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Journal of Mrs. Carpenter.

LONDON, Tuesday, March 22, 1859. A day at the Crystal Palace. We set out of the Nile. early, taking the cars at the foot of London Bridge for Sydenham Forest, the present site of this new wonder of the world. You will recollect, that after the Great Exhibition of

and beautified-its clear waters covered with | Sheba-the one half had never been told me." the broad leaves of several aquatic plants. among them that new favorite with florists. the Victoria Regia; the whole bordered with beautiful flowers, and surrounded with plants and statuary, these latter abounding throughont the central pathway of this long nave."

() he

The two tiers of galleries on either side newilder us as we look up at them and at the transparent vault beyond, and we know that one day will not suffice to see the whole. Al that vast and varied architectural beauty those paintings, the tapestry hangings, the lofty promenades, already alive with throngs of uman beings passing to and fro, and looking from their distance, like dolls on the shelves of a toy-shop. If the eye is not satisfied with seeing, it at least grows weary, and we turn away and enter the first grand recess, which proves to be the Egyptian court. We pass up the avenue of lions to the outer walls and columns, a temples covered with Egyptian figures, and we find over them an inscription in hieroglyphics, which it is said, in plain English,

reads thus: "In the seventeenth year, of the reign of Victoria, the ruler of the Waves, this palace was erected and furnished with a thou-50 sand statues, a thousand plants, etc., like as a 6 00 book for the use of the men of all countries."

A similar inscription is found within the court. On the cornices are the names of her Majesty 2 Communications, orders, and remittances, should and Prince Albert in hieroglyphics, and some winged globes representing the door-gods of same important diversities in China. We now

enter a dark tomb, the fashion of one at Beni Hassan, (dating back to 1660 years before Christ.) which is found on the Eastern banks

The next in order is the Greek court, full o symbols of ancient Greece, and after that the ancient Roman, also illustrative; and so in turns we find the representatives of nearly every nation upon earth. I could not, if I 1851, the building was purchased by enter- had time, do them any justice in descriptionprising individuals, and removed from its first so I will not attempt it. But the Alhambra Court, with its marvelous splendor must be

L. M. CARPENTER. For the Sabbath Recorder.

Dives and Lazarus.

Sabbath

The story of the rich man and Lazarus, contained in Luke xvi., is usually called, "The parable of Dives and Lazarus." because Dives is the Latin name for riches, and Lazarus a name implying helpless, or one needing help. The editor of the SABBATH RECORDER says: "No one is authorized in saying it is a parable. It is more likely to be a history, and that it states what actually occurred." And yet some of the gravest theologians of modern times have called it a parable, and infer that such was the sense of the early church upon the subject: because I have found no evidence of their using it as some moderns do, to prove the conscious existence of souls in an intermediate state. On the question whether it be a parable or a real history, I wish to offer a few independent, candid thoughts, that have prevailed on my own mind for some time past.

First, I believe it to be a parable, because it stands recorded in a series of parables, all bearing upon similar subjects, and addressed chiefly to the same class of people, viz., proud, the Egyptians, much after the fashion of the voluptuous unbelievers. These discourses occurred in the Tetrarchy of Galilee, as any one may see by reading the three preceding chapters. In the fourteenth chapter we are told that our Saviour went into the house of one of the chief Pharisees to eat bread. As the term Pharisee is not a term of office. but a distinction of sect, it is obvious that by the term chief, is meant one of the principal men, distinguished for wealth and opulence. The same thing is apparent by the company present there on the same occasion, viz., Lawyers and Pharisees. It was a gathering of the principal peomight plead immunity thereby, until the resurble of the place, probably contrived for the very purpose of hearing the reputed prophet noticed. Romance readers, nor day dreamers, of Galilee. for Jesus and others of the comhave ever fancied any thing more bewildering in elegance than this. It is a reproduction of pany were specially invited guests. Here "he times thousands of visitors daily to the Crystal | the fortress palace of the Alhambra, situated | put forth a parable to those that were bidden, as he marked how they chose out the chief on a hill overlooking the city of Granada, a rooms." Then he addressed him that had bid-Moorish kingdom in the south of Spain, which den him, advising him when he made a feast. long resisted the attacks of Christians, and to call in the poor rather than the rich, if he would be rewarded at the resurrection of the and the interior one gorgeous display of curious just, (not at death.) He then spake a parable. comparing the proclamation of the kingdom of God to an invitation to a great supper. Next we are told great multitudes went with him. probably into the square court of a large eastern house; addressing them, he spoke the parables of a man intending to build a tower without counting the cost; and of a king going to war against another king, without consulting whether he was able to do it successfully. Then the parable of a man having a hundred sheep and losing one, and going into the wilderness to find it. Of a woman having ten pieces of money, losing one and searching until she finds it. Then of a rich man having two sons, and one a prodigal, who was finally restored to his father's house. Then the parable of the unjust steward. Then that of mammon and the true riches. The Pharisees who were self-righteous and covetous, heard all these things, and derided him: these he reproved, saying, what things are highly esteemed among men are an abomination in the sight of God; reminding them that this was the doctrine of the law and the prophets before John came; and that this was the doctrine of the kingdom of heaven; and that these were the conditions. on which men determined upon enjoying it, must enter in. That the practices of the rich men of those times, in putting away their wives, violated the requirements of both, and excluded from the kingdom of heaven; he then pronounced the parable of Dives and Lazarus, to show in what estimation God held such mocking unbelievers of Moses and the prophets as abounded among the rich men of Galilee. in that day; a severe peroration surely. it is applicable only to a specific class of men. and was designed to meet a special existing rus, who had been a partaker of his favors to case. According to chapter xiii. 31, 32, certain of the Pharisees came to him, saying, and hell? Do they have water in heaven, and 'Get thee out of Galilee, or Herod will kill carry it to the needy? If this be a literal thee;" "Go and tell that fox, (says he,) I do history, and states what had actually occurred, cures to-day and to-morrow, and the third day | these and many other like questions might be shall be perfected." Perfected in what? Surely in the testimony that he had to bear against the sins of that prince and his people. What fitter close of his discourses to those proud, rich men, Herod's friends, could be given than in the parable of Dives and Lazarus? How vile and unprincipled a man he was history and revelation both attest. (See Mark vi. 16-29. and viii. 15. In the character of Herod Antipas, we have the exact character altogether. of PURPLE ROBED DIVES !* The purple robe was the exclusive privilege of royalty in the Roman empire. (Luke vii. 25.) Our Lord says: "They which are gorgeously appareled, and live delicately, are in kings' houses." The rich man in the parable, therefore. must have been a royal personage. Herod had had royal authority conferred upon him by the Senate Rome. and I have not a doubt in my mind but that he was the original Dives of the parable. died. Compare Luke xii. 20-23 with Josephus' account of the same things, and the identity is exact and striking. The counterpart of Lazarus could be seen at that day. at the gate of any rich man's palace, after a banqueting or feast-day, because it was the custom on such occasions, to call in the poor to eat up what was left, when the banquet was over; or for the servants to distribute the remains among them, to carry to their own homes. Indeed, these things may often be seen in England to this day, as my own eyes have witnesssometimes on the day after the company have left, at an appointed hour, may be seen the poor of the village adjacent to a nobleman's no parable, for a parable is a similitude." house, gathered around the gate or doors on not quite so fast, my brother; in this stateceive the fragments of the feast that fall to

the old palace of Hyde Park-now enlarged we must say in the language of the Queen of the poor man's lot. I have no doubt but that the people of Galilee had often seen this scene around the palace of Herod Antipas; and when our Lord spake this parable, they needed no to represent the ultimate fate of certain perone to name the original characters of the parable; they were near and palpable to his auditors

no real name is given; it was the time, and of the parable, in putting the end of a wicked the company, and the locality in which it was given that gave it point. It is not applicable man; and even in that case, it is not so much to all sinners; for they don't all wear purple the nature of his final punishment, as it is the robes, nor fare sumptuously every day. Nor estimation in which a certain character is held are all the righteous, beggars or Lazaruses. of God. If they were, what would become of the edi-

tor's choice friends? Surely if it is a literal history, and intended to show how the righteous get to heaven, but few of our Plainfield friends would find Abraham's bosom, with their present wealth and gentility.

Fourth, I believe it to be a parable, because it has tropes and figures of the parabolic character. This is a species of composition much more prevalent with the Eastern people than with us. The ancients, especially the Rabbinical writers, are full of it. Want of attention to this, has been, and yet is the cause of much mistake in understanding the Scriptures among northern and western people, whose temperament is much more phlegmatic, and their modes of thought more literal, and their forms of speech less tropical. The parable and the allegory were favorite forms of teaching among them, and allowed to them represent distant things as near, with great point. Things of small and local nature were used to illustrate things of great magnitude and vast extent; and admitted of tropes and figures to make vivid impressions, difficult to obtain by a sober, commonplace detail of affairs or circumstances. Such modes of teaching are designed wholly for impression, and not for detail or doctrine. If any one should go to the parable of the tares and the wheat to learn how to govern the church, or a family, or a kingdom, he would make a serious mistake; every transgressor

that the parable is intended to represent the conditions of such a state. Is it not possible sons by a parable? I apprehend that the Sayiour did not design specially to represent the intermediate or the final state of the righteous. Third, I believe it to be a parable, because any further than was requisite to the harmony man in contrast with the reward of a righteous

Recerder.

This parable is similar to the one spoken by Isaiah, (chapter xiv.,) against the King of Babylon. In a prediction of the overthrow of that monarch, God says to the prophet. "Thou shalt take up this TAUNT against the King of Babylon. . . . Hell from beneath i moved for thee, to meet thee at thy coming; stirreth up the dead for thee. even all the chie ones of the earth: it hath raised up from their thrones all the kings of the nations. All they hall speak and say unto thee, Art thou become weak as we? art thou become like unto us? the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen. O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations. For thon hast said in thy heart, I will ascend into heaven. I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation. in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell,* to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof: that opened not the nations, even all of them, lie in glory, every ering, and he is taken seriously ill.

that there is such a conscious state, and second, I it is said of the Swiss, by one of our poets, "That loud torrents and the whirlwind's roar. But bind him to his native mountains more." To this afflicted child, because of the very

ruggedness of her lot, her father's heart has clung with a most peculiar love. She is sick now: and this other self. as she lies there so faint, seems to prostrate him at her side. Day after day, night after night, the harrowed lather watches. But she is gone ! And O what a blank! "In all these dead," says Vinet, we ourselves die." A part of our life, and of our heart, is buried in each of these tombs." The stroke Bunyan never recovers. It seems

as if already he were more than half way. His spirit, too, is trembling for the ark of God. The apostate James has been embruing his hands in the blood of God's holiest saints. Argyle has fallen on the scaffold, "thanking God that he has supported him wonderfully." And Rumbold has fallen at his side, "blessing God's holy name" that He has given him grace to adhere to His cause in an evil day," and declaring that. "if every hair in his head were a man, he would in that quarrel venture them all." " Deliverance," indeed, according to the Thy pomp is brought down to the grave, and almost prophet words of Argyle, pronounced in his closing hours, "is to come in very sud-denly;" but the cloud is yet as dark overhead, unrelieved by any silver lining.

In the town of Reading their resides a family bitterly opposed to the work of God. The eldest son has been at Cambridge and hearing of the great preacher has gone one night to listen. Arrested by the word, he returned to his home a "new man." The father, greatly offended has determined to disinherit him. Day by day the estrangement grows more painful. At length the thought occurs: "Will not my spiritual father come and mediate ? And his pray. ers will not they avail ?"

Bunyan sets out for Reading, and having earned the blessing of the peacemaker, he reaches London on his way home. A drenchhouse of his prisoners? All the kings of the ing rain upon the road has brought fits of shiv-

one in his own house. But thou art cast out From the first apresentiment seize of thy grave like an abominable branch, and he is nearing the "black river." Calling for as the raiment of those that are slain. thrust pen, ink and paper, he addresses to his flock a through with a sword, that go down to the few sentences of parting tenderness. "Thus stones of the pit; as a carcass trodden under have I written to you," says he, " before I die. feet." The heathen claimed for their kings to provoke you to faith and holiness, and to and heroes, descent from the gods, and natural love one another when I am deceased and shall be in paradise, as through grace I comfortably believe." Already the air of Beulah surrounds him with fragrant breezes. "In heaven." says he to one kind friend who has come to visit him. "we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten it. And to another: "OI who is able to conceive the inexpressible. inconceivathe death of Belshazar, as the parable of Dives ble joys that are there? None but those who have tasted them." And another day thus: "How will the heavens, echo for joy when the actually occurred to the King of Babylon, as bride, the Lamb's wife, shall come to dwell with Fever comes on: and in a few more days the "earthly house," enfeebled by so many labors, shall be "dissolved." But his earnest spirit "feels the bottom and it is good." And so. with

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location in Hyde Park, to its present one, on Sydenham Hill, and it is up that hill that the laboring engine takes its hundreds and some-Palace, as we judge from the daily newspaper reports on that subject.

reeds and roots.

The engine slackens its pace as we ascend was finally conquered by Ferdinand and Isaand the occasional glimpses we get of th bella. The external structure is plain masonry, crystal walls through the opening trees as we advance, glittering in the morning sun, recall architecture, exquisite colorings, cool fountains, to our minds all fairy tales. We think of the and sweet flowers. enchanted castle, built in a night through the The court of Pompeii must also be noticed agency of the "Wonderful Lamp" of that It is said to be a perfect reproduction, in every wonderful lad, Alladin, and we easily believe it part, of the style of one of those long-buried was not more magnificent, and that nothing as dwellings. For more than sixteen hundred vet has been, either in fact or fancy, having vears had that doomed city, with the neighthis clumsy world of ours for its foundation. boring one of Herculaneum, remained buried be-An area of full two hundred broad green acres are devoted to the realization of this enchanted vision. The engine halts at the bottom of the grounds, within which, the first object of interest is a wild view, half rocks, half water, covered with strange, antediluvian animals basking in the sunshine, sleeping upon

neath the encrusting lava of Vesuvius. When the curiosity of inquiring minds was aroused, excavations were made, and the buried cities laid bare to the light of day and the wondering eve of man. The plan of the house resembles those of the better classes in China. There is the central or grand entrance, the open the rocks, or lying half immersed in water. court. crossing which you enter the reception while the smaller and later specimens are found room; opening out again into another court half way up the trees, perched among the beyond, which serves as a garden or ambulatobranches or hiding themselves away among the ry, a kitchen is seen at the further corner

against the wall, and on every side are the These rocks are all geologically arranged. family rooms, studies, ladies chambers, and and I may add, scientifically; the whole being dormitories, with miniature pools, or sunken designed as a practical illustration of the es walls in the open area. There are also screens. sential outlines of the study of geology. So curtains, and paintings against the walls. The we have each distinct formation, with restored dining rooms are arranged with reference to specimens of the extinct animals belonging to the reclining posture, which the ancients aseach-for a list of the names of which I would sumed at their meals, and in this respect refer you to any common work on that imporremind us of the couches used by the opium tant and interesting theme. Among the most smokers among the Chinese. They have also striking are the gigantic Sloth, appearing as if the domestic altar, the tile roof, and the earabout to pull down a tree to obtain the leaves then floor or chequered pavement. for food, and which, from his size, you fancy But not alone are foreign lands and ancien he might easily do. And another singular-

times represented here. There is every variety looking quadruped, with bat-like wings, supposed to be the original of the fabled dragon of natural history, beasts, birds, insects, trees, flowers, and shells; all races of men, and al of old, conspicuously stationed upon a rock, that is wonderful in nature or in act. Take for and appearing, with half-extended wings, as if example a real California tree, or rather the doubtful whether to creep or fly. These wonstump, for it is shorn of its height, said to have derful fossils give us a startling idea of what our world must have been in its infancy, or set been once four hundred feet, and that several us doubting whether the wheels of time have of the fraternity are still living who stand 300 not gone backward, reversing the order of feet "in their shoes." The exiled one is array ed in its own bark to the best advantage for nature, so that we, pigmies of the present day, represent rather the infancy, and those mam. | displaying its gigantic proportions. Some sunpose it to be of that renowned species of cedar moth antediluvians the old age of this wonderful world of ours. The wildness of the scenery | with which King Solomon built the temple at is purposely increased by allowing the rugged | Jerusalem, and that its age is four thousand roots of trees to remain as they were, interlac- | years ! It can afford to die, and we to ing the old stones overgrown with moss and boast of belonging to a land, that has produced covered with wild flowers. From this spot such trees.

you ascend by a flight of steps to the grand By way of interlude we entered the concer Plateau, which is forty-seven feet above the room and listened to the performance of a fine level of the lake. This is the fairy land of band, which plays daily for the entertainment cascades and fountains, the latter of which are of the whole; and after another weary interval numerous, and singular in this, that the central of sight-seeing, there was another general jet in each basin is surrounded by a border of adjournment to listen to the notes of the smaller ones, as if the whole fountain was one mammoth organ. which occupies the grand orchestra across the way from the concerttransparent reservoir of living, flowing crystal. Then there are two water-temples looking like room. It was built for that especial post, and summer houses of the slightest possible struc- requires for its accommodation the whole ture, over which the water, when in play, western end of the great transept, including bursts from their very summits, enveloping the circular rows of seats arranged for the them in broad sheets of silver spray falling on performers-2560 of whom can find ample every side. The great fourtains, surrounded space. This immense organ has four separate by pure white marble statues, are considered | rows of keys, and contains 4568 sounding pipes. the crowning wonder of the whole, and are | It was played to day without accompaniment, said to be the largest in the world; the great giving us the better opportunity to judge of its How gorgeously he appareled himself, and how central column of water in each rising to the independent merits. The galleries are mostly sumptuously he lived, and how miserably he height of 280 feet, and when the whole system | occupied as bazaars, and from the highest we of fountains is displayed, not less than 11.788 had a good prospect over the Sydenham landscape to the region beyond. The brown earth jets are in operation. We entered the Palace by the long colonade just broken by the plow, the delicate green of through the south wing, which, being itself one the early wheat, scarcely tall enough to wave grand conservatory of vines and flowers affords acknowledgment to the gentle breeze that no resting place for the eyes-up flight after flies over the surface, lawns with scattered trees flight of stairs, to the grand level of the great and crowned shrubs, and amid all the assendbody of the building. Here comes first the ing churches, rising distinct from among surscreen of the kings and queens of England, rounding houses, that seem loving to hide whereon are painted the full-length portraits beneath their shadows. But these are no part of all, which might be studied for days, yet of the Crystal Palace; although, like a splendid we have not even minutes to bestow upon setting, they add much to the rare beauty of ed. On the evening of great feast-days, or them, for our eyes are wandering away to still the rich gem they inclose. more exciting scenes. From this point we And now, as I drop the pen, and endeavor have a general view of the body of the build- to recall the whole scene, comparing it with ing, the length of which is 1608 feet, and the this feeble description, I can only echo the the side next to the servants' dining-hall, to re- ment you beg two debatable questions; first, height to which we look up is 110 feet from words that have repeatedly sounded in my this ground floor. Up the long aisle we look, ears this evening: "After all that has been first at the crystal fountain, once the glory of written and printed about the Crystal Palace,

rection day. So to take the parable of Dives and Lazarus as a literal history intended to show the nature of man. and future modes of being, is as fallacious as it would be to take the parables of Christ to teach the modes of farming. Let us see how it will work.

In this parable we have Hades* as the final immortality for them after the death of the destiny of a royal, pompons sinner, who did body; and the prophets of Israel were comnot believe Moses and the prophets. How did manded to set their pretences at naught by he get there? He died and was buried, and such taunting predictions as this. Here, by a lifting up his eyes he found himself there, body series of figures called prosopopeia, Hades is and soul together: for he says he was tormentpersonified, and represented as stirring all the ed with flames, and his tongue was parched dead kings and heroes, to mock the proud king with thirst. and he called for water to cool it. of Babylon as he enters the regions of the dead. This, say modern theologians, is hell; the place It is as literal a history of what took place at of lost souls. disembodied spirits in everlasting torments. But everybody knows that fire and and Lazarus does what took place at the death flames cannot burn our spirits, or give us pain of Dives, and states as particularly what had except it come in contact with our bodies; and there is nothing said about this man having the parable does what had actually occurred her husband for ever!" had a resurrection-nay, our friends don't beto Dives and his brothers. Our Saviour does lieve he has been resurrected. Then how can by Dives as Isaiah did by the King of Babyit be a literal history, and state what had ac-tually occurred? An immaterial spirit burn- and makes him confess his own wretchedness, ing, thirsting, wanting water, literally so, and and makes Abraham pronounce the righteous calling to one afar off to fetch a few drops to ness of his doom, because in his life-time he him. Why this is about as bad as Paddy believed not Moses and the prophets, and recarrying bricks to the priest to make a path | garded not the pious poor of God's people. The parable is simply intended to show, that for his father to get out of purgatory. On the other hand, we have Abraham's bosom as the riches and honor do not shield an unbeliever final resting place of a poor, helpless saint. from the wrath of God; and that poverty and This, say our friends, means heaven, the helplessness do not exclude a believer from the

place of the final happiness of Goa's people. | highest favors of God. How did this poor saint get there? He died! Viewed in this light, the parable of Dives Whether he was buried it don't tell, but angels and Lazarus is one of the most striking and carnied him there, body and soul together; for impressive pieces of composition in the Bible. it was Lazarus that had laid at Dives' gate, The prominent and essential characters of the and his evil things were all over, and he was story are the natural extremes of the class to now comforted, while that pompous unbeliever which they belong. Dives is a royal, pompous, was tormented. The way to hell then is haughty sinner; Lazarus is a poor helpless through grandeur and the grave. The way believer in the Holy Scriptures. The rich to heaven is by misery, poverty, and angel man dies and goes to Hades, and perishes uncarriers. And these places are afar off of der the condemnation of the law and the each other; yet Dives can see Abraham and prophets, confirmed by Abraham the father of Lazarus, and although there is a great gulph the faithful, who pronounces it irreversible. between them, so wide and so deep that none The poor believer dies and is carried by angels can pass it, Dives can call loud enough to to share the joys and honors of the friend of make Abraham hear, and Abraham can coolly God. in the inheritance that is promised to Second, I believe it is a parable, because reply in the hearing of Dives. But why did him and his seed for an everlasting possession. he call to Abraham? Why not call to Laza-That "Abraham's bosom" is a jewish trope for sharing Abraham's inheritance: or. as our the noor? Has Abraham the keys of heaven Saviour expresses it-Matt. viii. 11: "Sitting down with Abraham. Isaac. and Jacob in the kingdom of heaven." I have no doubt, and 1 asked, which would require no answer, as they what had actually occurred; for the apostle make the history sufficiently absurd without says-Heb. xi. 13: "These all died in faith. it. As fire cannot burn an immaterial spirit not having received the promises, but having without a body, so water cannot quench a sufseen them afar off, and were persuaded of them ferers's thirst, without a body. It is these inand embraced them, and confessed that they consistencies that skeptical men see so plainly were strangers and pilgrims on the earth." in applying this parable to the punishment of Desiring that some "better country," and besouls in a disembodied state, which makes them lieving the inspiration of the Holy Scriptures, bold to reject the doctrine of future punishment and I hope a sincere friend of Christ and his POOR PILGRIM. people, I also am a

But I anticipate my friends as saying if there be absurdities and inconsistencies, they * Hades. apply as much to it as a parable, as they do The Last Days of Bunyan. to it as a history. But this is not so; for the word soul, or spirit, is not mentioned nor im-At a little upper window of that lowly cot-tage in Bedford, is to be seen of an evening, a tage in Bedford, is to be seen of an evening, a the sixtieth year of his age. plied in the whole parable. The question of a conscious state of existence, separate from the faint light, casting athwart the curtain, a dark, body, is as foreign to it, as would be the age deep shadow, as of a man in deep thought. It or the size of the men when they died. is Bunyan, with his Bible, and his glowing Whether man is a unit, or a compound of heart and his magic pen, "sequestering" himbody and soul and spirit, may be decided by self to his "beloved work of setting forth the other Scriptures, and men may have their glories of Immanuel." Night after night his opinions of this matter, but they cannot find studies are protracted far into the morning; such a distinction in the parable of Dives and for he does not serve the Lord with that which Lazarus: it has been by attempting to expound costs him nothing. Within the sixteen years such portions of holy writ, so as to make them which elapsed between his liberation and his teach that doctrine, and that of an intermedideath, that midnight lamp witnesses the proate state of consciousness between the death production of not fewer than forty-five separof the body and the resurrection of the body, ate works. During the day his hours are occuthat has compelled many others to say, as does pied with his beloved flock, and with his evanthe editor of the SABBATH RECORDER, "It is gelistic wanderings. not a very easy thing for one to express his His iron frame is not what it has been. The views upon a subject he does not clearly untwelve years in the "den" have left their traces derstand himself." But again I hear my good in a tread less elastic. and a brow more furbrother saving. " If, as some claim, our Saviour spoke a parable, then the condition of the intermediate state is similar, otherwise, it was But and he may not trifle with his errand. * All scholars say that this, like the Hebrew Sheol, signifies the invisible, or underworld. blind one." smitten by the icy finger of death. his boys."

"A heart at leisure from itself." he calmly utters, as from the river's fartheat bank, sundry parting counsels.

"If you would be better satisfied." says he 'what the beatific vision means, my request is that you would live holily, and go and see." "Christ," says he, on another occasion, "is

the chiefest desire of all nations, the joy of angels, the delight of the Father: what solace, then. must the soul be filled with that hath the possession of him to all eternity!" And again:

"Before you enter into prayer ask thy soul these questions: To what end, O my soul, art thou retired into this place? Art thou come to converse with the Lord in prayer ? Is thy, business slight? Is it not concerning the wel. fare of the soul?"

In these last hours, this closet-fellowship, again and again he urges. "Pray often." he says one morning with great earnestness, "pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan." And an hour or two later; "The spirit of praver is more precious than thousands of gold and sil ver." And again thus: "In thy closet consider that thou art but dust and ashes, and he, the great God. Father of our Lord Jesus Christ. who 'clothes himself with light as with a garthink few will call it in question: it cannot | ment;' that thou art but a crawling worm and then be a literal history, for it does not state he the omnipotent Creator." And still again: "When thou prayest, let rather thy heart be without words, than thy words without heart. And remember," he added emphatically, "either prayer will make thee cease from sin, or sin will certainly entice thee to cease from prayer." The ague grows more alarming; and once and again, in the intervals of its feverish paroxiyms, his eye is lifted upward, and the whisper is breathed: "O to depart and be with Christ! far, far better!" A few more hours and longing is granted; he "leaves behind him in the river" his "mortal garment;" and from the humble dwelling in Snowhill, his great spirit is wafted upwards to "the city beyond the clouds."

> Reader, look in for a moment after him into that glory whither he has gone ! See! the city shines like the sun; its streets are paved with gold; and in them walk many men with crowns on their heads, paims in their hands, and golden harps to praise withal. And youder he isl the wayworn tinker. not wayworn now! The bells of the city ring again-he is " with the Lord" forever! "Servant of God. well done! Rest from thy loved employ! The battle's fought, the victory won, Enter thy Master's joy !" [Baille's Life Studies.

* Not Prophet Tobed, as Sab. Rec. had it May 12.

Mr. Webster wrote, after considerable provocation. to the editor of a newspaper, which referred to his private affairs, and especially to rowed, though not less serene. And his abun- his not paying his debts. He said substantialdant labors since have not arrested the course | ly: "It is true that I have not always paid my of the furrow's deepening line. It is the seed- debts punctually, and that I owe money. One corn of a great to-morrow which he handles, cause of this is, that I have not presed those who owe me for payment. As an instance of And one trial visits him, which goes deeper this, I inclose your father's note, made to me into his soul than all the rest. It is that "poor thirty years ago, for money lent him to educate

THE SABBATH RECORDER, AUGUST 25, 1859.

Che Sabhath Recorder

New York, Fifth-day, August 25, 1859.

EDITED BY A COMMITTEE OF THE BOARD

The editors of this paper are not to be con sidered as indorsing the sentiments of the articles furnished by correspondents, whether written anonymously or over their proper signatures.

Correspondents writing anonymously should in al cases communicate their names to the editors.

Origin of the Christian Sabbath.

A synopsis of a discourse delivered before the Young Men's Christian Association, of Brooklyn, on Sunday evening, the 7th inst., at the 1st Baptist Church, by Rev. S. Herbert Lancey, on the Divine origin of the Christian Sabbath.

This text was from Ps. cxviii. 24: "This is the day which the Lord hath made."

The question, said the speaker, arises, what day does the Psalmist refer to? Unquestionably to the one we now observe as the Christian Sabbath. He sings of the day when the Lord should come, the day when He should become the head of the corner. Attention was called to the work of creation. God blessed the seventh day, and rested. He who needed no rest Himself, rested, to furnish an example for Adam. From the period of creation to the Mosaic era no mention is made of the Sabbath. In the 16th of Exodus the children of Israel were directed to gather instructed by the Great Master. manna daily, and no more than was necessary for daily use; but, on the sixth day of the week. they were to gather sufficient for that and the seventh, as no manna fell on the seventh day. The first specific reference to the Sabbath is found in Exodus xvi. 23. From the giving of the law to Moses the day was specially hallowed. If one went out to gather sticks on the Sabbath day, he was put to death. From the reception of the law on Sinai to the time of our Saviour's crucifixion, there was an unboken observance of the seventh day as a day of rest. At this point of time the change from the seventh to the first took place. On the first day of the week the Saviour rose from the tomb, and appeared to a portion of his disciples. Again, eight days afterwards, he appeared to them when they had assembled doubtless for religious service. The apostles, from that period, uniformly observed the first day for worship. In the 20th chapter of the Acts of the Apostles, we find Paul meeting his brethren on that day, it evidently having become an established custom with them. Paul is

again alluded to as having tarried several days, for the purpose of meeting the disciples on the first day of the veek. The apostle also refers to the collections to be taken for the saints at Galatia on that day. The change from the seventh to the first does not rest on any special command, but upon the example of Christ, the Apostles and the Primitive Christians. If we concede the Apostles to have been inspired, their action in this regard must be viewed as a part of their inspired work. The almost unanimous concurrence of early ecclesiastical writers furnishes the amplest testimony to the same end. Calvin and Luther, Bishop Wilson and the learned Edwards, unite in similar

zealous of the word." That is, they practiced of the Sabbaths. John xx. 1, is the same as circumcision and observed many, if not all the Luke, verse 19, ouses oun opsias te hemera rites of the ceremonial law. "And they are ekeine te mia ton Sabbaton-in the evening of informed of thee that though teachest all the that day, it being one of the Sabbaths. Acts Jews which are among the Gentiles to forsake | xx. 7, the same form is used, en de te mia ton Moses, saying that they ought not to circum- Sabbaton-and on one of the Sabbaths. 1

cise their children-neither to walk after the Cor. xvi. 2, Kata mian. Sabbaton-on one of customs." James then counseled him to go the Sahbaths, or as some render the text, "evwith four men who had a vow upon them, and to ery Sabbath. The common translation of all purify himself with them, and all this, that all these texts is the first day of the week; but might know that those reports were false, and it is a forced one and does violence to the inthat he himself walked orderly and kept the spired text as is admitted by every scholar who law. And the sequel shows that Paul did as has made himself familiar with the subject,

and seems to have been so rendered to accom-James directed him to do. And it should be modate a general practice. noticed that Paul never taught the Gentile

Christians to abstain from Jewish rites any faren, viz: on one of the religious festivals, accordingles from the main body of our Western ther than as they might be performed as a ground of justification. He told the Galatians that in Christ Jesus, neither circumcision nor ton, and every difficulty is removed, and what quite small. This want was, in part, compen-

Parkhurst calls a very difficult text, becomes sated for by the attendance of our people in uncircumcision availed any thing; but faith which works by love. If it be conceded that one of the most simple. Tyndale and some that section. The Society at Southampton is others of our early English translators, have James and Paul were inspired, their action in rendered the phrase "one of the Sabbaths." regard to this matter must be received as a But this afforded the advocates for a change part of their inspired work. If they were not of the Sabbath no support. It did not say inspired, then their practice and teaching can have no authority any farther than they were "the first day of the week." Whether James' revisors were honest in this matter, is not our

prerogative to determine: but one thing is cer-It should also be borne in mind that the tain, they have led the Protestant Church to a great majority of Christians in the first centularge extent, to embrace and love a falsehood, ry were Jews, and history informs us that the as well as to bring a deep reproach upon Christ. first thirteen pastors of the Church in Jerusa-They have taught the ministers of the sanctulem who were successors of James, were of the are to "teach for doctrines, the commandcircumcision, who were all more or less attached to Jewish usages; and there appears not to ments of men," and to "transgress the commandments of God by their tradition."

have been any complaint against Paul, or any of his cotemporary brethren, for any relaxation

We have received quite a lengthy article in his practice, or teaching, or inattention upon the the Intermediate State. from " Poor to the proper observation of the Sabbath, PILGRIM," in reply to our remarks upon this subwhich is strong evidence that he had, not deject in our issue of July 28th, and have the proparted from the custom followed by his divine mise of more upon the same theme-evidently Master. designed to lead us into a discussion, which i

In the third place we notice some assertions of the Rev. Mr. Lancey.

"He says. "On the first day of the week our ductive of but little interest to our readers. It Saviour arose from the tomb." How does he was not our design in what we published, to know this? The Scriptures nowhere assert throw the gaundlet to any one who might enthis. It has been asserted by others, but tertain an opinion differing from our own how came they by this knowledge? Why, but simply to state our views upon this controthey have heard others assert it, as a matter verted subject. But we are not inclined to be

Communications.

For the Sabbath Recorder. The North-Western Association.

I am requested to prepare an account of the late anniversary of this Association. for publition in the SABBATH RECORDER. It was not my privilege to be present. but from the minutes of its sessions, the report of its committees, ture are very encouraging. and the representations of the delegates, I and profitable.

It was held with the Seventh-day Baptist Church at Southampton, Peoria Co., Ill. Let a literal rendering of these texts be giv- which is situated about one hundred and fifty located in a rich country, on a beautiful prairie. and quite compactly together. They wor ship in a good-sized building, which is, also, used for the purposes of an Academy. This Church has flourished under the administration of Bro. Jas. C. Rogers, who is now settled as pastor of the Church in Edgerton, Wis. During the past year, forty-two persons were addwithin the past three years. Bro. Anthony of temporal comfort and spiritual growth, cheer this Church.

The Association convened on Fifth-day morning June 23d, at 10 o'clock, and Bro. Thomas E. Babcock preached the introductory discourse from 1 Cor. xvi. 13: "Be strong." It was organized by choosing Thos. E. Babcock, Moderator, and E. R. Maxson and G. A. Williams, Clerks. Only one delegate from sister Assopursued on our part in the spirit and manner of from the Western, was cordially received, and "Poor Pilgrim," would, we apprehend, be protook part in the deliberations of the body. Letters from all the churches were sent in, from which we learn that some pastoral the 2d Church in Brookfield, N.Y., and his NY.

former charge, the Berlin Church, Wis., in supplied for the present by Bro. Samuel Davi- Rock River Church, in the town of Milton, son. Bro. O. P. Hull is pastor of the Milton Wis. on the fifth day of the week, before the Church, having resigned his care of the Wal- last Sabbath in June, 1860. worth Church, where his labors have been abundantly successful. In all the churches. Sabbath-schools, Bible-classes and Prayermeetings, are sustained. The increase of mem-

tion within the bounds of the Association-three in Wisconsin and one in Illinois. The Report of the Trustees of Albion Academy shows that the number of students in attendance to be 218, which is greater than during any previous year. A class of nine graduated last summer, and one of sixteen is expected to graduate the coming year. A Normal Department is connected with the institution, and secured the present year an income of \$1200 from the State. A new and complete chemical apparatus has been purchased, and quite an extensive geological and zoological cabinet added. Ten experienced teachers compose the faculty. The past year has been the year of its greatest prosperity, and the prospects for the fu-

The Milton Academy was never in a more flourishing condition. The students in attendance during the past gather that the meeting was deeply interesting year, number 246, and a larger number are expected the coming year. During the Winter and Spring Terms, a cheering and thorough revival of religion prevailed, and some promising young men and women consecrated themselves to the work of God. Five students graduated this summer, after pursuing the course of study, requiring four years for its completion. The Faculty embraces nine teachers. A sharp opposition has, for some time, been maintained against this instituding to the Hebrew sense of the word Sabba- Churches. The delegation was, consequently, tion, in the community where it is located, arising from sectatian prejudices and personal jealousy. But it has,

in most part, subsided. The Academy at Walworth is under the supervision of Prof. Badger, and has had not far from 125 students in attendance the past year. It has a full corps of eachers and its friends are much encouraged. The School at Southampton is taught by G. A. Williams, and, I understand, had had in all, 75 scholars. Nover have any people been called to a nobler position in supplying educational privileges. Few in num-

ber, they have the control in part or in whole of some of the best schools in this section of the West, and are in this State, educating one third of the young people in our private institutions of learning. This high vantage ground, held as a gift of Providence, indicates the little anxiety respecting the final results." course of duty to be pursued. By the contribution of ed, and the membership has more than doubled money to give additional facilities to our schools, and by the thorough culture of the youth in them, our people will confer incalculable blessings upon the church, our Hakes now preaches for them. The prospects missionary efforts, and all our other benevolent enterinterest among us.

There was chosen as the Treasurer. Joseph A. Potter, of Albion, Wis.: as the Executive Board, T. E. Babcock, V. Hull, W. C. Whitford. J. A. Potter, R. G. Burdick, Z. Gilbert, Daniel Babcock, O. P. Hull, W. L. V. Crandall. W. B. Maxson; as Recording Secretary, E. R. Maxson. of Walworth, Wis.; as Corresponding Secretary, T. E. Babcock, of Albion, ciations appeared, and he, Bro. J. C. West, Wis. O. P. Hull was chosen as delegate to sister Associations, and was appointed to preach the introductory discourse at the next Anniversary, and J. C. Rogers, alternate. Thos. R. Williams was appointed to represent changes have taken place during the past this Association in the approaching anniversayear. Bro. J. M. Todd is now preaching in ries of our Benevolent Societies, at Verona,

erlasting life and he that believeth not the Son shall not see life; but the wrath of God abideth on him"? and "He that hath the Son. hath life: he that bath not the Son of God

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hath not life."-John iii.36; 1 John v. 12. So far then, from understanding, with Bro. G. that immortality "is the universal gift of God to all mankind, through our Lord Jesus Christ," with present light, I understand that of created beings. Christ only hath immortaliity: that "As the Father hath life in himself. so hath he given to the Son to have life in himself." and hath "given him power over all flesh that he should give eternal life to as many as" believe in his name. 1 D. P. C.

For the Sabbath Recorder. 'The True and Proper Deity of Jesus Christ.'

In reading the Minutes of the "Western Association," my attention was particularly arrested by the following clause in the report of their delegate to the Eastern and Central

Associations: "The complete depravity of the human heart. the true and proper Deity of Jesus Christ, the strictly sacrificial character of his death, with some other kindred points, are here and there made the subject of attack with such an undisguised boldness, as to create no

Now it is not my intention to go into any defence of the views referred to in behalf of the Eastern Association." still as a member of prises. It is our chief attraction, it should be a chief that body, I feel called upon to offer a few remarks in order that it may be known wheth

er I dissent from scriptural orthodoxy, or only from popular orthodoxy, which may be scriptural or which may be unscriptural. Receiving as I do, the teachings of the Scriptures to be of divine authority, on the subject referred to in the report of the delegates, I am willing to submit the whole of my, theology to them for adjudication, and also to give undis-

guisedly, my opinion of their teachings. "What think ye of Christ ?" will ever stand as the most sublime interrogative of all Scripture revelations: while its true answer will locate each respondent in a correct position in scrip. tural orthodoxy. Hence I am not surprised at the delegate's lamentation at any indications of dissent from scriptural orthodoxy, he may have

liscovered in the Eastern Association

While the ripest scholarship of our own age. Bishop Bramhall, Drs. Wayland, Humphreys, and Skinner, gave as the result of their investigations that the invariable practice of the early Christians was to honor the first instead of the seventh day. It is no insignificant matter that the Jews who opposed the disciples, never in this particular brought any accusation against them. This fact is one of great value as probable that the Apostles may have had instruction to the change, though no record of the same has found a place in the Scriptures. Dr. Paley and Archbishop Whately contended that in the absence of positive command, the practice of the early Christians would be conclusive and binding upon the Christian world. Even the testimony of learned infidels tended to establish the Divine origin, though with singular inconsistency they repudiate the Divine obligation. The preacher concluded with an eloquent defence of the day, in its observance as a day of religious worrecreation and debauchery.

assertions. His whole discourse is based upon from the Scriptures to support his theory

We first notice his reply to the question, "What day does the Psalmist refer to ? Un questionably to the one we now observe as the Christian Sabbath." What right had the Rev speaker to say that this is an unquestionable point, when he knew, or ought to have known, that many persons whose claim to Biblical knowledge, science, and good common sense, is object to the truthfulness of his assveration. There is nothing in the Scriptures that can be fairly construed to signify any thing like it. It is impossible that the Psalmist could have had 'his mind so contemptibly contracted in his pious exultation in the coming and reign of the Messiah, as to allude to the first day of the week, which day had never been distinguished from other days otherwise than as the heathen had made it the principal day of their idolatrous worship. Jesus said of Abraham, he desired to see his day, and he saw it and was glad. It is taking a most diminutive view of this subject to suppose that either Abraham or David looked forward to any diurnal division of time as to a particular natural day, but to the gospel day, ushered in by the birth of the Son

Greek New Testament and is rendered by our "That from the time of our Saviour's crucifixwho, he says, shall be "made alive" at his rosecute the missio RELIGIOUS LIBERTY IN LOMBARDY. - The Resolved. That we hear with the deepest regret, ion the change from the seventh (day) to the English translators week. In the Hebrew the Press says: "The Governor of Milan, repre-(Christ's) coming." Of this class only I underthe declining health of our beloved Sister Wardner, and first (day) took place." This assertion is de- word signifies a festival Sabbath, and not the our sincere prayer is that she may have sustaining grace senting Victor Emmanual, has proclaimed stand him to treat in the remainder of the disthis her time of greatest need. weekly Sabbath. See Gesenius on the nied not only by the record of the Scripture, liberty of worship, reading and printing. This course, so that if I understand rightly, the im-Deity of Jesus Christ. It is hoped that the members of this Asso Sabbaton. Take into consideration then. that is no ordinary privilege. It will do more to but by the early history of the Church; and mortality of these alone, is here taught by Paul. ciation will apply themselves with all promptthe Saviour was crucified on the day before For the Sabbath Recorder. prevent the reflax of Austrian domination and he knows but little of the Acts of the Apostles, and that only "when this corruptible shall have ness and efficiency, to secure the means of carwho does not know that they record the frequent the passover feast, and that this festival consacerdotal intolerance than treaty, or army, or put on incorruption, and this mortal shall have rying on our missions, and by their prayers to assembling of the disciples upon the Sabbath, tinued seven days in succession, and that the battlements. It will give the people a taste of put on immortality," when shall be brought to obtain divine success to attend the labors of as they used to do before the death of Christ. three days and three nights following his interpass the saying that is written, "Death is ton.) the members of the Presbytery of the enjoyment which it will be almost impossible our missionaries. (See Acts xiil. 14, 42, 44; xv. 21; xvi. 13; ment must terminate on one of these festives entirely to eradicate at any future time, beswallowed up in victory." The idea of man's "having become impregnated with the germ of requested to assist the Church in setting apart THE STATE OF RELIGION. days-that although Sabbaton is in the regul cause the longer it lasts, the more extensively and xvii. 2.) The revival spirit has not prevailed as extensively From these texts, and particularly from the lar declension of the Greek Sabbaton in the and firmly it will interlace and incorporate immortality by Jesus Christ," is altogether too as during the previous year; yet two Churches, the last, it is very evident that the Apostles and gen. plural, it is nevertheless a Hebrew word Walworth and Southampton, have been favored by the sublimated for my comprehension, and I have, itself with the very life of the people. What signal outpourings of grace. To arrange, fit, and polish the Christian disciples continued to observe which signifies a religious festival. And also thus far, failed to find it anywhere in the teach- first day of the week, were as follows, viz.: is worthy of remark is the fact that this is not the material gained in past ingatherings, has been the ing of Christ or the Apostles. I do find Chrst Sermon by Bro. L. M. Cottrell, from Acts vi. the Sabhath as they had formerly done. As that the evangelists and all the writers of the a Protestant insurrection against a Roman main work of our societies. In the Report on the State teaching "God so loved the world that he gave 3. Prayer of consecration, by Bro. T. Fisher; a Protestant insurrection against a roman of Religion, the Committee say that "While we rejoice Catholic institution, resting its right on sacred to find that each church manifests a fixedness of purmost of the Christians in the first century were New Testament wore Jews and fully under-Jews as well as of all the Apostles, they were not stood the signification of the terms used in the his only begotten Son, that whosoever believeth Scriptures, and deriving its growth from the pose to fight the good fight of faith, we cannot disguise only conscientious in their observance of the Sab- Hebrew Scriptures relative to their own religoverthrow of Roman dogmas, but a purely in the fact that some of them feel that they are walking in the midst of the fulfillment of the prediction, which in him should not perish, but have everlasting by Bro. Poole: charge to the church by Bro. bath, but also of many things purely ceremoni- ious usages. And then notice how exactly the civil right exacted by Roman Catholics for the warns us that in the world we shall have tribulation." life." And it should be borne in mind that about sacred writers have expressed this idea. In The Sabbath services are well attended, and the It appears to me that the natural inference man. use of Roman Catholics. These have demandprayer-meetings are quite largely and efficiently sustwenty six years after our Lord's resurrection, Matt. xxviii. 1, the time the two women came to from this would be, that those who do not beed and vindicated it as a political necessity of tained. No people take greater interest in the study of St. Paul came to Jerusalem, and had an inter- see the Sepulchre is expressed by eis mian the Scriptures; and nearly all the young people are lieve in him should perish: should not have national existence." gathered in the Sabbath-schools. Closer communion with James and all the elders of the Sabbaton, literally, one of the Sabbaths. with God, and better observance of family worship, are everlasting life. And would not such an infer-church, when James remarked to Paul, "Thou Mark xvi. 2, Kai lian proi tes mias Sabbaton enjoined by by the Committee on the church members. Create no imaginary difficulties; sufficient ence be greatly strengthened by the declarasecst, brother, how many thousands (Gr. myri- -very early on one of the Sabbaths. Luke OUR EDUCATIONAL INSTITUTIONS. tion, "He that believeth on the Son hath evare the real ones we have each to encounter in Four incorporated academies are in successful operaads) there are which believe, and they are all xxiv. 1, Te de mia ton Sabbaton -- and on one the course of our lives.

of mere tradition. It is well understood that our Saviour was crucified on the day called the preparation of the passover, (John xix. 14,) i. e., the day before the passover. The day that followed was the passover Sabbath. indicating the universality of the practice. It is quite and John says, v. 31, for that was a high (Gr. great) day of the Sabbath. It may not have been on the sixth day of the week, or Friday on which he was crucified, or that he rose on the first day, as is asserted by tradition and echoed by learned men; for none of them knew any thing more about this matter than we do. They have from the time they commencship, and condemned its devotion by so many to idle ed celebrating the first, day promulgated this theory, merely as a fact upon which they en-

We have reprinted the above synopsis of deavored to justify the practice. Whereas, Mr. Lancey's sermon /with the intention of no- prejudice against the Jews, and every thing ticing some of his unauthorized inferences and that could be stigmatized as Jewish, and an overweening desire among the Gentile portion hypothesis without even the shadow of evidence of the church, to bring the surrounding pagans

over on the side of Christianity, was no doubt the motive that moved the Gentile pastors and bishops in all this change-of-the-Sabbath movement. And by this theory Christ is made to utter a false prediction; for he asserted that he would be three days and three nights in the heart of the earth: that is. that he would be entombed three days and three nights. The fulfillment of this prediction seems to be entirely not inferior to others, do seriously question and overlooked, and made of no account, although he made the fulfillment of this prediction a test to the Jews of his Messiahship. The time allotted by tradition for our Saviour's abode in the sepulchre, does not exceed thirty-six hours. or two nights and one day. The efforts which have been made to show that according to a Jewish mode of reckoning time, the thirty-six hours are equivalent to three days and three nights, can satisfy no sane man who has not a strong desire to be satisfied by an unauthorized assertion of uninspired men. Respect for Christ should be sufficient to induce his friends to look for a more exact and reasonable solution of this matter. All these complicated inconsistencies have grown out of a determination to prove the resurrection to have occurred on the first day of the week. And this is not for the which is the only fact. in which the Christian having some foundation for celebrating this day in memory of the event; for aside from this, the festival of Sunday is sustained only by the pagan custom of celebrating it.

notice that the Hebrew word Sabbaton is the

drawn into a dispute which promises to be end Correspondents are at full liberty to com less. municate their own opinions upon this, and other topics, and we shall be willing to give their ar. ticles an insertion in the SABBATH RECORDER, SO far as we may deem it expedient. We with hold the article of P. P. for the present under considerat ion

LECTURES FOR THE PEOPLE: by the Rev. HUGH STOWEL BROWN, of Liverpool. First series with a biographical introduction, by Dr. Shelton Mackenzie: Philadelphia. Published by G. G. Evans, No. 439 Chesnutstreet. For sale by Sheldon & Co. This book is a large 12mo. of 414 pages, got up in good style. From the table of contents, we come to the conclusion that this is a

good book-an interesting and religious work, and calculated to produce the "good time coming," of which it speaks.

DECAY OF POPERY .--- The London Herald says it is clear that the contending powers of Europe have not felt the necessity of consulting the future interest of the Pontificial gov ernment in any of their arrangements, that the Popedom is at length to be left to the enjoyment of that ghostly power it has so assidu- raised the past year, owing to the almost crushing power ously asserted, and to that alone-in fact, that we are to treat the Papacy as a matter passed away, and inquire not what can be done for the Pope, but what can be done with him.' In Ireland, Popery is a creature of mere party use, and "throughout the greater portion of Europe the religion of Rome has lapsed into infidelity, or that materialism in which Rome delights. In America it is dead, except as a political system: and even in Ireland it has, from a concentration of causes, fallen to be the profession of but a small majorityeven if of a majority at all." The Herald questions the Pope's power of prophecy, and thinks he manifested no prophetic vision when he began tampering with constitutionalism. "Least of all did he expect to pass in a livery servant's clothes from Rome to Gaeta, and as red stockings had led him to his exile, be compelled to appeal to red epaulettes to bring him

head resides in Rome or Timbuctoo.

into the Association.

THE MISSIONARY INTEREST

At every anniversary, encouraging accounts are sent in from the missionary stations, stirring appeals re made to the people, and stronger resolutions are formed to uphold and enlarge our work on the home field. Last year it was determined to establish a mission in Minnesota; this year a pledge is given to succor our brethren in Kansas, as soon as practicable. Three churches within our bounds are aided by the Executive

Board of this Association. They are the Welton Church. Clinton Co., Iowa, Lewis A. Davis, pastor; the Coloma Church, Waushara Co., Wis., Hiram W. Babcock, pastor; and the Wasioja Church, which has been mentioned, with P. S. Crandall for its pastor. Late in the fall. the mission was established in the last place, and this spring the Church was organized. Our portion of the support granted to these societies, amounts to not far from \$350 00 per annum, all of which sum was not

of the pecuniary embarrassments of the West. The Report of the Executive Board, read before Association, presented the fact that our people at Welton, Iowa, after being denied the use of their former house of worship, have erected during the past year a convenient edifice, in which they now can hold stated meetings. Here a large Sabbath-school has gone into successful operation. Bro. H. W. Babcock, at Coloma, Wis, is faithfully laboring under feelings alternating between hope and discouragement. The members of the society are quite widely scattered, and it is difficult for them all to meet in one place. Yet "precious souls" there, need the sustaining power of the preached Gospel, and he looks with some confidence to the conversion of some of his hearers. Besides, to the Wasioja Church, Min., Bro. P. S. Crandall preaches as often as his health will permit, in a settlement of Seventh-day Baptists, in Freeborn Co., Min., where he hopes to organize soon another church. Both these stations are represented as encouraging fields of labor.

The missionary spirit was the prevailing one during the meeting, as evinced by the resolutions adopted. The following are the ones referred to, relating to our home and foreign operations:

Resolved. That our prosperity as a people, depends, with the blessing of God, on the fostering and develop-

The Association adjourned to meet with the W. C. W. Milton, Wis., August 10, 1859.

For the Sabbath Recorder.

I was very glad to see the subject of Im bership in the Association has been somewhat mortality introduced in the RECORDER of Aug. slight. Two new churches, one at Edgerton, 11th, by Bro. Griswold, and was especially Wis., with twenty-five members, the other, the pleased with the spirit of Christian courtesy Wasioja Church, Dodge Co., Min., with twelve and candor which the article breathes, through members, made application, and were received out. In the same spirit, and, I trust, for the same object-the elucidation of truth-I wish to review one or two points in his article, in This is one of the chief interests of our Western which either myself or Brod G. entertain mis taken views in respect to the teachings of the Book. If I am in error. I wish to be set right:

if Bro. G. is in error. of course he wishes to set himself right: for we alike believe that" no lie is of the truth," and that only "the truth shall make us free." With Bro. G., I can say, That the Bible predicates human immortali y as a consequence of the work of Christ, is. think, most certainly true."

After quoting 1 Cor. xv. 21, 22, "For since by man came death, by man came also the resurrection of the dead (his future existence) For as in Adam all die, even so in Christ shall all be made alive;" he explains: "By man and Adam in the first clauses of these verses is evidently to be understood, mankind considered as separate from Christ, mortal, . . . soon to pass away, and commingle again with those mor tal elements from which they sprang; while man and Christ in the second clauses of those verses is to be understood as the cause of that endless existence to which the race is now destined, from having become impregnated with the germ of immortality by Jesus Christ. fully endorse this explanation so far as it agrees with Paul; but while Bro. G. predicates the endless existence" of "the race" on the remrrection of Christ, (for it was of Christ's re-

surrection that Paul was then writing). Paul only predicates the resurrection of the race on the fact that "now is Christ risen from the

dead, and become the first-fruits of them that of God and in its meridian, made splendid by purpose of proving the fact of the resurrection. ment of a genuine missionary spirit. slept." With Bro. G. I understand Paul here back. ¹Incidents such as those might be indeed Resolved, That we heartily approve of the action of his ascension to the right hand of God. Christ the Executive Board, in establishing the Minnesota misto teach that death results to all, by or through explained as the accident of a time of revoluwas declared, or more properly, proved to be has any real interest; but for the purpose of sion, and that we pledge ourselves to support it. Adam, and that the resurrection (rising again) tionary fury, but the late appeal as to the Resolved, That we request each church in the Assothe Son of God in power according to the ciation to appoint a competent agency to solicit funds from the dead will result to all, by or through conduct of Sardinia is the appeal of a poten-Spirit of holiness, by his resurrection from the tate in great extremity, and who almost for missionary purposes. Resolved, That we hall, with gratitude Christ. I do not. however. understand him to dead; but the day of his resurrection is novenly Father, the intelligence of the safe arrival of the first time attempts to rest on moral force." teach that, therefore, all will necessarily thence-Bro. and Sister Carpenter, who have braved the dangers where mentioned in the Scriptures by any one forth live eternally; and one reason why I As a temporal power, Popery is a failure; as of the sacred writers as being distinguished on [To illustrate this point still further we will and endured the toil of a foreign mission, for the last think he does not so teach, is, because he imme. a spiritual power, it matters not whether the twelve years. We welcome, also, with deep interest, the Chinese brother, Chan Chung La, to cheer us with this account from other days. diately changes his course of remark from all to the blessing of salvation, and we hope that health and We notice in the next place the remark, same which is used in the several places in the a part, whom he styles "they that are Christ's," encouragement may be granted them to return and

But it is possible, and perhaps probable that the popular orthodoxy concerning the true and proper Deity of Jesus Christ, is widely diverged from the scriptural orthodoxy upon that subject.

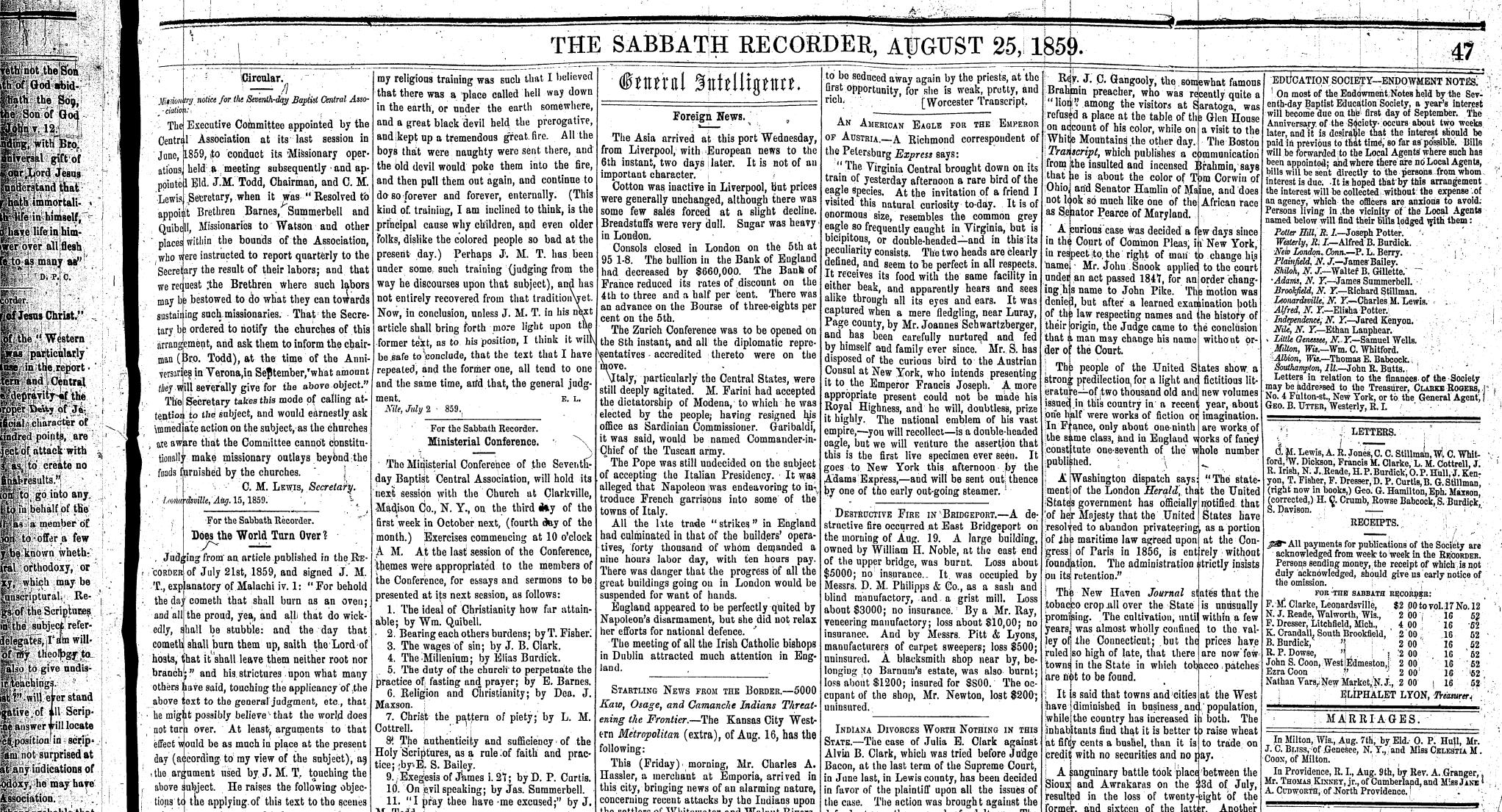
Now, if I understand correctly the popular rthodoxy teaches a tri-personal Deity, each of whom are equally supreme and distinct deific personliaties, Father, Son and Holy Spirit, each being a distinct person, each equally self existent, infinite and eternal. And such have been the explanations given of the tri-personality of Deity. that I think popular orthodoxy embraces three Gods. And I think it is this theological dogma that has led many to misapprehend the true and proper Deity of Jesus Chrst.

The application of the numerals first, second and third, to the Divine Being, has greatly tended to a false view of God. Scripture orthodoxy nowhere teaches that there are three distinct persons in Deity, although it abundantly teaches that Deity has revealed itself in three general manifestations corresponding to the human soul, body and operation. Thus, the appelatives Father, Son and Holy Spirit, are but different names, applied to the same being, only revealed under somewhat different conditions. In Exodus vi. 3, a new and hitherto unknown name is assumed by Deity, because a new revealment was to take place. Now is it any more difficult to understand that Deity should assume a name in the New Testament, nore expressive of that revealment than in the Old. of that revealment ? Hence the various appelatives mentioned in the New Testament, are so many deific names-significative of those conditions in which Deity manifested itself as therein mentioned. The popular orthodoxy of Trinitarianism, as expressed in its vocabularies and generally understood, is in my opinion auscrip. tural and erroneous, and does in fact, I believe, most seriously detract from, if not virtually deny the true and proper Deity of Jesus Christ. And unless that fundamental error be corrected, the very lowest kind of the humanitarianism of Jesus Christ will be the result.

Christ was either Deific, Augelic or Humanic. I believe Him to have been and still to be truly and properly the Jehovah God of the Old Testament, which to me, can only be the basis of his true and proper Deity. Therefore, to my mind, popular trinitarianism, and popular unitarianism, both virtually deny the true and proper Deity of Jesus Christ, and with the delegate lament the indications of dissent from scriptural orthodoxy occasionally given from both of those quarters. However heterodoxical on other points, I feel assured that I am scripturally orthodox on the true and proper S. S. GRISWOLD.

At the time of holding the- quarterly meeting with the Church in Cayler, (formerly Trax-Central Association, who were present, were Bro. Arza Muncy to the office of Deacon, after an examination of the candidate. The order of exercises in the ordination, on the and laying on of hands by Bros. Irish, Cottrell and Stillman. Charge to the candidate Irish; right hand of fellowship by Bro. Still-

The exercises were solemaly impressive and interesting, and the very large audience in attendance appeared to participate in the good feeling that pervaded the meeting; and were undoubtedly interested and edified. T. F. DeRuyler, August 15, 1859.



rhaps probable that oncerning the true Ghrist. is widely L orthodoxy upon Q 077.5A orrectly the popular rsonal Deity, each of e and distinct deific nd Holy Spirit, each ch equally self ex-And such have n of the tripersonpopular orthodoxy d I think it is this as iled many to misoper Deity of Jesus

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John v. 12.

umerals first, second Being, has greatly God. Scripture orthat there are three lthough it abandantevealed itself in three responding to the hation. Thus the apnd Hely Spirit, are d to the same being, that different condinew and hitherto by Deity, because a place. Now is nit erstand that Deity he New Testament, vealment than in the Ience the various ap-New Testament, are ficative of those conested itself as therein orthodoxy of Trinits vocabularies and my opinion muscripdes in fact, I believe, om, if not virtuelly Deity of Jesus Christ tel error be correctthe humanitarianthe result. Angelic or Humanic. een and still to be ehoval God of the me, can only be the r Deity. Therefore, rianism, and popular y deny the true and st, and with the deleons of dissent from

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in impressive and increased in at-tenate in the good meeting, and were collect in the T. T.

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tions to the applying of this text to the scenes M. Todd. subsequent to the general judgment-and says, 1st. "I cannot believe that a part of the happiness of the righteous in heaven will consist | Irish. in treading down the wicked. 2d. That the wicked will be burned up in heaven, and there become ashes, and the righteous make paths of them or tread them down. 3d. It appears to To the Editors of the Sabbath Recorder:me that if the wicked are thus burned up, that it will be in hell-and I doubt the righteous ever going there to wade through their ashes."

guments, or objections.

the end of the world: and the reapers are the

them into a furnace of fire-there shall be

12. Christian³ sobriety; by C. M. Lewis. 13. An exegesis of Matt. v. 17; by J. R. 14. Family worship; by H. Stillman. L. M. COTTRELL, Sec'y. WESTERLY, August 10, 1859.

It has been suggested to me that a statement of the visit of Bro. Horjesky to the churches of Rhode Island and Connecticut. He says "that some have concluded from the would be interesting to you and your readers. above text that the wicked will be annihilated." I will endeavor, therefore, to lay before you a . If that should prove to be a correct conclu- short account of his visit to the Westerly sion, of what necessity is it that part of the Church, which, however, was short, but very happiness of the righteous in heaven should interesting, leaving it to others to do the same consist in treading down the wicked? or, that in relation to his visits to the other churches. the wicked should be burned up in heaven; or, Notice had been given two Sabbaths previous, the righteous going to hell to wade through that he would be there on the first Sabbath in the ashes of the wicked in order to accomplish August, Providence permitting. annihilation. I see no necessity for such ar-The day was extremely pleasant and delight-

ful; the dust having been laid, and the air If the wicked are really to be annihilated, or purified by a smart shower of rain on the af-

destroyed, why not come to the conclusion that ternoon and evening of the previous day. We when the world is burned up the wicked are to had three meetings on that day, including the be burned up with it? For at the time the evening, viz., at 10 A. M., 3 P. M., and at 8 world was drowned the wicked were o'clock in the evening.

drowned with it, and perhaps the righteous His first discourse was on the subject of rethis day are treading on their dust. As it generation-John iii. 7: his second on Romanwas in the days of Noah, why not the same ism; and a short discourse in the evening, folwhen the Son of Man shall come as to the po- lowed by prayer, exhortation, and singing. sition of the wicked? When we compare the The congregation was larger than usual, and the company nearly at their destination, and cult to overcome. Even 5000 men will make parable of our Saviour, in relation to the tares and the wheat-Matt. xiii. 30: "Let both grow and edified, and I believe a good impression together until the harvest; and in the time of was made. In all of his discourses, or at the harvest I will say to the reapers, gather least the two delivered in the daytime, inciye together first the tares, and bind them in dents connected with his own experience, and bundles and burn them: but gather the wheat a brief outline of his former history, were reinto my barn." In verse 36 his disciples lated, much to the satisfaction of the audience, makes an inquiry, saying, "declare unto us the and I trust to their profit. As to myself, I

he that soweth the good seed is the Son of of New York, among men of so many nations Man; the field is the world; the good seed are and languages. I sincerely hope his labors the children of the kingdom; but the tares are may greatly advance the cause of truth and the children of the wicked one; the enemy righteousness. Yours truly, that sowed them is the devil: the harvest is

C. C. STILLMAN. For the Sabbath Recorder.

angels. As therefore the tares are gathered To H. C. C., "Author of Erros in the World," in the and burned in the fire, so shall it be in the end SABBATH RECORDER, Vol. XVI, No. 7. of this world. The Son of Man shall send forth his angels, and they shall gather out day since these things were done." of-his kingdom all things that offend,

Query.-If our Saviour was buried and them which do iniquity, and shall cast fourth day eve, how could first day be the "third day since these things were done?",

wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the king-AN INDEPENDENT BISHOP.-Cortona, in Tusdom of their Father." (Here, it seems to me is a chance for the righteous to tread on the

pure state of the blood, or habit of the system. This his angels with a great sound of a trumpet, frontier of the Papal States, but a few miles pleasant and efficacious remedy will gently stimulate th functions of the stomach and bowels to regular and and they shall gather together his elect from THE CONVENT RESCUE CASE .- Mr. Starr of seriously taint the water of the Eake, and that 1 40 % bushel for Western, and 1 18@1 30 for Southdistant from Perugia, and a number of the healthy action, and without nausea or purging expel distant from Perugia, and a number of the fugitives from the latter city, at the time of the late massacre, sought refuge within its walls. If the CONVENT RESCUE CASE.—Mr. Starr of from a convent at Toledo, Ohio, has published a letter stating that she was assisted in getting best way to "rectify" the water, and do not 5 75@6 75 prime do.; Pork mess 14 00, prime do. the four winds, from one end of the heavens therefrom all deleterious accumulations, purify the blood, equalize the circulation, promote perspiration, to the other." Verse 36: "But of that day improve the appelite, impart tone and vigor to the sysand hour knoweth no man; no, not the angels Cortona has a bishop who is a "trump," if one away by four Catholic ecclesiastics at Mon- recommend the strychnine brandy which so 10 25@11. Butter is without marked change. Cheese tem, and gradually, but surely, extirpato the disease. of heaven, but my Father only." Again, in may judge from the trumpet blast of religious treal, who are to be prosecuted for the part many persons have lately adopted to cure its has fallen to 3@9c. B. Eggs, State 14c. B dozen; Prepared and sold by A. B. & D. SANDS, Druggists, toleration in a pastoral letter he recently issued they took in the matter. The ecclesiastics of bad flavor. Boiling the water thoroughly is Ohio do. 12c. reference to the old world, before the flood-100 Fulton Street, New York. Sold also by Druggists generally. 2 Peter, iii. 6: "Whereby the world that then the seminary at Montreal publish a statement, pronounced a sure disinfectant. on the Perugia slaughter. These are his in which they own that they assisted the escape, was, being overflowed with water, perished." Special Notices. Geo. W. Matsell, late chief of the New words, as reported by the Independence Belge: and justify it, on the ground that the girl GROVER & BAKER'S Verse 7: "But the heavens and the earth York Police, is about to publish a dictionary ANNIVERSARY OF THE MISSIONARY SOCIETY "At the moment that deplorable events wished to become a nun, and could only do so CELEBRATED of the rogues' dialect, the words employed by The Seventeenth Anniversary of the Seventh-day which are now, by the same word are kept in have taken place at Perugia, I deemed it my by getting beyond the control of her parents. FAMILY SEWING MACHINES thieves, burglars, stock jobbers, and other de- Baptist Missionary Society will be held with the lat pastoral duty to charge all ecclesiastics to re- They also confess that they lied to the father, store, reserved unto fire against the day of predators upon property. A large proportion Church in Verona, Oneida Co., N. Y. on Fifth-day, New Styles-Prices, \$50 to \$125. Hemmer's \$5 extra. frain from applauding criminal deeds of a nature in order to mislead him in his search, which of the words are from the Gipsy dialect, with September 8, 1859, at 10 o'clock, A. M. At the last judgment and perdition of ungodly men " READ WHAT & DISTINGUISHED MAN SATS. to sully with eternal infamy, not simply a civi- they justify on the ground of "pious fraud," a mixture of Hebrew and Sanscrit. So per-fect is the rogues' language, that Mr. Matsell Board. Anniversary, it was voted to dispense with the usual sermon, and open with the Annual Report of the Board. GEO. B. UTTER. Rec. Sec. Anniversary, it was voted to dispense with the usual Some men at the present day seem to work "I take pleasure in saying, that the Grover & Bakar lized community, but even the most inhuman which seems to be still in vogue. They back Sewing-Machines have more than statistic de onover a maker Sewing-Machines have more than statistic my expec-tation. After trying and returning others, I have three of them in operation in my different places, and, after four years' trial, I have no fault to find." J. M. Hamharder philosophizing and spiritualizing the and barbarious countries, and I call on them up their conduct by such texts of Scripture as, declares that two thieves of different countries, Scriptures so as to make them corroborate to inculcate submission to the constituted "He that loveth father or mother more than perfectly ignorant of each other's vernacular, MINISTERIAL CONFERENCE. with their pre-conceived opinions than they do authorities, whose wisdom and forbearance me, is not worthy of me." The Bishop of nond, Senator of South Carolina. Offices of Exhibition and Sale, 459 Broadway, New The New England Seventh-day Baptist Ministerial Conference will hold its next meeting with the 1st Seventh day Baptist Church of Hopkinton, in connec-York. 18 Summer-Street, Boston. 780 Chestnutare able to converse intelligibly by using this direct our Tuscany in the path of true amelio- Toronto denies all connection with the affair, to sustain them in their plain, common sense dialect alone. ration as a privileged portion of our Lord's but the ecclesiastics at Detroit and Toledo view. Tradition is one of the greatest barriers inheritance. Understand me; I am resolved were as tricky as those at Montreal. The girl A Mrs. Nichols was burnt to death at tion with the yearly meeting of the Connecticut and Street, Philadelphia. 181 Baltimore-Street, Baltimo that the gospel has to contend with. I shall time Essays and Sermons upon various topics of reli- principal Cities and Towns in the United States. not deny but that I may have traditions, that ical chastisement against any churchman who fesses to have abandoned the idea of immuring explosion of a fluid can, with which she was gions interest will be presented by the members of the SEND FOR A CIROULAR. herself in a numbery. She will be very likely trying to kindle a fire. are not gospel-wise. For when I was a boy disturbs the conscience of the people." S. BURDICK, Sec'y. Conference.

the settlers of Whitewater and Walnut Rivers, defendant on the ground of adultery. in Butler and Greenwood counties, Kansas Court held that a divorce obtained in the Territory.

The number of Kaw, Osage and Camanche for the purpose of procuring such divorce, and Indians in that vicinity is about 5000, all war- then returns to this State, is wholly inoperative has been estimated at two hundred and one riors. They have lately removed from the and void. Little Arkansas, where they have been collecting for some time back, for the purpose, it seems, of driving back the settlers from the frontier. Some interpret their motives to be revenge for the hanging of the two Kaws at Council Grove some time since: but this would hardly seem so, as the point of attack is some seventy miles distant. It may, however, be a little damage was done. plan to decoy men away so that the point mentioned will fall an easier prey. Certain it

is that the people at the Grove have anticipated an attack for some time. On Thursday morning, 11th inst., a messen-

ger reached Emporia from the Lower Whitewater, bring information that an engagement had taken place between the Indians and the whites near the town of Eldorado, in which one hundred of the former and five of the latter were killed.

The same day another messenger arrived some other parts of the Isthmus-which are from Chelsea, fifteen miles above, bringing a known to abound with these ancient graves. note from Mr. S. N. Stoors of that place, It is understood that they will organize in stating that the town was surrounded by In- bodies of from five hundred to one thousand, dians, and they were momentarily expecting and will go fully prepared to defend themselves an attack. He appealed for assistance, in against Indians or whoever may interfere with order to get his family away. That evening a them. Whether the United States Govern-

reach there next morning, a distance of fifty

SUMMARY.

The Washington States, has the following:

President Nott, of Union College, says the

A man came from Emporia as our informant even if they attempt it, they will have a force 000. left, Friday evening, who stated that he met to cope with which they will find it very diffivery attentive. All appeared to be pleased that no attack had yet been made upon that a good stand against any force that we could send against them; and, so far as Central

America is concerned, five thousand of the SIROCCO AT SANTA BARBARA.-A terrible si-Chiriqui filibusters will sweep everything before rocco occurred at Santa Barbara, California, them. on the 17th June last, of which the Gazette at that place gives the following interesting Syracuse Standard, is reported as having dred years. particolars:

miles

submitted his resignation to the Board of "The sun rose like a ball of fire on that day; Trustees. It is supposed that it will not be parable of the tares of the field." Verses 37 was peculiarly struck with his adaptedness to but though quite warm, no inconvenience was accepted, but that the President will remain to 43: "He answered and said unto them, the work assigned him in and about the City caused thereby, until 2 o'clock, P. M., when nominally at the head of the renowned seat of suddenly a blast of heated air swept through learning over which he has presided for more our streets, followed quickly by others, and than half a centuty. During this time he has shortly afterwards the atmosphere became so seen "his children" rising to eminence in all prison at Roxbury, Mass., for swindling. She intensely heated that no human being could the walks of life. On the bench, at the bar, victimized many shrewd business men by false withstand its force; all sought their dwellings, and in the pulpit, in the editor's chair, and in checks in payment for loans. and had to shut doors and windows, and re- the manufactory, there are many distinguished main for hours confined to their houses. The men who look with filial regard on their veneraeffect of such intense and unparalleled heat ble teacher. Much of the active practical was demonstrated by the death of calves, rab- talent in this State has been trained by Dr. bits, and birds; the trees were all blasted, and Nott, and he has seen Bishops, Cabinet Officers,

"And besides all this, to day is the third the fruit, such as pears and apples, literally Senators, Judges, and Legislators, and Presi- credit to the amount of \$100,000 for the conroasted on the trees ere they fell to the ground, dents and Professors of Colleges, coming up to struction of a railroad to Fort Riley. and the same as if they had been cast on live the annual festival at Schenectady, acknowlcoals: but strange to say. they were only edging with respect and reverence his influence borhood of Boston, on Tuesday night, the burnt on one side-that is, the direction whence over their lives. Dr. Hickok, the present Vice thermometor maked as low as 40 degrees. came the wind. All kinds of metal became so | President of the College, is spoken of as the heated that for hours nothing of the kind could successor of Dr. Nott.

be touched with the naked hands. The ther-At the Academy of Medicine, Wednesday mometer rose nearly to fever heat in the shade, but near an open door; and during the prevacany, is one of the preposterous little Italian mometer rose nearly to lever near in the shade, night, the Oroton white Discomper cane but near an open door; and during the prevation for discussion. The Doctors concluded that

former, and sixteen of the latter. Another The battle was anticipated, with the result of the extinction of the weaker party. State of Indiana, when the party goes there

The wheat crop of this country for this year WHITE FROST IN DOG DAYS.-The Boston

each inhabitant one and three-fifths of a barrel Transcript says this very unusual atmospheriof flour. cal visitation occurred on Tuesday night upon The Chicago Democrat says that a Kenthe lower grounds of many localities and in tucky gambler lately won \$28,000 in that city different directions-at Ashland, Mass., Sommersworth, N. H., &c. It is thought that in one night, mostly from bank and merchants'

having suffered ?

A terrible tornado passed over a portion of Sheffield township, Lafayette county, Ind., on the 3d, prostrating houses, barnes, trees, and sweeping off fences, hay and wheat stacks, like loss.

' It is stated that Chiriqui is to be the 'head feathers before the wind. quarters' of the next filibustering movement. n the course of three or four months it is ex-Some wretch in Hoosic. N. Y., has been pected that there will be at least ten thousand destroying the domestic animals of that town nave secured all the booty which can be found poisoning them and the like, entailing losses of in that locality, a movement will be made for hundreds of dollars.

t the best."

and abusing his wife.

week last year. is \$18.404.

The Central Railroad directors report a surplus of some fourteen thousand dollars for the last six months over expenses of running, interest on bonds, sinking fund, and semi-unnual dividend.

A man name Fisher was tied to a post and

publicly horsewhipped in the streets of Chou-

mont N. Y., the other day, for maltreating

Miss Goddard, a charming young lady, is in

The decrease in the canal tolls for the first

Leavenworth City has voted to loan its

weck of August, as compared with the same

Senator Benjamin writes from London, that sumption, Mr. OLIVER BUZZEL, (son-in-law of Samuel company of fifty left Emporia, expecting to ment will interfere with such a movement, is a if the relations between France and England F. Randolph, deceased,) aged 25 years. He thought question we cannot pretend to answer. We continue friendly, he entertains little doubt of to experience a change of heart in his last sickness. do not see that they can do so, however: and negotiating the Tehuantepec loan of \$1,500,-

fter a short but severe illness, Goodern Lewis, in The Agricultural Society which holds its fair t Dundee, Mich., in October, offers a premium for deliver to the young lodg (inho will pare at Dundee, Mich., in October, offers a premium of five dollars to the young lady "who will pare grave. a peck of potatoes in the shortest time and do

esidence. Miss ELIZABETH P. TAFT, second daughter of the late Grosvernor Taft, of Providence.

A physician has discovered that by living principally on buttermilk, a human being may wife of Edwin Burdick, aged 23 years. prolong his existance to the period of two hun-

In New London, Ct., 12th inst, FREDDIE, son of Bariah B. and Juliaette Champlin, aged 10 weeks.

for its certainty in producing Good Bread.

eminent Physicians and Chemists of the day, but up-

intelligent Families in the New England and Middle States, have given it preference over all other kinds. Its unparalleled success has brought a multitude of counterfeits in the market, some of which are of a poisonous nature, but the best class of Grocers every-The telegraph informs us that in the neighwhere sell the genuine. However, purchasers should always see that the name of James Pyle is on each package. Some of the Grocerymen are unscrupulous enough to recommend the imitation, but their object is

Grand Depot, 345 Washington street, cor. of Frankperienced a further decline. Flour is duoted at \$4 90 lin New York.

towns perched up on the top of a steep hill, which it almost requires Jacob's Ladder or Wise's Balloon to reach. It is near the frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and during the preva-frontier of the Papal States, but a few miles but near an open door; and the preva-frontier of the Papal States, but a few miles but near an open door; and the preva-frontier of the Papal States, but a few miles but near an open door; and the preva-frontier of the Papal States ashes of the wicked.) S ANDS' - SARSAPARILLA.—For the removal and permanent cure of all diseases arising from an im-Again, Matt. xxiv. 31: "And he shall send Wise's Balloon to reach. It is near the dust, of pulverized clay."

DEATHS.

In New Milton, Va., on the morning of July 27th

after about seventeen days of acute suffering, Mrs.

PRISCILLA BEE, wife of Josiah Bee, in the 50th year has been estimated at two hundred and one of her age. In early life she became a subject of grace, millions of bushels, which, divided evenly and united herself with a Seventh-day Baptist Church, among 25.000.000 inhabitants, would give where she continued her membership until released by death, to join the heavenly church above. Her health for some time previous to the attack of disease. of which she died, had been feeble. She was attacked on the 10th of July with acute inflamations of the bowels, and after great suffering until the morning of the 27th she passed away. During her illness, which she endured without a murmur or complaint, she gave all clerks. Can this be without their employers desirable evidence of a happy preparation for her change. She departed this life with a full assurance of her acception with God. She was extensively loved by all, for her amiable disposition, and affectionate turn. She has honored every relation of life as a wife,

mother, and sister, and leaves a husband and seven children, and a large circle of friends, to mourn their In Weedsport, Caynga Co., N. Y., Aug. 7th, ARTE-MESIA I., wife of Mr. Charles Kopparl, of Shongalo,

Carole Co., Miss., in the 41st year of her age. Mrs. K. was the daughter of Mr. Thomas Munson, and grandgrave diggers' in that vicinity. After they the past year, by cutting out their tongues, daughter of Eld. Amos Stillman, of Farmington, Ct., who was a brother to our lamented brothers, Elder Matthew Stillman, and Deacon William and Elisha Stillman, of Rhode Island. Eid. Amos Stillman was pastor of the Seventh-day Baptist Church in Farming-ton, now extinct. Mrs. K. was born in Connecticut, and became a professor of religion when about 15 years of age. In life, she adorned her profession as a Christian, and enjoyed the Christian's hope in hersickness and death.

In Salem Township, Ohio, on the 2d inst., of con-

In Independence, N. Y., Aug. 1st, of typhus fever,

In Stonington, Conn., August 13th, at her-mother's

In North Stonington, Aug. 8th, FANNY ESTHER,

JAMES PYLE'S DIETETIC SALERATUS

A perfectly wholesome article, which is unequaled

This Saleratus not only has the approval of the most wards of

ONE HUNDRED THOUSAND

to make a large profit, as they can buy them for much NEW YORK MARKETS .--- The changes in the markets for this week are not sufficient to require the publicaless than the genuine.

Miscellaneaus.

For the Sabbath Recorder. Railroading.

Singing through the forests. Rattling over ridges, Shooting under arches,---Rumbling over bridges, Whizzing through the mountains. Buzzing o'er the vale-Bless me l this is pleasant, Riding on the Rail!"

Thus sings Saxe, to which my soul heartily best now and then one, with its cotton-wicked responded, as I stept aboard of the Hudson candles, emitting a faint. flickering light. liable ferry-boat for the Boston cars on' a most de- to be blown out by every gust of wind sweeplightful spring morning, and, amid floating ice, ing through each crack and crevice: but when shoved out into the Hudson. The snow-crown- nature is the great teacher as we here beed heads of the "Katskills," glitter through hold-they are colleges most fit and worthy the mellow haze of morning. They throw back | for any one to take lessons in. smiles of welcome to the glances of the warmhearted sun. Their jeicled locks begin to been left far behind, looming gloriously in the ("Kinderhook," shouts the conductor-sour-western sky. We have shot far out into the krout and Matty Van Buren, responded boy. broad valley of the Connecticut. Soon we behood memories)-melt. Tears of joy begin to gin to snuff from afar the sea odor, accompanitinkle down their snowy cheeks, at the prophesying of the greanness, so soon to encircle their longings, which it ever produces upon one unample and reverend brows.

Anon, we climb the Tasonic ranges, and the "Katskills" recede in dim and shadowy forms. The sunward sides of the steep slopes are laying aside their fleecy coats, "for," say they. "Spring is coming." The northward slopes hug them still closely about them. "Canaan," cries the brakeman, and we are reminded of a "fair and happy land." The streams so long ice-bound begin to break their fetters and trot off riverward.

Our seat-companion, with silvery locks and benignant face, has a very hearty breath-a Prohibitory Liquor Law, personally enacted and rigorously enforced, would do him all sorts of good.

forever. The State Line is reached. The gentleman in front takes a new quid, and we inly thank the Conductor for the information. We have often fancied, and still fancy, that we can tell ever flowing from this most holy fount. when we cross the New England Line. Every. thing begins to wear a staid Puritanic airmellowed, its true, by time and progress. There is less of the slip-shod, slovenly air-more of neatness and cosiness, than about western villages. Their hotels have less of the noise and bustle and chew and smoke, and spit and swear and swagger, than our western. Their farmhouses are just the places to enjoy pumpkinpies, brown bread and apples and cider, temperance spare the mark sweet cider, and mush bly by vitality. and milk and Thanksgiving dinners. "Pittsfield," cries the gentleman in gray. Yes, Pittsfield, one of the loveliest villages our eyes ever rested upon, nestled in a beautiful plain, with great billowy hills, rising up on all sides, and, in their silent, sentinel-watch, look down in grand beauty upon us. Our thoughts have often run out to Pittsfield, for quite a different reason also. Herein lives a man who has often spoken wise a d generous words to the young. Thanks to him for his "Student's Manual." not to mention his other writings. How many a youth has it cheered, counseled, lifted up. It should be in the hands of every

toil and strife. With such teachers, what "O! no,"-her face cleared up-"you're notional of course: all men are-men don't cares one for the schoolmam's and her calls of know what sickness is, and they're so frightattention to lessons of ba-ker-briar, or her ened at the least pain." threatenings of birch. Is not one receiving

"But this is terrible!" cried the invalid, lessons from teachers more potent than she? pressing his closed eyelids together. O! how he longed to have some soothing What an institution is here, with most proper hand upon his temples,-but he would not ask teachers for developing childhood into a glorihis wife, because he saw that she had snatched ous manhood. We have been prone in some up her sewing and was again absorbed in its moody moment to consider these "People's completion. Colleges" as more appropriately the "People's

Hours passed, and the pulse leaped madly the eves grew strained and crossed with veins the temples fluttered with the throbbing flesh -and strange words came thickly on the still ness of the chamber. Mrs. Nash had been down stairs preparing

supper; she had just laughingly said in reply to a neighbor's question concerning her hus band----"O! going to die, as you men all are, if you

happen to cut your finger." Little she thought how true was the proph esy she so unthinkingly uttered. In another moment her eldest son came into the room. "Isn't it funny?" he cried, "pa don't know

me. He called me Mr. Morris, and asked me if I had that will all made out." "What do you mean. child?" his mother paused in the midst of her work."

"He don't know me, because I kept calling oa, and he would look at me so strange, and keep asking if I had that will all made out." Her cheek paling a little, Mrs. Nash hurried up to the chamber above. Her husband was talking wildly to himself, and his appearance had changed frightfully. Now, seriously

alarmed, she sent for the physician, who was all wonder that he had been called at so late an hour. "The man must have shown symptoms of

more than ordinary distress, this morning," he said—"did he make complaints of nothing What draughts the hand of passion still prepares. but an ordinary headache?"

"Weary-weary-weary." What heart is The wife was forced to confess that the not "Weary of trouble and care;" what heart symptoms had been unusually severe, but he but recoils from the constant termoils and strife. was so liable to these attacks that she didn't and would willingly retire into the tranquil shades of unconsciousness. "to rest-to rest," moans and complaints of her poor sick Yes, heart-rest! oft hast thou thought to soar aloft-to grasp the "hidden things," of the imperishable, and quaff the soul-inspiring waters, But thou hast been rudely bound to earththy pinions fettered; thy new-born glory hath

ley and the Attorney-general, was agreed to. on the above:

THE SABBATH RECORDER, AUGUST 25, 1859.

this kind on board British ships on the high seas; and on board American ships when in British harbors. A number of ruffians of both

nations have been convicted, and punished accordingly. In fact, so resolute has been the conduct of the magistrates, that, in spite of the fellow-feeling among the merchant captains, who hoisted their flags half-mast high when

can court can deal with the wrong-doer.

singular indifference on deeds of violence, while government itself shall be located. think much of it. Her heart, however, con- there is the most extreme sensitiveness about demned her. She was conscious that the an invasion of their national rights. Americans, generally, would rather allow Germans or muhusband had irritated her to an unusual de- lattoes to be beaten by drunken captains to all gree, and that she had borne far from patiently | eternity than recognize the claim of a British with him. Now she was ready to make all Court to punish an offence which does not fall amends. With tears and loving thoughts she within its jurisdiction. And yet this is the hovered over that sick bed. accusing herself, only way in which the thing could be managas every wild cry for her rang out, and still ed. As for allowing American Consuls in Enthere was no consciousness-still he felt not glish ports to try American prisoners, that is, the kind hand, saw not the streaming eyes-of as the Attorney-General showed, a thing not departed, leaving the portals desolate; thy being the cause of all his wretchedness through to be listened to. In the first place, murder mation."—[Presbyterian. and attempts are matters far too important to "We presume it will be a standard work in thousands

people of the old States shall witness its re-The London Times comments as follows up- moval. It will be a difficult task to tear the blended with the past history of the nation.

There exists a steady determination in Eng-land to repress these atrocities as far as it is in our power. The Liverpool magistrates do their best to protect the men from outrages of There exists a steady determination in Eng. But the great west is filling up with its millions, their best to protoct the men from outrages of right with which superiority in numbers invests

overcome. First, the almost fabulous sums of Rogers was hanged, the British part of them are afraid to indulge their savage propensities. They know that at the end of the voyage they will most assuredly he brought to justice, and be disposed of at a tithe of their value, estiwill most assuredly be brought to justice, and be disposed of at a tithe of their value, estithat neither judge nor jury will fail in their mating that value by the amounts actually ference; 40 pp.

duty. The wholesome fear instilled by several paid for their construction ? examples of severity overcomes the impulses of Cincinnati or St. Louis, in the ordinary cruelty or drunkenness. But with the Ameri- course of events, must soon come to the centre cans the case is different. If the crime be com- of population, and then we may expect to see mitted in British waters it may be taken cog- those cities vieing with each other in the strife nizance of, but in no other case. A New York for the possession or location of the new capivessel may arrive in Liverpool, and the sailors tal. The great States growing up on the may complain that one of their number was Pacific shores will clamor to have the national shot down the week before, and another had an capital "brought down half-way." and the weleye knocked out yesterday; but the offence is fare of the country may require this to be done 64 pp. unpunishable by English law or the law of na- much sooner than we are now aware. The

tions. It was committed on the high seas, and only way to retain it where it is now, is to under the American flag, and only an Ameri- annex Canada to the United States-a proceeding to which the consent of Great Britain

The proposal of Milnes was that her majes. must be first obtained-and calculating the ty's government should enter into communication line North and South, instead of East and with that of the U.S. of America for the pur- West, Washington might be central enough for pose of devising some means of bringing to all practical purposes. But after all, provided justice such offenders. The motion was agreed the capital is not exposed in time of war, it is to, and we hope that the two governments will not of so much consequence whether its locabe able to find some means of repressing the tion is central, as that the government should enormities which now prevail. But we cannot be administered upon principles of justice and help thinking that but little success is likely to equity towards all sections of the country. attend the efforts of this country in such a This it is, that must ever interest the people

case. Public opinion in America looks with more than the mere question as to where the N. Y. Express.

Who Wants Profitable Employment?

The great books for agents. Popular Everywhere. THE RELIGIOUS DENOMINATIONS IN THE L United States, their History, Doctrine, Government and Statistics; By Rev. Joseph Belcher, 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-

The motion, after a few words from Mr. Hen- | yet it will be with the keenest regret that the Publications of the American Sabbath Tract Society THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale government away from a place so intimately at its Depository, No. 5 Chatham Square, N. Y., viz: No. 1-Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the servance in the Christian Church; 52 pp. 5. A Chrisright with which superiority in numbers invests it, and then resistance to its claims will be un-availing. There are serious obstacles in the way of removal, however, which may not be easy to

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batarian: Counterfeit Coin; 8 pp. 8. The Sabbath Conovercome. First, the almost fabulous sums of money which have been expended in rendering the national cápital what it is to-day. How could the capital itself be disposed of so as to money which have been expended in rendering the national cápital what it is to-day. How could the capital itself be disposed of so as to and German.) 11. Religious Liberty Endangered by Baptists, from the Seventh-day Baptist General Con

The Society has also published the following works to which attention is invited :

A Defence of the Sabbath, in reply to Ward on the Fourth Commandments By George Carlow. First printed in London in 1724; reprinted at Stonington, n 1802; now republished in a revised form; 168 pp. The Royal Law Contended for. By Edward Stennet First printed in London in 1658; 64 pp.

Vindication of the True Sabbath. By J. W. Morton; late Missionary of the Reformed Presbyterian Church,

Also, a periodical sheet, quarto, The Sabbath Vindi-cator. Price \$1 per hundred.

The series of fifteen tracts, together with Edward Stennet's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 pages for \$1. Persons dersiring them can have them forwarded by mail or otherwise, on sending their address with a remittance, to GEO. B. UTTER, General Agent of the American Sabbath Tract Society, No. 5 Chatham Square, New York.

Seventh-Day Baptist Publishing Society's Publication

The Sabbath Recorder. PUBLISHED WEEKLY.

TERMS-\$2 00 PER ANNUM IN ADVANCE.

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

student We were dreaming of New England homes, as we rushed into Pittsfield. Hugh Miller remarks, that an Englishman's destiny is materially affected by having his cradle rocked to the north or the south of the Tweed. Happy is the man whose cradle was rocked within a New England home, or if rocked beyond her rocky borders, that rocking was done, not by a mercenary nurse, but by a mother who in turn had her rocking east of the Hudson. or. trotted upon the knee of a father who planted and hoed and mowed and went to school and and church in that same land and who could sing with Barlow:

"All my bones were made of Indian corn."

Lo. here comes aboard an Indian with his squaw and popoose. We,men envy him his long flowing hair, and the ladies cast side-long, and envious glances at the squaw's raven locks and long pendulous ear-rings-as are ear-rings.

We have reached the topmost point of the mountains and begin to rush down the other side-our fiery horse holding back the while. The rocky battlements look sternly down upon us, as we follow the snaky windings of the iron rail. Evergreens stand silent sentinels on their Streams rush down to loose themselves in the Connecticut. Man hast built his home up in these fastnesses, disputing the crags and the peaks with the eagle, or driving him from his home.

Look out here. Here is one of the "People's Colleges." Mr. Time has painted it gray with his weather-brush dipt in sunshine and shower. The railroad runs just in front, the rocky foaming trout-brook, just in the rear, with noble mountain peaks standing all around. Is not that a fine place wherein to teach the Lanna ideas how to shoot ?" Its surround-

proof of this thy earthly dwelling-place, "We part not yet!' We part not yet!" Yesternight I heard the echo-as I listened--

L'anterns" with its tow-wicked or perchance at

While we are dreaming, the mountains have

ed with its vague dreamings, its mysterious

accustomed to its influences. By-and-by, the

storm which has been unfurling its gray ban-

ner and marshaling its hosts all day in the

southwest, rushes down upon us. Thus ends

For the Sabbath Recorder.

"Weary of Life."

Weary of life? ah no-but of life's woe:

Weary of its troubles and its cares;

Villing to rest-because so well I know

R. R.

our railroading for the day.

would have believed it false, had I not seen the earthly tenement enlivened almost impercepti-

There lay the form of one, who a few months since, traversed the same path of life with me, worshiped at the same altar. loved the one God. But now !

Those dark eves that oft have looked lovingclosed; perhaps forever.

And those lips whose sweet accents once soothed the afflicted heart, seemed parted, as though the Angel of Death had there pressed his last kiss. I gazed — wrapt in strange thought; wondering if her heart were as lifeleas.

Oftimes sunny childhood "Wearies of its birds," its little guileless heart yearns for the "Blossoms of youth;" and youth reclining upon Hope's downy bed, spurning its flowers and freshness, looks forward to more mature life: also tottering old age, almost "Weary of mor- the bedside of the sick. Her gentle voice tal life," still clings to a to-morrow.

O, human heart! why trample a possessed treasure, reaching for that anticipated. until Hope has lost her cunning, and you droop tune- thought, or give expression to a selfish wish. less " to rest !" I awoke in deeper mysterv-"to rest!"

O, heart of mine-is not her heart at rest? It was "weary," wished to sleep;-although | work. the earthy part is animate. Is not that heart at rest? Something whispers, no! you were not willing to bear one smart, or cheerfully meet and smile upon one " trouble, or one care. O, selfish heart-think thou art free? ah, no! Truly thy earthy home is mortality, still thou art blessed; thou cans't love, adore, and "draw nigh" unto the source of all perfection.

Then never tire-never "weary," nor faint; although your earthy-home be weak, frail; "Soar onward and upward," remembering. "That when your earthy house of this tabernahouse not made with hands, eternal in the heavens."-2 Cor. v. 1.

With such a promise, O hearts be firm, unfaltering, ever trusting. MADGE. Brookfield, Aug. 1, 1859.

A Wife's Remorse.

"Sick-sick again!" said the heedless wife with petulence. "'I'm so tired of seeing a pale face from morning till night, of hearing groans, of mixing doses. It seems to me there is little need of this constant giving up—why don't I whereby we might be enabled to bring the ofgive up?"

"Mary-Mary,"-cried a quivering voice. "Coming, coming," replied the woman.

Tears hot and copious, wild prayers to be decided by such a functionary as a Consul; of libraries."-[Littell's Living Age. heaven, sweet and fervent words of love and, in the second, these peculiar jurisdictions

availed nothing. The death hour came and are totally contrary to the spirit of the Engwith it consciousness. Arrows could not have | lish Constitution. We should never demand pierced that sad heart as did the last words such a thing of our neighbors or grant it to of the dying man-"Dearest, you have been a good wife to diction, by which offences committed on board

the ships of either country should be tried at

The meek face looked calmly white amidst whatever port should be first reached after the the carements of the grave, but it was scarcely commission of the act, would satisfy Englishwhiter than the face that bent over it. O'l men perfectly, and their only fear would be what would that wretched heart have given to that American tribunals would deal too lenientrecall those cold, careless words that were ly with our own ruffians; but that Americans ringing in her own ears at every step. This would agree to this, and give the Judges of ly to aged parents for their darling's smile, are was the thought that gave anguish unparalleled, Assize for Lancashire jurisdiction over all Amas her trembling steps led her to his open grave | erican shipping entering the port of Liverpool,

-as she looked her last upon the dear manly is as we said before a matter of which we face that had ever had a smile for her. OI have a very little hope. Suppose a ship to leave one of the most disto live with this consciousness I to bear a bur-

tant ports in the world for Liverpool or New den so heavy—these were to her punishment. York—suppose it to toss on the ocean for some "If I had been tender to him that day"--four months, now beaten by storms off Cape she often sobbed out, as she accused herself---"if I had only kissed the hot brow, and bathed | Horn, now becalmed with the pitch seething it more carefully-if I had only put down that in its crevices on the Equator-suppose the feeling that I would not humor his fancied in- master to be an ill-conditioned, passionate, ill- \$1:00. literate brute, with just mind enough to work disposition I would give worlds." But the the reckoning when he is sober, and totally irsorrow, dreadful as it was, has not been restrainable when he is drunk. Suppose this without its salutary influence. Now the person under the impulses generated by deswidowed woman is the welcome visitor by potic power and brandy, to take violent dislike to a particular seaman, perhaps a little less acsoothes as the voice of a mother-her hand's tive than his fellows, or a little more proud and touch is like the pressure of velvet, her very ever she is tempted to think an impatient

there comes up before her the vision of a pale face that, but for her neglect, might be smiling trol but the fear of mutiny or the indistinct proson her now-and with the rebuke working pa- pect of an inquiry after reaching port? The tience in her heart, she goes about her Master's annals of the Liverpool Police Courts and Hos-Mother's Journal.

Cruelty to American Seamen.

In the House of Commons on the evening of the 22. Mr. M. Milnes moved an address to Her Majesty, praying Her Majesty to be pleased to enter into negotiation with the Government of the United States of America, for the purpose of preventing the assaults and cruelties committed on merchant seamen engaged in traffic between this country and the United States, and of bringing to justice the perpetrators of such offences. He observed that the grievances might be distributed into two classes. cle be dissolved, you have a building of God, a The graver offences were comprehended in the treaty of extradition between this country and the United States: but the arrangements under the treaty were so incomplete that it was sometimes impossible to bring the guilty parties to justice. But the most numerous occurrences were cases of outrage and cruelty on board of American ships, which were so frequent as to have received the names of "Consuls' cases." These cases were most iniurious to the American merchant service, as well as our own. The remedy was to be found either in giving additional powers to American Consuls or in a convention with the United States. fenders to justice, as if the offence had been of any other nation. We do not intend to de-

The motion was seconded by Mr. J. Ewart.

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Central Bailroad of New Jersey. YONNECTING at New Hampton with the Dela U ware. Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and a ly seem that certain crimes, like diseases, burst | Easton with the Lehigh Valley Railroad, to Mauch Chunk-Summer ARRANGEMENTS, commencing May out and rage for a time without any obvious 16, 1859. Leave New York for Easton and intercause, for, though violence on the part of masmediate places, from Pier No. 2. North River, at 7 30 ters of merchantmen to those under their com-A. M., 11 45 A. M., and 4 00 P. M. ; for Somerville, at 5 45 P. M. The above trains connect at Elizabeth mand has alway been a lamentable fact. still the evil has increased so much within the last with trains on the New Jersey Railroad, which leave New York from the foot of Courtland street, at 7 40 few years, and the injuries inflicted have been A. M., and 12 M., and 4 00 and 6 00 P. M. so unprecedently severe. that it is difficult to

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ed last night to which there are not many and strong objections. It seems beyond a doubt that the Americans are the worst offenders. Whether it is climate, or a growing habit of lawlessness, arising from the impunity which attends deeds of violence. or whether it be the

disregard which American captains, and perhaps American juries, have for the lives of foreign sailors and men with dusky skins. certain it is that the American captains permit themselves a latitude of cruelty which exceeds that fend our native tyrants. "Captain" Henry committed on British soil.

obnoxious to the skipper's anger-what is likely to be the life of this unhappy man while his be made to go south or west. Apply to or tyrant is on the blue water, without any conpitals will answer the question. It would real-

penetrate the mystery. The whole question

was made the subject of a motion by Mr. M.

Milnes last night in the house of commons.

Unfortunately, it is more easy to point out the

evil and call down the indignation of an audi-

ence than to propose a remedy. That unless

some remedy be applied, crews will be tempted

to take the laws into their own hands. and the

merchant service become still more demoraliz-

ed, is pretty certain; but nothing was suggest-

young ideas now to should resource "Oh! dear, how I have to r	run. He's so im- Sir G. Lewis observed that in cases of of-	driven down his throat with a marlin spike and	A B. W. is also prepared to insert the new and im-	scriptions not paid till the close of the year, will w
ings on the one hand, are fit emblems of rural netient, and I must always	s be there: men fences committed by American sailors, in	whose ribs he had broken with a capstan bar,	proved style of teeth, with Allen's Continuous Gum	I lighta ta an additional charge of ov center
retreats, loved so well by every genuine Saxon ought never to be sick, they	w make so much American snips, upon the high seas, the	was all inglishing and so mas such as	Work on Platinum Base. Particular attention given to irregularities of the	Payments received will be acknowledged in the
heart-on the other, of Yankee drive and rush. trouble."	Crown of England possessed no power to	mates. But the Americans are more readily	teeth. Extracting done with care.	No namer discontinued until all arrearages and
It is easy to imagine one's self a boy again, There was but little tendern	rness in the voice exercise jurisdiction. We had a treaty with heries of the sick the United States providing for the mutu-	men of blood; on the smallest provocation the	Persons visiting his Office for Dental operations,	naid except at the discretion of the Committee.
and sitting within that little gray house upon that answered the faint que	not a hard heart- al extradition from either State of parties guil-	pistol or the knife is made use of, and even in Liverpool Docks a sailor was the other day	will be carried to and from the Alfred Depot, free of aug26-1y	and remitances, should be and remitances, should
of its hard backless benches, dreamily ad or an unfeeling woman	Her character ty of certain crimes. In other cases the of	I pursued into the rigging by the captain re-		be directed, post paid, to the Editors of the Sabbath Rr. corder, No. 5 Chatham Square, New York.
I then all a headle it is a headle it is a second to the side of	of galfahmang and I fondorg wore not smensble to Kinglish law. An		BROWN & LELAND, PRODUCE	
listening to the merry chatter of the brook, leaned somewhat to the side of thinking of those trout with their speckled being in robust health, she has the beautwearing that con	ad no knowledge obvious remedy was to extend the number of			LIABILITIES OF THOSE WHO TAKE PERIODICALS.
thinking of those trout with their speckled being in robust health, she has sides flashing in the sunlight, and longing for cause to men of the strongest	ntinual pull-backs offences comprehended in Extradition Treaty, or	THE FUTURE CAPITAL OF THE UNITED STATES.	TTO O TTO A TITLE STOR N V	The law declares that any person to whom a Period ical is sent, is responsible for payment, if he received
sides flashing in the sunlight, and longing for noontime to come—when with pants up to "Ohl dear," sighed the ma	t wills.	Who can tell? If capitals are located accord-	Particular attention given to the sale of BUTTER	
noontime to come—when with pants up to "Oh! dear," sighed the ma	is wills. Ian half-childishly, committed in American ships on the high seas,	f ing to the geographical centres of countries, as	and CHEESE. Liberal advances made on consign	subscribed for it, or has ordered it stopped. The office
knee and pin nook and black thread inte, one is it seems as it my nead neve	fer all ache as it and vice versa, which was attained to power of			in such a case is not to take the paper it on the or person to whom the paper is sent, but to notify the
can sally forth to see what virtue there is in does now."	the second secon	to be certain that wasnington, being located	i chant's Exchange Bank, or to THOS. B. STILLMAN, ESQ.,	
angle worms to tempt a nibble from one's finny				If papers are sent to a post office, store or tavelage
diada on while over and anon one's dreams said hirs. Thush, not in the sol	the second secon	States, cannot reasonably continue to be the	Wantersta Nomine Institution	other place of deposit, and are not taken by store of son to whom they are sent, the postmaster, store of
are broken in upon by the tread of thunder null the curtain down—the le	least light strikes criminal jurisdiction of either; and to this plat		3d Avenue and 9th Street.	son to whom they are sent, the postility inter- tavern-keeper, &c., is responsible for the payment inti- tavern-keeper, &c., is responsible for the publisher
and fiery breath of the great land Leviathan, as through my eyes even when t	they are shut." both Governments might consent. At the	The sea hand sub-	PEN daily for the reception and payment of de	ne returns the papers, or gives house
be makes past dragging after him his freight- "Up again," thought the	wife, rising some- same time, this country had never anowed any	stitute for Washington, a name sacred to every	Saturday evenings from 5 to 8 P. M. Interestallow-	First fuch or c ling acces
age of humanity. Away one's thoughts go after the flying train, out into the great busy groan that followed, she le	g her work with foreign authority to exercise criminal jurisdic	A merican heart.	ed on deposits at the rateof 6 per cent. on sumsfrom	RATES OF ADVERTISING. For a square of 16 lines or less one insertion, 5
age of humanity. Away one's thoughts go after the flying train, out into the great busy world—longing to be a man—to ride out from these mountain fastnesses, into the broad plain "I'm a great deal of trout	nd needless of the tion over its territory. The American Con	r Although there can be but little doubt that	Manage D Garrenter Dans't	77 77 each subsequent insertion, c M
i i i i i i i i i i i i i i i i i i i		WITHIN THE HEXT PACIFY LOUID & WOLDAND	PRILLIP W. BNGS. 2	" " six months, 10 00
these mountain fastnesses, into the broad plain "I'm a great deal of troub	ible," said the sick this mode of solving the problem. He agreed	l, be made to change the seat of government to	UHARLES MILLES,)	" " one year, For each additional square two thirds the above rates
of busy life-hot and dusty, and parched with man, seeing the cloud on his	wife's brow however, in the general scope of the motion.	some point more central than the present one,	ISAAC T.SMITH, Sec.	BOI CHEMINANA
of busy life-not and dusty, and parched with than, seeing the cloud on his				