and South, East and West | Miss Bates, the sister of the Hon, Edward E. Baker, Register in the Bank department, -from Canada to the Gulf of Mexico, from Bates, of St. Louis, recently emancipated the and son of Hon. George E. Baker, deputy the Atlantic to the Pacific seaboards, a kind last of thirty-two slaves, who formed a part of clerk of the Court of Appeals, has one of his Providence has blessed the labors of the hus- her inheritance, and whom she has gradually legs broken, and some severe bruises; Wm. A. bandmen and with a few weeks more of favor- set free as they became prepared to take care they may be uncharitable, uncourteous, vindic in his hand, and he will thoroughly purge his Hoag of Greenbush, has an ugly gash over his able weather the harvest of 1859, already be of themselves in freedom. Judge Bates emaneye; John Teyson, of Quebec, badly; Arthur gun, will prove the largest and one of the most cipated the last of his slaves several years 1785, of which she remained a worthy member almost

SUMMARY.

Virgina Stewart died at three o'clock on most of that time the patient has been uncon- West Troy, N. Y., in a single week recently. scious, and a few lucid intervals have been of short duration. The case has attracted a great and severe cut on the scalp; Hiram Buell, of deal of attention of medical men, from the Schaghticoke, collar-bone broken and other- fact that she lingered so long with a bullet in wise badly injured; Alexander Forbes, of Ca- her. brain. Dr. Hull, house surgeon of the Hospital, who has been attending her for a week past, has made a very minute post-mortem examination. The ball was found close by the orifice or wound, in the left hemisphere of At last accounts the wounded were all do- the brain, and a piece of the skull, correspond- vicinity of Woodville, Mercer county, N. J., it The New York Tribune, calls this catastro- and a quantity of extravasated blood was 000 baskets of peaches for shipment. In this the first of her father's family, whom death claimed inquest was held on the body on Thursday 000 of which are in bearing. morning, and verdict that she came to her death by a pistol shot wound fired by Robert C. Mc-Donald. The papers were immediately sent to simply a murder. The evidence goes to the to the grand jury, who found a true bill against the laws prohibiting the running of passenger

The overland mail, which arrived at St. months unsafe—notoriously unsafe in the judg- Louis Sunday night, brings California dates to is five dollars and cost. been drawn to the fact unless it were patent. \$3,000,000 worth of dust has been taken nal economy, were 'patching' or intending to the flood which had stopped work had subsid-The neighborhood and the company knew and speedy choice of two Senators, who shall character, and liable at any moment to be Washington. The Indians had been commitcome the scene of other massacres. The Su- ting further depredations in Utah, in which the

The Kansas Constitutional Convention has is thoroughly anti-slavery, but the right of suf frage is not bestowed upon negroes. A competition between Lawrence and Topeka, each desiring to be the capital of the state, and resorting to some questionable expedients to advance its wish, ending in the selection of the latter temporarily. The "Democracy" will

Of the many methods of preserving fence-And, then, will the other bridges remain as posts from decay, none is perhaps more simple in upon their vain dreams of a dividend? Will er's Club, in Hudson, N. Y., one of the memplaced in the ground, had been soaked in a so-Intion of blue vitriol—one pound of vitriol bedem (Fuller's Hollow,) N. Y., on Tuesday when first put down, eight years since. This solution is good for all kinds of timber exposed

A St. Louis German paper states the capital employed in the St. Louis lager beer broweries to be \$200,000,000. The number of produced last year one hundred and fifteen barrels for the latter, amounts to \$1,366,400. thousand barrels are imported from other

At a party in Syracuse, the other evening. two young ladies and two gentleman underwent the mock-marriage ceremony. At the close of the evening, the gentlemen claimed that carrying out the programme for life. But the ladies "backed," and the two males were compelled to repair to their bachelor homes declaring that they should certainly claim their lawful

The Connecticut State Agricultural Society. to have free use of the grounds with the track desired. and privilege of building stalls, for one week. The 11th, 12th, 13th, and 14th of October are the days fixed upon for the fair. Entries on day Baptist Publishing Society will be held at the farms must be made before August 15th.

hearing that burdock leaves carried in the hat would prevent sun stroke, gathered a lot which he supposed to be such, and wore them during one of the hottest days of the week; but what was his surprise the next morning on fluding Churches of Rhode Island and Connecticut, will be his scalp drawn into a mammoth blister, he having in mistake taken the leaves of the

The people of Warren, N. J., on the fourth of July, purchased an old mill, which had long been an eye sore, and set fire to it, to afford J. D. A.;) B. W. Millard, Chas. Potter, jr., L. R. Babthe fire companies an opportunity of showing cock, (you are right about Robit. Vorhees.) D. P. Curtheir efficiency. But just as they got fairly at tis, J. P. Livermore, Geo. B. Utter, N. V. Hull, J. it, the wind blew the burning shingles over on Clarke, W.C. Kenyon. the town setting fire to the Methodist church, Arndt. He left Germany on the 15th of was all the citizens could do to save the whole town from conflagration. A deplorable accident happened in Spruce

street, near Gold, on Saturday. As policeman cocking his pistol, in order to shoot a horse which had received such injury that it could M.D. Maryatt, Shabona's Grove, 2 00 not live, the weapon exploded, and the ball entered the brain of a bystender named Jacob Ottenger, a respectable German, residing in Jesse Tefft, Almond, Orchard street, causing his death in a very Joseph J. Green, Adams Center, 2 00

It is solemnly announced that Mr. Sickles David Maxson, was expelled from the Order of the Sons of Samuel Flint, Scio, Malta, immediately after the fact became known D.B. Stillman, that he had renewed conjugal relations with his wife. Much excitement is said to have existed on the subject, and the case has been appealed by his friends in the lodge to the grand Consistory of the Order.

A fly trap invented at Berlin. Conn., caught member to have received more flattering ac in a dining room in a hotel in Manchester, N. senger, who resides in Troy, was quite badly countrof the condition of the crops in all parts H., seventeen hundred flies in one minute, on a

ing the general duliness of the times, church-Thursday morning at the New York Hospital, bells, most of them for churches, were received ed badly: J. D. Bagley, of the firm of Mon- just thirteen days after she was shot. During at the establishment of A. Meenleey's Son's, in

The man who runs knives and bodkins into his body was examined by some doctors at Cincinnati, who quickly brought him to a sense of feeling. They found that he had spots thoroughly cicatrized in which he placed his instruments, but when the awls was stuck in elsewhere he screamed with pain

At a recent meeting of peach growers in the found between the scalp and the bone. An space there are over 92,000 trees planted, 22,-

By a resolution of the common council of Jersey City, twelve to four, passed July 26th, the Chief of police was directed to see that carriages, omnibus and stage coaches, on Sunday, be enforced. The penalty in each instance and be with Christ. She leaves a large circle of rela-

A variety of wheat called "Lumbert," has, for a number of years, been grown in Ohio, which is becoming a great favorite among farmers, on account of its supposed power to resist weevil. It is a wheat that is more liable to rust than some other kinds of grain, especially, on low, flat land.

The receipts into the Treasury for the last three quarters of the fiscal year, ending on the first of July, from customs, lands and miscellaneous sources, were \$38,580,000 more than Mr. Cobb's estimates.

A violent hail-storm visited Bethlehem. N perintendent and directors have murdered ten Mormons were implicated. An attempt to Y., on the 26th ult., during which hailstones and are still putting hundreds in jeopardy of in Salt Lake City had been frustrated, and say the Albany Journal. The crops were

> During a severe thunder storm on the after noon of the 3d, the electric fluid entered the adjourned, after adopting the instrument, which telegraph office at Sing Sing, burst the gas is the fruit of its labors, by a vote of 34 to 13, pipe, and fired the building. The fire was soon

> > The Hartford Times says that 10,000 revolving rifles are now being manufactured at Col. Colt's Armory, for the British Government. These are sufficient to arm six region of libraries."—[Littell's Living Age.

Special Notices.

EDUCATION SOCIETY—ENDOWMENT NOTES. On most of the Endowment Notes held by the Seventh-day Baptist Education Society, a year's interest will become due on the first day of September. The they are, and the Directors sleep over their in- and cheap than the one of soaking them in Anniversary of the Society occurs about two weeks later, and it is desirable that the interest should be paid in previous to that time, so far as possible. Bills will be forwarded to the Local Agents where such has medical terms, the causes, symptoms, and cure of disvestments, until another massacre shall break blue vitriol. At a recent meeting of a Farm. later, and it is desirable that the interest should be other companies do likewise, and the same story bers exhibited a post, which previous to being been appointed; and where there are no Local Agents, eases in every form 308 pages 12mo cloth illustrated. bills will be sent directly to the persons from whom Forwarded by mail, free of expense, on receipt of bills will be sent directly to the persons from whom price, \$1 00.

the interest is due. It is hoped that by this arrangement price, \$1 00.

the interest will be collected without the expense of "A pressure of window health, and economy to "A pressure of window health, and when the window health, and when the window health win FEARFUL TRACEDY.—A tragedy of the most ing used to twenty quarts of water. The post an agency, which the officers are anxious to avoid. was pine, and when taken up was as sound as Persons living in the vicinity of the Local Agents Magazine. named below will find their bills lodged with them:

> Potter Hill, R. I.—Joseph Potter. Westerly, R. I.—Alfred B. Burdick. New London. Conn.—P. L. Berry. Plainfield, N. J.—James Bailey, Shiloh, N. J.—Walter B. Gillette. Adams, N. Y.—James Summerbell. Brookfield, N. Y.—Richard Stillman.
>
> Leonardsville N. Y.—Charles M. Lewis.
>
> Alfred, N. Lewis. Independence, N. To-Jared Kenyon. Nile, N. Y.—Ethan Lanphear. Little Genessee, N. Y.—Samuel Wells. Milton, Wis.—Wm. C. Whitford. Albion, Wis.—Thomas E. Babcock.

Letters in relation to the finances of the Society may be addressed to the Treasurer. CLARKE ROGERS. No. 4 Fulton-st., New York, or to the General Agent, GEO. B. UTTER, Westerly, R. I.

ANNIVERSARY OF THE MISSIONARY SOCIETY. The Seventeenth Anniversary of the Seventh-day Baptist Missionary Society will be held with the 1st Church in Verona, Oneida Co., N. Y., on Fifth-day, what was done in fun was legal, and insisted in September 8, 1859, at 10 o'clock, A. M. At the last Anniversary, it was voted to dispense with the usual sermon, and open with the Annual Report of the GEO. B. UTTER, Rec. Sec.

> EXECUTIVE BOARD MEETING. The Executive Board of the Seventh-day Baptist Eastern Association will meet, for the transaction of

such business as may come before it, during the session of the Yearly Meeting of the Rhode Island and Conhave decide to hold their next annual fair and of the Yearly Meeting of the Rhode Island and Con-exhibition of New Haven. Brewster Park necticut Churches, with the 1st Church in Hopkinton. E. G. CHAMPLIN, Clerk.

BOARD MEETING. A Meeting of the Executive Board of the Seventh-A ball-headed old gentleman in Cincinnati, earing that burdock leaves carried in the hat

> The Yearly Meeting of the Seventh-day Baptist held with the 1st Church in Hopkinton, commencing on the evening of August 26th. J. CLARK.

Anna S. Davis, S. S. Griswold, E. G. Champlin. Ethan Lanphear, (have received no money from J. C. W. for

RECEIPTS.

its 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

Barton Hall, Pittstown Corners, \$2 00 to vol. 15 No. 52 Anna S. Davis, Philadelphia... Daniel Burdick, Alfred Center, John Allen. 16 C. R. Coon. Mrs. Jos. Hull, Adams, 2 00 15

FOR THE SABBATH RECORDER:

MARRIAGES

Barney Crandall, Independence, 2 00

In Hopkinton, R. I., on the evening of the 30th inst. by Eld. J. Clark, Mr. Erastus W. Barber, of Hopkinton, and Miss Dorcas A. Stanton, of Dorrville. On Friday, Aug. 5, by the Rev. B. M. Adams, JOSEPH GODWIN, Esq., to Miss MARTHA D. WEYLEN, both of this city.

ELIPHALET LYON, Treasurer:

DEATHS

At Hope Valley, July 29th, at the residence of he widow of Amos Langworthy, deceased, aged 93 years. Sister L. professed religion and united with the 1st. Seventh-day Baptist Church is Hopkinton, Nov. 2, 4 years, and until released by death. She remembered distinctly Eld. Joshua Clark, who was the pas It is gratifying to know that notwithstand tor of this Church at that time, and his successors this office, most of whom have passed over the dark river together with most, if not all, that were members building is still going on extensively through-out the the country. Orders for some forty strangers. She lived beyond the scenes of the revolution, many of which were vivid in her recollection to nearly her last. She saw Gen. Washington, the father of his country, and could describe very minutely the view but a short time before she passed away. And as evidence of her love of Bible reading, she had read t through 11 times, between the age of 80 and 90 years. Her's was a remarkable life, not only because of its great length, but because of its many virtues. And we doubt not but she is gathered to the land of rest, whither have passed over her fathers. "Blemed are the dead that die in the Lord."

In Preston, Chenango Co., N. Y., July 29th, JEMIMA wife of Jonathan D. Rogers, and daughter of Silas and Sally Rogers, in the 49th year of her age. Her disease was cancer, and her sufferings protracted; but she ing in size to the ball was found behind it. The was ascertained that in the space of about She left a husband and four children, an aged father skull was fractured in the vicinity of the wound three miles square, there would be at least 20,- and mother, and eight brothers and sisters; she being She had been for many years a member of the Seventh-day Baptist Church in Preston.

In Brooklyn, L. I., Aug. 1st., of consumption, ELLEN Taxtok, aged 21 years and 21 days. Sister Ellen experienced a change of heart during the late revival of religion that has blessed our land, and united with the M. E. Church, of which she remained a worthy member until removed by death. She bore her sufferings with patience, often speaking of being ready to depart tives and friends to mouru her loss. "Blessed are

In the town of Amity, Allegany Co., N. Y., Aug 3d. 1859. HANNAH MAY, daughter of Abijah and Mar Towner, and grand daughter of Dea. S. R. Smith aged 2 years 3 months and 11 days.

In Alfred, Ang. 1, of dysentery, in the 73d year of her age, Mrs. Sally Place, wife of Rodman Place. She was a worthy member of the 1st Seventh day Baptist Church, of Alfred, and died in the full hope of a blessed immortality.

In Allegany, Cattaraugus county, Aug. 2d, of dy entery, Esther Estella. daughter of S. K. & E. N Hale, aged 6 years and 27 days. Although of so tender an age, she gave bright evidence of a work of divine grace in her heart. In Preston, N. Y., July 21st, 1859, LUTHER OSGOOD

Esq., aged 53 years.

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United States, their History, Doctrine, Government and Statistics; By Rev Joseph Beicher, D. D. Honorary Member of the Historical Societies of Pennsylvania and Wisconsin; author of "William Carey, a Biography, etc., and Editor of the complete works of Andrew Fuller," etc., etc. Royal octavo, 1024 pages, 200 illustrations. "This massive volume embraces a vast fund of infor-

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every family that shall purchase and use it.-[Family

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Terms of Fourteen weeks each, viz.: First Commences Wednesday, August 31, closing Tuesday, December 6. Second Commences Wednesday, December 14. ing Tuesday, March 20. ng ruesday, March 20.
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examination in Spelling, Grammar, Geography, Arithmetic and History of the United States. TUITION BHOULD BE ARRANGED IN ADVANCE. Preliminary Course, per Term, Regular Course, (first year,) per Term, Drawing, Painting, Embroidery and Music, Extra

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cases of protracted sickness. Students can board in private families, or in the building with the Feachers, and under their immediate care. For further particulars, address Principals, DeRuyter

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powerful apparatus which obtains the medicinal princi ple in a highly concentrated form; by countiledly combining other vegentile products in the precess a compound extract is obtained infinitely superior to any other for purifying the blood and cure of scrofula, sal rheum, ulcers, fever sores, pimples, boils, cutaneous eruptions. liver complaint, bronchitis, consumption, femsle irregularities, loss of appetite and general de-

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NOTICE.

HE poor health of the subscriber induces him to L offer for sale his House and Lot, Store and Doede in the village of Nile, Allegany Co., N. Y. Any person wishing to open trade of the kind, in a country town, will find this a very pleasant location, surri with good facilities for trade, being in a resident of con-ry where stock, wool-growing and butter making are extensively and profitably carried on. The Store and goods will be sold without the dwelling if desires. Any further particulars may be had by addi

Nils, July 26, 1859.

For the Sabbath Recorder. The Song of the Redeemed."

BY IDA FAIRFIELD.

We dream of deathless spirits. All radiantly fair. Removed from sin's temptation. From sorrow, pain and care, Who never in an earthly path, With patient hope have trod. But dwell in changeless glory, Before the throne of God.

They have not known the shadows Which dim each earthly day; The thorns more thick than roses. .In every earthly way: The love which wakes from pity, And sorrow's bosom warms; The faith, born like the lightning, Of black clouds and of storms.

They ne'er on God's dark mysteries, Have looked in doubt or fear; For to the scraph's rapturous gaze, The path of love lies clear-No stain e'er dims the splendor, Wnich brightens every brow, No discord in their praises. As round the throne they bow.

But one sweet note is missing. Amid that heavenly strain, One chord which makes the sweetest, The holiest refrain. Their lips have never uttered, That song, all songs above, The ransomed souls sweet story. Of God's redeeming love.

To mortal life is giveu, A foretaste of that joy Which Christ so dearly purchased, And death cannot destroy. Borne up through tribulations. On faith's triumphant wing. The risen spirits of the just, Alone that song may sing.

For the Sabbath Recorder. Galilee.

A little band were wont to meet, Near the surge of the swelling sea-And worship at their master's feet, On the banks of Galilee.

For 'twas there the glorious light sprang up, Which the prophets longed to see; When Jesus of Nazareth came and dwelt, In the coast of Galilee.

'Twas there the Gospel's sacred fount Was opened pure and free, As the voice of Jesus from the mount, Came echoing toward the sea.

Twas there the eager crowds drew near As they heard of Jesus' fame, He healed and bade them go in cheer, The sick, and blind, and lame. 'Twas there he called the fishermen

From their labor on the sea: He said: "I will make you fishers of men: Come now and follow me." Twas there as the ship was rudely tossed,

On the waves of Galilee, Behold he comes, o'er the boisterous wave. A walking on the sea. "'Tis a spirit," they cried, as Christ drew near.

For they all were much dismayed: Till he spake and banished all their fear. "It is I. be not afraid." 'Twas there again, in that awful hour,

When the sea was lashed with storm, He rebuked the winds by his mighty power, And the raging sea was calm.

And ever through life's stormy maze, May that voice speak peace to me: That voice which calmed the troubled waves, Of the restless Galilee. Milton. Wis., 1859.

Old Time Country Life.

. The following graphic picture of farm-life in the good old days that have gone forever, is from the Albany State Register. It will be read with pleasure by many a New Englander in far off lands, and he will go to bed and dream of the pewter mug filled with cider, and the doughnuts, and the pippin apples, and the great old fire-place—we have stoves now, faugh—and the apple pareings and quiltings, and—ah, memory will to back. But read:

ed round and round, moving with a slow and | So much for that uncertain agent. Chance. dignified tread. "hitched" to the long lever that turned the wooden mill, and crushed the apples into pummice? Do you remember the quence, upon finding himself the master of a proach unconsciously within range of a tree great "cheese" in its bandage of straw be- flourishing business, gave little thought about haunted by one of these wood-demons—swingneath the press, and how, when the great anything connected with it except the profits, ing rapidly down to the lower branches, he screws were turned in the massive gallows- which, though they were considerable, were clutches with his thumb foot, at the nearest of shaped frame, the rich juice of the apple came barely sufficient to support his extravagant them; his green eyes flash with rage, his hair but not inebriates," was "conveyed" by Cowgushing out and running into the great tub mode of living. Consequently, at the end stands on end, and the skin above his eyes. placed to receive it? Do you remember how, of a few years he found himself in an embar- drawn rapidly up and down, gives him a fiend with a straw, the urchins, as they came along rassing situation—his expenses exceeded his ish scowl. Sometimes, during their excuron their way home from school, filled them- receipts. To make matters still worse, his con- sions in quest of ivory, in those gloomy forests. selves with sweet cider from the bung of a bar- fidential clerk absconded with every thing he | the natives will first discover the proximity of rel? Do you remember how in the long win- could lay his hands on. Thus five years after a gorilla by the sudden, mysterious disappearter nights you sat around the fire-place where- succeeding his father in the business, he found ance of one of their companions. The brute in logs were blazing, and how the pitcher of himself destitute of nearly everything requisite angling for him with this horrible foot, dropcider, and the platter of doughnuts were plac- to carry on the smallest trade. His princely ped from a tree while his strong arms grasped ed upon the old cherry table that sat in the residence, his magnificent equipage, his numer- it firmly, stretches down his huge hind-hand. middle of the kitchen, and how you helped ous servants, were all among the things that seizes the hapless wretch by the throat, draws vourself to the cider and the doughnuts, and were once, and he saw—but, as is usual in him up into the bows, and as soon as his strughow happy each one was as he sat with his such cases, too late—the folly of his extrava- gles have ceased, drops him down, a strangled pewter mug of cider in one hand and a dough- gant career. He wished that he could live the corpse. nut in the other before that old fashioned kitch- last five years of his life over again. But his "A tree is a gorilla's sleeping-place by night. en are-place? Those were pleasant times. But wishes were, as a matter of course, vain ones. his pleasant abode by day, and his castle of Peter Lombard in the year 1160. Innocent Persons visiting his Office for Dental operations. they are memories now. And then the apple His only hope to live now was to work, and defence. From that coigne of vantage he the Third established it with the monks at the will be carried to and from the Alfred Depot, free of paid, except at the discretion of the Committee. pareings or "bees," as they were called, when after some little exertion he managed to obtain awaits his foe, should the latter be hardy, or Council of Lateran, in 1200. This, Pope the young men and maidens came together to a common situation as salesman. pare apples, talk and laugh and play old-fash. During his prosperous days, he had for a gorilla has ever been taken alive. A bold ne. priests to marry. The reason which weighed ioned plays, and say soft things to one another customer one of those mild, benevolent breth- gro, the leader of an elephant hunting expedi- with the Council for the injunction of shaving and eat pumpkin pies, and be happy after the ren of that peculiar sect known as the Society tion, was offered a hundred dollars for a live beards was lest in receiving the sacrament the fashion of the country people when you and I of Friends. This worthy individual, whose age gorilla. 'If you give me the weight of you beard might touch the bread and wine, or were young. Primitive times those were, was nigh threescore, had frequently given him der hill in gold. I could not do it, he said. friend Margins, and our proud daughters and severe rebukes for his reckless manner of liv
"Nevertheless he has his good qualities—in But shaving of beards does not seem to have ment. Mark packages B. & L., N. Y.

Refer to E. J. OAKLEY, Esq., Cashier of the Mercity dames would turn up their noses hugely ing, and warned him against continuing it any a domestic point of view; he is an amiable and been generally received among the clergy, for were they to be present at an old-fashioned longer; but he thought he knew more than his exemplary husband and father, watching over it appears that in France, King Francis First, 13 Broadway. apple bee, such as they used to have out in old sage adviser, and laughingly answered, "that his young family with affectionate solicitude. from 1516 to 1546, made the churchmen pay Stenden when the country was new, and the it was no matter; he could afford it." fashions were primitive.

as a savorite tree in our father's orthard peared very suddenly, leaving the bill unpaid. most universal of instincts. which bore choice winter apples. It was call. This did not occasion our young friend much "The gorilla constructs himself a snug hamed the big tree, because it was the largest in trouble, since it occurred during his palmy mock out of the long, tough, slender stems of An Entreprising Colored Man.—The editor \$5 to \$500, and 5 per cent. on sums over \$500. the orthard . The fruit of this tree was always days, and he could afford to lose a triffing parasitic plants, and lines it with the broad of the Hornellsville, N. Y. Journal has seen a let until the last and was gathered with great amount.

the neighborhood who one year coveted a por- just returned from his work, and was seated, the leafy branches of a tree. By day, he sits coast of Africa, where he intended to engage commandment—"Thou shalt not steal."

A quantity of apples disappeared one night, coming that way but this old customer of his. and the tracks of whoever stole them had a There was no mistake—it was him. The strange resemblance to those made by the heel- broad-brim hat, long drab coat, and green less boots of dishonest neighbor. There were specs were undeniable evidences of the individtwo inseparable friends on the old homestead ual. Our young man's perturbation was great, in those early days: the one a "colored gen- At that moment he would prefer standing anytleman" by the name of Shadrach, who came thing else than a lecture from "Old Broadto our father's possession in payment for a debt, brim." But he was discovered, and retreat and who ran away regularly two or three times | was now out of the question; so he remained a year, and then as regularly run back again, where he was until his debtor stood before him. just as his master began to indulge the hope His green specs were bent upon him, and his that he had got rid of him for good. The other placid countenance underwent a slight transwas a great dog, half mastiff and half bull, formation as he commenced to speak: "Ah of a noble presence and a fearless courage. my friend, we meet again, but under different Drive and Shadrach were inseperable. They circumstances. Ah! my young friend, thou worked and played together, slept together in shouldst have put more faith in an old man's the same loft, and Shadrach never ate a meal words. But thou was young then, and put too while the dog lived, at least at home, without much reliance upon thy wealth and name. But sharing it with his canine friend. He would where is thy wealth now? Where is thy good talk with Drive of or hours, when they were name now? Did I not predict that these alone, although the dog didn't say much him- things would come to pass? Ah! my young self, yet Shadrach said a good many things, friend, take advice, and place no reliance on and laid down and argued out a great many anything but the word of God-and remember, queer propositions, against which Drive uttered | love not the world, neither the things of the not a word of dissent.

One chilly night in October Shadrach and Drive had been out along the corn-fields on an and walked on; but he had not taken many unsuccessful coon-hunt. On their return the steps before he stopped, and came back. "Ah!" dog dashed off through the orchard, and in a said he, "let me see, my friend, I believe I owe minute or two commenced barking, and Shad- thee a few dollars. Yes, here it is," and he rach of course supposed he had treed a coon produced a small account book. "Three thonon one of the fruit-trees. Now Shadrach had sand dollars; it is but a small amount, but it an abiding faith in spiritual manifestations, and | may be of some service to thee. Here it is stood in mortal fear of "the gentleman in \$3000, and interest for five years." black," and all manner of spooks in general. The young man attempted to speak, but the Upon arriving at the "big tree," by the foot old man interrupted him: "Nay, it is yours of which Drive sat, and looking up among the take it. Five years ago, I saw that thy wild branches, he saw there in the darkness a great life would soon be brought to a close. I felt black object, with something that seemed like for thee, my friend, and I knew that at some a winding sheet in its hand. Shadrach's hair future period thou wouldst lament thy former began to curl as he looked, and halloing, youth and inexperience; so I purchased from Seek him" to Drive, broke like a quarter nag | thee goods to the amount of \$3000, but infor the house. He broke breathlessly into the stead of placing the money in your hands—for kitchen, exclaiming-"Massa, Massa! Drive I knew if I did, it would not remain there got de debble in de big apple tree." "What long-I placed it in the bank where interest is that, you wolly pated rhinoceros?" replied for its use has been added. Take it now, and his master. "Drive got de debble treed on de strive to regain the wealth and name thou hast big apple tree," repeated the negro. A torch lost, and rely on me for further assistance, if was lighted, and upon going into the orchard, | thou hast need of any." there sat our thieving neighbor among the The good "Friend" then disappeared. Our branches, with a bag half filled with the covet- young man, with the sum he so unexpectedly ed fruit. Our father said not a word to him, received, opened a small store, which, after but after giving Shadrach certain directions, re- much diligence and strict attention to business turned quietly to the house.

dat. Eat a white tief up like a coon, sure. he retained for the remainder of his life. Roost up dere like a turkey, yah! yah!" Shadrach went to his loft, and laid himself quietly away. When the day broke, there was the thief in the tree, and there was Drive watchhim his jacket and the man in the tree to of any of the brute creation: watch. Our father and the "boys," of whom we were one, went to husking corn in the or- five feet six inches: his brain case is low and chard. Ten o'clock came, and there was the narrow, and, as the fore part of the skull is dog at the roots, and the man perched upon | high, and there is a very prominent ridge above the branches of the big apple tree. The horn the eyes, the top of the head is perfectly flat. sounded for dinner, and when we returned the and the brow with its thick integument, forms two were there still. The thief called beseech- a scowling pent-house over the eyes. Couple ing to our father to let him come down. with this, a deep lead-colored skin, much wrin-"Well." was the reply, "why don't you come kled, a prominent jaw with the canine teeth." down?" "This infernal dog will eat me up if (in the males) of huge size, a receding chin I do," said the thief. "Very likely," was the and we have an exaggeration of the lowest calm rejoinder, and we went on husking corn. and most forbidden type of human physiogno-Once or twice the occupant of the apple tree, my. The neck is short; the head pokes forafter coaxing and flattering the dog attempted | ward. The relative proportions of the body to descend, but Drive's ivory warned him of and limbs are nearer those of man, yet they his peril, and he went back to his perch. There are of more ungainly aspect, than in any other never was another human being in such ecs- of the brute kind. Long, shapeless arms, thick tacies all the day as was that negro. Yah! and muscular, with scarcely any diminution of yah! he would break out in an uncontrollable size worthy the name of wrist (for the smallest cachination, and then roll and halloo, and yah! they are fourteen inches round, while a strong vahl among the corn-stalks until you could man's wrist is not above eight); a wide, thick hear him a mile. The sun went down behind hand, the palm long, and the fingers short the hills, and there still were the thief and dog. swollen and gouty looking; capacious chest We all went to supper, and in the twilight of broad shoulders; legs also thick and shapeless, evening in pity to the famished and frightened destitute of calf, and very muscular, yet short; culprit, the dog was withdrawn and he was a hand-like foot with a thumb to it, of huge permitted to slink away home. He never stole dimensions and portentious power of grasp. apples again, or any thing else from our father | No wonder the lion skulks before this monster. while Drive and old Shadrach remained on the and even the elephant is baffled by his mali-

A Story with a Moral.

A certain young man at the age of twenty- to the elephant appears to be not that it ever three found himself at the head of a large and intentionally injures him, but merely that i well-established business. I do not wish my shares his taste for certain favorite fruits. And voung readers to believe that he had, by dint when, from his watch-tower in the upper of patience and perseverance worked himself branches of a tree, he perceives the elephant up to that position, for it was quite the con- helping himself to these delicacies, he steals trary; his father had died suddenly, and he be- along the bough, and, striking its sensitive pro-There are memories that come clustering about | ing the only son, came into almost immediate | boscis a violent blow with the club with which these "boys," these "pippins," and "the or- possession of his deceased parent's effects, and he is almost always armed, drives off the startchard." Do you remember the old cider mill. thus, at the age of twenty-three held a place led giant, trumpeting shrilly with rage and friend Margins, and the old horse, as he travel- that many a wealthy man did not hold at forty. pain.

tended to in his youth, and, as a natural conse- quite unprovoked. If a party of blacks ap-

"Toward the negroes, the gorilla seems to This young man had not been too strictly at- cherish an implacable hatred; he attacks them

foolhardy enough to pursue. No full-grown took the cup from the laity and forbade the

and exerting in their defence his utmost strength a large sum for wearing their beards. Beards The "Friend" had purchased goods amount and ferocity. The mothers show that devotion were worn by the Christian priests in opposi-

tion of the fruit on the "big tree." and was on account of the oppressive heat, outside on on the bow, leaning his back against the trunk, in farming. The letter is from Liverpool, and not deterred from its acquisition by the divine the stoop of the the shabby dwelling of which owing to which habit elderly gorillas become states that he had purchased two cotton gins he occupied a floor, when, who should he see rather bald in those regions.

American:

"In a late number of your paper you state in answer to some correspondent, that you have no confidence in the report that 'when a man is lost he will travel in a circle.' In this you are certainly mistaken; it is a fact well known to all frontiersmen, that when persons are bewildered, they frequently travel in a perfect circle, sometimes keeping the same track until they make a dozen equal rounds; at other times making the circle larger or smaller each time. It is not by any means always the case when a person is lost; but it is so frequent that it is within the experience of every one who has been much in the woods. In calm and cloudy weather, and in a country of much sameness of appearance, the best woodsmen get so bewildered as to 'take the circles.' Persons not accustomed to the woods

"On a level of gulf prairies of this country,

if a man attempts it, he will make a circle,

and come back to the place he started from.

The circle will be large or small generally, in

proportion to the density of the fog-some-

other times a mile, but seldom more. The

circles thus made are perfect. This kind of

wandering seems to arise from an attempt to

go in a straight course when there is nothing

to guide the senses, or when the usual guides

of sun, wind, or the general contour of the

country are disregarded. It rarely befals chil-

dren who do not attempt to go on a course,

AN OLD NEW ENGLAND CUSTOM.—The Spring-

till the twenty-ninth of September next and the pay to

be delivered to the said benjamin Barrett for hooping

as above said at or before the tenth of January next."

those days to have a horn blower in all the

at noon at their dinner; this was called "hoop-

ing "-or whooping-the horn. This music

was succeeded sometime after, by the sunrise.

noon and evening town bells—which practice

is kept up in many places till the present day.

What was meant by driving the horn was,

that "benjamin" was to blow this trumpet on

horseback, if necessary, even "out at the

WOMEN AND PICTURES.—If, indeed, women

were mere outside, form and face only, and if

mind made up no part of her composition, it

propriate a place for choosing a wife, as an ex-

nibition-room for choosing a picture. But, in-

asmuch as women are not mere portraits, their

value not being determinable by a glance of

the eye, it follows that a different mode of ap-

viewing them antecedent to their being individ-

ually selected, is desirable. The two cases dif-

fer also in this, that if a man select a picture

for himself from among all its exhibited com-

petitors, and bring it to his own house, the

picture being passive, he is able to fix it there:

while the wife, picked up at a public place,

and accustomed to incessant display, will not,

it is probable, when brought home, stick so

quietly to the spot where he fixes her, but will

escape to the exhibition room again, and con-

tinue to be displayed at every subsequent exhi-

bition, just as if she were not) become private

property, and had never been definitely dispos-

TAE ORIGIN OF FAMILIAR PARASES. — The

term "masterly inactivity," originated with

visits, few and far between, is the offspring of

'Hook"—is not Thomas Campbell's original

'There's a good time coming," is Scott's

Shaving the beard, according to Ross's

'View of all Religions," came in with the doc-

Hannah More.

townes end," as required.

will sometimes do so when the sun is shining So saying, he shook his head mournfully and a steady breeze blowing. on a calm, foggy morning, no man can travel without a road. It is an incident of every day occurrence in the spring and fall seasons, that men are thus becalmed on the prairie as effectually as are ships at sea; nor will a com-

but only run from one visible point to another equally perceptible." field Republican contains an extract from the he soon left for a larger one, and at the end of town records of Hartford. Conn., dated April Old Shadrach laid his jacket down by a few years, he not only found himself at the the roots of the apple tree, and ordering Drive head of a large mercantile establishment, but 30, 1680, as follows: to watch it, said to the occupant of the tree, also at the head of a blooming family, in con-"The selectmen have a Look hea, you brack tief, you come down, junction with the Quaker's young daughter; to hoop the town horne all the next sommer and the said benjamin Barrett hath agreed also to hoop the and Drive eat your head off sartin. Ugly dog, and it is needless to add, that both positions horne carefully and well and to drive the horne to the

The Gorilla.

In Dickens' All the Year Round, we find the following him. When the sun rose they were there, ing description of this animal, which is said to be The negro gave Drive his breakfast, and left most closely allied, in structure to the human form

"The gorilla is of the average height of man.

cious cunning, activity and strength. The teeth indicate a vegetable diet, but the repast is sometimes varied with eggs, or a brood of young birds. The chief reason of his enmity

who did not suppose it was in the Bible, credited it to Sterne, was stolen by him from the per from Bishop Berkley, in his "Siris."— Woodsworth's, "The child is the father of the man," is traced from him to Milton, and from Milton to Sir Thomas More. "Like angels! and after him Robert Blair, as late as 1746. phrase in "Rob Roy," and the "almighty dollar," is Washington Irving's happy hit.

dried fronds of palms, or with long grass—a letter from Mr. J. Bennet, a colored barber of care. There was a worthless fellow living in It was one evening that the young man had sort of bed surely not to be despised, swung in that village, who left some weeks since for the

and ten bushels of cotton seeds, and intended to sail the next day with his goods, on board Traveling in a Circle---Habits of Bewildered | the steamship Ethiopia, for Lagos, on the west coast of Africa. Mr. Bennet states that there are now eighteen English stores at Lagos, and A correspondent writes to the Scientific the surrounding country is pronounced the best cotton field in the world, and specimens of the cotton raised there, lately arrived in Liverpool, had brought the highest price of any in the market. Mr. Bennet intends to devote his at-

tention to cotton growing.

Novel Wedding .- On the 6th ult., in Kankakee township of Jasper county, Indiana, a strange wedding took place between a Mr. Wm. Haskins and Mrs. Anna Mead. The bridegroom was seventy years old, and the bride was verging closely on the same delightful period of restored juvenility. But this is not the strangest part of the story. They had been man and wife twenty-seven years before, and were then the parents of five children! At the time they separated the husband marrying another wife, and the wife marrying a Mr. Mead. Each losing the second hand partner again met as widower and widow, and were married as above stated.

A mysterious disease popularly known in portions of Central Ohio. as "Milk Sickness," or the "Trembles" is prevailing with extraordinary fatility in a portion of Marion county, Ohio. The tenant of Mr. William Fisher, named Goslin was Asst attacked and died. Mr. pass mend the matter, for it cannot be carried F. was the next victim, and then his wife, and steadily enough to keep its meridian, and the two adopted children were taken. The five course it points cannot be kept for fifty yards; cases terminated fatally, though the Republican says the best medical skill of the county was exerted in behalf of this unfortunate family. The systems of the victims had become so thoroughly infused with the deadly poison that times only a hundred yards in diameter, and at

the remedies employed had no effect whatever. Dr. Day, under sentence in St. Joseph jail

Mo., for alleged kidnapping, was rescued on Sunday morning last, during a violent storm, and at last accounts was still at large.

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