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Church Discipline.

The following discourse on the subject of Church Discipline was addressed to the 2d Seventh-day Bapand by special request, forwarded to us for publication.

As my discourse to-day will be the examination of various texts of Scripture, I shall proceed without the formality of taking a text at

that the duty is enjoined upon the people of God to separate from those who depart from the truth. In Dent. vii. 2, 3 and 4. God tells the children of Israel, that they shall make no covenant with the surrounding nations. "Neither," he says, "shalt thou make marriages with them: thy daughter thou shalt not give to his son, nor his daughter shalt thou take to thy son. For they will turn away thy son from following me that they may serve other gods." This prohibition is based upon that law of the human mind which inclines us to fall in with the spirit and habits of those with whom we associate. This result is so universal, that it has grown into an adage, that a person may always be known by the company he keeps. We see a constant illustration of this in the various and ever-shifting fashions of the day, it matters but little how rediculous a fashion may be, let a few of the leading members of society adopt it, and in a very little while, it is all the go with every body.

We have also a natural desire to please, and to make ourselves agreeable to those with whom we may associate, and this produces a desire to agree with them in opinions and practices. For in proportion as we differ, in that proportion we sink in their estimation. The only reason why likes and dislikes exist between individuals, is because of differences of sentiment and tastes.

Consequently we can never mingle with those of difference of sentiments and practices with even if the excluded members should join to out feeling tempted to conform ourselves to their ways and notions; and our naa popular error much stronger than towards none but such as adhered strictly to the com- darkness, and make manifest the counsels of Christian by eating with him? tural love of sin renders a temptation towards an unpopular truth, or even a popular one. For mandments of God and the of faith Jesus; which | the heart." The Saviour also spoke to the we all know that an uncompromising adher- limited their communion to their own sect. ence to truth and virtue, requires constant most favorable circumstances; whereas, we can neglected to exclude, expresses the same senti-shall know them by their fruit." go the other way without any effort at all A ment that God did in regard to marrying idolvery forcible illustration of the propriety of ators. "Know ye not," he says, "that a little this prohibition may be found in the history of leaven, leaveneth the whole lump? purge out, Solomon, who was the wisest, and humanly therefore, the old leaven that ye may be a new speaking, the most capable of resisting temp- lump, as ye are unleavened." change, his wives turned away his heart after become contaminated by him, because by so all things, who can know it."

ried one who was in the Lord—a New Testa- such a brother?

ment phrase to designate a Christian. "Be not unequally yoked together with unbe- that the Apostle meant the eating of a comlievers; for what fellowship hath righteousness | mon meal. Well, if he would not allow them with unrighteousness? and what communion to eat a common private meal with such a brocerity at heart, or of a Christian spirit, and the on some points, and being honest men at heart, of Scripture, hath light with darkness? and what concord ther, for fear of countenancing his sin, he cerhath Christ with Belial? Or what part hath tainly would not approve of their publicly par- he who fails to walk up to such a rule, so far reform some of the errors of the church. But mode a person is baptized; that baptism is ers so as not to eat with them, even from exa believer with an unbeliever? And what taking of the Lord's Supper with him. For ye are the temple of the living God."

a Christian, to use Paul's language, must first tercourse; for he says, in verses 9 and 10, "I It is not for me to judge. tent, before he could voluntarily choose as his most intimate friend, a deliberate, practical most intimate friend, a deliberate, practical energy of his Lord and Stard and Sta "wax wanton against Christ," to a great ex- wrote to you, in an epistle, not to company But the fact that a person is in an error ard; which they did.

The promises of God are all based upon his Christ. laws. He never gave a promise, or encourag-The Sabbath Recorder is devoted to the exposition and ed a hope, except upon condition of a care-

ligious and Family Newspaper, it is intended that the proved of in his word.

The commandments of God and the faith of monish him as a brother." Jesus are the fundamental principles by which paper so as to indicate the time to which they reach. they are to be guided in every thing they do; withholding intercourse from those who walk-No paper discontinued until all arrearages are and they are to separate from every thing not ed disorderly? It is evident to me that he is right to the point, and shows that the state But it is said that restricted communion, is be taken as a fair representation of the positherein contained.

ly upon the subject in hand.

thee and him alone; if he shall hear thee, thou

This rule not only applies in cases of personal offences, but to a certain extent, in all ated with the same spirit of rebellion, and the the heart. light that should be in it, becomes darkness: as we see it always does when discipline in a church is not attended to.

The Saviour's language implies that when a lisorderly walker has been discarded by the church, he is forever after to be regarded by standing good again. The terms heathen man and a publican are

simply descriptive of what the man was before

most solemn ordinance of his house? The language he uses, shows that he would

no sooner approve of their thus receiving them, than he would of their receiving publicans and heathens before they ever professed discipleship; step. gether and form a separate Christian sect. In consistency with this idea, we find that

the Apostles administered the Lord's Supper to

In 1 Cor. v. 6. 7. Paul, speaking of a cer-

other gods, and his heart was not sincere with doing, they wink at his transgression; and he the Lord his God, as was the heart of David | thus leavens the whole lump.

found in the New Testament. In 1 Cor. vii. a brother, be a fornicator, or covetous, or an to be sincere in this difference. liberty to marry was on condition that she mar- by telling them that they should not eat with

will not find one in fifty who takes such a step, were without, for they were not under their vinced me of this. But we have no more right form that church by remaining in its commu-

Sabbath

Now, what did he mean by withdrawing and been forbidden. Corinthians—that they so separate as not to in connection with this question; for he knew from their privileges. To this I reply, that if themselves open communionists. Even the Peceed to examine what the Scriptures say direct- eat with them. They were to withhold from to a certainty that Judas was a hypocrite. But | we walk according to the rule laid down for us | terboro Church which is the most open of any I them the privilege of Christ's house.

house. He says, "If thy brother trespass and participate in the holiest and most signifi- privilege, according to the rule which Christ pleased. But it is not, and therefore we have upon which they act oblige them to sit in judgagainst thee, go and tell him his fault between | cant ordinance in the church, what would there | himself had given. be to make them ashamed?

that in the mouth of two or three witnesses, to wink at their sin as of little importance. every word may be established. And if he The Apostle, to make it still plainer that this mune with him; and vice versa. shall neglect to hear them, tell it unto the withdrawal-was to be a church act only; formonition they could give him.

he is to apply this rule given by Christ, for his tives that prompted him. They were simply of feeling, but of principle and common sense. can get a chance; because there is no practi-

It is contended by some, that all who give evidence of being Christians should be invited to the communion irrespective of their faith or practice. But I ask where is there any such rule laid down in Scripture? Christ commanded that all disorderly walkers should be treatthem, as to church privileges and rights, the ed, by his church, as heathen men and publisame as he was before he ever made pretentions | cans. Paul commands that the church shall to discipleship, unless he repent and make his keep no company with them, no not to eat. But supposing we adopt the rule here urged,

how are we going to know whether those prospirit is that of uncompromising and unquestioning obedience to all the commandments of

The Apostle Paul dare not even judge himself. And he forbids his brethren to judge of same effect, when he said, "Beware of false prophets, who come to you in sheep's clothing. struggling and watchfulness, even under the tain offender, which the Corinthian church had but inwardly they are ravening wolves. Ye

Again he says, "I have written unto you, is unexceptionable, save in one or two points, ing thus joined into a sect. When they with your consciences. But since you have themselves, while that which they profess may ing thus joined into a sect. When they with your consciences. A similar prohibition to this, may also be not to keep company, if any man that is called wherein his views differ from ours, and he seems drew from a brother, they ceased to eat with introduced this subject, allow me to ask you be true, and worthy of all respect. But even introduced this subject, allow me to ask you be true, and worthy of all respect. But even

private meal, for both Christ and his disciples | est, or convenience to hinder him from investi- | their efforts seemed to have, was to awaken a

as he should, if there is one in a hundred.

The only way in which the purity of God's and separate them from their communion if Cherob core has a should as the should as

hear thee, then take with thee one or two more, courage them in their rebellion, and would be sympathy for another, and believe him to be so disorderly that the church would be in duty question that we have to do with, is, do they sincere, they feel as though they ought to com- bound to exclude, if they were members, then obey the commandments of God, and keep the

church. But if he neglect to hear the church, bids them to treat him as an enemy, in other this duty, it must be in regard to every other that could be more distinct and definite. tist Church in Alfred, by its pastor, Eld. N. Wardner, let him be unto thee as an heathen man and a respects, but they were to admonish him by Christian duty; hence it would follow that withholding church privileges. And withholding what we feel like doing, it is our duty to do; as not to admit those who discard what we these was the loudest and most effectual ad- and what we do not feel like doing, is not our consider essential truth, justly exposes us to duty, and especially if we feel a dis-incli- the charge of shutting Christians away from cases of a departure from the requirements of The Apostle does not seem to think that nation for it; and therefore every duty depends their privileges, then this charge may with God. The Christian is so intimately connected thus withdrawing from such an one, necessarily upon our likes and dislikes. But if I under- equal fairness, be laid at the door of every out. with the honor of God and his laws, that a unchristianizes him; for he requires them still stand the teachings of Scripture correctly, this Protestant denomination that I am acquainted But the question is asked, If Christians cantransgression against them is a trespass against to regard him as a stray brother and admon- is right the reverse of the rule Christ has given with; for so far as I know, there is not one not commune together here, how can they him; for whatever injures the cause of Christ ish him as such, that they might win him back us. He says, "If any man will be my disciinjures him. So that, whenever he sees a to his duty again. They had nothing to do ple, let him deny himself, and take up his cross Christian brother depart from the rule of right, in judging the state of his heart, or the mo- daily, and follow me." His religion is not one to be sure, will commune with Baptists, if they the commune with Baptists, if they

Satan, is that of self-gratification and feeling. And we need to be always on our guard, lest could have no scruples on that ground. They impossible without. more prone to do.

person, is unchristianizing him. You remem- and so they will Seventh day Baptists. Now ber that in one place it is said that Jesus made if they regard these differences as of such little and baptized more disciples than John. In importance that they are no bar to church we take them upon their profession simply, another, that after he had sent out the twelve, membership, it would be very inconsistent to together? I reply by asking, how can you classes principally that disciples were made at then we cannot refuse such as Christ commands he sent out other seventy also. Immediately refuse to commune with them. But will they pray and worship God in company with unus to treat as heathen and publicans, for they after his death, we learn that about one hun-commune with Unitarians? Not at all. I Now, would Jesus, after telling them that are Christian professors and perhaps members dred and twenty of his disciples were assem- have heard their presiding elders make that pared to commune with—Unitarians, slavethey should regard all disorderly walkers as of other churches. How can we know wheth- bled in an upper room in Jerusalem, when one sect a special exception, when giving out invi- holders, etc. heathens and publicans, approve of their invit- er a person has a Christian spirit, except as his was chosen, who had followed him through his tations for those of other orders to commune ing them right back to the participation of the obedience to Christ proves it. The Christian whole ministry, to take the place of Judas; with them. Besides, they will not commune and Paul states that he was seen of more than with those, who, according to their idea, have five hundred brethren at one time, before he never been baptized. God. By adopting any other rule of judg- ascended, and still we have no evidence that ment, we are liable to be deceived at every he invited one of those disciples to commune of a conversation I once had with a Methodist with him, except the twelve; not even the one missionary in Shanghae, in whose house I, with who received the apostleship after Judas. Now, my family, resided some three months, during did he unchristianize those disciples by not in the war at that place. men's motives, till the Lord comes, who he viting them to partake of that supper with He came into my study one day, and comsays, "will bring to light the hidden things of him? And did he acknowledge Judas to be a menced conversation in a way that showed he

Christian sect to join himself to, and therefore uncharitable for you thus to sit in judgment standing good in that church. Hence there of others. Each one is to stand or fall to his votion so perfectly that they could not be de- was no chance for them to practice open com- own Master, and it seems to me that it does tected, simply by observing these manifesta- munion, without inviting in excluded members, not belong to you to judge us. We believe tions, and he does not encourage their even or such as they would have excluded were they that baptism is essential as well as you do, al-

riod of life when he would be the least apt to lowshiped by a church, that church is sure to the heart itself, we read, "is deceitful above such as they would have excluded, if members, see what right you have to judge our consciwere to unite together and form a sect by them. ences in this matter. But says one, here is a person, who not only selves, I cannot believe the apostles would have | Said I, Bro. C. we do not pretend to judge | Christianity itself is wrong. It only proves that breathes a Christian spirit, but whose practice communed with them any quicker for their be- your consciences at all. We have nothing to do such persons and churches are inconsistent with him, and he became to them as he was before a few questions. Would you commune with a if a church does get careless in this respect.

to whom she will, only in the Lord." He was as a church. His letter was addressed to the would labor to appear so, whether he was or set saide by the decisions of councils, priests, you are more uncharitable than I am; for I am the church, and may be sent to his own place here speaking of a Christian woman, whose Corinthian church. Now, what did he mean not. But whether it be so or not, does not emperors, and that inclined to think there are some good Christian woman, whose concern us, so far as this question is concerned. the common people might not have their contians among them. So here is one point in of the Lord's house to take the case in hand. We are not authorized to take his motives, or sciences disturbed, the Bible was withheld from which I am more liberal than you. We do Whereas those of other denominations are be-What eating were they, as a church, in the his Christian spirit into the account at all. them, except portions of it, accompanied with not withhold the communion from a man on youd their reach, and the only way they can Every qualification that we have any right to such explanations as would make them confirm the plea that he is not a Christian. We claim carry out the Saviour's rule in regard to them, upon the same subject, and more at length. per? Some attempt to explain this, by saying insist upon is a practical conformity to a plain these decrees. Finally, Luther and others that it is not for us to judge men in this way. is to treat them the same as excluded members; "thus saith the Lord." Whoever walks up to providentially got hold of some genuine copies But when we withhold, it is because we con- for they would exclude them, were they memsuch a rule gives the highest evidence of sin. of the Scriptures, which opened their eyes up sider him disobedient to some essential precept bers, unless they changed their practice. they found that the more they tried to reform only the answer of a good conscience, etc. cluded members, which Jesus commanded them greement hath the temple of God with idols? It is evident that he had no reference to a He who allows prejudice, or worldly interit, the more they couldn't. The only effect Now, supposing here is a person who gives to treat as heathens and publicans.

enemy of his Lord and Saviour. And how or with idolators: for then ye must needs go little consequence. For, doubtless there is not a true Protestant in Christendom that lege? could such an one expect divine protection and out of the world." As respects their citizen- a sentiment in existence that is not held to would say no. And I presume there is not one a sentiment in existence that is not held to would say no. And I presume there is not one a sentiment in existence that is not held to would say no. And I presume there is not one a sentiment in existence that is not held to would say no. assistance while he deliberately places himself ship in the world they could not carry out such sincerely by some. No doubt a majority of in this congregation but that would say the that baptism should precede communion. Yes, self as to destroy all our confidence in you as in such a position in violation of the expressed will of God?

Source the man to be so understood. That we are in the worship of the true God. Ten the true God. Ten the true God. Ten the true God. T Search the records of Christendom, and you they had nothing to do in judging those that years acquaintance with that class, has con- ence proved that it was useless to try to re-

Church can be preserved is by obeying the they would not reform. Therefore, he says, because he who thus departs is sincere in doing actually giving his influence to strengthen and goes a little further and draws the very reason. You can. And the only way they could believe they would not reform.

from every thing that can have the appear- yourselves, and no more eat with him that it four ten, fifty, one hundred, and so on? and established, in the same manner that a person tial, it is also non-essential what kind of an ance of conniving at sin and error, or that can may be publicly known that you, as a church, why insist on conformity to any Christian duty, cannot remain connected with the ruling politiexpose them to temptation. "Flee tempta- have discarded him as unworthy of your countion, flee from every appearance of evil," is tenance, that the reproach of his wicked contenance, that the reproach of his wicked conduct may not fall upon you or the cause of Christ.

Again in the 3d chapter of his second epistle to the Thessalonian church, he says, verse is right to invite one who habitually neglects a plain positive joining hands in aiding to perpetuate its existence; no matter how much he may say against it, or labor to reform the party. There is no it, and then presents himself as a candidate for way for him to effect anything in the way of the communion. Would you accept him? Why the Sauvature is devoted to the exposition and ed a nope, except upon community in the comm mands he means and means just what he says. may be delivered from unreasonable and wick- ment, if he is only sincere; and therefore you out and separate himself from them entirely. this ordinance be performed by a properly auday napuse Denomination. It aims to promote vital mands ne means and distributed and ministrator.

The only way they thorized administrator.

The only way they thorized administrator. 6, "Now we command you brethren, in the every body—Universalists, Deists, Atheists, can effect anything in the way of reforming Then, said I, where is the difference between The promises of God to his children are on name of our Lord Jesus Christ, that ye with and Heathens. And the consequence would any error, is by separating as far from it as your views and practice on this subject, and the advocacy of all reformatory measures which seem condition that they flee from every appear draw yourselves from every brother that walkthe savocacy of an remainded of society, diffuse and others is, in your estimation, not essential, likely to improve the condition of society, diffuse ance of evil, and do not become partakers in eth disorderly, and not after the traditions then the church would embrace the whole like a Christian marrying an Infidel. He places and others is, in your estimation, not essential, knowledge, reclaim the inebriate, and enfranchise the other men's sins; and they cease to be pro- which he received of us." Verse 14, "If any world, good, bad, and indifferent. For when himself in a position where he has double or you are willing to commune with them. And enslaved. In its Literary and Intelligence Depart- mises when these conditions are not lived up man obey not our word by this epistle, we begin to judge upon such a principle, we treble the amount of difficulties and temptations just so with us. But the moment you come to ments, care is taken to furnish matter adapted to the to. They are commanded to purge out from note that man and have no company with him, leave the act of transgression out of the quest to contend with, and with our sinful natures, a point which you regard as essential, you shut months and tastes of every class of readers. As a Re- among them every thing that God has not ap that he may be ashamed." "Yet," he says, tion, and judge simply upon the ground of mo- the influence of error and sophistry will draw down the gate; and make that a bar to comverse 15, "count him not as an enemy but administration on the difference, except that you are a little more monish him as a brother."

Now where is manded to apply, and applying one which has of a hundred, his reformitory efforts will, after loose in your sentiments than we?

Recorder.

meant the same that he did in his letter to the of the heart is not to be taken into the account putting up bars, and shutting Christians away tions held by all those denominations who style he had not yet transgressed so as to lay him- by the Master of the feast, then this charge ever heard of, shuts down the gate against all If they were still to admit them to the high- self liable to that course of discipline which is not just. If the table were our own, then slave-holders with the plea that a slave-holder tions given by Christ in the ordering of his est privileges enjoyed by the disciples of Christ, would exclude him from the enjoyment of that we would be at liberty to invite whom we cannot be a Christian. Thus, the principles no right to take liberties, which the Master ment, when I understand Christ has expressly Some seem to make this whole question a has not authorized. If his instructions will forbidden us to judge. He only allows us to hast gained thy brother; but if he will not | Such a course would naturally tend to en- matter of feeling. If they feel a Christian allow of inviting to his supper those who walk judge in regard to men's actions. The only I do not know how to understand plain, simple faith of Jesus? If they do, that is all we have Now if such a rule is admissible in regard to language; for I can hardly conceive of language to ask of them. If they do not, then they

while the chief characteristic of the religion of practice it themselves, sometimes. They rewe substitute his rule for the Saviour's, before can also consistently commune with Presbytewe are aware. There is nothing that we are rians, Congregationalists, and free-will Baptists, because there are no points of difference between never been baptized, how will you commune But there is another fact in the Saviour's them which they regard as so essential but with such when you get to heaven? And if example that we should do well to think of in that they would readily receive members from connection with the idea that is sometimes ad- any of those denominations into their church, vanced, that, withholding communion from a without any material change in their practice;

I am tempted here to relate the substance

wished to introduce this subject, and very soon In the time of the apostles, there was but came upon it about as follows. Said he, I one Christian sect; so that, when a disorderly don't like your close communion sentiments. walker was excluded, there was no other Why? said I. Because, said he, it looks so he must remain in that condition, or make his upon the consciences, opinions and practices attempting to judge of them by the spirit they in the church, which is just the case with us. | though we do not think there is any particular | without to our communion, but in not purging He here expresses just what observation manifest, but by their works, which point out But we have no intimation that they ever sacredness in the mode; it is simply the answer out old leaven that is within. are informed that when he was old, in that pe- proves; that when a disorderly walker is fel- the way towards which the heart leans. But did this. And if these excluded members, or of a good conscience before God, and I do not

Unitarian? Oh no; I don't believe a Unita- there is still a very important difference in the 39, Paul says, "The wife is bound by the law idolator, or a railor, or a drunkard, or an exas long as her husband liveth; but if her hustortioner; with such an one know not to eat."

The most that any one can be a Christian, because he denies the two codes referred to; for the disorderly church but if her hustortioner; with such an one know not to eat."

The most that any one can be a Christian, because he denies the two codes referred to; for the disorderly church but if her hustortioner; with such an one know not to eat."

The most that any one can be a Christian, because he denies the two codes referred to; for the disorderly church but if her hustortioner; with such an one know not to eat." band be dead, she is at liberty to be married He was here speaking of what they were to do say is that he seems to be. He, of course, very corrupt, and the precepts of Christ were divinity of the only Saviour. Then, said I, member is within the reach of the discipline of

evidence of genuine piety, but he believes, con- There was once in a free-will Baptist church, Here he seems to argue that there is no re- were in the habit of sitting at a common meal gating any question of duty impartially, or to few of the common people, and bring down a scientiously, that water baptism is not a duty, a member who conducted in such a manner as conciling righteousness with unrighteousness, with Scribes, Pharisees, Publicans and sinners; neglect to perform it when convicted, cannot storm of persecution upon every one who pre- as do the Quakers, and therefore will not sub- convinced the church that he was a hypocrite; and that these opposing principles can never but neither he nor they ever invited or admitharmonize together. The uprightness of ted one of either class to participate with them the world, is the opposite of Christian sincerity. question. And I can hardly conceive how any man, ear- was but one of two things for them to do; Because I think baptism is an essential prere- church in the same village. It happened that tent, or the unrighteousness of the other Besides, the Apostle seems to have taken nestly searching, with an unbiased mind, can either to conform to the usages of that church, quisite to communion. Very true, said I, you the very next communion season that church yielded up, or true harmony can never result special pains to guard against giving the im- fail to understand what a plain "thus saith which would be in effect to acknowledge their think so, but he does not. Now why not open had, when the invitation was given, as usual, from such unions. In fact it would seem that presssion that he meant common, every day insect, and go on with the Bible as their stand- sibility, as you contend that we ought to do in forward and commune, this man was the first regard to you, since he is to stand or fall to to move. He walked boldly forward, seated

same injunction, to come out and be separate "Put away that wicked person from among so, then why not two, and if two, why not perpetuate the principles and practices it has able conclusion, that, if the mode is non-essen-

The fact that Jesus communed with Judas a while, cease altogether, for the sake of peace. So far as my knowledge extends, this may are disorderly walkers, and the church is com-Again, if by restricting our communion so manded to keep no company with them; and how can they disregard this command without countenancing disorderly walkers?

Here is a rule that we can work by, and it is the only one that can be consistently carried

Take the Methodists for instance. They, turn, if Christians cannot agree in obeying all restoration. And if the offender cannot be re- to take cognizance of his conduct. It was his The chief characteristic of the religion of call difference between them, which they regard they when they get to heaven? The truth is, formed, he should then be separated from the disorderly walk, and not his disorderly walk as a self-mortification of the latest description of the latest desc church, lest other members become contamin- that they had to do with God would judge tion for the sake of truth and righteousness; Baptists on account of immersion; for they for there will be no error there to make them such. All would be united here, if these errors gard the mode as nonessential, and of course could be got out of the way—but it will be

Again I will ask my interrogator, if you cannot commune here with those who have you cannot commune with a Unitarian or a slave holder here, how will you when you get to heaven? The answer to my questions will be the answer to yours.

Again we are asked, If we cannot commune together, how can we pray and worship God

Communion. I understand to be an ordinance of the church, and expresses church fellowship, but not Christian fell wship.

I do not think Jesus acknowledged Judas to be a Christian by communing with him, or that he unchristianized those of his disciples that he did not invite to partake with him.

But we are told that we frequently commune with persons in the church who walk as disorderly, and perhaps more so, than those without, whom we refuse. Well, if any member knows of such a disorderly walker, and does not take the gospel steps to reform him, or have him cut off from his communion, he is partly concerned in disgracing his own profession and the cause of his Master; and of all others he should be the last to use such an argument. But I admit that those without. have too much occasion to charge our churches with inconsistency in this matter. But the inconsistency does not lie in not inviting those from

It has no more bearing upon the question in hand, than the fact that many professing Christians disgrace their profession, proves that

But on the open communion principle, it is

Now those who hold to such sentiments are always liable to the same thing; for they extend the privileges of God's house so far as they represent it, to those who will not be controlled by its regulations, and to where, I understand. Christ has expressly forbidden his fol-

lowers to extend to them. vileges of citizenship to those who will not be controlled by the laws of the commonwealththus winking at disobedience, if not encourage ing it by a premium, as they grant them the advantages of unlawful liberty, and at the same time, extend to them the highest privileges enjoyed by the most faithful.

But it is said we are not responsible for the conduct of such persons. Very true, but we are responsible for what we do; and when we invite, to his table, as his guests, those whom he has not authorized us to receive, we assume a solemu responsibility: for whatever we do. in refigious matters, we do it in his name, and by by his authority.

Officers of government are not responsible for the conduct of the lawless, unless they in some way countenance them by extending prive regard to doctrine, (this, is as it should be if ileges to them, which they know they have for we could be satisfied with it,) but when one feited, or by neglecting to enforce the laws. Otherwise they are responsible, and become party concerned in their transgressions.

One word more about putting up bars

against Christians: We deny this charge: We claim that the bars are right where Christ put stand the text thus, and another so; or one inthem and we dare not assume the responsibilisists upon a literal fiulfillment of prophecy, ty of removing these land-marks, without his sermistion, which we cannot find in his reveal-

Again, if we do our duty and search after and practice the truth, and urge it upon others. we cease to be responsible for the differences of sentiment and practice which exist. If any one's privileges are curtailed, in this respect, he curtails them himself; for those persons, almost to a man. admit that immersion is baptism; and that the seventh day is the only weekly Sabbath mentioned in Scripture. And if ings; for we have in our minds respectively, as they would practice according to what they are compelled to admit, that the Bible says, there would be no more occasion for complaint

It is the reproof which we administer, by withdrawing from them, that disturbs them, ficient evidence, that where there are divisions, much more than the denial of a privilege, there is confusion and every evil work, of for this they enjoy among themselves as much as they please, and they seldom improve the opportunity of communing with other denominations when offered.

About the only principle upon which these that of non-essentialism. The only way they should be a continued effort among us to be ofcan evade the force of those distinguishing truths which separate between us and them is by treating them as non-essential. But if they would not wish to commune with us; as their with each other, without making them the own practice proves, inasmuch as they all shut down the gate the moment they come to a principle which they regard essential; and they never complain, because such as they exclude do not invite them to their communion.

In fact, I claim that the only difference between us and those claiming to be open com- usages of the former dispensation, and sought munion, is in regard to what is essential truth; to impose them upon their brethren, because and in asking us to open our doors to them. they ask us to do what they will not do. Hence. if we are deserving of the charge of putting up bars, they are deserving of the same.

THE LAST DAY. - To everything beneath the sun there comes a last day, and of all futurity this is the only portion of time that can, in all cases, be infallibly predicted. Let the sanguine take warning, and the disheartened take courage; for to every joy and every sorrow, every hope and every fear, will come a last day; and man ought so to live by foresight. that while he learn in every state to be content, he shall in each be prepared for another. whatever that other may be. When we set an nothing; and uncircumcision is nothing; but years for all who tell the rosary of the ten tion of the apostles to establish a divine comacorn, we expect it will produce an oak; when we plant a vine, we calculate upon gathering To the Galatians, ch. v. 6, he said, "For in grapes: but when we lay a plan for years to come. we may wish, and we can do no more. except pray that it may be accomplished; for we know not what even the morrow will bring but faith which worketh by love." And in ch. forth. All that we do know beforehand of vi. 6, he say: "For in Christ Jesus, neither any thing, is that to every thing beneath the sun there comes a last day-prompting to immediate and inspiring self-examination. From this there is nothing to fear, from the neglect of it, everything; for however alarming the trine, all that was comprehended in circumdiscoveries of evil unsuspected, or perils unknown may be, such discoveries had beffer be made now while escape is before us, than in be revealed, and escape will be impossible that day which, of all others, is most emphatically called "The Last Day."

EARTHQUAKE. -Constantinople papers announce the total destruction of the city of Erzeroum by earthquakes. Erzeroum was the principal city of Armenia, in Asiatic Turkey. capital of a pashalic of the same name, in a plain on the Kara Soo, or west branch of the Euphrates, 120 miles southeast of Trebizond, may be known; or otherwise? Whether Christ's and 155 miles west of Mount Ararat. The nonulation. before the Russian invasion in 1830, was estimated at 100,000, but in 1844 it was only 40,000; it was, however, regularly increasing. It was partly enclesed by a wall thirty feet high, and had an extensive citadel. ery before re-union with their bodies; or other-The streets were narrow, filthy, and infested with dogs; the houses were mostly of mud. timber, or sun-dried bricks. The principal buildings were the Armenian and Greek churches and schools, about forty mosques. a large custom house, and numerous khaus or soul and body burned up together? If this is caravansaries. Erzeroum had an extensive to be their end, when, and where is this sad trade with all the adjacent countries, and was work to be accomplished? Many such like ques a chief halting station for caravans going from Teheran and Mecca. The imports comprised shaws silk cotton, tobacco, rice, indigo, mad- tion of religious speculators. If a correct under, and rhubarb from the east, and broad- derstanding upon the foregoing and such points cloths, chintzes, shawls and cutlery from the of difference be essential to pure Christianity, west, by way os the Black Sea. Its vicinity was extremely fertile, and near it many cattle. horses, mules, and sheep were reared, which, with fors, galls, &c., formed the principal exports. Erzeroum was founded about 415. near the site of the ancient Arze, under the of meekness, that such errorists might be conname of Pheodosiopolis, and it was the bulwark of Armenia under the Byzantines, as it was under the Turks, its position rendering it souls saved. But we incline to the opinion an important military post.

day last tried by the church of Sandy Hill, for ing them at an unfriendly distance. and deprived of his license as a preacher.

Chr. Sabhath Recarder.

New York, Fifth-day, September 1, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The editors of this paper are not to be considered as indorsing the sentiments of the articles It is equivolent to extending the highest pri. furnished by correspondents, whether written anonymously or over their proper signatures.

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

Divisions in the Church

"Now I beseech you, brethren, mark those that cause divisions and avoid them." . There has always been a kind of centrifugal power in the church, under whatever organization, inducing her members to wander in a sphere beyond the orbit marked out by the revealed word of God. And although there may be a general consent in the authority of the Scriptures to control their movements, and to decide as to what is true and what is false in has an interpretation; and insists upon this meaning, and another upon that, and another. some other sense—some a special revelation, and another upon a figurative, or an emblematical one: and we are all pertinacious in impressing our several opinions upon our brethren; must do to be saved. and signify that we are the people, and that wisdom will die with us, it requires not the spirit of prophecy to predict what will be the consequence. Under such circumstances we gain but little by our agreement in regard to the veracity and authority of the sacred writmany different versions of the Scriptures as there are parties on these various questions. In this way all the divisions in Christendom have been brought about. And we have suf-

which, God is not the author.

We conclude that our people are pretty much like the rest of mankind in this as well as in other things: and that if we would avoid is the baneful consequences of divisions, there one mind, in whatever is an essential in pure Christianity. Such things and such opinions sources of difficulty or disaffection. Differ. to him our grateful acknowledgment. ences existed in the primitive church in the days of the Apostles. Some, probably the greatest number of the disciples, continued in the practice of circumcision, and other legal they thought they could not be saved without them. But Paul taught them that these were matters of entire indifference, provided that they were not observed as a ground of justification—that salvation is by grace and not by Catholicism: works. As to these things, we would have every man become fully persuaded in his own mind, for neither doing or omitting to do these live aves in honor of the Passion of our Lord things was a requirement of the gospel. The Apostle took several occasions to impress this the Mother of God, easy to practice." "Intruth in his Epistle. To the Corinthians, 1 dulgence granted by Alexander VI. for 10, like all other festivals, was always only a hu-Epistle ch. vii. 19, he said "Circumcision is 000 days, and extended by Leo X. to 10,000 man ordinance, and it was far from the intenthe keeping of the commandments of God." Jesus Christ, neither circumcision availeth any thing; nor uncircumcision availeth anything; circumcision nor uncircumcision availeth any thing: but a new creature."

So that according to the Apostle's doccision was immaterial. But he mentions three things which appertain to the religion of Jethat day when the secrets of all hearts shall sus, and are essential to it, viz.: keeping of the commandments of God: faith which worketh by love; and being a new creature. What more than these are really essential in the formation of the Christian character? Questions may be, and are raised upon various other points; such as whether there is to be a millennium? and if so, whether before or subsequent to the coming of Christ? Whether Christ's advent is near in point of time, that it coming is to be bodily or spiritually? Whether the resurrection of the dead is to be literal or fig- been alike indifferent, when duty has called urative? Whether the spirits of the departed are conscious and capable of happiness or miswise? Whether the punishment of the wicked will be perpetual; or of limited duration? And if limited, are they to be raised to a state of happiness; or are they to be annihilated, and tions do, and probably will engage the attenand to the salvation of souls; then those who take the wrong side of any of them, should be considered as heretics; and no labor should be spared in agitating those subjects, in the spirit verted from their false opinions, and their that on such points every one should become

the best available means to gain a correct un- and came with power."

derstanding of what is revealed to us. And duty to let shine whatever light we obtain remembering at the same time, if our light should prove to be darkness; the darkness would be great, and mischievous. In communicating our opinions upon questionable points, personal controversy should be avoided. If we hold our opinions independently of others, we can the Y. M. C. A. of Brooklyn last Sunday eveexpress them independently. Correspondents do not always feel under obligations to eater in public controversy or dissension of sentiments in which they are fully persuaded, especially if they should expect acrimonious retorts and sarcasms from their opponents.

Let all things be done to ellifying each other in such things as will render us better Christians, and more useful in the Church of Christ

New Publications.

ESUS ONLY! by J. OSWOLD JACKSON. From the Lon delphia. Evangelical Book Society, 1224 Chesnut

"And when they lifted up their eyes, they saw no nan, save Jesus only."—Matthew. "God forbid that I should glory save in the cross o our Lord Jesus, Christ."-Par "None but Christ! None but Christ!" Words of a Dyinge Martyr.

This is a neatly bound 12mo welnine, of or inward impression, that we should under about 100 pages. Its simple and beautiful on the seventh day, not because he had need all the friends of Jesus. And its effort is well directed to awaken, direct, and encourage the inquiries of such as desire to know what they

> HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK; showing the Bible record of the Salbath. and the manner in which it has been supplanted by the heathen festival of the Sun. By J. N. ANDREWS, Battle Creek, Mich: 1859.

the observance of Sunday is contained in a 12mo pamphlet of 96 pages. It is a lucid and well written work upon a very important subof every Christian in the land, whether he be minister of religion or a layman.

The book contains the sum of all that can the dead.

SALVATION SOLD CHEAP.—From books as: thorized by bishops and sold by thousands, the French correspondent of the London Chris- for worship," is granted. But it is denied that opened before him the highway to usefulness tian Times quotes the following samples of un- they so observed it, in lieu of the seventh day, limited permission to sin, for money paid the or as the Sabbath; and it is asserted, without church! All which, it will be observed is adroitly connected with the new dogma of the Immaculate Conception of Mary, and is obviously designed to corrupt the ignorant and en. bath, exclusively; which it could not have done list the reprobate, in favor of that new test of if the apostles and early Fathers had under-

"Indulgence [in sin] of 10,000 years granted to all who devontly repeat five Paters and historians, says, (B. 1, Ch. 4,) "The patriarchs and the agonies of his most holy Mother." pleasures of the Virgin." As to priests, by repeating on their knees, after mass, a certain the early Apostolic Church, to transfer the penalty due to one thousand mortal sins, in ad- Taylor, Isaac Barrow, and the other great dition to indulgence of one thousand years;— lights of the Anglican Church, concur, genergranted by John XXII. In one of these absurdly blasphemous productious, St. Francis is represented as telling the Saviour that he had imagined an easy way for sinners to obtain forgiveness: it was that a general pardon and says, that under the Christian Dispensation, plenary indulgence should be gained by them "observance of days is not necessary;" and every time they should enter a certain chapel Calvin, in his "Institutes," (B. 2, Ch. 8,) re-Pope Honorius III. to confirm the grant! The indulgence may even be obtained a hundred times the same day, either for the living or for

Religious Liberty.—The Boston Evening Traveller says: "It is the honorable distinction of the Baptists that they have, from their earliest days until now, been the steady, con- Recreation, which is healthful and innocent on sistent, unflinching supporters of religious and other days of the week, is heathful and innopolitical liberty, a position from which neither dungeons, nor stakes, nor scaffolds, nor exile have been able to move them. To the threats of power, and to its blandishments, they have them to act or suffer. They are the unstained neither smoke nor blood resting on their gar-

At a recent meeting of the Boston Tract Society. Rev. Dr. Dwight said: "It was an alarming fact, that in four of the New England States, one-half of the population did not attend public worship, except on extraordinary occasions, and more than one-third of the descendants of the Puritans have no more to do with the sactuary than the heathen. What was the reason of this melancholy state of affairs? We had no reason to look abroad for heathen: they were in our midst: in the forests of Maine Hampshire.

PREACHING AT ANNIVERSARIES.—The Nashville Christian Advocate advises preachers to says: "We went once to a general conference fully persuaded in his own mind, and that so with the expectation of something strong and Very soul-hungriness, we heard a sermon that sundry acts of misconduct and found guilty. It is certainly the duty of every person to beat anything during the general conference. He was accordingly turned out of the church search the Scriptures for himself, and to use It was the marrow and fatness of the gospel,

[From the New York Express of August 13th.] it is no doubt our privilege, and perhaps our Review of a Sermon on the Divine Origin of the Lord's Day.

(By a Broad Churchman.)

The Rev. Mr. Lancey's discourse on the divine origin of the first day of the week as the Sabbath, which was read before the Young Men's Christian Association of New York, two weeks ago, and which was repeated before ning, at the First Baptist Church, and sketched in the N. Y. Express of Monday, was founded on the 24th verse of the cxviiith Psalm: "This is the day which the Lord has made." The day here referred to, the preacher said

was unquestionably the one we observe as the 'unquestionable," that the great majority of Anniversary to wait on those who may arrive. learned Commentators give it an entirely different interpretation, viz, the day of the Christian Dispensation. Dr. Gill, the great Baptist Commentator, says it refers to "the whole Gospel dispensation." Prof. J. A. Alexander, of don edition, with an introduction by Rev. Charles D. Cooper, pastor of St. Philips' church, Phila- Presbyterians, says: "By the 'day,' we are here to understand the happier times which Israel. through God's grace, was permitted to enjoy * * * There is no allusion to the weekly Sabbath." See "Psalms translated and explained;" in loco. I might quote from Jeremy Taylor, Bishop Horne, and many others to the study; which, his parents being interested in same effect, but let these suffice.

edly true. The Creator did not need to rest. or "He fainteth not, neither is weary." Nor did he rest, in-the ordinary acceptation of the term. He ceased from the work of creation not to rest. but because it was finished-ceased from that particular work. not from all work: for Christ says expressly, "My Father worketh hitherto," which the connection shows to mean, constantly up to that time. But did He This brief history of the Sabbath, and of cease from the work of creation, or use that against it; for, if he so used it, and Adam ject, and one that demands the consideration and Nogh, Enoch and Abraham, so observed it. it is incredible that there should be no mention, not even the most distant allusion to such observance in the Bible account of those men The great majority of Commentators give it in truth be said upon this subject, and we com- as their opinion that there was no divine commend it to all who expect to give an account mand to observe the Sabbath, until the time of themselves to the Judge of the quick and of Moses, some twenty-five centuries after the of life. And, as a reward of his untiring increation. This was the view of Justin Martyr, dustry and perseverance as a student, he had Iranæus, Eusebius, and others of the early just received his diploma from one of the best RANSACTIONS OF THE NEW YORK STATE AGRICULTU- Christian Fathers; and, in this view, the Pro- medical institution in the country, signed by RAL SQUIETY, with an abstract of the proceedings of testant Reformers generally, with Bunyan,

This statement, also, is made without one particle of authority, either from Scripture or Ecfear of contradiction. that they were accusfirst day, for worship; the former day continuing for centuries to bear the name of the Sabstood that the first day had been substituted ! for the seventh, by divine authority, as the entirely recovered. And which together with Sabbath. Eusebius, the earliest of church over exertion to meet the increasing demand regarded not an observance of the Sabbath. neither do we." This is the general testimony Paradise opened by a hundred devotions to of church historians, down to Neander, who dent, probably laid the foundation for the says, (vol. 1, sec. 3,) "The festival of Sunday, complication of disease, which ever after was mand in this respect; far from them, and from matter. Luther. in his "Larger Cathechism."

> in seven still remains." I cannot conclude this brief review without alluding to the gross want of discrimination cent also on the first. Brooklyn, August 9, 1859.

relation of a case by the late John L. Waller. He with his characteristic humor gave the following incidents:

ment, but was finally told to write, and the article should appear. He wrote, but, said the saw it over his signature. He came to the editor under a glow of delight, and said, Why, brother Waller, I did not know I could this Church, so often called to part with its weary laborer that has toiled through the write so well! I must write again!"

Communications.

VERONA. Aug 24, 1859. the Editors of the Sabbath Recorder:

For the benefit of those who anticipate attending the Anniversary at Verona, who are enacquainted with our locality, I would say, that the most convenient stopping place on the D. P. WILLIAMS.

For the Sabbath Recorder. Obituary.

In Hopkinton, R. I., August 16th, of com plicated chronic disease, Dr. DANIEL LEWIS fon of Dea. Christopher C. Lewis, aged 38 vears. Dr. Lewis was born in Hopkinton, R. Feb. 4, 1821. He early manifested a degratify. And having used the educational adautumn of 1838. It was while here at school that he decided on the study of medicine. He commenced the study of his profession with Dr. Joseph D. Kenyon, of Hopkinton, in the spring of 1840, and graduated with honors at the Medical College in Albany, N. Y., March success. Indeed, but few are more favorably settled—connected with worthy and influential families, surrounded by a large circle of acquaintances and friends, whose confidence and Again, the preacher in question remarked gratifying to his commendable ambition to exstudied in his profession, but of a clear intellect, sound mind, and mature, accurate judgclesiastical History. That the apostles, and ment. So that though modest and unassuming, early Christian Church, "observed the first day as is true worth always, his skill and success and fame. But alas! how often the brightest hopes and fairest prospects of success in the tomed to meet on the seventh as well as on the business of life, in the course of human events, are suddenly disappointed. He had not been long in business, before he was confined for some time by a severe attack of acute disease, from the effects of which he probably never of a growing business, and perhaps to close and laborious application to study while a stu-

Dr. Lewis professed religion Sept. 1, 1848, prayer, "they will receive the remission of the laws of the Sabbath to Sunday." Jeremy Church in Hopkinton, of which he remained and united with the 1st Seventh-day Baptist a worthy member until death. He was an unally, in this view. Again, the preacher in doubting believer in the doctrines of the Chrisquestion is greatly mistaken in supposing that tian religion. He loved the church, and until Luther and Calvin sustain his view of this a few weeks before his decease, was almost constant in his attendance upon her solemn feasts and convocations. Nor can those soon forget, who were accustomed to attend the that nothing but the seventh day has been ab. testimony in favor of religion. Indeed it was rogated, and "that the observance of one day his favorite topic. And although of an active mind and if not an age when men are most which the preacher evinced, in spending of age; yet he held to the word of the Lord "*recreation and debauchery," together, as that endureth forever, with unshaken confisinful, on the first day of the week. Debau- dence; and because he was logical in his reaand tried all questions in morals and religion. Beyrout, Syria, states that a converted Mo-the glory of prospective success and fame fade,

which terminated his life so early.

members of late, is again afflicted with the hardship of the day, would esteem it a bless

loss of a godly man. May these afflictions be sanctified to her good, and if in accordance with the will of God, may the angel of death pass us by for a little season.

For the Sabbath Recorder. The Intermediate State.

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In the SABBATH RECORDER of July 28th Railroad, is Green's Corners Trains which some remarks were made on the great variety stop at that station, pass as follows: Going of opinions entertained and advocated by dif-East at 9.05 A. M. and 6.52 P. M.; going ferent persons, on the subject of the interme. West at 7.27 A. M. 2.22 and 7.16 P. M. No diate state, whose piety the author did not express trains stop at that station. Convey- question. As there was only one of that vari-'Christian Sabbath," i. e., Sunday, the first ances will be at the station the day previous, ety commented upon, and my opinions being day of the week. So far is this from being and the morning of the commencement of the somewhat different from the good Christian brother whose opinions have been published. I also would like to give some of the reasons of the hope that is in me; or my views on this

I am a firm believer in the divine authenticity of the Scriptures, which, if rightly understood as a whole, by comparing Scripture with Scripture, there would be no real disagree. ment. There are some passages in the Bible. when taken in separate and detached sentences, sire for an education, and a disposition to that might convey a very different idea from what they would when taken in connection the cause of education, provided means to with the whole, or with other passages which explain the subject more fully. For instance. title seems alone sufficient to comme ad it to to rest, but "to furnish an example for Adam." Vantages offered at home, he went to DeRny- see Eccl. xii. 7: "Then shall the dust return The first part of this declaration is undoubted ter. N. Y., and entered the institution in the to the earth as it was, and the spirit shall re. turn unto God who gave it." In the original language, the word breath is translated into our language, spirit. Webster defines spirit -primarily, wind; air in motion; hence breath, animal excitement; life; mind. I think Solo mon explains himself in the same way; for in 23, 1844. He was married May 24, 1846, to chap. ix. 5, 6, he says: "For the living know Miss Ann Frances Kenyon, daughter of his that they shall die; but the dead know not creation to furnish an example for Adam? This early medical tutor. Shortly after, he settled anything. ... Also their love and their hais a mere assumption, of which there is not one in the business of his profession in the village tred and their envy is now perished; neither of Westerly, R. I., under flattering circum- have they any more a portion forever in any stances, and with, at least, fair prospects of thing that is done under the sun." David says, speaking of man, (Ps. cxlvi. 4,) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. vi. 5: "In death there is no remembrance of esteem he had won by his consistent manner Thee." Ps. xvii. 15: "I shall be satisfied when I awake with Thy likeness." Ps. xlix. 15: "God will redeem my soul from the power of the grave, for he shall receive me." Acts ii. 26, 27, 34: "My flesh shall rest in hope, the County Agricultural Societies; Vol. xviii. 1858, Baxter, Milton, and others of a later day, these circumstances promised success, and were (the grave;) neither wilt Thou suffer Thine but He that came down from heaven." 2 Kings xxii. 19, 20. The pious King Josiah, by humbling himself and weeping before the Lord on account of the great evil and desolation that shall come on that place, was told by the Lord:

like us regarded these points, as essential, they as are non-essential to this, we may well bear retary of the New York State Agricultural that "at the time of our Saviour's Crucifixion," cel in his profession; yet his personal capabili
David is not ascended into the heavens." John Society the above work, for which we tender the change of the day to be observed as Sabty promised-more. He was not only thoroughy iii. 13: "No man hath ascended up to heaven; "I will gather thee unto thy fathers; and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." Therefore he could not have been in a conscious state after death: if so, he would have seen the evil and desolation that was to take place. Luke xiv. 14, Christ says: "Thou shalt be recompensed at the resurrection of the just," Also, John xiv. 2, 3: "I go to prepare a place for you; and I will come again and receive you." 1 think the main pillar and ground of hope that the apostles had, of a future state of blessedness, imthe occasion of so much physical suffering, and mortality and eternal life, was their firm and unshaken belief in Jesus and the resurrection of the dead. Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of Jesus Christ." 2 Tim. i 10: "Our Saviour Jesus Christ: who hath abolished death: and hath brought life and immortality to light through the Gospel." 1 Cor. xv. the apostle says: "If there be no resurrection of the dead, then is Christ not risen? and if Christ be not risen, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep after confession and contrition. This was bukes those as "false prophets" who affirm social meeting of the church, his oft recorded in Christ are perished." He could not have talked in that manner, if he believed that the spirits of the dead, or those that had fallen asleep in Christ were in a conscious state of likely to speculate, he lived in a speculating blessedness in the paradise of God. He says: "If in this life only we have hope in Christ, we are of all men most miserable. If after the manner of men I have fought with beasts at soning, and clear and accurate in his deductions, Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow by the infallible test, the word of Ged, he was we die;" plainly inferring that if the dead rise saved from the meshes of the net of error, in not, there is no future state. But hear his * Idle recreation was the form of expression used by which the unwary, putting sophistry for philo- triumphant remark in verse 20: "But now is sophy, false conclusion for sound deduction, Christ risen from the dead, and become the A Mohammedan Missionary.—A letter from are entangled. And although he lived to see first-fruits of them that slept." Verse 23: "Christ the first fruits, afterward they that hammedan is now laboring as a missionary wither and die, as the beauty of the rose from are Christ's at his coming." Phil iii. 21: "Who among the Turks of that city. He gathers a single evening's frost, he also lived to prove shall change our vile body, that it may be large companies, and spends hours in reading the enduring and sustaining power of Christian fashioned like unto His glorious body." Col. to them out of the Scriptures, and explaining hope under affliction. And though patient iii. 4: "When Christ who is our life, shall apto them the principles of the Christian faith. and submissive under great suffering, yet he pear, then shall ye also appear with him in Among his auditors have been several Der- rejoiced at every new evidence of approaching glory." 1 John iii. 2: "Beloved, now are we vishes and two Persian Mohammedans. The death, often saying, "I am going home." In the sons of God, and it doth not yet appear preacher is also winning many friends among the midst of the dark river, its billows rolling what we shall be; but we know that, when the Greeks of the city, and happy results are high, like a mountain of rock at sea that for he shall appear, we shall be like him; for we anticipated from his labors by those in the city ages has bidden defiance to the mightiest forces shall see him as he is." 1 Thess. v. 23: "I who are longing to see Mohammedanism at an of the angry deep, he stood unmoved, fearing pray God your whole spirit and soul and body no evil, for Christ was his helper. So he passed be preserved blameless unto the coming of our EDITING.—The Index, a Southern Baptist over to the brighter land, where there is no Lord Jesus Christ;" [the whole man as a unit.] on Cape Cod, and the mountains of New paper, speaks of being much amused at the sickness, sorrow, pain nor death, having gained 2 Tim. iv. 7, 8—Here we see the great anostle the victory through the blood of the Lamb. near the close of his life, looking forward to By this providence, a faithful wife has been his reward to that day when the Lord shall bereft of a good husband, over whose bed of make his appearance to raise the dead and "A plain brother was very anxious to write suffering she had watched as an angel of mer- judge the world. Rev. xiv. 13: "Blessed are take with them to denominational anniversaries for the Western Recorder—the paper of which cy, and a promising little boy of about nine the dead which die in the Lord." Also, 1 Thess. their plainest and most practical sermons. It at the time Dr. Waller had charge—had often years, written fatherless. May they prove the iv. 14, 16: "Them also which sleep in Jesus expressed his desire, without much encourage-verification of the promise of the Lord, to be will God bring with him; for the Lord himself the widow's God, and a father to the father- shall descend from heaven." The dead and The Troy Times says that Rev. R. F. Mar-long as they are inclined to peace and harmo-thoughtful from the pulpit; and all the 'great doctor, 'such a mess!' But, supposing that less. And also an aged father has been bereft those that sleep in those two passages, are one hall formerly pastor of the Baptist churches ny, and do not urge their opinions upon others guns' snapped or blowed. The next Snnday one effort would satisfy his correspondent, he of a dutiful son, to whom he had proven pa- and the same, both are in an unconscious state; at Fort Edward and Sandy Hill, was on Tues- uncharitably, we should not be justified in hold- Talling in upon a country appointment, in put the article in shape, gave it a point, tho't rental love to be strong and enduring as life, so I think the apostles understood it. To be and connection, and the next week the brother and a large circle of relatives and friends of blessed, I do not think in all cases would reone they fondly loved and esteemed. And quire a state of conscious happiness. The

yet he th come im ity by Je ed for h mortality Christ, (been imp ty by Ch by Chris Christ in not imp best wor Bro. although not Par tence of em *all* d

which Br Christ. for then mortality received point I a as to wh nibilated the race wicked i lationiste

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Thest Bro. C. planation Break organia regulati clared to Does

Blate. DER of July 28th the great variety d advocated by difect of the interme he author did not y one of that vari My opinions being

these a mictions be

the good Christian re/ been - published me of the reasons or my views on this e divine authenticiif rightly undering Scripture with e no real disagre-danges in the Bible detached sentences. different idea from taken in connection her passages which olly. " For Instance all the dust Form the spirit shall re-In the original la translated into

oster defines epirit otion; hence breath aind. I think Solo. same way; for in For the living know he dead know not love and their, had rs perished : neither ion forever in any the sun." David 8. cxlvi. 4.) " His urneth to his earth: ta perish." - Pa. vi o remembrance of shall be satisfied keness." Ps. xlix. soul from the power ave me: Aci shall rest in hope, e my soul in hell. Thou suffer Thine Verse 34: "For he heavens." John aded up to beaven; ad desolation that

n heaven." 2 Kings ng Josiah, by hum. before the Lord on told by the Lord: y fathers; and thou grave in peace: and he evil which I will Cherefore he could s state after death: evil and desolae. Luke xiv. 14.

be recompensed at "Also, John xiv. you." 1 think the ope that the aposof blessedness, -imwas their firm and ud the resurrection Looking for that rious appearing of 0: "Our Saviour lished death; and nortality to light TXV, the spostle ection of the dead, if Christ be not are yet in your are fallen asleep Could not have believed that the ethat had fallen onscious state of God. He says: e hope in Christ. ible. If after the t with beasts at

me, if the dead k, for to-morrow at if the dead rise But hear his On "But now is and become the t." Verse 23: tward they that bil iii. 21: "Who that it may; be ger life; shall apar with him in d. now are we sot yet appear now that when ke him; for we

both v. 23: "I coming of our man as a unit.] e great apostle ng forward to the Lord shall (no itead and ('Blased are ALE P. Thee. y in Jesus Ford himself no desd sad

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d If it accordance In what part of the Bible-can the words "imthe angel of death mortal soul," or "deathless spirit," be found? 1 Tim. vi. 16: "God only hath immortality." Rom. ii. 7: "Seek for glory, and honor, and immortality; eternal life." But we must seek for it as the gift of God, through Jesus Christ and the resurrection of the dead: "for this mortal must put on immortality." Then it can he said: "O'death, where is thy sting: O grave. where is thy victory?" Luke xxiii. 42, 43, Jesus said to the dying thief: "To-day thou shalt be with me in paradise;" which is understood generally to be heaven. How could that he if it were, as some think, to take place that day; for Christ did not ascend to heaven until after forty days from that time. It might mean that he should fall asleep in Christ, and rest in the grave. Or the pardoning love of the Saviour shed abroad in his heart, occasioning heaven to begin in his soul "that day." might be the meaning. Jesus did not say to the penitent. "Your immortal soul or spirit."

> to answer his prayer, that when Christ should come into his kingdom, he should be one of his subjects, and that he should enter that kingdom in the same way that all the followers of Christ were to enter: that is, through Christ the door, and follow in the same way that Christ went, and that was, death, the grave, the resurrection of the dead, and his ascension en spot in Lancaster county; and Bethlehemto heaven: there I am willing to leave it. I think that one of the great reasons of so

member me when thou comest into thy king-

dom," was the prayer. I think Jesus meant

ing to have a night's rest in unconscious sleep.

many different opinions of the Bible, and the future state, is owing to the erroneous opinions, traditions and superstitions of heathen philosophers, respecting the natural immortality of the soul, which in the dark ages were brought in and advocated in the corrupt Church of Rome. And in my opinion, the use they have made of it has been a greater source of wealth to the Roman hierarchy, than the mines of California have been to America. They could easily make an ignorant and superstitious people believe that their friends who were dead had immortal souls that were suffering in the flames of purgatory; and that they (the priests or pope) were able to pray them out, provided they pay them large sums of money. Protestants came out of that Church retaining many of her errors. Modern Spiritualism, by the help of heathenism and Romanism, aided by popular opinion, is doing more towards sapping the foundation of the religion of the Bible, the resurrection of the dead; the coming of Christ, and the general judgment, than any other sect of infidels before them. They have found a shorter way to heaven. Death, they say, is the gate to endless bliss; there is no need of the resurrection of the dead, they do not believe in it. Many of our church-members are already on this ground. I wish all would examine the Scriptures in search of

, Alfred, Aug. 10, 1859.

For the Sabbath Recorder. Reply to D. P. C.

I appreciate Bro. C.'s compliment on my courtesy, and am happy to extend the same to him. Differences of opinion ought never to interrapt Christian courtesy.

Br. C. and myself agree that our immortality is a consequence of the work of Christ, and yet he thinks "the idea of man's having become impregnated with the germ of immortality by Jesus Christ, is altogether too sublimated for his comprehension." But if man's immortality was a consequence of the work of Christ, (as Bro. C. admits.) must not man have been impregnated with the germ of immortality by Christ? For if man's immortality was by Christ; then man must received it from Christ in some way, for without Christ he was not immortal. Impregnate may not be the best word. Will Bro. C. select a better?

Bro. C. thinks all do not live eternally, although all, he admits, are raised. But does not Paul as positively assert the eternal existence of all the raised as of a part? As in Adam all die, so in Christ all are made alive. Now this life is the result of that immortality. which Bro. C. admits mankind here receive from Christ. Can immortality die? Certainly not, mortality is undying; hence, if the race have received immortality through Christ, or even in any other way, they cannot die. And on this point I am willing to rest the whole question as to whether a portion of the race will be annihilated. If Christ imparted immortality to the race as a whole, the annihilation of the wicked is impossible. Bro. C. and all annihilationists are requested to consider this point.

In his last paragraph, Bro. C., in not understanding immortality as being the universal gift of to all mankind through Jesus Christ,

I cannot agree that he is. immortality.

The above I presume is a sufficient reply to Bro. C. If, however, he desires any further explanation from me, I shall be happy so to do.

S. S. GRISWOLD.

[Correspondence of the Philadelphia Press.] A Letter from "Grevbeard."

EPHBATA, Lancaster County, Aug. 18, 1859. A religious letter from a "watering place," will be a novelty: and yet, if there is a spot in accent on the "Eph"—is suggestive of the golsyllable of this beautiful name, as, for example, we pronounce Eu-phra-tes. Certainly E-phrata would be much more beautiful.

Ephrata, as we presume the readers of this column of The Press, are aware, is a Hebrew word, signifying "the fruitful," and was the place of our Saviour. It is touchingly referred to in the thirty-fifth chapter of Genesis. where we are told that it was on Jacob's way but "thou:" the person himself. "Lord, redeparting," that she called the name of her new born, Ben oni (the son of my sorrow.) but 'Benjamin," (the son of the right hand.)

> respect a marked parallelism between the "Bethlehem-Ephratah" of the East, and this venthe latter is, in my judgment, much increased by this remarkable similarity in many respects. A name signifying "fruitful" could hardly be more appropriately applied than to this gardthe literal of which is, "house of bread." for the same reasons would be equally fitting. To the Epratah of Judea, the latter name had a double significance, for it was thence that came according to the flesh, the "Bread, of which if any man eat he shall live forever." The Ephrata here to-day is a living monument of self-sacrificing efforts to feed upon this bread in true Christian humility, and to dispense its Springs, greatly to the credit of their propried purports to be a National one are interesting. blessing to others. The Ephratah of the East was the birth-place of David and of Christ: also the place of the touchingly beautiful harvest scene, described in the Book of Ruth The harvest scene might have found its counterto the organization of the visible church itself. was here first introduced:—I refer to the Sabbath school, the first of which that the world ever saw was here established.

The great antiquity of the first "Ephratah" s probably equalled by the modern antiquity of the second. It is a rare old place; to all appearance tenfold more ancient than the hills which surround it. Taken in its primitive religious aspect, it may indeed be said long since to have reached its culminating point; and even in this respect there is no lack of similarity between it and its more ancient prototype. The site of the original, we are told by travelextensive view of the surrounding mountain and Ætna. country, watered by gentle rivulets and diversified by towers and wine-presses. By substituting the word cider-presses for "wine-presses." this description would be singlarly applicable have here not the "Grotto of the Nativity" to gratify the curious, we have the cave on the banks of the Cocalico, in which Beissel, the original founder of this society, (Seventh-day Baptists,) was for a long time secreted after having received his new revelation; and in lieu | reported. of the "Sepulchre of the Innocents," we have the resting place of near two hundred soldiers,

"who fought and died, Where duty placed them, at their country's side,"

that were brought here and interred after the battle of Brandywine. This interesting spot is marked by a monument in its incipiency, the corner-stone of which was laid September 11. 1845, the oration having been delivered by the Hon. Joseph R. Chandler, of our city.

On the northeast side of the Judean Ephratah, we are told there is a deep valley, said to be that in which the angels appeared to the shepherds and announcing the Saviour's birth. in which, also, the inspired historian, in Samuel, informs us, is the fountain, for the water of which David longed, and was gratified in his desire by the three mighty men who procured it for him at the hazard of their lives. The celebrated Dr. Clarke in his travels in Palestine tells us that he stopped and drank of the water of this fountain, and it is delicious. Dr. Clarke. I have not the slightest doubt would pronounce the same "delicious" verdict upon the limpid fluid that here issues from a thousand mountain fissures, and concentrates in many cooling springs in the vale beneath. The angels, according to Paul to the Hebrews, for then it would be only like mortality. Im- have not failed to visit this corresponding val ley, to the "northeast," (of the Cocalico,) in the providential ministrations to "them who shall be hearers of salvation." who inhabit it: though, save the "wingless" ones which find their way here during the "watering season." these visiters have been invisible.

But what are the facts which give to Ephrata the religious interest I have claimed for

it? is the natural inquiry. I will tell you: About one hundred and fifty years ago, eight persons, consisting of both sexes, formed themselves into a society, in the northern part strong south wind, which carried a burning

In 1733, the solitary cottage life having

our favored Commonwealth more calculated to houses for the brethren and sisters are still ever, that nobody had received serious injury, where, we saw sleeping in his cradle, uncon- into a critical examination of all surveys reawaken a train of religious thought than any standing, and, although now comparatively and the building was cleared at once. other, it is the quaint old settlement from which untenanted, are a great curiosity to many in-I am now inditing, with twenty venerable mementoes of the sacred associations of old Ephrata in view. The very name Ephrata—now and a number of the adjacent cottages, yester- one, having been moved to it in very bad Yankee taste pronounced with the day, in company with Mr. Konigmacher, to from Carthage some years since. It is raised whose courtesy and fund of interesting inform- on wooden blocks five feet from the ground; den East, and the sacred reminiscences of its ation concerning the history of this old town, I and it is the intention to dig beneath it ultipatriarchal age. Why not accent the second am largely indebted for the facts here given. mately in order to make room for a basement. Each of these houses has a chapel attached to Had there been a cellar under it Sunday, it is North Saugus. Grandmother Breed is now it, that adjoining the sisters' being now used quite probable that a deplorable result would eighty-five years old; well and happy; blessed by the society for their usual Seventh-day have followed the breakdown. worship. Were it not for protracting this article to an undue length a description of these ancient edifices, with their four by eight feet name originally applied to Bethlehem, the birth- rooms, or "kammers," with their bench beds and wooden pillows, would, doubtless, be a matter of interest.

A building erected about the year 1740, for to Epratah, and nigh unto the place, that his religious purposes, the site of which now only beloved Rachel travailed, and. "as her soul was | remains, was in the days of the revolution converted into a hospital, and in which a large declared to be in a state of insurrection. Sev number of the wounded soldiers, who have been which was subsequently changed by Jacob to already referred to, died. It was in this house, of war." They scoured the county over, and also, that the first Sabbath school was held. arrested several parties said to have been par-The two conventicle buildings still remaining ticipants in the murder of Jackson. They also I cannot help thinking that there is in some were also used and occupied by the wounded report that the people were greatly exasperated. soldiers after the battle of the Brandywine, and wherever they went, the houses were erable town. Indeed, the historical interest of some five hundred of whom were removed to closed up against them. The sheriff of the Ephrata, and the room of which Dr. Scott county and others offered that, if the troops lodged during his surgical ministrations to the were withdrawn they would arrest and deliver sufferers is still pointed out; also the rooms of up all the criminals within forty-eight hours General Lee and others, with some of which The proposition was acceded to, with the un traditionary incidents of thrilling interest are derstanding that if the criminals were not given associated. -

of their religious belief, I must defer for a fu- law that has recently come under our observature article.

I must not close, however, without informing your readers of a feature which has been preserved during the entire season at Ephrata tor and I have no doubt the satisfaction of Rom. viii. 24-was his subject in the evening. GREYBEARD.

General Intelligence.

Foreign News.

17th Aug., arrived at Farther Point at 11

The Indian left Liverpool at half past 12 City of Washington about an hour later. THE ZURICH CONFERENCE.—On the 13th a

to the spot from which I am writing. If we Conference of the Austrian and French Plenipotentiaries took place, and lasted two hours. A courier from the Cabinet of Paris arrived on that day. The second Austrian Plenipotentiary, M.

Mesenberg, had not left Zurich for Vienna, as On the 15th there was a Te Deum in honor of the fete Napoleon. All the Plenipotentia-

ries and members of the Federal Council were

The French Embassador, M. de Turgot, sat on the right, and the Austrian Minister on the left of the President. M. Stampflesi.

Daily News asserts that the Conference had come to a dead lock.

are attributed to this feeling.

held no formal sitting, but were engaged in France.—The Paris fetes had commenced,

and the entry of the troops, headed by Napoleon, was very successful. The Emperor had granted a full amnesty to all political offenders.

The grand military spectacle at the theatres. which was prohibited out of consideration to the Austrian Minister, had been permitted to

ITALY. — The reported Red Republican movement in Parma had been contradicted.

TERRIBLE CONFLAGRATION AT SYRACUSE-Fist Baptist Church in Ruins.—At 3 o'clock on Tuesday morning a fire broke out in the rear end of the Saleratus Factory in the old Yellow Building, lower end of north end of Clinton street Bridge, Syracuse. At the time of the occurrence, there was a

of Germany, for the purpose of examining ember through one of the streets and deposited more closely the New Testament, and of form- it in the steeple of the First Baptist Church. seems to contradict what he had already admitted, viz: that immortality was given to all. investigations. The society thus constituted is upper section soon became enveloped in flames; Bro. C. speaks of Christ as a created being. known as Dunkers, a corruption of the Ger- and the height of the steeple preventing the man word Taeufer (Baptist). To escape per- water from the engines from reaching them, I do not understand the immortality of secution at home, they emigrated to Pennsylva- the church was soon wrapped in one mass of Christ, as created, but that He was immortal nia in 1729. Soon many converts were made fire. Two dwelling houses, belonging to Wm in his own underived, uncreated Divine nature, to their "belief." Up to this point, however, L. Palmer, and John Ritchie, in the vicinity and by his assumption of humanity. He has the society, as now constituted, had no exist of the church, were also consumed; School "impregnated" or imparted to the race a like tence. Seventh-day Baptism proper was re- house No. 4, on Church street, and the "Old wool annually, without restricting his other handsome pair of jet black horses which have principal Cities and Towns in the United States. National Theatre." were at one time on fire. From where 1 am writing my eye takes in and narrowly escaped destruction. Other the very centre where this new society had its premises were partially injured. The Baptist birth. Conrad Beissel, one of the original Church destroyed was valued at \$20,000, but neglected. Dunkers, in his researches was persuaded that was only insured for \$2000. The injury to EXPATRIATION IN BADEN.—The Baden Govthe seventh day of the week was the only day the Yellow Building is estimated at \$3000, and is insured for that sum. The loss of Wm. bune says that immediately after a great shower Chief. ernment has recently made some declarations regarding the Expatriation question. It is declared that the Government of Baden does ted considerable excitement in the society and is insured for that sum. The Detroit 177- country.

A Shower of Snakes.—The Detroit 177- country.

The Baden Government of Baden Government of Baden does ted considerable excitement in the society and is insured for that sum. The loss of Wm. As might be supposed, the enunciation that city, of these views by so prominent a member creation and is insured for that sum. The loss of Wm. Chief Justice Taney, of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. Only the country of the United States used, you will never willingly be without it. clared that the Government of Baden does not require American naturalized citizens, who have been subjects in Baden, to perform duty there in case they return aven if they have been specified on the banks of the b

ion of the Reformed Dutch Church, cor- tinued four or five days.

[Rochester American.

EXCITEMENT IN MINNESOTA. — A mob in Wright county, Minn., having hung Oscar E. Jackson, after he had been tried for a heinous groves where she rambled in childhood. offence and acquitted, and then rescued a man who had been arrested for participating in the lynching, Governor Sibley called out the mil tary to restore order in the county, which was eral companies proceeded at once to the "seat up, the troops will be marched all over the A description of the present condition of county to endeavor to arrest them. This is Bostwick, Litchfield Co., 98; John Brooks, this society, and the distinguishing peculiarities | the most vigorous demonstration against lynch | Fairfield Co., 96; Benjamin Cobb, Middlesex

The following particulars of a great work that The corner-stone was laid in 1848, and in his throng of boarders. I refer to the relig- six years the obelisk was raised 170 feet, at a ions services that are held every Sunday morn-cost of \$230,000. Since 1854 it has been by the Commissioner of Patents, from Mr. ing in the gentleman's parlor. On last Sunday raised only four feet. To complete the shaft to Robert Fortune, London, in which, after conthe celebrated Dr. John W. Nevin, of Lancas- its height of 517 feet will require \$322,000 gratulating the Commissioner on the great sucpart in this; that faithful, loving and penitent ter, formerly president of Franklin and Mar- additional, and the whole cost of the obelisk Davids have first here seen the light I have no shall College, officiated morning and evening, and pantheon or base will be \$1,122,000, so gate the tea plant in this country, from the doubt, and if it cannot claim the sacred dis- having chosen for his theme in the former part that nearly nine hundred thousand will be reseeds which were forwarded by him from tinction of the Saviour's birth, its whole histo- of the day these words, from John viii. 12: "I quired for its completion. Application will be China; remarked that as much has been done ry and construction is a living fruit-branch of am the light of the world; he that followeth made to the next Congress for a subscription in one year for the United States as was done the Saviour's life. One thing indeed, second me shall not walk in darkness, but shall have of \$200,000. The young State of California in three for the Government of India, owing 1859. the light of life." The discourse which fol- has appropriated \$1000 annually to the work to the experience which time and opportunity lowed—an abstract of which I herewith en- until completed. The present association, of has given him. He trusts that many of the close to you—was an eloquent and scholarly which the President of the United States is production. "For we are saved by hope." - ex-officio president, and the Governors of the different States vice-presidents, and eighteen distinguished citizens of Washington the corporators, was chartered by Congress February

THE WASHINGTON NATIONAL MONUMENT.-

Mode of Punishment by its Parents .- A lad cultivation of tea in the United State." The steamship Indian, from Liverpool on the about six years of uge, son of a saloon proprietor in the eastern part of the city, took it o'clock Sunday morning. Her dates are four into his head a few days since to appropriate a ers, is on the brow of a hill commanding an days later than those cathe steamships America valuable gold watch belonging to his father, and walking away some distance with the property, placed it upon a large stone, hamo'clock in the afternoon of the 17th, and the mered it to pieces, and divided portions of the interior among several children in the neighborhood. The parents soon discovered the theft, and succeeded in collecting nearly all the pieces of the time-piece, except the cases and chain, which are still missing.

secretary of the society.

The mode of punishment said to be adopted by the parents is unusually cruel. A chain was tied around the legs of the child, near the feet, and he was placed in a close room in an upper story of the house, unable to extricate himself: but bearing his unconcious punishment meanwhile in apparent good humor. The child. it is believed, still remains thus confined. [Newark Journal.

The Paris correspondent of the London Rent.—I'he Utica Observer says the Congre- with the loss of his artillery. The Liberal journals in praise of Kossuth and Garibaldi pelled to pay for hearing the Word of God crossing the Tehuantepec isthmus. unless a special contract has been made.\ An On the 15th and 16th the Plenipotentiaries important point is thus brought up; and the Clinton Courier thinks the litigation will fail to terminate with the decision of the jury in this case. The trial is not yet concluded.

> Rondout, charged with murdering a child and complaint to the authorities that a man and huts and destroy their stock. woman had entered the village with a small child, and after begging around, were known to have gone to the outskirts of the village with a spade. The child was afterwards found by a farmer, buried in his field, with evidence of having been strangled or buried alive. The man and women are Germans, and cannot speak English. They claim to have come from Tray. The supposed murderers are now confined in the Ulster County Jail.

WISCONSIN WOOL.—The Milwaukee Sentinel estimates the wool crop of that State for that when a production is issued as a work of put up that it brought an inferior price, solely costs lifty cents, and gives a monopoly for fourfrom the neglect of the owners. Every farmer teen years, while a patent costs lifteen dollars,

A copyright mond, Senator of South Carolina.

Offices of Exhibition and Sale, 459 Broadway, New
York. 18 Summer-Street, Boston. 780 Chestautrealize a handsome income from the lambs and The Emperor Napoleon has lately bought a 58 West Fourth-Street, Cincinnati. Agencies in all the farming operations. Farmers have been so for the last ten years taken all the prizes for much given to wheat-growing that the production carriage horses in New Jersey, and which took tion of other articles has been comparatively the prize at the Springfield horse fair... They

not require American naturalized citizens, who have been subjects in Baden, to perform duty there in case they return, even if they have emigrated without consent,—that is, if they return marals for a wint. This recently the commenced his retreat gathered about retreat gathered about the meanwhile gained numerous converts, who having discovered his retreat gathered about.

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In the Highland water Our and Hartsville steps in the ground his retreat gathered about.

In the meanwhile gained numerous converts, who have gained numerous converts, who house is \$400; insured for \$400.

In the meanwhile gained numerous converts, who have gained n y foren oon, about ten o'clock, as the con- number, and the finding of the snaix" con- clothes and everything coming in his way,

been superseded by a conventicle one, a mon- ner of Atwater and Leopold streets, were en- Women in Sing Sing.—There are at presastic society was established, and suitable buil- gaged in Divine service, the centre of the floor ent 13 women in the female department of S. C. Stambaugh, order the collection of the dings were erected, some of which are still pre- gave way with a loud crash, and settled about Sing Sing Prison. The Prison baby, says a archieves of the Surveyor General's office in served, and in their antique proportions and five feet, throwing a large number of the wor- correspondent of a New York paper, "the Utah, and all other government property becurious internal arrangements are worth a shippers together in a heap, and frightening child born fifteen months since of a convict longing thereto, and a report of the condition thousand miles' pilgrimage to visit. The two them seriously. It was soon ascertained, how-mother, as handsome a boy as one sees any- of the same to the department. Also to enter scious of his birthplace, or of his inheritance. ported to have been made by his predecessor his fine-looking boy receives the distinctive bnors of the oldest-born, and right nobly does ear them. Who can predict his destiny?"

> NINE CART LOADS OF DESCANDANTS. - The descendants of Mrs. Mary Breed, the oldest in her children and children's children to the fourth generation. She saw nine carriage prived of its life by a cat which was found loads of her descendants in front of the old with her claws fastened to the dress of the homestead, eager to escort her on a visit to child, drawing its breath, and it was with the hamlet where she was born, and to the great difficulty that the stealthy creature was Lynn News.

> HALF OF THE FACE REMOVED .- Mrs. Eliza Sloan, who resides in this county, near the Pennsylvania line, is now in Philadelphia, and lately underwent one of the severest operations in surgery. She had a malignant disease of the bones of one half of her face, for the relief of which, half of the upper jaw, cheek, palate, and other bones were removed in one mass, by means of a chain saw. &c.. by Dr. Charles D Green. Though very low for a short time, she confusion which this act created in the family, is in a very fair way of recovering. Delaware Republican.

REVOLUTIONARY PENSIONERS IN CONNECTION our. The Hartford Post says there are only six revolutionary pensioners in Connecticut, Co., 98; Jacob Hurd. Middlesex Co. 97; Nehemiah W. Lyon, Fairfield Co., 100; Wm. Williams, Fairfield Co, 97.

SUMMARY.

Concerning the tea culture, the Washington other vegetable productions which he sent have also been raised, as they would doubtless succeed admirably in some parts of our large dominion. He will, he says, take great pleasure in answering the carefully drawn up questions 25, 1850. John Carroll Brent, Esq., is the proposed by the Commissioner. He has no doubt, from his experience in China, that he will be enabled to give such answers as will CURIOUS FREAK OF A CHILD, AND SINGULAR prove valuable to all who desire to attempt the

> We learn from Washington that more extensive and efficient measures have been initiated by the Administration for the suppression of the Slave-trade. The squadron on the African Coast is to be materially augmented. and among the vessels to be sent there are H. Klingerstein, Center Berlin, to be several small steamers suitable for navigating waters too shallow for those ordinarily C. Kopperl, Shangda, Miss., Henry Chipman, Mystic Bridge. engaged in the service. There will be a force Wm. Jones, New York, of one hundred and sixteen guns on the Slave D. Rogers, Williamsburg, coast, which is double the number required under the treaties with Great Britain. An efficient naval force is also to be maintained on our own Coast, for the purpose of capturing any slavers which may succeed in eluding the vigilance of the vessels of the African squad-

President Miramon has dissolved his Cabinet, for reasons not yet known. General Marquisd has rebelled against Miramon's authority, and was at Guadalajara, besieged by the Liberals. A CHURCH PROSECUTES A PEW HOLDER FOR General Woll has been defeated in Tamaulipas, gational Society of Clinton has brought an party has been excommunicated by the Archaction against E. S. Hoskins to recover the bishop of Mexico. General Degoliado has as-The Ministerial Journal of Vienna insists in rent of a slip, which defendant occupied during sumed command of the Liberal forces, and very strong terms on the stipulations of the an entire year. The defendant made no con- promised, if he could raise \$3,000,000 and treaty of Villafranca being carried out at tract with the trustees; he did not bid off at the 40,000 men, to capture the capital by the annual rental; but it appears that the appraisal month of October. The bonds of the matured The Emperor Napoleon had exhibited symp- of the slip was publicly posted in the vesti- debt have risen ten per cent. The decree come of annoyance at the conduct of the Court bule. They seek to recover on an implied con- against the church property was being executed. of Vienna, and recent articles in the French tract. The defence is that no one can be com- The mails and passengers were robbed while

The Los Angelos Star says another outbreak occurred on the part of the Mohave Indians on eminent Physicians and Chemists of the day, but upthe 21st of July. Two hundred of these Indi- wards of ans attacked a party of whites at Beale's Crossing, and carried off a number of mules, together with a large quantity of provisions CHILD MURDERED. On Saturday, August belonging to the Stockton and Kansas City 20, Joseph Link and his wife were arrested at Mail Company. Major Armisted, with two companies of troops, left Fort Mohave for the burying it at Port Jervis. A farmer residing Mohave village, intending to chastise the Indi-

There has been a flood in the middle o Long Island. On Saturday, the 13th inst. they had a tremendous storm of rain, accompanied by incessant thunder. At Mattituck the rain feel to the depth of twenty inches. The roads were terribly cut up; turnpikes a dozen years old were plowed away by the extemporized rivers, and the lawns covered with sand. It is thirty-three years since any such flood last visited the Island. The Commissioner of Patents has decided

1859 at one million of pounds. The average art, and is intended for sale as such, it may be price is estimated at from 39 to 42 cents a copyrighted; but that when not produced for taking Machines have more than sustained my expecpound. At 41 cents the amount would be sale as a work for art, but evidently for a label, of them in operation in my different places, and, after \$410,000. Much of the wool was so badly it fails under the Patent laws. A copyright four years trial I have no fault to find."—J. M. Ham.

after the manner of a turtle.

Instructions from the General Land Office to

A party of Californians from St. Louis, bound for California, were attacked near the South Pass, on the 15th of June, by the Crow Indians. George Stephenson, of Pittsburgh; David Moore, of Lancaster, Pa., and C. M. Hall, of Cincinnati, were killed. Henry inhabitant of West Lynn, held a pic-nic at Florence, of Carlisle, Pa., was made prisoner.

A child asleep in its cradle in New Bedford. in the absence of its mother, was almost dewithdrawn.

A new patent car is to be tried on the Boston and Worcester railroad. It is built of iron, and is so strong that no amount of rolling down precipices will do it any injury. The thinness of the sides allows in the car much more width of room, and the whole weighs less, by a ton, than an ordinary wooden structure.

A Yankee schoolmaster, named Comstock. turned a drove of cattle into the cornfield of a farmer in Daboque, Iowa, and during the ran away with the farmer's daughter and mar ried her.

Ingratitude is so deadly a poison that it destroys the very bosom in which it is harbored.

Special Notices

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

MEETING OF THE MISSIONARY BOARD. A special meeting of the Board of the Misssionary ociety will be held at Plainfield, N. J. on First-day Sept. 4th, at 2 o'clock, P. M., to hear the annual report of the Corresponding Secretary, and to transact such other business as may come before the meeting.

L. C. ROGERS, Sec., pro. tem.

ANNUAL MEETING.

The Annual meeting of the American Sabbath Tract Society will be held in Verona, N. Y., on the first day of the week after the second Sabbath in September, WM. A. ROGERS, R.c. Sec.

S. S. Griswold, (2,) C. H. West, J. B. Clarke, H. P.

Burdick, Wm. A. Rogers, John Whitford, C. Rowley, C. C. Stillman, Geo. P. Maxson, J. P. Hunting, C. D. Langworthy, D. P. Williams, J. Clark, H. W. Babcock. RECEIPTS.

All payments for publications of the Society are acknowledged from week to week in the RECORDER.

Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of Edward Emerson, Alfred. \$2 00 to vol. 16 No. 52 Wm. Maxson, Andover,

ELIPHALET LYON, Treasurer.

MARRIAGES

In Coloma, Wis., July 17th, by Eld. H. W. Babcock Mr. James Leach, of Richfield, Wis., and Mrs. Louisa

In Hopkinton, R. I., August 16th, by Eld. J. Clark, Mr. David Langheffe, of Westerly, and Miss Ann MINER, of North Stonington, Conn.

DEATHS.

Hiram Babcock, aged 27 years.

In the town of Scio, Aug. 18th, DANIEL B. OVIATT, the 73d year of his age. Mr. Oviatt has left a companion and a large circle of relatives and friends to In New Hope, Cayuga Co., N. Y., Aug. 17th, Mrs. TERRESSA S. Jones, wife of Lewis Jones, and daughter

JAMES PYLE'S DIETETIC SALERATUS.:

A perfectly wholesome article, which is unequaled for its certainty in producing Good Bread. This Saleratus not only has the approval of the most

ONE HUNDRED THOUSAND

ntelligent 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 in the vicinity of the latter village made a aps, or, in case of their absence, to burn their where 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 to make a large profit, as they can buy them for much less than the genuine. Grand Depot, 345 Washington street, cor. of Fran

GROVER & BAKER'S

CELEBRATED FAMILY SEWING MACHINES New Styles-Prices, \$50 to \$125. Hemmer's \$5 extra.

READ WHAT A DISTINGUISHED MAN SAYS.

Street, Philadelphia. 181 Baltimore-Street, Baltimore. SEND FOR A CIRCULAR.

TOOTHACHE.—Occasioned by Cold, expected brought four thousand dollars, and were bought and effectually cured by using the CLOVE ANODYNE to match a team of bays procured in this TOOTHACHE DROPS. Acting upon the nerve, it im Prepared and sold by A. B. & D. SANDS Draggers. 100 Fulton Street, New York Post 25 cents per viel

Alfred, August 18, 1859.

'Tis said a sage in days of yore. Proud of the glossy cue he wore, Did wonder much, and sorrow more Because it hung behind him.

And, musing on his hapless case, He vowed the cue should change its place. And hang before his handsome face. Not dangling there behind him.

Says he, "The way to do't I've found? I'll turn me round;" he turned him round, And round, and round, and round, and round: But still it hung behind him.

And round and round, and out and in. All day, the puzzled sage did spin: In vain; if mattered not a pin, His cue yet hung behind him.

And though his efforts never slack. And though he twist, and twirl, and tack: There in its place, upon his back, His cue still hangs behind him.

The Puritan, of vore resolved To make last, first; and then revolved To bring before, behind him. He was this sage, so wondrous wise,

So reads the riddle: thus'tis solved:

Who thought God's order to revise, And bring that round before his eyes. Which should be left behind him The Sabbath law he sought to change—

With twist and turn, tried to arrange, To bring before him-oh how strange! A day that was behind him. To rest before his work begun!

And turn a seven into one! He's whirled and twisted, tacked and spun; But still he finds behind him.

The day he wants to find before; And seven is seven, forevermore, And one is one-and, as of yore, His cue still hangs behind him

Brooklyn, August 21, 1859.

Paul Jones.

The Virginia Index is publishing a series of Chesterfield, of "the life, character, and fimes the brain. doubt not, a most faithful account of the if the mind also is kept in the exercise of The slightest infraction of truth is punished famous battle of his ship, the Bon Homme healthful activities. The same hard labor with severity; they are open-hearted, hospita-Richard, with the Serapis. After stating that after forty-five, so far from building up, de- ble, and as friends, faithful to death. It is the ships were locked together, which was stroys; but while that is the case, mental toil represented that there is no peril a Japanese effected by Jones, because he saw to keep off builds up the body, its effect is to increase the will not encounter to serve a friend; that no at fair gun-shot, with a new and strong firigate | capability of living. Hence a man who works | torture will compel him to betray a trust; and like the Serapis, would never do for such a his body pretty hard and his mind rather more that even the stranger who seeks aid will be crazy old hulk as the Bon Homme Richard, moderately up to forty-five, has done most protected to the last drop of blood." Mr. Chase proceeds:

suspended during the time of lashing the ships mind more, he adds to that lastingness, and together, but was now resumed. Of course bids fairest to live eighty or a hundred years. sometimes hit each other. 'Fair play, you Health. Yankee!' an Englishman world exclaim. 'Mind your eye, John Bull, or I'll,' &c.

"The firing was not rapid, particularly on Jones' part, for it could do the ships no hurt, except to knock the guns about a little, and knock off the gunwales, and occasionally raise a cloud of splinters from each other's decks." Jones and his men kept a very sharp look-out that Parsons and his men did not cut the lashings and sever the ships. Neither of these ships was damaged 'between wind and water.' nor could they now be by any use of the big guns. Both had men in the rigging doing all the mischief they could. In this kind of play Jones had the best of it; for his men were more terrible, and his spars' and yards were longer, still Parson would not surrender, insisting that Jones ought to.

"Capt. Landais, with the Alliance, came up to help Jones, and fired a broadside; but of necessity it hurt Jones as much as it did Parson. Jones immediately cried out, 'Capt. Landais, let us alone; I can handle him. ships were often on fire, and as often was the fire extinguished. Had it not been for the men in the rigging, this was one of the safest sea-fights; so far as those on deck were concerned, that almost ever happuned—I mean after the ships were lashed together. The flash of the guns would go clear across each deck. and the men, by keeping a good lookont could avoid being hurt, only by stepping a little aside.

"Had the Ben Homme Richard been a new. strong ship, as was the Serapis, both might have lain there and burned powder and thrown shot until they rotted as to sinking either with the guns of the other. But the Bon Homme Richard was old and rotten, and was leaking badly before Jones made her fast to the Serapis; and thus fast, the strain upon her against the other ship and from the explosion of the

Some of Jones' men and one of his officers told him she must soon go down, and suggest- Japan, and are of terribly long duration. One repast needs the moral courage to "ask no ed'a surrender. You never mind that; you in 1856 lasted, with varying intensity, for questions." shall have a better ship to go home in, said forty days. Two hundred thousand perished Jones, pleasantly. Jones and all his men, and at Jeddo during the convulsion of 1703; and indolent; they would sooner starve than labor. States, to be held in Philadelphia, on the 7th Parson and his crew, very well knew that if a large city was prostrated by that of 1792. The squaws possess the single redeeming quality day of September next. The object of the the Bon Homme Richard was about to sink, It becomes impossible, therefore, for the Japa of industry; they are patient and cheerful nese architects to construct lofty piles out of workers; they perform all the manual labor, go down together. It was, therefore, likely to clay and bamboos, and the chimney of the and still find much time to make moccasins of upon prison management, and to inquire be a test between Jones and Parson—which, Manchester factories would be out of place in deerskin, sewing them with the sinews of some whether any useful reforms may be introduced

which was completely successful. He secretly of more than one story. sent his men below, one by one, with the strict- Let us walk into a Japanese house, passing whites. Female virtue seems to be entirely ahead, with his deadly sword, rushed like mats, smoke upon mats, and fidget upon mats. of virtue seem utterly destroyed; disastrous rebleed hounds' upon the deck of the Serapis, Observe that the rooms are separated by sults follow, and loathsome forms of disease cal health and well-being of the convict? ordered the colors to be taken down.

Serapis, but Captain Pearson sunk the Bon up in porcelain cups. Homme Richard."

How to Live Long.

body and mind must practice industrious ac- and out-of-doors, morning, noon, and night. and pain-why is it that so many children, so tivities. The hod-carrier works the body hard. The water movement is universal, and most the brain none; the power of one is used to alously followed out.

At the brain of the other is not used at all the dies of some speedy fatal disease water as ource in the not unfrequent of the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as ource in the not unfrequent of the dies of some speedy fatal disease water as our control of the dies of the dies of some speedy fatal disease water as our control of the dies and that of the other is not used at all water as ource in the not unfrequent mere student exhausts the brain; the body is event of a conflagration. No London innot worked at all, and he too dies early, with surance company, we fancy, would insure at some acute malady. The farmer works his any premium, the inflammable structures of great occasions. Then, perhaps, they appear body hard; is in the open air all the time; bamboos, screens, oiled papers, mats, and timeats plain food; retires early; rises with the ber yeleped by the Japanese-houses. There sun; indulges in no irregular habits; but his are wooden tanks in the streets, and rude fire of a character, it may be, to give them a permind, beyond a certain routine, which soon engines at appointed stations—where the alarm becomes mechanical, as to prices, crops, and is given by patrols, who, on discovering the weather, has no waking-up activities, and he first shooting flames, strike forcibly the thick up. A spirit of worldliness now rolls in again, too dies before his time, or vegetates in an planks suspended from posts for that purpose.

steady, but they are moderate in the main, women? and the multitudes of devices necessary to out- looking, intelligent, and active individual. He manœuvre the instincts of an animal creation, wears two swords, a large and a small one; keep his wits alive, and they all become as while the middle-class man is only entitled to

Great Britain, are their love of travel, and whatever he does, and he delights in huge hunting, and the saddle in earlier years; while trousers, like a sheet "stitched up between in latter life, they avoid exposures and loss of the legs, although open at the sides in order to rest and sleep and food; they, in the fullest allow of the play of the feet whilst walking." and the fear of God were seen to be a control sense of the phraze, "take things easy." They His shoes, and his horses' shoes, are made of know that they are provided for, beyond a per- plaited straw. Consequently, they wear out adventure, and quietly and securely pass along with unequalled rupidity, and force upon the the stream of life, until it empties into eterni- wearer a shambling, shuffling gait, like Robin-

their love of eating, that it was nearer a me- larly enough resents. they are but little, and in such proportion had of Japan," pronounces an opinion on the less need for exercise; while it is a physological Japanese character which seems admirably law, shat mental labor increase our hold on impartial: life by its developing, enlarging (as all physiinteresting sketches, by Mr. Thomas Chase of calities enlarge by exercise) the capacities of honor to the verge of fanaticism, and they are

the character of Paul Jones, and give, we knit, is built up is consolidated by wise labors, biters are held in most supreme contempt. towards securing a lasting constitution; and if "The working of the big guns had been then he begins to work the body less and the

A Strange People.

There are many odd countries in the world whose inhabitants rejoice in many odd customs; but for the oddest people, and the queerest of manners, commend us to those islands included in the sovereignty of Japan.

Until a very recent date no Europeans were permitted to trespass beyond the sacred limits of this most exclusive of empires, nor were any Japanese allowed to quit their native shores. Even now, when you land at Nagasaki, your movements are watched by regular sentries, who report every step you take to their superiors: while to prevent the Japanese themselves from roaming to foreign lands, all their vessels are built after government models. with open sterns, so that long sea voyages are impossible; and if they exclude us from visiting them, they are in turn equally debarred from visiting us.

They need not be afraid of visitors, from any possibility of being overpowered by numbers; for the thousand and one isles which make up the empire of Japan, contain thirteen thousand densely peopled towns. Jeddo, the capital, seated in the island of Niphon, has a population of nearly equal to that of London; and we are told by travelers that the castle in which resides the secular emperor (there are two emperors — one sacred, one secular —) could accommodate forty thousand men. Mi- one end to their ponies, like wagon shafts, leavako, a city covering twelve square miles, ing the other to drag upon the ground. The could raise a battalion of fifty thousand priests young children are conveyed in baskets susalone; while Osacca—the Birmingham of the pended from these poles. The females ride empire—could itself send forth an army of eighty thousand. "You scarcely emerge from The utter degradation of the Indians is one borough," says Kæmpfer, "but you enter evinced by their dirt. Often, when wholesome another: and you may travel many miles, as it food is comparatively plenty, they devour the were, in one street, without knowing it to be entrails of animals without cleansing. I have ent names that were formerly given them, and every indication of relish, vermin freshly

to one another. Earthquakes are disastrously frequent in other tribes. One who partakes of an Indian But Jones had recourse to a stratagem, inches, and there are few houses which boast their moccasins, pouches, belts, &c., are tasty

est possible orders to be fully prepared for without notice the worthy householder, who unknown among the most of the Indian tribes. and management of convicts, with a view to boarding, and at a given signal to rush on sits in a tub of water at the door, performing The girls are usually sold by their parents at their reformation and the good of society? deck, and he would lead them on the deck of his ablutions with a refreshing freedom from an early age, to members of their own race, the Serapis, and clear it. So Jones' ment bushfulness. You notice that the ficer is officers or soldiers at the military posts, or moral character of subordinate officers placed seemed to diminish, though not very fast, until slightly raised above the level of the earth, and trackers and trappers upon the plains. The over convicts?

Only about thirty were left on his deck. Pear- and thickly covered with mats of rushes and horse is the ordinary currency, and one animal 3. What systems are the mintary posts, or over convicts? son. supposing they were killed or badly rice straw, elegantly decorated. The mats are is the usual price; but in cases of beauty, rare wounded, and that Jones must soon strike, used instead of chairs, and there are no tables, accomplishments, or aristocratic lineage, four mind of the convict, and, at the same time, was thrown completely off his guard. This but you will be provided with a little raised or five are sometimes demanded. The relawas Jones time. Giving his signal, his men tray when you take refreshments. There are tions thus formed are seldom or never permawere ready in an instant, and with Jones no beds—you must sleep on mats, sit upon nent, and poligamy is universal. The instinct

killing every thing they could reach, and in a folding screens of gilt or colored papers, and very thing they could have killed every thing lighted by windows of oiled paper, for glass is on board; but Captain Pearson, seeing his time would have killed every thing lighted by windows of oiled paper, for glass is unknown. You cannot warm yourself at the State Smithsonian.—Prof. Henry, at the Scientific Openia from 9 to 2 o'clock, and on Wednesday and that they are lying dead in the office. had come, cried with a loud voice, Captain fire—there is, alas! no fireplace—but in the Department to the effect that proper steps have

Association, gave an account of the method Saturday evenings from 5 to 8 P. M. Interestallow
Tones, I surrender —at the same time taking middle of the room you may crouch down on the been taken by the Chinese government to car
pursued each day at the Smithsonian Institute ed on deposits at the rate of 6 per cent. on summarrow

state of the room you may crouch down on the been taken by the Chinese government to car
pursued each day at the Smithsonian Institute ed on deposits at the rate of 6 per cent. on summarrow

and 5 per cent. on summarrow

and his sword by the blade, and presenting the brink of the square tiled hole, from which as ry into effect the arrangements made by ex- to record and predict the weather. They have \$5 to \$500, and 5 per cent. on sums over \$500. herale to Jones, and with the next breath cend the sumes of charcoal. The said char- Minister Reed for the payment of the various a map of the United States hung upon a board, coal, by the by, it is always burning, and claims of American citizens, amounting to about with pins stuck through at the points where This was in the night. The next day over it a kettle of hot Pater is always boiling. 700,000.

evening, the Bon Homme Richard went down The Japanese drink tea as voraciously as Eng. Family Religion in its Influence on the Church The Institute has daily reports by telegraph Publications of the American Sabbath Fract Society head foremost. Thus terminated the stongest lish old women; but they use little sugar, don't naval fight on record. Paul Jones took the put many spoonfuls into the pot, and serve it

> The bath-room resembles European bath-British isles. The Japanese men bathe, the

The Japanese women, according to recent But the hunter without the advantages of travelers, are models of amiability and good the regularity and abundance and comfort of temper, graceful in their manners and attraca farmer's home, in spite of sleeping on the tive in their persons. But they dye their lips ground, and going whole days without food: a fierce scarlet, their cheeks a violet, and stain in spite of winter's snows, and summer's suns, their teeth black, with a detestable gangrenous lives to the utmost verge of man's allotted the toilet artifices of an English belle. They time, and why? His bodily activities are are fond of dress, of course, or would they be

keen agile as his own restless and piercing eye. one sword; and "the lower orders" carry The agencies of long life to the nobility of none. He carries a fan wherever he goes, and son's in the "Wandering Minstrel." Tanners As to great scholars and thinkers, such as and curriers are not in good odor in Japan. Newton, of a past age, and Humboldt of the for thy have to touch the bodies of the dead— to religious things. In such a family every

"They carry," he says, "their notions of

The Actual Indian.

wholly devoid of that Saxon pluck, which any other substance. marches up to a fair-and-square, face-to-face | It has been ascertained beyond a doubt, by

taken by one of the great thoroughfares, Crimea, or in India. through their domain. For Dr. Fox, the arriving at his office, and constantly under his rible to think of ! charge, they deem him a mighty chief, of enormons possessions. Many of the braves are

"Strike their tents like the Arabs, And quietly steal away.

They convey their lodge-poles by strapping astride like the men.

guns made her leak worse, and it was evident which they afterwards retained, though joined plucked from their heads! The practice is said to be common among them and several

and attractive, and sell readily among the

a faithful exhibition of religion in families. green if snowing, brown if clowdy, and white rooms in its general appointments; but it is Here is a law of increase, which God has in if fair. All storms travel east, and thus they To lay the foundation for a long life, both women bathe, and the children bathe, in-doors But why is it—the question is asked with grief advance. grow up, or to live many years in Christian Bachmann writes to the Albany Evening guardians, or masters have that sort of piety which can flourish only, like Peter's sword, on to have an excess of piety, and put forth many awkward efforts to do good in their families; manent disgust for religious things. But when the great occasion is past, their work is done ed with scarcely any expense, hoping those a want of conscience begins to appear, a light "Recipe.—Dissolve a pint of common table and carnal conversation to show itself. The salt in a pint of boiling water, scarify the part preaching of the gospel is very critically, and affected freely, then apply the salt water with somewhat wittily, canvassed on the Sabbath. la cloth as warm as the patient can bear it, re-The day itself, in the meantime, fares scarcely peating the same for at least an hour." better than the preacher. It is shortened by The same recipe has been successfully apdegrees at both ends; sometimes even by a plied for the bite of rattlesnakes. I hope thus and the cold, raw rains of Spring and Fall, compound—practices scarcely in harmony with newspaper, or some trifling conversation, in to be instrumental in rescuing human life." the middle. There is no instructive remark at the family prayers; and, perhaps, no family unostentatious piety kept up with constancy, never failed to afford almost instant relief. ling principle, in all the daily conduct and plans of life. There have been many striking cases of conversion, which were produced under God, by simply seeing the godly life of a Christian in his family, without a word of direct address, and in a time of general inattention present, their love for study so took away a necessity which the Japanese religion, singu- child and inmate will certainly respect religion. And the church, in fact, may count on receivchanical necessity than an animal delight; so Rendall, in his "Memorials of the Empire ing a constant and certain flow of increase from the bosom of such families.

Chaistian Miscellany.

This is Glory.

An English periodical estimates that more haughty, vindicitive and licentious. On the than a million of bushels of human and inhu- of literaries."—[Littell's Living Age. of Paul Jones." They throw much light on Up to forty-five, the bodily constitution is other hand, brawlers, braggarts, and back-man bones were imported in the year 1830, from the continent of Europe, into one port of

The neighborhood of Leipsic, Austerleitz. Waterloo, and all other places where, during the lately preceding bloody war, the principle battles were fought, were swept alike of the bones of the hero and the horse he rode. Thus collected from every quarter they were shipped to the port of Hull, and thence forwarded to the Yorkshire bone grinders, where there are steam engines and powerful machinery for the purpose of reducing them to a granular It requires little intercourse with the race, state. The principal market for the product neither ship could use but her guns on one side, This article merits the mature reflection of to eradicate one's youthful belief in the noble, thus prepared is Dorchester, in the centre of a and these were nearly muzzle to muzzle—so every reader, for it is true literally that "out the heroic, or the poetic Indian. As a class, rich agricultural region, whose farmers use near that those who handled the ramrods of it are the issues of life."—Hall's Journal of the savages are stolid, cruel and treacherous, them to manure their lands. The oily sub-Old mountain and plains men declare that stance gradually evolving as the bone calcines, they are "cowards on instinct;" that they are makes a more substantial manure than almost

> encounter; and never attack even Indians ex- actual experiment on an extensive scale, that a cept from ambush, or at some great advantage. dead soldier is a most valuable article of com-John Randolph's terrible denunciation of the merce, and it is more than probable that the \$1.00. Mexican-" a blanketed nation of thieves and farmers of Yorkshire and other parts of Engharlots"—is, in the main, applicable to them. land owe the rich fertility of their lands, and The Arapahoes receive \$50,000 per annum their daily bread, to the bones of their from our government for the "right of way" children, who perished on the continent, in the

Alas, the poor soldier! To convert himagent of the Express Company at Denver, self into a target, to be shot at for a shilling a

THE BIBLE IN ARABIC.—This language is disfigured with scars—the result of hideous spoken by not less than eighty millions of peowounds received in battle. With both sexes ple, scattered throughout Syria, Northern Afthe teeth are beautiful and well-preserved, their rica, Arabia, Hindostan and China. Through diet being comparatively free from acids, all these regious barriers to the circulation of spices saccharine matter, and great extremes the Scriptures have been broken down so rapof heat and cold. Like all the tribes, the idly as to surprise the most sanguine. No Arapahoes are thoroughly migratory, however kingly or priestly power can ever set up these permanently they may appear located at any barriers again, and loud is now the call to point, they require the notice of but a few give the Arabic Bible to these accessible milmoments to remove all vestiges of their village lions. The lamented Dr. Eli Smith had carried a new and superior translation of the New Testament to the last of Acts, when death took him away from his loved and all-important labors. The work, will, however, be completed under the skill and energy of Dr. Van Dyke, of the Syrian Mission, who is eminently qualified to succeed Dr. Smith in the work. ment of Diseases of the Liver, Spine, Nerves, Female Each proof is sent for criticism and sugges- Diseases, Bronchitis, Incipient Consumption, &c., are most learned grammarian in Syria. This attention will be given to diseases commonly called Arabic New Testament will take rank as a urgical cases, such as Hip Diseases, White Swens. classic wherever pure Arabic is spoken, and Cancers, (in their early stages,) and Caries and Necrocomposed of many villages, save by the differ- seen Arapahoe women and children eat, with yet not be beyond the reach of the common Boston Traveller.

REFORM IN STATE PRISONS.—A circular has been issued, signed by the managers of the State Prisons in thirteen States, calling a con-The males, as is well known, are invariably vention of the prison officers in the United Convention is for an interchange of opinions for the sake of saving himself and men from a Niphon. The law restricts the height of a animal, and adorning them with beeds. The by some simultaneous movement. The subdwelling to six kens, or forty-four feet three Sioux women are extremely expert at this; jects which are proposed for discussion of the proved style of teeth, with Allen's Continuous Gum liable to an additional charge of 50 cents. Convention are:

1. What is the best system of discipline teeth. Extracting done with care. 2. What should be the capability and

3. What system of labor is best calculated to impress a sense of justice and right on the

4. What is the most economical mode of managing a prison, consistent with the physi- 13 Broadway.

the observers of the Institute are stationed.

from many of these points. Each morning an THE AMERICAN SABBATH TRACT SOCIETY One of the best securities for the growth assistant hangs a cord on the pins to indicate | L publishes the following Tracts, which are for sale and prosperity of a church, is to be sought in the state of the weather—black if raining, at its Depository, No. 5 Chatham Square, N. Y., viz: rooms in its general appointments; but it is Here is a law of increase, which God has in if fair. All storms travel east, and thus they Christian public; 23 pp. 2. Moral Nature and Scripmore frequently resorted to than in our chilly corporated in his church, and by which He are enabled to predict with great certainty tural Observance of the Sabbath; 52 pp. 3. Authordesigns to give it strength and encouragement. the condition of the weather twelve hours in ity for the Change of the Day of the Sabbath; 28 pp. But why is it—the question is asked with grief advantage.

"In perusing this morning's paper, I observed a case of hydrophobia, which thus far has been a stumbling-block for physicirus in general to overcome. I feel in duty bound, rentlemen, as I am in possession of an infallible remedy for that most to be lamented disease. here to make it public, especially when attendafflicted will make timely use of it:

THE CROUP.—The Journal of Health says instruction anywhere. There is not effort to "When children are taken with croup instantwhile the almost incessant look out for game, A Japanese gentleman is, generally, a well- point the rising family towards a better world, ly apply cold water—ice water, if possible and apparently no living for such a world. suddenly and freely to the neck and chest with Bad tempers are manifested in government and a spunge. The breathing will almost instantly in business. Arts are practised below dignity, be relieved. Soon as possible let the sufferer and wide of integrity. How is it possible that drink as much as it can; then wipe it dry, the children and youth of a family should not cover it warm, and soon a quiet slumber will of 1500 pages for \$1. Persons dersiring them can have learn to despise such a religion? How differ relieve all anxiety." A friend of ours who has ent would be the result, if there were a simple, repeatedly tried this remedy informs us that it

> Nine guns of rifled ordnance, on trial at fort Monroe, have been found far superior to the smooth bore, after a very severe test.

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