

# The Sabbath Recorder.

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## The Sabbath Recorder,

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

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### For the Sabbath Recorder.

#### The Saints of the Most High.—No. 3.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever; they shall take away his dominion, (the dominion of the beast,) to consume and to destroy it unto the end."—Dan. vii.

Who are the Saints of the Most High? Who are the persecutors? How shall the Saints of the Most High take the kingdom? And what are some of the laws by which the saints shall judge the world?—1 Cor. vi. 2.

1. Who are the Saints of the Most High? Answer—Those pious "people" who set or esteem the law and commandments of God more high than the laws and commandments of men; those that say, "We ought to obey God rather than men."—Acts v. 29. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Rev. xiv. 12.

2. Who are the persecutors? Answer—As an example, *First*, all those who make "Sunday laws," and such laws as are contrary to the law of God, which commands men to work on the first day of the week.—Exod. xx. *Second*, all those who enforce such laws.

*Third*, all those who vote for such law-makers, knowing them to be such. All that knowingly vote for such, most clearly and emphatically vote for the "man of sin, who opposeth and exalteth himself above all that is called God."—2 Thess. ii. 4. *Fourth*, all those who give their influence by precept or example against the seventh day Sabbath, which Christ says "was made for man." All such among others, may be considered as persecutors, and may reckon themselves as the servants of the "dragon, who makes war with the remnant of those which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. xii. 17.

3. How shall the Saints of the Most High take the kingdom? I had supposed that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, should be given to the people of the Saints of the Most High," at the second personal coming of Christ. But in comparing some Scriptures, I am satisfied that his personal return to the earth will not be until after "having received the kingdom."—Luke xix. 15.

It is said, that God "shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts iii. 20, 21. Then He is to sit at the right hand of God, until his enemies be made his footstool; until the government is restored to "Him whose right it is"; until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. xi. 15. It was after this, (ch. xiv.) that John saw "a lamb stand on the Mount Zion." From those, and the like Scriptures, I infer that Christ, before he returns to the earth, with all his glorified saints, must first receive the kingdom—the kingdoms of this world—that the bride, the Lamb's wife, having "made herself ready," will gladly receive the Bridegroom. The dead saints will be raised, and the living saints changed.—1 Thess. iv. 13-18.

And the way in which the saints shall take the kingdom, and dominion under the whole heaven, and take away the dominion of the Roman "beast," I understand will be, not by fighting, but simply by voting. "The whole world (as Tertullian said,) is our republic." As an example of a right kind of republic, see Acts vi. 3: "Wherefore, brethren, look ye out among you men of honest report, full of the Holy Ghost and wisdom, whom we will appoint over us; [we may say, the public business,] and the saying pleased the whole multitude." This kind of a republic, which is so well suited to our constitution, must please the whole multitude, in these United States at least; and from them, the world over. The voice from heaven to the saints, is, "Come out of her,

(Mystery, Babylon,) my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Then let all of those who keep the commandments of God, and the faith of Jesus, make out their own nominations, and vote for such; as they have a perfect right to do. And though they may not succeed at first, yet by a steady perseverance in a right cause, they will most surely prevail; for others, seeing the faith and "patience of the saints," will come up to their help. It is wrong to suppose that the saints are to take no part in the public business. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (I know of one that dare not, nor vote for them, nor "set them to judge.") "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you?—1 Cor. vi. 1-11. This shows very plainly that the Saints of the Most High are to take part in the public business of things that pertain to this life. Then should they not make out their own nominations, and vote for such, and "set them to judge." And not vote for any others, nor set any to judge who do not "keep the commandments of God, and have the testimony of Jesus." Not vote for, nor set any to judge, who are in favor of war, slavery, bigamy, license of the drunkard's shop, "Sunday laws," or any other things contrary to the laws of Jesus, the "One Law-giver?"

To be plain on this subject, compare Ps. cx. Isa. ii. Micah iv. "The Lord said unto me, Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." "Out of Zion shall go forth the law." "Neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever."—Micah iv. 3-5. What is this but religious liberty? I say, again, the "voice from heaven" is saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. This "Mystery, Babylon the great," is that Roman power that then reigned "over the kings of the earth."—Rev. xviii. 17. This same power now reigns on the earth, in different forms. This power is supported by the "many waters," called "peoples, and multitudes, and nations, and tongues."—Rev. xvii. 15. That is, by all those who vote for, and all those who fight for them that make laws contrary to, and without any regard to the laws of heaven; without any regard to Him who now hath "all power given unto him in heaven and in earth."—Matt. xxviii. 18. Now, therefore, if the Lord's people continue to vote for, or fight for any of these Roman laws, which are contrary to the commandments of God, and the testimony of Jesus, then they must be "partakers of her sins, and receive of her plagues." How inconsistent for the Saints of the Most High to pray—"Thy kingdom come, thy will be done, as in heaven so in earth"—and then go and vote for such law-makers as they believe will make or enforce laws contrary to the laws of God. Such vote against themselves; they may vote for their own persecutors. How unwise we are in voting for such rulers as would forbid us to "labor" on the first day of the week, as God hath commanded us to do in the Fourth Commandment.

But if the Saints of the Most High will elect such rulers, and only such, as the Scriptures and the Constitution of the United States both permit them to choose, (Exod. xviii. 21; Deut. i. 15; xvi. 18; 2 Chron. xix. 6; Acts vi. 3; Dan. vii. 27,) then the "man of sin," the "mystery of iniquity," "Mystery, Babylon the great," the Roman power, "drunk on with the blood of the saints," that always did exalt itself above all that is called God, in thinking "to change times and laws." (Dan. vii. 25,) will be "judged." And there will be "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth."—Rev. xix.

4. And what are some of the laws by which the saints shall judge the world? The saints being "made into God kings and priests, will reign on the earth."—Rev. v. 10. "The people of the Saints of the Most High," being made kings, will have power to choose their own rulers, and make their own laws agreeable to the law of God, and the testimony of Jesus; as the Constitution of the United States permits them to do. And being made priests, will have power to choose and exercise their own religion, so that every man may "be fully persuaded in his own mind" concerning his religious observances, provided his religion does not infringe on the rites of others. This also is agreeable to our Constitution.

They will see that the civil and religious rites of all, both male and female, shall be respected.

They will see that "the Lord hath given the earth to the children of men."—Ps. cxv. 16. And that therefore, all the children of men have a perfect right to, and should have a portion of it, as the government should provide; as well for those who are born afterwards as those who were born before. We see no reason why the first that are born should monopolize the whole earth, and not let those who are born afterwards have so much as to set their foot upon; when God hath given his earth to one of his children, as well as to another. Therefore, government should own public land, by purchase, (if none are disposed to give it to the government for the use of the poor), and see that every family who wish to help cultivate the earth, should have some provision made for them (if not able to provide any land themselves), by the government.

They cannot tolerate slavery, because it is not doing unto all men as we would have others do to us.

They should "let every man have his own wife, and every wife have her own husband," and punish adultery and sexual intercourse out of wedlock.

They should judge no man "in respect to meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath-day. But punish the drunkard, and those who wrong others. They should make no Sabbath laws, as that was on the first table, and exclusively a matter between every man and his God. He that regardeth a day to the Lord, is only accountable to the Lord, and not accountable to the government, whose duty is more directly to the second table of the law.

To the Editors of the Sabbath Recorder:—

I send you an extract from one of J. Conrad Beissel's letters, which contains some of his views involving the whole mystery of his doctrine. It is singular to me, that after all that has been written of Beissel, as a founder of a religious denomination, so little is known of his religious belief, even by the professed ministers and members of the German Seventh-day Baptist Church. That he was a rigid literalist is a mistake, which you will discover at once, when I say that in his theological expositions he made much use of the terms "eternal word," "internal word," and "Virgin Sophia." According to Mosheim's Church history, I consider him as having belonged, at least partially, to the school of mystics.

Again, the writer of the Ephraim Chronicle says, "the great point of difference between the German First-day Baptists and German Seventh-day Baptists was, that the former had the letter for the ground of their Church, while the latter had the spirit; on which account the churches could not possibly be united as some supposed it should be."

Beissel supposed Jacob's family to have been a figure of the Church, and also of the thousand years reign. As Joseph became governor over his brethren because he was sanctured with the virginity spirit, so he supposed this virginity of spirit would form the government of Christ's reign of a thousand years; to commence when this world of flesh shall have come to an end. Hence he believed that Christ's kingdom could not appear in full glory until the government number was fulfilled, though he might have a great number of subjects to govern. Hence, he only contended that the society of Ephraim was the tribe of Joseph, or a twelfth part of the whole Christian Church.

That Beissel ever rejected marriage, cannot be true, because he never rejected Lutheran, Reformed First day Baptists, or Catholics, but considers them different tribes of the spiritual Israel. And when he says that Christ comes from the tribe of Judah, according to the flesh, I understand him to say, that the children of strict church members, are best calculated to become first class Christians.

Accompanying the above we find the following extract:

THE CHURCH OF GOD: Written by JOHN CONRAD BEISSEL, (By'sell) to Peter Baker. Ephraim the 20th of the 34 month, 1756.

"Since there appears to be no hope, that we again each others shall see, so I will yet have this said: my spirit embraces you and your beloved — with and into the whole Church of God, and the general awakening in Germany, as which spirits children we are. N. B.

"But this is to be observed; the Church of God has its twelve tribes under the new dispensation, as well as under the old. Now the tribes in Germany could not be born on the barren Rachel come to birth, on account of the rage of the dragon and the fleshly antichrist; wherefore only the servant number multiplied, and when it came far, so Leah brought Judah forth, as from whence Christ comes according to the flesh. During the time Rachel remained barren, and though from the tribe of Judah many a beautiful branch grew forth, under the

regency of the kings, yet was it only at one time, at which the fruitfulness of the new world closed remained, because the barren one had that seed to bring forth.

"In the mean time God remembered Rachel, and caused the church to wander towards the setting of the sun. I must go short, for I could well write a book of this matter. It has at length come to pass, that Rachel in these lands has given birth to a son, named Joseph, or God will add thereto; (which is implied by the name.) This son indeed was quite a different one to the rest of the sons of Jacob, and yet they were all sons of Jacob, after the same manner as with the twelve apostles and disciples of Jesus, only one leaned upon his breast, and yet were all apostles."

To the Editors of the Sabbath Recorder:—

Having received a letter from an unknown friend dated Aug. 5th, and signed a member of the Seventh-day Baptist Church at —, R. I., expressing great interest in regard to my spiritual welfare, I take this method of returning my sincere thanks, and would further say if they will have the kindness to send me their name, it will be a favor which I shall be pleased to reciprocate.

### Why Evil-doers hate the Light.

Light shows things as they are. Thieves, robbers, murderers, and other evil doers choose the darkness of night in which to perpetrate their deeds. They hate the light, and will not commit their deeds of wickedness in the light, lest the true nature of them should be discovered. So unconverted men hate the truth, because it shows things as they are. They hate it—

1. Because it makes them see and feel that they are sinners. God's law is truth—it declares what is right and reasonable, and shows them their faults and blemishes. It makes them vile in their own eyes. Hence they hate the light, and try to shut their eyes against it. They do not like to have a bad opinion of themselves. And whatever and whoever would show them to themselves, in their true character, they hate.

2. Because light, or truth, would make them feel guilty and condemned. To feel guilty—to feel under condemnation—is not agreeable. Quite the reverse. And yet when the sinner is led to compare his life and actions with God's commands, which are holy and just and good, he sees that he is condemned and exposed to everlasting punishment. As he is unwilling to feel himself a criminal, condemned already, and constantly exposed to be cut off and cast into hell-fire, he hates that true representation of things—the light, which shows him what he is, and where he stands.

3. Because it would destroy all their hopes of being saved without the renovation of their hearts. The light—truth—would make them see that their natures are all unclean; and they are entirely unfit for a holy heaven; and, consequently, that they must be born again, or they need have no hope of entering the abode of the blessed. As they have always thought well of themselves—thought that their honesty and morality would be sufficient for their acceptance with God—it is painful to find that they were radically mistaken—that all their fair hopes are, like the spider's web, delusive and vain. They, therefore, hate the light which dissipates their illusion.

4. Because it destroys all their pleasures. They were alive without the law—felt well and happy while ignorant of their true condition. They enjoyed themselves in the gay and attractive pleasures of the world. Knowing nothing, they feared nothing. They ate, drank, and were merry. Their minds were occupied with the things which are seen and temporal. If able, they were clothed with the most fine and costly apparel, and fared sumptuously every day. What a joy to disturb such enjoyment! But the enjoyment is the enjoyment of a gay butterfly, and not an enjoyment which should satisfy a rational, thinking, immortal being. The sooner it is destroyed, the better for him who has it. Bring the light—the truth—the true representation of things before the mind of such a being and you destroy all his enjoyment at once. He sees that he has been dreaming all his life—that he has not lived like a rational, accountable being. In order to save his soul, we must let the light into it—we must show him what he is, and where his present course will end. But he hates to be aroused from his dream. As the light penetrates the chambers of his soul, he cries, "Oh, let me alone; let me sleep on and take my rest." He hates the light, although it is absolutely essential to his salvation.

5. Because it makes them see that they must repent or perish. They had flattered themselves that all would be saved; or, at least, that those who were moral and honest, and who attended to the externals of religion, would receive Divine compassion, and be pardoned their few faults, without having to pass through the strait gate of repentance. But when the commandment—light—came to their minds, all their expectations of being saved, on the score of merit, were blasted. They heard God commanding all men, everywhere to repent. They saw that they must repent or perish. Though they ought to be thankful for the light which dissipates their delusion, yet they hate it as the sick man hates the nauseous medicine.

A REMARKABLE CONFESSION.—A late number of the *Revue des Deux Mondes*, the principal review published in Paris, makes the following important confession:

"Much may be said of Protestant diversities and sects, but one fact remains certain; it is, that nations where the Bible circulates and is read, have preserved a strong, deep, and enduring religious faith, while in the countries where it is not known, one is obliged to deplore a moral superficiality and want of principles, for which a splendid uniformity of rites cannot compensate. Let the learned theologians discuss on certain passages, on the authenticity of such and such texts, what are such miseries compared to the healthful and pure atmosphere which the Bible spreads wherever it is read, whether in low or elevated classes?"

### The Sabbath in Israel.

Scattered up and down through all the land of Egypt, the slave's lash on their necks, weary by the side of the long tale of bricks, these Hebrews may scarce have known the day of rest; but God had said, "Let my people go, that they may serve me," and He taught them how.

Not one child of Israel would be able to tell to its dying day about the morning when no manna fell. On other days, all round the wide-spread tents, the busy millions were out-like bees to get the day's supply; none more eager than the children to gather the shining heap the family wanted. That double store on the sixth day, the silent Sabbath morning with its ready meal, and the call of some careless one saying, "Give us of your manna, for we forgot to gather, were a voice from heaven, before it thundered down from Sinai.

"Remember the Sabbath day," and how awe-struck, must old and young have been that other day when the man who had gone out for sticks to light forbidden fires, was found and brought to Moses, and the Lord said, *Stone him*. What boy or girl could pass that grave by the heap of stones outside the camp, without trembling for a broken Sabbath.

But time would fail to come down all the stream of the Bible time, and stop in every scene where Sabbath light is shining, or to lift at each spot, where we catch a glimpse of it, the gold thread which runs through all its books. It would lead us on by tent and tabernacle, by temple and by palace, by shepherd's hut and fisher's boat, within sound of the high-priest's bells and David's harp, and the soft sweet hymns of the upper chamber—all the way down to Patmos, where John got the Master's last message on the day of rest. We should find that God's people are never too busy to keep a whole Sabbath. We should find David keeping it when king, just as he did when a shepherd boy; and Nehemiah as particular about its hours when he had a city to rebuild, as when he was the captive cup-bearer of Babylon.

God's people keep it still, not by custom or by duty only, but from love to Jesus and from choice. It is the first thing the heathen learns when he gives up his idols. Last year, a young Chinese teacher had seen a Bible. Down he came to Amoy to ask about the Saviour of whom he had read; and though he did not then know much of the truth, he went straight home to close his school on Sabbath, unless he should get leave to teach only the Bible that day.

Late one evening, when the war in Kaffirland was over, two of the missionaries were on their way back to a place where many had believed of Jesus, but thence the war had driven God's servants, burnt their church, and kept them far away for a year and a half. They came near the hut of an old Kaffir. Will he still love to see us? Does he still fear God? they thought. Going into his house, they asked him if he could tell how many days it was to Sabbath. He told them exactly; and they asked him how he knew to count it all these eighteen months. The old man rose and brought a long stick, of rude cut, saying, "It was this that helped me to keep the day. I put a notch on here every night, and a big one for Sabbath, and I have not lost count of one of them."

The missionaries did not need to ask any more. They felt that the Lord of the Sabbath reigned in that poor Kaffir's heart.

(Record of the Free Church of Scotland.)

### Christian Heroism.

It is easy to die in a battle—to confront death there. I am a man, and could believe the story told of our countrymen; how each, having got a bloody lock of a murdered woman's hair, sat down in awful, ominous silence, and, after counting the number that fell to each man's lot, rose to swear by the great God of heaven that for every hair they would have a life. Amid such scenes, with passions boiling, vengeance calls for blood, hurlog me, like a madman, on the edge of steel; and where the shouts of charging comrades cheer him on, the soldier is swept onward on blazing guns and bristling bayonets, in a whirlwind of wild excitement. But to lie piping in a dungeon, and never hear the sweet voice of human sympathy; to groan and shriek upon the rack, where cowed and shaven murderers are as devoid of pity as the cold stone walls around; to suffer as our fathers did, when, calm and intrepid, they marched down that street to be hung up like dogs, for Christ's crown and kingdom, implies a higher courage, is a far nobler manlier, holier thing! Yet thousands have so died for Jesus. There's been the gentle, holy, heroic spirit of that soldier boy, whose story is one of the bright incidents that have relieved the darkness of recent horrors, and shed a halo of glory around the dreadful front of war. Dragged from the jungle, pale with loss of blood, wasted to a shadow with famine and hardship, far away from father or mother, or any earthly friend, and surrounded by a cloud of black incarnate fiends, he saw a Mohammedan convert, appalled at the preparations for his torture, about to renounce his faith. Fast dying, almost beyond the vengeance of his enemies, this good, brave boy had a moment more to live, a breath more to spend. Love to Jesus, the ruling passion, was strong in death; and so the gates of heaven were rolling open to receive his ransomed spirit, he raised himself up, and casting an imploring look on that wavering convert, cried, "Oh, do not deny your Lord!" A noble death, and a right noble testimony!

(Dr. Guthrie's Inheritance of the Saints.)

THE FULLNESS OF CHRIST.—The happiness we derive from creatures is like a beggar's garment—it is made up of pieces and patches; and is worth very little after all. But the blessedness we derive from the Saviour is single and complete. In him all fulness dwells. He is coeval with every period. He is answerable to every condition. He is a physician to heal, a counsellor to plead, a king to govern, a friend to sympathize, a father to provide. He is a foundation to sustain, a root to enliven, a fountain to refresh. He is the shadow from the heat, the bread of life, the morning star, the sun of righteousness; all and in all. No creature can be a substitute for him, but he can apply the place of every creature. He is all my salvation, and all my desire; my hope, my peace, my life, my glory, and joy.

Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. My flesh and my heart faileth, but thou art the strength of my heart and my portion forever. I cannot be exposed, I cannot be friendless, I cannot be poor, I cannot be fearful. I cannot be sorrowful, with Thee.

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### "Let me Die in their Presence."

[The beauty and tenderness of the Eastern salutation, "May you die among your kindred," is strikingly illustrated (says the N. Y. Observer,) in the circumstances attending the death of the late Francis C. Woodworth, editor of the Youth's Cabinet. The following communication is from the pen of a gentleman who was with him on his last voyage.]

A few weeks since, I was in St. Augustine, where I had been spending the winter for the benefit of my health. The salubrity of the climate had tempted me to remain until all the invalids who had come there on the same errand as myself, I was the only one left; who intended to go North for the summer. A few days before my departure, I was sitting by the bedside of a sick man, fainting him; he was weak and feeble, his voice was faint, and an incessant frightful cough almost deprived him of the power of speech. His thin wax face and skeleton frame, spoke in language not to be misunderstood that his journey was nearly ended.

Unlike most consumptives, he was fully conscious of his own state, and felt that he must soon die. He had selected a beautiful spot in the cemetery there, and given directions to his friends where and how to bury him. Many friends clustered around him, extending all the little tender attentions calculated to cheer him while he lay lingered.

As I sat beside him, he turned toward me with sparkling eye, flushed face, and a pleasant smile, and said: "You are going home: would that I could go with thee, and once more behold my friends before I die. My brother and my sister\* are as dear to me as my own life. If I could once more look upon their dear faces and die in their presence, then I should die happy."

Much to his delight I promised to take charge of him on his homeward journey. On the morning of the twenty-eighth of May he was lifted like a child into the carriage, while friends gathered around, bidding him take courage; and as we left that beautiful city where it seemed as if all were moved with sorrow and sympathy for the sick stranger who had won their hearts by his gentle kindness, they gazed after us till our carriages were out of sight. A ride of eighteen miles was accomplished in four hours, and though much fatigued he was in good spirits. At night we took the steamer for Savannah, where, after three days, we embarked on the ocean steamer, Star of the South, for New York.

On board this as well as the other vessel, he found friends, and was in good spirits. The weather was pleasant till we passed Cape Hatteras, but off Barnegat a squall struck us, and the rest of the passage was rough and stormy. During the voyage he failed rapidly. Once we thought he was dying, but he rallied again and seemed pained to see so many standing around him. The last day of the voyage was one of great anxiety to us all, and we feared he would die before the ship arrived. Every point of land we made was full of interest as marking our progress toward home. Highlands, Sandy Hook, were passed, and at eleven o'clock, P. M., we anchored at the Quarantine with no prospect of reaching the city till morning. When we had passed the Highlands, the invalid desired to be prepared for seeing his friends, and we dressed him in his traveling clothes. He then called the waiters to him, paid them for their attendance, and when his business was finished, laid his head on the shoulder of a friend, and with a sweet placid smile, faintly whispered: "Now I am ready. O God spare me that I may see my dear sister and brother, that I may once more hear their kind voices as they call me brother. Oh! how good God is; I believe he will spare me, if not to see them, to die in their presence."

As we dropped anchor at the Quarantine his courage forsook him. "It is all over," he exclaimed: "take me to my berth." Carefully we laid him down with his clothes still on. Soon his mind began to wander and he would murmur: "Sister, brother, I'm coming—cold—chilly—thank you—not yet." At five o'clock we reached the wharf. He still lived, and we dispatched a carriage for his brother and sister. I took my seat beside him moistening his lips and trying to catch the words he murmured. With deep anxiety we waited for the return of the carriage. At last it was heard coming rapidly down the wharf. Rattle went the steps, and in a moment a gentleman and lady with two dear little girls came up the gangplank; rushed into the cabin, and with a shriek of agony stood beside their dying brother, and begged and prayed that he would once more speak. Did he not know them? Would he not say one word, not a look even?

Not a word or a look could he give them, but with a gasp his immortal spirit went up to God who gave it. His prayer was granted: he died in their presence.

A few days after, a large company of bereaved friends gathered in the church and listened to a fitting eulogy upon the deceased.

As I stood among the group of mourners, and saw my friend and companion deposited in his last resting-place in this beautiful spot, I was glad that God had answered his prayer, that he died among his friends, and now they stood around his grave and thanked God that he did not die among strangers, where they could not water his grave with their tears. I felt that my mission with him was ended, for he had gone to dwell with Jesus, and all was well. Though dead, his works will never die, for he is known and loved as a good man and the warm friend of children. Those who have ever known him or read his charming books, will not soon forget the editor of the Youth's Cabinet, FRANCIS C. WOODWORTH, better known to the children as Uncle Frank.

Brooklyn, August, 1859. \* His brother's wife.

The Sabbath Recorder.

New York, Fifth-day, September 22, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

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

The Anti-Sunday-Law Movement.

It is no doubt well known to our readers at a distance from the city, as well as to its citizens, that there has been a determined effort made on the part of a portion of our citizens, to revive certain antiquated Sunday laws, which seem to have been for a long time as a dead letter in our statute books.

This movement appears to have been made by a number of gentlemen who are styled, "The Sabbath Committee." In connection with other things, they have applied to the Board of the Metropolitan Police, to require the police of the city and county of New York to suppress such acts as the Committee deem a desecration of the Sabbath.

The movements of the Sabbath (more properly Sunday) Committee, have resulted in the police interfering with, and arresting such as were found in the violation of these ordinances. As might have been expected, this has aroused a serious opposition in a large portion of our citizens, and occasioned the organization of a society called "The American Society for promoting civil and religious liberty," and "The German Association for resisting all arbitrary Sunday, and prohibitory laws."

The New York Evening Express, in noticing this meeting, says: "And notwithstanding the various attractions of lager beer, music, and other accompaniments of a similar character, the audience was comparatively small, not over five hundred persons being present at the opening."

The meeting was called to order at 1-4 past 8, by the Secretary of the German Association. Ex-Judge Daniel W. Clarke was called to the chair, and twenty-four Vice-Presidents were appointed.

Mr. Wittenberg, one of the Vice-Presidents, handed the reporter a list of workmen's associations throughout the State, which have declared themselves in favor of civil and religious liberty, of the freedom of the public laws, of the hours of labor, of the public works being reduced to ten, and opposed to state prison monopoly.

The meeting was then addressed by Dr. Gillot, Mr. Ottendorfer, Mr. Gaviato, Mr. Kopp, Mr. J. L. Hatch, and Mr. Freedman.

After appointing a Standing Committee of six persons to carry out the spirit of the resolutions, the meeting adjourned.

Among the names of the Standing Committee, we find our own mentioned. Circumstances rendered it necessary for us to be absent at the time of the meeting. Had we been present, we should have felt it our duty to decline the honor of the appointment.

We are not prepared to say with some others, that the "Sabbath Committee," and those who act with them in this Sunday movement, are insincere in what they are aiming to do; or that they seek to have closed drinking-saloons, in order to get their inmates into

churches. They are gentlemen of too much sense to expect such a thing. But, however sincere and honest their intentions may be, we are quite confident that they are misled in this matter.

In the first place, they aim at impressing the public mind that Sunday is the Sabbath of Jehovah, and made by him perpetually obligatory upon all mankind, whereas, it would seem impossible that they should be ignorant of the entire absence of any thing like Divine authority for the sanctification of the first day of the week. We seriously regret that they expose themselves to the reproaches of their opponents, who charge them with ignoring the truthful history of the Sabbath, and its abandonment by an apostate church.

We are as much opposed to Sabbath or Sunday legislation as any of our fellowmen can well be, deeming it a matter between men and their Maker. The Apostle has forbidden us to let any man judge us in food or in drink, or in respect of a feast, or of a new moon, or of Sabbaths.

We, therefore, in view of the foregoing exposure of our position, our advanced years, and our necessary engagements, respectfully decline the honor designed by our friends, in this appointment to be one of the committee to carry out the resolutions of this meeting, while we at the same time tender to our friends our thanks for their kind intentions.

Office of the Sabbath Recorder, Sept. 22d.

THE DESIGN OF BAPTISM.—The St. Louis Christian Advocate says: "The design of the institution of baptism was, doubtless, to express faith in Christ on the part and in behalf of those baptized. Hence, if you examine the Scriptures carefully, comparing one part with another, you will find that baptism may properly be regarded as a solemn and public profession of faith in the Holy Trinity."

There are now in Germany, Denmark and Switzerland, 63 Baptist churches, and 7,120 members. Twenty-five years ago there were only seven churches.

On the 7th inst., a tumor of several years growth, of the fibro-recurrent kind, was removed from the neck of sister Carpenter, by Dr. Parker, of this city. The operation, performed at the house of Bro. E. Lyon, where our missionaries are residing, was completely successful, and sister Carpenter is now rapidly improving in health.

THE CRUCIFIXION CARICATURED.—Melancthon, the Reformer, relates the following awful illustration of the judgment of Divine Providence: "A company of profane wretches undertook to represent, in a farcial way, the death-scene of our Lord Jesus Christ, when he who acted the soldier, instead of piercing the bladder of blood, hid under the garments of the one on the cross, ran the spear into his side and killed him. The dead man fell from the cross upon the one acting the part of the weeping woman and killed him. The brother of the man first slain immediately killed the murderer, and was afterward tried and hung by sentence of the court. Thus did the judgments of Almighty God speedily overtake these wicked men, who sought to trifle with one of the most solemn scenes known to man."

Endure Hardness as a Good Soldier.

How often do we hear young men complain that as Seventh-day Baptist preachers they cannot succeed, they must be poor, etc. We would commend them to the example of those more favored ones, under circumstance quite as embarrassing to the prospects of wealth as theirs. The fact is, the modern aspirants to the pulpit want a high way opened to popular favor and distinction. They desire to become Beechers and Chapins in the world; but we fear their prospects beyond this world are not much brighter than that of Demas, Hymeneus, or Philetus.

It is an encouraging evidence when we see men willing to endure suffering for the truth. Though martyrdom may be at hand, still there should be no skulking from duty; it will be a sad time when the recompense comes to such as do.

We commend the following, from the Northwestern Advocate, to the consideration of our young men:

"We have said that there were hard times in the northwest, such as nowhere else, and so we say now. What would some of our eastern brethren say to going to quarterly meeting, and after coming within five miles be compelled to leave their horses and walk through the slob? After preaching, the class-leader says, 'We have nothing to eat;' but finds that in the meantime some meal has been procured, and the preachers share it. Next morning love-feast is held without bread and water, for bread there is none! The sermon is preached and the audience dismissed without the administration of the Lord's Supper, for the people can provide no bread! Yet the preachers who endure these things say not one word of desisting. Truly the days of heroes are not past. The men who are there will not desert the sheep in the wilderness. In some instances, but for the small missionary appropriations, our brethren and their families would have been utterly penniless. Yet there is no finching. Men stand true to their post. They can afford to die, but not to desert. They share with the people in their poverty, and when days of abundance shall come the people will share with them of their plenty. Some of the preachers were compelled to work, 'laboring with their own hands' to provide for their families. Yet the sentiment of the conference against a secularized clergy was clear and unmistakable.

"By the way, some time since a 'frontier layman' reported that an Iowa presiding elder received from one circuit, as his claim for one quarter, two chickens and one pound of butter. We have seen the preacher in charge, who says there were fifteen chickens and six pounds of butter sent in to quarterly conference. Of these the presiding elder received six chickens and bought four pounds of butter, and the pastor desired the matter corrected, as his people believe in paying up the presiding elder!"

A Presbyterian missionary in one of the western states writes to the Central Herald: "I have not a dollar in cash, and not a dollar's worth of provisions in the house. Of those who subscribed \$200 to my support last November, I know not a man of whom I can go for a measure of meal or a pound of meat. Times have been awfully hard for six months past. Johnny-cake has been the staff of life, and almost life itself."

"The disciples were called Christians first at Antioch." (Acts xi. 26.) Whether others called them so, or they called themselves so, whether the name was put upon them in honor, or in derision, or whether they voluntarily assumed it, or it was given by Divine intuition, we are not told. There is however a marked propriety in the name,—for as the disciples of Plato, were denominated Platonists, and the disciples of Pythagoras, Pythagorians,—the disciples of Christ should be called Christians. It implies that they are the followers of Christ—sit at his feet for instruction, espouse his sentiments, catch and develop his spirit, and identify their interests with his cause.

So distinguishing and dignified is the name, that the time and place of its original appearance were deemed worthy of inspired record; and it would have been well if this distinctive, significant, and honorable appellation had been the only one affixed to the professed friends of the Lord Jesus. A blessed name indeed it is; much does it import; no person should be ashamed of it;—and yet be it remembered, that the name without the reality, the profession without the possession, will no more avail us at death and in eternity, than to be called rich while we are in absolute want.

THE FIRST BAPTIST CHURCH, ALBANY, has been greatly prospered during the past two years. The congregation is crowded, and the Sunday school the largest of that denomination in America. Two new galleries are now finishing, to accommodate a choir of two hundred, more than half of them youth, under the direction of Professor Andrews of Boston. A new and magnificent organ has just been set up, and the whole edifice put in the best order. The Atlas and Argus, of the 9th inst. says:

"For these improvements the church is greatly indebted to the untiring zeal and labor of its able and faithful pastor, Rev. Dr. Magoon, under whose ministrations it has been so greatly blessed and prospered; and with these new improvements and attractions, we see no reason why it should not enjoy an increased measure of prosperity, and stand foremost in the denomination for members, enterprise and influence."

A GREAT CHANGE.—A few years ago the Duke of Tuscany imprisoned the Medici for circulating a few copies of the word of God. Today the Duke is a fugitive from his kingdom, and the Medici are now busily engaged in circulating the Scriptures, the Provisional Government of Tuscany having proclaimed freedom of conscience and full religious liberty.

A large number of documents have been received at Washington from Gen. Harney, respecting the San Juan Island dispute, including copies of his correspondence with Gov. Douglas.

Communications.

For the Sabbath Recorder. Reply to Clement H. West.

The remarks of Bro. C. H. West in answer to an article of mine on the "Time for commencing and ending the Sabbath," demands an answer, and I trust that it may be given in the spirit of the Gospel.

I did not intend, in the presentation of my former article to elicit controversy, neither do I now desire it. The article of my brother, though differing in sentiment from mine, is nevertheless entitled to a courteous reply.

It is always necessary in the elucidation of any controversial subject, to consider well two things: first, whether we are not disputing about terms rather than things; and secondly, to examine whether that on which we differ is worth contending about. The first I leave for the reader to decide; the latter I claim is one highly important, for upon the subject at issue, in some measure, depends our obedience to the Fourth Commandment.

It is not uncommon for the understanding to grasp a general truth, without a minute perception of its elements, or the various data, by which it may be sustained. That there is a Sabbath-day of holy rest, the world accepts as a general truth, while different days are fixed upon as holy time, for instance, the first and the seventh day.

There is also a difference of opinion in regard to the commencement of a day, this is even more general. Most of the nations of Europe begin to count the hours from midnight; but this plan was not adopted by men in the early ages of the world, and is not used at the present time by full three-fourths of the nations of the earth. The Babylonians, Persians, and Hindoos, (some of the most ancient nations of the world,) began the day with the rising of the sun, as do the modern Greeks. The Mohammedans began their day at twilight. The Jews and the ancient Greeks commenced the day at sunset. The Egyptian day began at midnight, and this custom is followed by most of the people of England and America. In order to arrive at the point of difference between us, it will be necessary to enquire, what is a day? A natural or solar day is the time which the sun takes in passing from the western horizon of any place, till it comes round to the same horizon again, or it is the time from sunset to sunset. A period of twenty-four hours. As defined by Webster: 1. That part of the time of the earth's revolution on its axis, in which its surface is presented to the sun; the part of the twenty-four hours when it is light; or the space of time between the rising and setting of the sun. 2. The whole time or period of one revolution of the earth on its axis, or twenty-four hours. The former he observes is called the artificial day; the latter the natural day.

"And God called the light day;" not the first day, for "the evening and the morning were the first day." The word day in its primary sense denotes the least period of time marked by the Creator for man's good, "for in the day thou eatest thereof thou shalt surely die." How absurd to confine this to a period of twelve hours, or from sunrise to sunset. "And the light he called day;" this has no reference to time, or division of time. In this sense the word is only an appellation. God named the light day. The evening and the morning, periods of time, were one day, or the first day in time.

Among mankind the word is used on interchangeable or reciprocal terms, and hence becomes convertible, and may be used for distinguishing the time in which either hemisphere is turned towards the sun, or the whole time or period of one revolution of the earth on its axis; or in other words, for light, or both light and darkness as constituting a natural day.

Now it is not easy to arrive at the precise time when a day begins, or when it ends; neither can we except by inference. But the question, when does a day begin? I said in my former article that it began at evening or sunset, or that I "could find no other time mentioned in the Bible for commencing a day." Bro. West says that I do "not seem to know when it begins, or when it terminates," from which I infer that he knows the precise time of its commencement and ending, and is able to put his finger upon the exact moment; were it otherwise, you see how unprepared he would be to assert that another did not seem to know that of which he has no certain knowledge; and also how ridiculous his assertion would appear.

But let us return to the question, "When does a day begin?" It will be conceded by all that "darkness was upon the face of the deep," ere light was created, or prior to the time that God placed the sun in the heavens to give light upon the earth. It is evident then that this earth performed her first revolutions amid the primal darkness that reigned anterior to the creation of light. If this inference be true, then one revolution of the earth on its axis constituted a period of time; and the subsequent act of God in placing the sun in the heavens to give light upon the earth, does not affect the rotation of the earth on its axis, or that period of time marked by her revolution.

Suppose for one moment that the earth had performed one-half of a revolution on her axis, and at that instant, "God said let there be light," then at sunset the eastern hemisphere had beheld a day, a part of which had been darkness, and a part light, "and God called the light day, and the darkness he called night," and the evening and the morning were the first day." In Gen. i. 2, you will find that the earth existed, that the sea existed, and that night existed, or the absence of light, "darkness was upon the face of the deep, and the

Spirit of God moved upon the waters, and God said, let there be light, and there was light." Now when God says "the evening and the morning were the first day," what does he mean but the night and day spoken of immediately preceding? Let "common sense" decide.

The time designated by evening and morning are, says my brother, "both light parts of time, or they could not be day, without altering the name which God gave it." All this is very true. But what do we read in the 16th verse? "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." Are not these both light parts of time? Most assuredly. Then where is the force of your argument?

I pass the consideration of this point to an examination of the passages quoted in my former article. First in order is Lev. xxiii. 32: "From even unto even shall ye celebrate your Sabbath." Let us examine the context commencing with the 27th verse: "On the tenth day of this seventh month there shall be a day of atonement. And ye shall do no work in that same day." Why? "For it is a day of atonement. It shall be unto you a Sabbath of rest." When does it begin? "In the ninth day of the month at even, and to continue 'from even unto even.'" This was the tenth day of the seventh month, and a natural day, and began at even or sunset, and ended at even or sunset. It commenced on the evening after the ninth day of the month, and ended at the evening after the tenth day of the month, making a day, the tenth day of the seventh month.

Now for the question, "Then why quote it?" It is evident that this was a natural day, or it could not be the tenth day of the month, and as we have seen, commenced at even, thereby showing the beginning and ending of a day. The Sabbath-day being a natural day—the seventh day—hence the inference, that it begins at sunset and ends at sunset. "From even unto even shall ye celebrate your Sabbath."

If we turn to Exod. xii. and read, we find ourselves more confirmed in the opinion which we hold. "In the tenth day of this month (the month Abib) they shall take to them every man a lamb. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall eat the flesh in that night, (night of the fourteenth day of the month,) roast with fire, and unleavened bread." How are they to eat it? "With your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste." Why? "For I will pass through the land of Egypt this night, (night of the fourteenth day of the month,) and will smite all the first-born in the land of Egypt, both man and beast."

From this it is evident that the day mentioned is a natural day, the fourteenth day of the month, and began at evening when the lamb was slain, "and ye shall keep it up until the fourteenth day of the same month." This testimony, then, is concurrent with that before adduced, and clearly demonstrates the fact that a day commences with the evening or sunset. Now if these premises be true, the conclusion deduced from them must be true. In the second place we quoted Neh. xiii. 19: "When the gates of Jerusalem began to be dark before the Sabbath, he commanded that the gates should be shut." "To prevent their coming in over night," says my brother, "would certainly prevent their being there in the morning of the Sabbath, 'venting their merchandise, as their habit had been.'" But what would my brother do with those who came in on Sixth-day afternoon? They would be in the city on the Sabbath. It is customary for those eastern cities to close their gates at night, to prevent ingress and egress. Then what does the language mean?

It means evidently, that Nehemiah commanded the gates of the city to be closed earlier than usual. If we turn to Neh. vii. 3, we find these words: "Let not the gates of Jerusalem be opened until the sun be hot," that is, some time after sunrise. Here the gates were opened later than usual. The words, "be open to be dark," must mean, then, before sunset, as the custom was to open and shut them at sunset. This, then, was before the Sabbath.

Another evidence of this is, the placing of his servants at the gates to prevent ingress after they were closed, "that there should no burden be brought in on the Sabbath-day." Those, in whose charge the gates were, had undoubtedly been in the practice of admitting "merchants and sellers of all kinds of wares" after sunset, hence, the placing of his servants at the gates. If this night in which the "merchants and sellers lodged without Jerusalem," was not the Sabbath-night, why use so much precaution? How, I ask, could the bringing in of burdens in the evening profane the Sabbath, if that evening was not a part of the Sabbath-day? "There should no burden be brought in on the Sabbath-day." The next proof advanced is Ezek. xlvi. 1, 2. It seems from the language here, that the gate was shut the six working days, but open on the Sabbath, and again closed at evening or sunset. Now it is plain that if the gate was closed on the six working days, and open on the Sabbath, that when it was again closed it would show the commencement of the six working days, and as it was closed at evening, we learn that the first day of the week had commenced; hence, the six working days would expire at evening, the time that the Sabbath commences.

The fourth quotation was Matt. xxvii. 57; it should have been Matt. viii. 16. The incidents recorded in this verse occurred while Jesus was in the city of Capernaum. After teaching in the Synagogue on the Sabbath, he

went to the house of Peter whose wife's mother was sick of a fever, and he cured her. This was on the Sabbath. But "at even when the sun did set, they (the people) brought unto him all that were diseased, and them that were possessed with devils; and he healed many." We learn from this that the people of Capernaum kept the Sabbath from sunset to sunset. This fact cannot be confined to a few, for Mark says, "all the city was gathered together at the door." On the Sabbath the Jews would not even bring their sick to be healed; but as soon as the sun was set, they came as we learn, in multitudes to be cured. If the Sabbath—the seventh day—ended at sunset, the first day must have commenced; it could not be otherwise. It is obvious, then, that the Sabbath begins at sunset.

The fifth proof adduced was Luke xxiii. 54: "And that day was the preparation, and the Sabbath drew on." The day mentioned as the preparation day, was the first day of the feast of the Passover, and not the sixth day of the week. Mr. Barnes observes that "the Jewish day closed at sunset, and the Sabbath at that time commenced. The next day mentioned here does not mean the following day in our acceptance of the word, or the following morning, but the next day in the Jewish way of speaking; that is, after the next day had commenced, or after sundown." I again repeat, "I can find no time mentioned in the Bible for commencing a day, but at evening or sunset."

From the exodus of the children of Israel to the time of Christ, we find the time for commencing a day unchanged. The Jews at the present time begin a day at sunset; and can the time for beginning a day, be proved by any people for so long a period of time, as by the Jewish nation? The early Christians followed the Jews in this particular. Pliny the Younger, in his epistle to Trajan, the Roman emperor says "that they were wont to meet together on a stated day before it was light."

The keeping of the evening of the Sabbath, my brother considers a "Jewish appendage; and for the sake of truth, and the prosperity of our denomination, deeply regrets the fact of our being in this respect, Judaizing Christians." I am unable to see in what manner the truth is affected by keeping the evening of the Sabbath; or in what way the prosperity of the denomination would be advanced by a violation of it. It is possible that we might be benefited in a worldly point of view by its violation; but dollars and cents can never add to the spirituality of the church. How are we connected with Judaism? Judaism is conformity to Jewish rites and ceremonies. The observance of the seventh day never was, and never can be Judaism. If we have departed from the truth, I hope our brother will be able to show it, that we may turn therefrom, and follow truth and righteousness.

Yours, in the Gospel of Christ,

For the Sabbath Recorder.

American Sabbath Tract Society.

The Anniversary of this Society was held in Verona on the First-day of the week: The exercises were introduced by an able and logical sermon from Rev. T. B. Brown, of Genesee, N. Y., from the text in Mark ii. 27-28: "The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath-day." The sermon set forth the following particulars:

- 1. The Supreme Deity of Jesus Christ.
2. That all things were created not only by Him, but for Him.
3. Judaism was ordered and arranged by Christ and for Christ.
4. Moral Law in its form revelation necessarily comprises a positive institution, hence the Sabbath was a necessary adjunct to sanction the obligation of the moral law.
5. Humanity the great rule of human conduct.
6. The Sabbath an absolute necessity to man's best interest; hence, when its observance conflicted with human necessities, its observance was set aside.
7. Sabbath a means to prepare mankind to benefit each other.
8. The Law given to prepare the world for Christ.
9. Redemption the ultimate object of creation.
10. Christianity not under the law in a penal sense, although they are conformed to the law.

The above is but an imperfect sketch of the sermon which was second to few, if any, for logical acumen, beauty of diction, and profoundness of thought.

After sermon the Society was called to order by Rev. N. V. Hull, from Alfred, N. Y., one of the Vice Presidents. S. S. Griswold chosen Secretary pro tem.

The Report of the Executive Board was read by Rev. G. B. Utter. The report showed the Society in a prosperous condition, and as earnestly prosecuting its object, viz: enforcing the claims of the seventh day of the week as the Christian Sabbath.

The Treasurer's report exhibited the financial condition of the Society.

The Chair then appointed a committee to nominate permanent officers of the Society. Rev. A. A. F. Randolph, Br. Jonathan Maxson, and Dr. Silas Baily, were said Committee.

After a recess of one hour the Society resumed its business.

The nominating Committee reported as follows: President—Jonathan Allen. Vice Presidents—J. R. Irish, N. V. Hull, A. B. Bardick, Wm. Rogers. Corresponding Secretary—David R. Stillman. Recording Secretary—William A. Rogers. Treasurer—T. B. Stillman. Directors—D. E. Maxson, T. E. Babcock, Elisha Potter, S. S. Griswold, Wm. C. Kenyon. Rev. G. B. Utter was chosen Treasurer pro tem.

On motion of S. S. Griswold, Resolved, That Rev. T. B. Brown be requested to furnish a copy of his discourse delivered before the Society for publication in the Sabbath Recorder, and also a copy for publication in a tract form by the American Sabbath Tract Society.

Rev. J. Sumnerbell was appointed to deliver an address before the Society at its next Anniversary.

The Society then adjourned to meet at West-ly, R. I., in September, 1860, during the Anniversary week.

S. S. GRISWOLD, Clerk pro tem.

For the Sabbath Recorder. To S. S. G.

I would like in all modesty to say in answer to our brother's request on the immortality question, that some of us have already considered the "point" named in your correspondence with D. P. C., and we are unable to learn that Christ our Saviour, or the Divine Father, or the Holy Spirit, has, in any place, at any time, promised immortality to the unrighteous.

A resurrection from the dead does not of itself secure it, for some have been raised from the dead who have died again, and it is predicated of the unrighteous that they shall suffer the second death. When the Apostle said, "As in Adam all die, even so in Christ shall all be made alive," we have no right to depart from the limitation he puts upon his own discourse, by discarding specifically of those "which are fallen asleep in Christ." Paul is writing in that discourse solely and alone of the resurrection of the righteous. Some even of the Orthodox read, "Even so in Christ shall all be made alive."

To the Editors of the Sabbath Recorder: Will Clement H. West tell us by what authority he repudiates the application of the injunction, "from even unto even shall ye celebrate your Sabbath," being applied to the weekly Sabbath? and at the same time, apply it himself to the Passover?

It has no more to do with the latter than the former, as will be seen by whoever will examine Lev. xxiii. The injunction was given to Moses in connection with the Sabbath of atonement; which was to be held on the tenth day of the seventh month, while the feast of the Passover was to be held on the fourteenth day of the first month. And is the first mentioned after that of the weekly Sabbath, and in the same connection?

And inasmuch as he has attempted to overthrow the said doctrine as being applied to the weekly Sabbath, and left us entirely in the dark when to commence the Sabbath, will he show by Scripture authority when God demands of us to commence the weekly Sabbath? which is an item all important for us to understand.

To the Editors of the Sabbath Recorder: Will not some of your readers inform us, whether, in partaking of the Lord's Supper, there is not danger of the communicants "eating and drinking unworthily," thus "eating and drinking damnation, (judgment,) to themselves not discerning the Lord's body," in consequence of the conversation generally carried on during the administration of the ordinance?

If you were in close communion with a near and dear friend, would it be polite, or proper, for a third person to break in upon you, and introduce his conversation; notwithstanding he might attempt to extol the merits of your friend, or inform you of the rich blessing you were enjoying?

Would it not be wisdom in administrators to refrain from going beyond imitating the example left them by their Master? SILEX.

Albion Academy.

Having been informed by a notice in the Gazette that the Anniversary exercises of the Albion Academy were to take place on the 30th ultimo, and being desirous of visiting that institution, I left our city on the preceding day at half-past one o'clock, P. M., and by four o'clock found myself comfortably ensconced in the hospitable home of our mutual friend, Dr. C. R. Head, now President of the Board of Trustees, and to whom I believe it is generally conceded, more credit is due than to any other person, for organizing and carrying forward that literary and benevolent enterprise. The doctor was not alone in greeting me with a hospitable welcome.

The school is located at a beautiful and business point near the geographical centre of the town of Albion, in the county of Dane, and has now been in operation five years. The buildings consist of the main school edifice, 36 by 48 feet, and three stories high, with a boarding hall some 36 by 60, containing a wing 30 by 30 feet, the entire building being four stories high. Both buildings are constructed of brick—the latter of Edgerton light brick—and together cost from twelve to fifteen thousand dollars. They occupy a square containing thirteen acres, which, when fenced and the buildings fully completed, will present a very attractive appearance, and must justly be a source of great pride to the people of the town in which they are located.

I made it my business to visit the institution soon after my arrival in the place, and found that the examination of the students in their various studies was about closing. It would have afforded me a great amount of pleasure, and I have no doubt a rich intellectual treat, to have been present at the examination of all the classes in this school; as I was informed by others who witnessed the exercises, that the professors and students generally did themselves credit.

T. R. Williams, A. M., has the honor to be the Principal of the institution, who very happily combines firmness, discretion, and great suavity in the discharge of his official duties, and indeed in all his intercourse.

A. R. Cornwall, A. M., is associate principal; Miss E. Porter, preceptress; who with their entire corps of teachers, (in all nine) exclusive of the principal seem much beloved, and are highly spoken of, especially by the students under their tuition.

A young society in connection with the Academy, denominated the "Badger State Society," gave a literary banquet on the evening of the 20th, which justly merited the name the Society has taken, and though the exercises were pro-

tracted too long for comfort, they were listened to with marked attention, and evidently gave great satisfaction to the audience. This Society contains many Badgers of promise to this our Badgerdom.

The regular Anniversary and closing exercises of the year took place (as advised) in a grove not far distant from the academy buildings, which consisted of the annual address, with about an equal number of written essays from ladies, and original declamations by gentlemen. It would afford me great pleasure to speak of several of the productions from both ladies and gentlemen, but the services being generally good, should I attempt this, I fear I should protract this notice to an unusual length.

Several of the young gentlemen evinced by their oratory as well as by the character of their productions, that they will make their mark in the world; while it is due to the young ladies to say that I never listened to better reading than theirs, and that their essays generally are worthy a place in the first literary periodicals of the country. I must, however, be permitted to say in this connection, that the regular annual address by Prof. A. R. Cornwall, was the great and crowning excellence of the day. To give anything like a review of his address would occupy all the space allotted to this communication. Let it then suffice to say, that it was a production of high literary merit, abounding in wit, logic and rhetoric.

The exercises throughout were enlivened with excellent vocal music, by a choice corps of singers in the institution, and also instrumental music by Williams' Cornet Band of Whitewater. This band is composed of ten players, (good looking fellows, finely uniformed,) and I am sure I do no injustice to our own excellent band, or any other, when I say I believe that there is not a better band in the State. It gave us a fine variety of music, of a high order, executed in an artistic taste, and is a fit representation of the village from which it hails. The citizens of Whitewater have reason to be proud of their band.

Altogether the occasion was one of pleasure and profit, and will long be remembered by visitors and students, as well of the good people generally of the town of Albion.

The following Circular has been forwarded to us with a request that it be inserted in the Sabbath Recorder:

Dear Christian Brethren: At a meeting of the Christian brethren, held in Dane County, Wisconsin, August 23d, for the purpose of mutual consultation upon the peculiar positions of such as hold to the perpetuity of the Ten Commandments of Jehovah, and the near approach of the Second Coming of Christ to set up the everlasting kingdom of the God of heaven, so long foretold by the prophets of Jehovah, and by Christ and his apostles: it was determined to call a general conference of believers in these doctrines, to hold a free consultation on our present positions, and the best methods of propagating them in the world, to be held at Edgerton, Dane County, Wisconsin, commencing at one o'clock, P. M., on the Sixth-day of the week, September 30th, next, when you, and all who are of like faith, are invited to attend and participate in the same. From all who are interested in these things, and unable to attend, are solicited written communications for the conference, addressed to our committee.

J. P. Millard and D. H. Hilton, of Edgerton, Committee. N. B. Edgerton is a station village on the Milwaukee and Mississippi Railroad, seventy miles from Milwaukee, and 110 from Chicago.

M. Southwick, Chairman. Samuel Davison, Clerk. Madison, August 23, 1859.

All papers friendly to the object please copy.

General Intelligence.

Foreign News.

The steamship Persia, from Liverpool for this port, for the safety of which serious apprehensions were entertained, arrived on Monday morning about three o'clock.

The Borussia arrived at this port early on Sunday morning from Hamburg and Southampton. She left the last named harbor on the 4th inst.

Cotton was well maintained in Liverpool on the 2d, and some descriptions advanced one-sixteenth of a penny per pound. Flour continued very dull.

The political news by the Borussia is not very important. Nothing definite was known about the proceedings of the Zurich Diplomatic Conference.

The deputation which was about to proceed to Turin, in order to offer the united crown of Tuscany and Modena to Victor Emanuel, has been countermanded, and many persons thought that in the end the Emperor Napoleon would so arrange it that the throne of Central Italy would be bestowed on the Princess Clothilde, daughter of the Sardinian King, her husband, Prince Napoleon, enjoying the title of "Prince Consort."

"The troops of the Pope were preparing to engage the soldiery of the Provincial government of the Legation at Rimini, and a battle was daily expected. Should His Holiness be victorious, the Grand Duke of Modena would be restored; but if the Pope is beaten his chances are gone forever.

Pius the Ninth was very ill, and confined to the palace from erysipelas. Doctor Smetshurst, who was convicted of poisoning Miss Banks, near London, and sentenced to be hanged, had been respited by the Queen.

Captain Halpin, of the Galway steamer Argo, had been suspended by the Naval Investigating Board for his conduct in connection with the loss of that vessel off Newfoundland.

Spain was actively preparing to chastise the Moors for their late attacks on the Queen's people.

The trade strikes still continue in London, the men receiving large supplies of money and very able and popular support from many leading men. An "anti-strike" party had been formed amongst the great capitalists and employers having Mr. Calvert at its head.

THE BUILDERS' STRIKE IN LONDON.—The consequences of the strike are repelling upon the workmen. The London Morning Star referring to the subject says:

It is lamentable to see the evidences of the Builders' Strike which meet the eye all over the metropolis.—Great works are suspended—groups of operatives are going about with nothing to do—and masters have no outlet for their capital, and no means of fulfilling their contracts. One operative, on strike, has been

brought before a magistrate, and fined for impropriety of conduct. The wonder is that there are not more in the same predicament. Here and there a contractor appears to give way, or at all events to effect an accommodation with workmen, but on both sides the strike may be described as general, with little hope of any side yielding in the struggle. Supplies continue to be sent from the country to the operatives; and these funds are not much among so many, and wives may be seen visiting the pawn shops while their husbands are walking the streets.

CATHOLIC DEDICATION ON BUNKER HILL.—On Sunday afternoon the corner stone of the Church of St. Francis de Sales was laid on Bunker Hill, in Charlestown, in the presence of several thousand persons. Upon the platform was Bishop Fitzpatrick in full canonicals. The Bee says "The Bishop walked upon the platform, bearing in his hands the golden crozier, decked with ornaments of rare jewels and glass. The gorgeous colors of those high in the church, the manifold and curious caps worn by them, the boys (Acolytes) dressed in gowns of embroidered white, with red sashes,—these and other personages and circumstances combined to present an interesting scene. Among other citizens upon the platform were Mayor Dana, and ex-Mayor Frothingham of Charlestown."

Archbishop Purcell of Cincinnati preached a sermon. He said the spot had received a double consecration, first by noble blood on the 17th-June, 1775, and now by a native born pontiff of the Church of Rome in Boston. The sermon is spoken of, on all hands, as one of great eloquence. The Post says "he hoped there had been Catholics who fought at Bunker Hill; he knew they fought at subsequent stages of the war, and he thanked God for the aid they had rendered to so just a cause. He also referred to the presence of Catholics on the battle-fields of Mexico, and urged, in a noble strain of eloquence, their duty to stand by the country that protected the right of all, as did the institutions of the United States. His appeal, also, to Catholics to respect the Sabbath, was admirable."

The church to be erected will be of stone, and cost \$40,000. The top of the cross on the spire will be 180 feet from the earth.

CONFLICT BETWEEN OUTLAWS AND A VIGILANCE COMMITTEE.—A friend, who has just arrived from Lafayette parish, informs us that on Saturday morning last, the Vigilance Committee of that parish was summoned to assemble and proceed to a place called Bayou Tortue, about fifteen miles west of Vermillionville, where an encampment of outlaws had been formed, the ringleaders of which had challenged them to battle. Accordingly, the law and order men of the parish, who had long suffered from these depredators, who had robbed, plundered, passed counterfeit money, and murdered with impunity, quickly gathered, and taking a piece of artillery with them from the village of Vermillionville, started for the rendezvous of the outlaws. At 9 A. M., on Saturday, about five hundred well equipped mounted men suddenly appeared before the entrenched camp of the boastful defiers of the laws, where they found them in full force, with the Bayou well guarded, and a house in the centre of their position, loop holed, and otherwise thoroughly prepared for enduring a siege or resisting a storming party. The flag of their fraternity also floated defiantly in the breeze, and until the Vigilants had formed their order of battle, and unmasked their cannon, all looked as if the defense would be obstinate and sanguinary.

The sight of the big gun, however, struck terror into the hardened hearts of these outlaws, and *sauve qui peut* suddenly appeared to animate the warriors. Their number was about one hundred and fifty, many of whom having horses, managed to make their escape, but seventy of their force fell into the hands of the Vigilants. Immediately a court martial was formed, consisting of two Vigilants from each company, to whom the question was submitted whether the prisoners, notorious evil-doers, should suffer death or be pardoned. By a majority of two, it was decided to inflict the paddle punishment, and thirty-six hundred blows were equally administered. One fellow committed suicide, by shooting himself, to avoid the paddle.

Subsequently, five others of the gang were found dead from gun shot wounds. Our informant says that the news of this affair caused the greatest pleasure among all the honest and decent inhabitants of the parish where it occurred and the adjacent Attakapas parishes, which have long suffered from the depredations of the powerful and dangerous gang.

Mr. Henry M. Baird is expected to take the Greek department in the University in New York. To fine attainments in ancient Greek literature, he adds familiarity with the modern Greek, having been for some time an inhabitant of Greece.

Dr. Harriet K. Hunt, of Boston, has preached in sixteen Universalist churches in Maine this summer. The Gospel Banner thus speaks of her appearance in Augusta, last Sunday: "Her discourse was characterized by earnestness and deep religious feeling, and instinctive appreciation of her subject; and was listened to with much satisfaction by an attentive audience."

A Potter county (Pa.) paper says that Mr. Beale, of that county, tied a log chain round an oak tree some years ago for some temporary purpose, and forgetting it, let it stay until the bark and wood grew over it, and now it is imbedded in the trunk of the tree. It will prove a crowder to the lucky individual who cuts the tree down a hundred years hence.

A movement is in progress among the stone cutters of New York, Brooklyn and Williamsburgh, for the assistance of their fellow laborers who are now on a strike in London.

The Chief Engineer of the Fire Department says that the appropriation for repairs and supplies to fire apparatus for 1859 is not exhausted. Enough remains to keep the Fire Department in good working order until 1860.

Since the passage of the Tax Levy by the Board of Supervisors, a large number of clerks have been actively employed in making up the books, preparatory to their delivery to the Receiver of Taxes. This work will probably take a fortnight longer.

The St. Louis Democrat says the bankers of that city have a more simple and effective method than is practiced elsewhere, of guarding their vaults against burglars: The gas is left burning in full glare upon the vaults, and the burglar cannot accordingly work without detection from some stray by-passer or policeman. If the light is extinguished, it is evident that something is wrong, and search will be likely to follow suspicion.

Mr. John Scott, formerly a representative from Alleghany county in the Legislature, committed suicide by hanging himself on Monday morning, the 14th inst. He got up as usual early in the morning, went down stairs, kindled a fire in the kitchen, and then went out, as the family supposed, to bring in the cows from the pasture, as was his wont. As he did not return, however, for some time, a search was instituted for him, when he was found in the mill adjoining the house, suspended by a rope from a beam, and thoroughly cold in death. The Coroner was sent for and held the usual inquest.

The Bangor Whig states that a man residing between that city and Bucksport, discharged a load of shot at a stage coach full of people, because some of the passengers plucked a few choke cherries from his trees as the stage passed under it. A portion of the charge took effect on a young man named Elias Kich.

The most valuable discovery of diamonds has recently been made at the foot of the Ural Mountains, Russia. One specimen brought the lucky owner \$60,000. There is every reason to believe that a mine of inexhaustible wealth has been discovered.

It is stated as an evidence of the immense size of the new ship Great Eastern that persons occupying her forward berth are to be charged double price, on account of the advantages they will have of arriving in port ahead of their fellow passengers.

Miss Amanda M. Masters has just recovered a verdict of \$1000 against Dayton C. Kimball, for a breach of marriage promise. The parties reside in the town of Catlin, Chemung Co., and the cause was tried at the Circuit Court, now in session at Elmira.

The New Orleans people are not a little annoyed at the unfounded reports set afloat here in the North, that Yellow Jack had made its appearance there. The city, it is said, was seldom healthier than at present.

The Baptist Association of New Jersey convened in annual session at Salem on Tuesday of this week in the First Baptist Church.

Another accident of the tight-rope mania has occurred in Rochester. A boy named Lavis, twelve years old, walking on the railing of the Genesee Valley Canal bridge *a la Blondin*, lost his balance and fell twenty feet. His injuries may prove fatal.

A large lot of engraved bills in imitation of Haytian currency has been seized by the police in Boston, on suspicion that they were intended for circulation in Hayti.

The sum of eight thousand dollars in gold was recently received at Leavenworth from Denver City, the product of the Kansas mines.

A meeting was held at Norfolk, Va., on Wednesday, the 14th, and resolutions were adopted to invite the Great Eastern to visit that port.

California notes to the 22d ult. has been received. Mining continued favorable. The Mohave Indians were still refractory and caused much trouble.

Letters from Utah advise that a party of forty-two United States Dragoons had surprised a band of one hundred and fifty Indians and killed twenty of their number, they being engaged in the late massacres of California emigrants.

The steamship Star of the West, which arrived at this port from Aspinwall on Monday week, brought over three million in treasure.

The Captain of the bark Armenia at Boston from Constantinople, reports that when passing out of the Straits of Gibraltar on the 6th of August, the Spanish fort at Sarifa Point fired twice into his vessel, the second fire being a round shot which passed through two of his sails. Before a second shot could be fired the Armenia had sailed out of harm's way.

A little girl of Wm. B. Dayton, of Brooklyn, died on Tuesday, the 13th inst., from the effect of eating lucifer matches.

LETTERS.

T. J. Giddings, James A. Regg, E. S. Sheffield, J. P. Stillman, Benj. Kenyon, A. H. Lewis, A. Stewart, S. S. Griswold, Benjamin Kenyon, Delatrus Davis, P. H. Skinner, J. C. West.

RECEIPTS.

All payments for publications of the Society are acknowledged in this column. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER:

Table listing names and amounts for the Sabbath Recorder, including S. R. Wheeler, Milton, Wis., \$2 00 to vol. 17, No. 14; E. S. Babcock, 2 00 16 52; Paul Clarke, Nile, 2 00 17 11; Sally Witter, 2 00 17 14; O. T. Coon, Berlin, Wis., 4 00 16 52; Lewis Langworthy, Jackson Centre, 2 00 16 52; Luke Green, Alfred, 1 50 16 52; J. T. Green, 1 50 16 52; Benj. Green, Hopkinton, R. I., 2 00 16 52; J. S. Champlin, 2 00 16 52; Charles Brown, 2 00 16 52; Josiah Spicer, 2 00 16 52; B. F. Chester, 2 00 16 52; Josiah Langworthy, Wyoming, 2 00 16 52; E. S. Shnellfield, Leicester, Wis., 2 00 16 52; Lewis Langworthy, Ashaway, 2 00 16 52; Calvin Jones, 2 00 16 52; Rob't Langworthy, Potter Hill, 2 00 16 52; Amy Hazard, Verona Mills, 2 00 16 52; Caleb Green, 2 00 16 52; Geo. Sherman, Alfred Center, 2 00 16 52; Shos. Ellis, 2 00 16 52; Amos Wilcox, West Edmeston, 2 00 16 52; D. S. Maxson, South Brookfield, 2 00 16 52; J. W. Green, Higginsville, 4 00 16 52; Eliza M. Osgood, Lairdsville, 2 00 16 52; W. B. Feltner, from week to week in the Recorder, 2 00 16 52; Ediza F. Brown, Leonardsville, 2 00 16 52; F. C. Davis, Bridgewater, 4 00 17 24; Catharine East, Rockville, R. I., 2 00 16 52; Jada Simons, West Wilson, 2 00 16 52; D. Davis, 2 00 14 52; Wm. E. Maxson, Mystic River, 2 00 16 52; Eliza Maxson, 2 00 16 52; Charles Brown, 2 00 16 52; Noah S. Tautner, 2 00 16 52; Warren Lewis, Mystic Bridge, 2 00 16 52; John Edmonson, 3 00 16 52; David Langworthy, 2 00 16 52; William Hayes, 2 00 16 52; Welcome R. Lewis, 2 00 16 52; Asa Fish, 2 00 16 52; John Batty, 2 00 16 52; Joseph Cottrell, 2 00 16 52; Charles Mallory, 2 00 16 52; Shos. Ellis, 2 00 16 52; Geo. Paine, 1 00 16 52; Rob't F. Jeffrey, 2 20 16 52; E. D. Barker, 2 00 16 52; Edward D. Kenyon, 4 00 16 52; Alfred Woodmaney, 2 00 16 52; Wm. Barber, 2 00 16 52; Wm. Barber, 2 00 16 52; Caleb P. Saunders, Mystic, 2 00 16 52; Jos. C. Orandall, DeRuyter, 2 00 16 52; Erwin L. Babcock, Coloma, Wis., 2 00 16 52; O. A. Woodard, Bronte, C. W., 2 00 16 52; O. A. Woodard, Bronte, C. W., 2 00 16 52; Mary West, State Bridge, 2 00 16 52; A. A. Lewis, Akron, 2 00 16 52.

FOR THE SABBATH-SCHOOL VISITOR: A. A. F. Randolph, Sagertown, Pa., \$2 78; ELIPHALET LYON, Treasurer.

Special Notices.

CARD. As the season for FALL and WINTER is approaching, we would remind those about purchasing for their own use, that we have a large and desirable assortment for Men and Boys, and are making daily additions to our stock.

We have taken unusual pains in our MEN'S DEPARTMENT, and employ the best cutters to be found in the City. The CUSTOM DEPARTMENT is largely stocked with piece-goods.

Our great and favorable reputation for Boy's Clothing, for boys of all ages—from three years to manhood—will be fully sustained by the assortment we were prepared to display this season.

We have an unusually large assortment of Boy's Furnishing Goods. Boy's School Uniform made to order. ALBERT MUNROE & CO., No. 411 Broadway, between Canal & Grand Sts., New York.

MINISTERIAL CONFERENCE. The Ministerial Conference of the Seventh-day Baptist Western Association will hold its next Session, with the Church at Independence, Allegany Co., N. Y., commencing Third-day eve, Oct. 4th.

At the last Session of the Conference, the following appointments were made: 1. Opening Discourse, T. E. Brown. 2. Essay by J. Kenyon, Family Worship. 3. Essay by H. P. Green; The office and duties of Deacons. 4. Discourse by C. Rowley; Repentance. 5. Discourse by N. W. Gardner; Secret prayer. 6. J. Allen is invited to present an Essay. Subject, Regeneration. 7. Discourse by N. V. Hull, on the best means of securing a growth in grace. 8. An Exegesis by L. Andrus; 2 Cor. iii. 9. Discourse by J. C. West; Rev. Hi. 21. 10. Private Session for Conference and mutual criticisms. J. C. WEST, Sec'y.

QUARTERLY MEETING. The next Quarterly Meeting of the Seventh-day Baptist Churches at Coloma, Berlin and Dakota, Wis., will be held with the Church at Dakota, commencing on Sixth-day evening before the fourth Sabbath in September, 1859. W. D. GRANDALL, Clerk.

The next Quarterly Meeting of the DeRuyter and associated Churches, will be held with the Church at Oselet, on the last Sixth-day in Sept. inst, (30th of the month,) at 1 o'clock, P. M. Eld. J. B. Clarke was appointed to preach the introductory discourse; Eld. T. Fisher, alternate. H. STILLMAN, Clerk.

The Executive Board of the Seventh-day Baptist Missionary Society of the Western Association will hold its next meeting with the Seventh-day Baptist Church in Independence, Oct. 5th. Those who have been in the service of the Board for the last quarter are requested to report at said meeting. J. KENYON, Sec'y.

MARRIAGES. In Brand's Iron Works, R. I., August 27th, by Rev. S. B. Bailey, Mr. Jesse Brown, jr., of Hopkinton, and Miss Mary A. West, of North Stonington, Conn. In West, on the 14th inst., by Eld. J. C. West, Mr. Albert Peterson and Miss Mary A. Pierce, both of Olean.

DEATHS. In Hopkinton, N. I., Aug. 24th, ELA T., daughter of John and Clarinda Barber, aged 3 years, and 10 months. In Plainfield, N. J., Sept. 9th, of Marasmus, SARAH ANN, youngest child of Eld. Lucius Grandall, aged 1 year, 2 months, and 7 days.

Agents Wanted. EMPLOYMENT FOR THE YEAR.—PLEASE TO READ THIS.—WANTED.—All persons who are desirous of procuring a copy of our catalogue of books, printed and bound, by forwarding us their names, and a particular attention is requested to the liberal offers we make to all persons engaging in the sale of our large type Quarto Family Bible, with about 1000 engravings, all books are sold by catalogue, and well known by the most saleable.

NOTICE TO AGENTS.—Attention for selling the new arrived, and we are assured that our illustrated Volumes are among the best adapted for general circulation, especially the Pictorial Family Bible. We wish competent Agents in all parts of the country to engage in the sale of it immediately. Send for a sample copy and try it among your friends. Those who have not the means, or do not wish to order a supply of books to commence with, can send us \$6 (in advance) and we will send them a copy of the Pictorial Bible, with a bound subscription book and canvassing circulars, for securing the names of subscribers. With this he can get up a list, and afterwards send the Bibles to supply them with. Postpaid. ROBERT SEARS, Publisher, No. 181 William Street, New York.

SARSAPARILLA has long been endorsed by the Medical Faculty as a mild, safe and effective purgative and alterative. To extend its usefulness, all scientific appliances of modern chemistry have been put in requisition by Messrs. SANDS, to obtain a pure extract of its medicinal properties. Combining therewith vegetable products, they are enabled with confidence to offer to the public a sure and certain remedy for all diseases arising from impurity of the blood, or derangement of the biliary functions.

Prepared and sold by A. B. D. SANDS, Druggist, 100 Bold Street, New York. Sold also by Druggists generally.

FOR SALE.—A Farm of 50 acres, across the road from the Highland Water Cure and Hartsville Buildings. One mile and a half from Alfred depot; good buildings, plenty of fruit, and well watered. Cheap and terms easy. A good chance for a Second-day Baptist. Address, H. ALBRIGHT, Alfred, August 18, 1859.

EAST RIVER STEAMBOAT EXCURSIONS. THREE TRIPS A DAY. These who wish to enjoy a pleasant sail, and take a view of the beautiful scenery on the East River, the Public Islands with the improvements, Hurl Gate, &c., are respectfully advised to patronize the Steamer KNOX DEAN, for Flushing, College Point, and Leaves Fulton Market Slip at 9 1-4 A. M., and 1 1-4 and 6 P. M.

Leave Flushing at 7 1-2 and 11 1-2 A. M., and 3 P. M. LOW FARE—15 CENTS. Excursion Tickets to go and return, 25 cents. sep3-4t

WHEELER & WILSON'S SEWING MACHINES with important improvements. The great economy of time and preserver of health. Office No. 305 Broadway, New York. It is found by accurate experiment that the stitching of a shirt requiring by hand 18 hours and 31 minutes, can be done by this machine in 1 hour and 5 minutes. Other work is done with equal facility. The lock stitch made by this machine is the only stitch that can not be revealed, and that presents the same appearance upon each side of the seam. It is made with two threads, one upon each side of the fabric, and interlocked in the centre of it.

Good News.—From the Christian Advocate and Journal.—A reduction in the prices of Sewing Machines is announced in our advertising columns. Their utility is established beyond question, and at the present prices they are so cheap that they should be in every household. Several varieties are manufactured, adapted to various purposes. So far as public opinion has been formed and uttered, the preference is emphatically accorded to the Wheeler & Wilson machine for family use, and for manufacturers in the same range of prices and materials. During the past year the trials were numerous, and all the patents of any pretension were brought fairly into competition. In every case the Wheeler & Wilson machine won the highest premium. We may instance the State Fair of New York, New Jersey, Pennsylvania, Kentucky, Ill. & Wisconsin, Virginia, Michigan, Indiana, Mississippi, Missouri and Georgia, and the Fairs in Cincinnati, Chicago; St. Louis, Baltimore, Richmond, and San Francisco. At the Fair of the St. Louis Mechanical Association, the Examining Committee was composed of twenty-five of the highest social standing, who, without a dissenting voice, awarded for the Wheeler & Wilson Machine the highest and only premium offered. If these facts are not sufficient to establish a reputation, we know not what can. Send for a Circular. sep3-5w

STATE OF NEW YORK.

OFFICE OF THE SECRETARY OF STATE, ALBANY, AUGUST 31, 1859.

TO THE SHERIFF OF THE COUNTY OF NEW YORK.—SIR: Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker; A Comptroller, in the place of Sanford E. Church; An Attorney-General, in the place of Lyman Tremain; A State Engineer and Surveyor, in the place of Van R. Richmond; A State Treasurer, in the place of Isaac V. Vanderpool;

A Canal Commissioner, in the place of Charles H. Sherrill; An Inspector of State Prisons, in the place of Wesley Bailey; A Judge of the Court of Appeals, in the place of Alexander S. Johnson;

A Clerk of the Court of Appeals, in the place of Russell F. Hicks. All whose terms of office expire on the last day of December next;

Also, a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next;

Also, Senators from the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the County of New York;

COUNTY OFFICERS TO BE ELECTED: Seventeen Members of Assembly; Two Justices of the Superior Court, in the place of John Stinson and James Moncrief; One Judge of the Court of Common Pleas, in the place of Charles P. Daly;

One Justice of the Marine Court, in the place of Albert A. Thompson. All whose terms of office will expire on the last day of December next;

The attention of Inspectors of Election and County Canvassers is directed to chap. 271, of Laws of 1859, a copy of which is printed herewith, for instruction in regard to their duties under said act, "submitting to the people a list authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271. An Act to submit to the People a List authorizing a Loan of Two Millions Five Hundred Thousand Dollars, to provide for the payment of the Floating Debt of the State. Passed April 13, 1859—Three days being present.

The People of the State

