



The Sabbath Recorder.

New York, Fifth-day, September 29, 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.

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

Revivals in Ireland.

It appears by "The Revival Record," noticed in another column, that a revival of religion is going on in many parts of Ireland, exceeding in intensity anything discoverable in the recent revivals in the United States.

A correspondent of the Wesleyan Times gives some account of its origin. He says "that in 1856, a Mrs. Colville, from Newcastle-on-Tyne, visited Ballymena, and remained there three months. Her mission was from house to house, and her object of the highest kind—nothing less than the conversion of souls to God."

She visited a family where there were two young women. The family related the object of this visit to a young man. He signified a desire to see her. An opportunity soon occurred. At once he introduced a point for doctrinal discussion; but Mrs. C. told him her mission was to enforce the statement of the Saviour, "Ye must be born again."

She proceeded to say that if any one would reveal his state of mind, or she had the opportunity of marking his private life, she could tell if he was born again. Then, turning to one of the daughters of the house, she asked, would she have any objection to reveal her mind? She had not; and she candidly stated it. The statement showed clearly the work had yet to be done. Mrs. Colville deliberately told her the great change had not yet passed; she must, therefore, be born again.

The words did not seem to make any particular impression on the mind of the young woman. She replied that all the change had passed she ever expected to pass upon her. But it was very different with the young man. The words were not addressed to him by Mrs. Colville; but they were powerfully applied to his heart by the mighty energy of the Spirit.

His inclination to argue was at an end; he left the house, mentally saying, "If that young woman needs to be born again, how much more do I?" After a season of mental distress, he was set free—he found peace with God, and became earnestly desirous to have a companion like-minded with himself. For this he wrestled. His prayers were answered. His companion was converted, and given unto him. They met, they conversed, they prayed together. Their hearts were enlarged; the love of God was a source of sweet enjoyment; they wished others to have it. They knew the efficacy of the prayers they had already offered; they besought the throne of grace anew, and pleaded that others might be added to them.

Their views expanded as their numbers increased. They felt for their neighbors; they wished to have them awakened, pardoned, and saved. They had no literary qualifications, but they had what mere literary qualifications could never give—the consciousness of birth from above. They began to have prayer-meetings, they read portions of the Word of God, they added earnest and affectionate exhortations. An interest was created beyond their most sanguine hopes. Zealously, perseveringly, they pursued their course, wrought at their usual occupations during the proper hours of labor, and devoted their evenings to bring their fellows to God. Many became alarmed, fled for refuge to the sinner's Friend, found redemption in his blood, rejoiced in the glorious change, and proclaimed aloud what God had done for their souls.

This went on the work for a season, chiefly in the neighborhood of the contiguous villages of Conner and Kells—both not more than seven English miles north of Antrim. Thus began that work, through the instrumentality of that Christian lady, which has led to the most blessed results. This religious excitement has extended to many neighborhoods and districts in the northern portion of Ireland, and appears to have taken effect upon all classes of those who attended the religious meetings, which were in many places daily. The largest churches have proved too small to admit the vast multitudes who would assemble either from anxiety for their spiritual welfare, or from curiosity to witness scenes such as had been seen in that land in no former period.

tion of sin. In this case, the usual outburst of mental agony was past, and the sufferer had partially recovered strength, but was still too weak for removal to her residence. In the vestry-room, we beheld a scene which it would be impossible to forget, and equally impossible to describe. The apartment was filled with persons of both sexes, who had been borne from the church under the most excruciating agonies of strong conviction—some of them in a fainting state—some prostrate and moaning heavily—some shuddering in every muscle from mental excitement, which they found it impossible to restrain—some calling upon the name of the Lord Jesus—some ejaculating prayers for grace and faith—and others crying aloud in frenzied supplication for heaven's mercy.

In one corner of the room we observed a grey-headed old man, trembling in every limb, and regardless of all around him, fervently and audibly imploring God to pardon his manifold transgressions, for the Redeemer's sake. A boy some fourteen or fifteen years of age, was writing in fearful agony of mind upon the floor, calling incessantly for mercy and for deliverance from the expected torments of an anticipated hell. "Oh, Saviour of sinners," he exclaimed, "deliver me from this horrible pit! Oh, Jesus of Nazareth, set my feet upon that rock!"

In another part of the room, a young man was reclining in a state of partial stupor in the arms of a more aged supporter, who was earnestly laboring to tranquilize his mind with words of Gospel consolation. At this moment, a young woman who had previously been carried from the church in a state of insensibility, and had been seated in a chair of the apartment, recovered animation, but immediately thereon, fell prostrate with her face towards the floor, in a most frightful paroxysm, both of soul and body. Every possible assistance was rendered to this person by some pious members of the congregation who were in attendance; but for a considerable period, her suffocating sobs were mingled with appalling cries of terrible despair.

The other cases in the vestry-room were of a milder class, and some of them had not occurred on that evening for the first time. Several of the parties having been previously among the number of the reformed, but they had become so deeply affected whilst attending the services of the church, that being unable to restrain their feelings, they were obliged to retire.

Similar phenomena have frequently attended religious awakenings in our own country. They indicate a strong religious feeling; and as in cases with which we were many years since familiar, young ladies generally were the subjects. And we noticed that those who were thus affected became so in most cases at a late hour, while lingering in the place of worship after the public exercises were closed, and generally at the close of evening worship, but seldom in the day time. We have seen persons completely prostrated, giving scarcely any signs of life for an hour or more, and when revived, break out in fervent exhortation to sinners to repent. Some would relate extraordinary visions of celestial things which had been exhibited to them in a trance state. These phenomena, have so far as we know, always disappeared when strong religious excitements have subsided.

How far those extraordinary manifestations should be considered the healthy out-growth of genuine godly sorrow for sin, may not become us to express an opinion. We think, however, that there is a religious element in the common composition of human nature, which seems naturally to incline mankind in all ages and in every imaginable condition to be religious—to believe in the super-human—and to offer their blind adorations to such imaginary beings as they suppose have power to confer favors upon them. It is to this element that the word of God is directed, and with this, the Spirit of God has to do. The conviction of a sinner is the awakening of this dormant element into consciousness, and activity, and every well directed effort of God's people, for the awakening and conversion of sinners is designed to reach it. Were it not for the existence of this peculiarity in man, we might as soon expect the conversion of the brute creation.

It is probable that these phenomena have in every age been more or less connected with strong religious excitements. Something similar to this the Apostle Paul seems to allude in 1 Cor. xiv. 25, when speaking of the effect of prophesying upon the unbeliever, he says, "But if all prophesy; and there come in one that believeth not, or is unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you a truth." (See also Dan. x. 8, 9.)

There is, probably, nothing really miraculous in these demonstrations. There is, without any doubt, an element in the constitution of the human mind peculiarly adapted to religious feeling or sympathy, so that persons of a particular temperament who are powerfully acted upon by religious truth (which of all others is the most exciting,) their physical powers yield to the predominance of their mental exercises—and their strength remains prostrated until the mental paroxysm is abated. We have been present at religious meetings in times of revival, when these phenomena were of daily recurrence, and appeared to be to a considerable extent contagious. Generally the minds of its subjects were effected pleasantly, resulting in peace of mind and often in religious ecstasy. Others would appear the same as before they were acted upon, and without any special religious anxiety remaining. Cases of this kind would seldom occur until at a late hour, and when the regular exercises of worship were over. Nor have we been able to discover in the after

lives of such as have been thus exercised, that special sanctification which many have contended was its usual concomitant. "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—PAUL.

We learn from the secular prints that Rev. W. W. Allen, pastor of the First Baptist church of Keokuk, was excommunicated on the 11th inst., by a council of Baptist clergymen from different parts of the country. The charge against him was that he was an advocate of "open communion," and had acted on his views by partaking of the sacrament of the Lord's Supper in another church, with persons who had not been "immersed."

PEOPLE'S COLLEGE.—AMOS BROWN, Esq., the President, has made an earnest appeal for \$20,000 to be raised in each county of Western New York, to establish one Professorship in the College, to be called by the name of the county giving the money, by subscriptions of \$50 and \$100 and upwards, made payable in installments of four or five years without interest. The following are among the plans in contemplation by the President and the Board of Trustees:

1. To so arrange the exercises of students as to qualify them on graduation to enter at once upon the business of their choice.
2. To elevate labor, by requiring each student to work upon the farm or in the shop, a portion of five days in a week.
3. To afford adults opportunities of pursuing any favorite branch of study.

It is intended to make the finest specimens of mechanism, the choicest varieties of fruits, grapes, roots, &c., adapted to this climate, with the information essential to their culture. The best machines and implements adapted to mechanical and agricultural industry, with a full and particular description of their uses.

The following resolution has been adopted: Resolved, That the Trustees will make earnest efforts, that the board, tuition and room rent of students in this College shall not exceed \$120 for the college year, and they intend to furnish employment by which the students may earn a portion at least of this sum.

RELIGIOUS LIBERTY.—The Boston Evening Traveller says: "It is the honorable distinction of the Baptists that they have, from their earliest days until now, been the steady, consistent, unflinching supporters of religious and political liberty, a position from which neither dungeons, nor scaffolds, nor exile, have been able to move them. To the threats of power, and to its blandishments, they have been alike indifferent, when duty has called them to act or to suffer. They are unstained, neither smoke nor blood resting on their garments."

PAPER DISCONTINUED.—The Episcopal Recorder contains a brief and hasty announcement of the fact that the Western Episcopalian is discontinued, and that its subscription list is transferred to the Episcopal Recorder. The course of the discontinuance is not given. The deceased hebdomad had lately been enlarged, and removed from Gambier to Cincinnati. Strenuous efforts had been made to increase its subscription list, and we supposed it was prospering.

CHINESE CHRISTIANS.—The North China Herald notices the marriage of a couple of Chinese Christians by the Rev. K. C. Wong, a Chinese minister, as the first instance in which all the parties concerned were at once Chinese, Christian, and Protestant. The bride was entirely hidden under the red robes, crown-shaped head-dress, and red cape veil of the Ming dynasty, a costume which the Tartar conquerors have never succeeded in changing. There were music and a profusion of garlands and flowers. The whole was distinctively Chinese, but the writer hopes that soon the "wedding ring" may be counted among the established institutions of the families of China.

PIEDMONT INSTITUTE.—We understand that Prof. Redus has entered upon the duties of his office as Principal of the Piedmont Institute. The Presbyterian Witness says that the Board of the Institution "have secured in Mr. Redus a very competent and valuable man to fill the post. Mr. R. has been a professor in the college at Shelbyville, Tenn., and won for himself there, as we understand, a high personal and official reputation."

HAMILTON FEMALE SEMINARY.—This institution, beautifully located in the village of Hamilton, Madison county, N.Y., is under the charge of Misses A. A. Fields and M. A. Hastings, the former of whom has had a long experience in the management of schools for young ladies, and the latter is extensively known as a teacher in the Troy Female Seminary, where her classes in mathematics, natural history and chemistry, have attained a proficiency equal to that of the graduates of the best colleges. Accomplished teachers in music, painting and drawing, are connected with the institution, and no pains are spared to render the school one of the first order. The expense of board, including furnished rooms, fuel and lights, is \$150 per annum. Tuition in English, \$16 per year; higher branches are extra. The regular prescribed course embraces four years, at the expiration of which diplomas are awarded.

DEATH OF REV. GEORGE BUSH.—We are informed by the public papers of the death of Prof. George Bush, who is well known as the most prominent expositor in this country of the Swedenborgian tenets. His age was sixty-three years.

Bro. Vincent A. Horjesky's Report. Bro. V. A. Horjesky's report of receipts from the time of his appointment to labor as a missionary in the Seventh-day Baptist Eastern Association to Sept. 1859:

PAWLAUOCK SEVENTH-DAY BAPTIST CHURCH. Church collection, \$15 00; A. B. Burdick, 1 00; S. C. L. Burdick, 1 00; C. B. Cottrell, 1 00; Amos Stillman, 1 00; Jonathan P. Stillman, 1 00; Abby Wells, 1 00; Sophia Maxson, 1 00; John Hiscoc, 1 00; Martha Thurston, 1 00; Wealthy Berry, 1 00; J. H. Potter, 1 00; A. Friend, 1 00; N. H. Langworthy, 1 00; Mrs. N. H. Langworthy, 1 00; E. G. Champlin, 1 00. Total, \$30 00.

1st HOPKINTON CHURCH. Church collection, \$7 70; Joseph Potter, 1 00; Joshua Clark, 1 00; Christopher Chester, 1 00; Christopher Lewis, 1 00; Jacob D. Babcock, 1 00; Mrs. W. Potter, 1 00; Daniel Babcock, 1 00; M. A. Wells, 1 00; Samuel F. Babcock, 1 00; John R. Wells, 1 00; M. S. Kenyon, 1 00; John M. Barber, 1 00; Mary Barber, 1 00; Thomas Langworthy, 1 00; Pardon Davis, 1 00; Phineas Stillman, 50c.; P. M. Stillman, 50c.; Oliver Babcock, 50c.; Clark Saunders, 50c.; Sarah A. Saunders, 50c.; D. G. Stillman, 50c.; W. B. Babcock, 50c.; O. K. Chester, 50c.; H. L. Crandall, 50c.; S. O. Wells, 50c.; Mary Saunders, 25c.; Hannah R. Saunders, 25c.; Mary A. B. Crandall, 25c.; Ruth Maxson, 25c.; Eliza A. Burdick, 25c.; Mrs. Sands Palmer, 25c.; Elizabeth Babcock, 25c.; Sarah A. Babcock, 25c. Total, \$29 70.

2d HOPKINTON CHURCH. Church collection, \$7 40; Peleg Clarke, 2 00; Alfred Clarke, 1 00; Susannah Worden, 50c.; Alfred Clarke's family, 1 00; Nathan P. Crandall, 1 00; Mary E. Crandall, 50c.; Benjamin Green, 25c.; S. T. Green, 50c.; E. Champlins, 50c.; Gilbert F. Chester, 10c.; Mary B. F. Chester, 25c.; M. T. Chester, 10c.; Mrs. Elizabeth Perry, 50c.; N. T. Chipman, 50c.; Martha Chipman, 50c.; Hannah Burdick, 1 00; Chas. Chipman, 50c.; Mary E. Langworthy, 1 00; Joseph Langworthy, 1 00; Widow Langworthy, 25c.; E. P. Langworthy, 1 00; A. Friend, 50c.; Benben Palmer, 50c.; Phebe Brown, 25c.; Harriet M. Palmer, 50c.; Elizabeth B. Palmer, 50c.; J. K. Wells, 1 00; A. Friend, 1 00; Mary Whipple, 25c. Total, \$25 85.

WESTERY CHURCH. Church collection, \$4 42; Joseph W. Bliven, 1 00. Total, \$5 42.

3d HOPKINTON CHURCH. Church collection, \$9 50; Chapman Mather, 1 00; Mary E. Saunders, 1 00; A. A. Crandall, 1 00; Susan J. Crandall, 1 00; Phebe E. Kenyon, 1 00; Clark Saunders, 1 00; D. M. Crandall, 1 00; Benjamin Kenyon, 1 00; Nathan Palmer, 1 00; Susan A. Palmer, 1 00; J. P. Palmer, 1 00; Matilda E. Coon, 1 00; Julia A. Burdick, 1 00; Clark J. Crandall, 1 00; Ann E. Crandall, 1 00; B. K. Ladgworthy, 2 00; S. P. Langworthy, 1 00; Samuel Crandall, 1 00; John E. S. Crandall, 1 00; Peleg W. Crandall, 1 00; Orin K. Burdick, 1 00; E. T. Burdick, 1 00; Phebe J. Burdick, 1 00; A. H. Burdick, 1 00; Small change handed to me, 50c. Total, \$33 00.

GREENMANSVILLE CHURCH. Church collection, \$5 90; S. S. Griswold, 1 00; George Greenman & Co., 30 00; Wm. E. Maxson, 3 00; Mrs. Elizabeth Maxson, 1 00. Total, \$40 90.

WATERFORD CHURCH. Church collection, \$5 69; E. Darrow, 5 00; Wid. David Rogers, 1 00. Total, \$11 69. Total from Eastern Churches, \$148 56. Received in a visit to Shiloh and Marlborough Churches, 39 79. Total, \$188 35.

CORRECTION.—The communication on "Communism," published in the Recorder of September 15, should have been signed D. Babcock instead of A. Babcock.

Communications.

Journal of Mrs. Carpenter. KINGSHAM, near Tewkesbury, England, March, 1859.

Wednesday, the 23d of March, was spent in visits and calls, among old and new friends, in a remote part of London. Our road thither, took us past Bunhill Fields, ever memorable as containing all that is mortal of the blessed, the noble Bunyan. Accustomed as I had been, to associate his name with all that was humble and unobtrusive in life, and quiet and retired in death, the reversal of feeling was intense at finding this renowned burial-place to be but a small spot of ground, and that in the midst of the most compact surroundings in this densely populated part of the great metropolis. This cemetery has shared in the general fate of being now closed up; but lying as it does, close to the street, one sees clearly through the iron-paling, the tombs and monuments within. And it is true, that the venerated author of the "Pilgrim's Progress" rests in that sleep—

"From which none ever wake to weep." "The noise of the cracking of whips, and the rattling of the chariot-wheels," though they may vibrate to the very centre of his dark deep couch, painfully near as it is to the thronged street, shall not disturb his rest. As we gaze upon the soft green turf that curtains his lowly bed, we forget that he is here; we are looking away beyond the dark river, over which we almost see his great spirit passing, and we seem to get a glimpse of the city beyond, and the shining ones who wait to welcome him; but we catch only the echo of his dying words—"Oh, to depart and be with Christ, far, far better."

This is, also understood to be the burial-place of Dr. Watts, instead of Abney Park, (as has been written by some one,) where, however, a beautiful monument has been erected to his memory, by his admiring friends. Thursday was also devoted to society, but in a different way. We, of Mill-Yard, were to join a social gathering at the house of a dear friend in Paddington. The invitations were issued on the evening, but our party were to have the additional pleasure of a visit first; so, on the following morning, we left at three o'clock to see the omnibus. An early tea awaited us; and I will take this occasion to tell you how

very much we enjoy this quiet tea-drinking we have here in England. The whitest of bread nicely buttered, and laid piece to piece, or perhaps, still more nicely rolled up in parchment style, accompanied with the genuine black tea of our adopted land, (the English have attained very nearly to the ideal of the Chinese in their rejection of the green,) constitute the essentials of their bill of fare. Confectionery was also added on this occasion, consisting of cakes, jellies, etc. The guests began to assemble at eight o'clock, and as one after another took their place in the circle, the tea, with its light accompaniment, was presented to them, so that, as the guests were constantly arriving, there was a constant passing up of the tea, until near the time of our leaving, which was half-past nine. Supper was to be served at ten, but the hour was too late for us, at our distance from home. Another peculiarity also pleased me much. There was none of the bustle of formal meeting, and leave taking.

Each person was announced by name upon entering, and then left to fall naturally into whatever circle was preferred. If an introduction to any stranger was desired, our amiable hostess, or her accomplished daughters, or some other mutual friend of the two parties, being always at hand, an acquaintance was soon opened up, and the most pleasant and animated little tea-table was sure to follow. We had already been instructed into one agreeable little piece of etiquette, that when the hour of withdrawing should come, being so altogether untimely, we had only to "strike our tent like the Arab, and silently steal away." And so we did, not even wishing good-night to the beloved lady patroness of this most agreeable entertainment. But she understood it all, there was comfort in that. "French leave" is no longer all French; now it is the rough and intensely English, I should say, if only by adoption.

A letter received to-day, had decided us to go to Bristol to-morrow, taking Nattou and Tewkesbury on our way; so, at nine o'clock on Friday morning, we took an omnibus for the Paddington station, our nearest railroad depot for those places. At half-past eleven we took the train, and at three stopped for a couple of hours at Gloucester. We had calculated upon this long waiting for the Branch train, and had anticipated the spending of the interval in a leisurely ramble through the famous old cathedral of this place, but were sadly disappointed, being too late for admittance, except through the magic influence of an exorbitant fee; so what with sauntering up and down the town, taking a little refreshment, and more rest, we contrived to be amused until the arrival of the Branch train, which, in two hours more, brought us safely to Tewkesbury, where we were to pass the approaching Sabbath. We were now in the vicinity of the Sabbath-keeping congregation at Nattou; but being personally strangers to all the members, and so late as it was, the evening having fully set in, we preferred remaining quietly at "The Hop Pole," that being the Inn to which we had been before recommended. Besides, it was something to find ourselves in a quiet country tavern, in the west of England, and we were fully prepared for the pleasant enjoyment of this novel fact. We had a cozy little parlor all to ourselves, with a cheerful coal-fire in the chimney grate, and the refreshing tea, with its unobtrusive accompaniment of buttered bread was brought in and placed before us, thus adding a finishing touch to our living picture of domestic life, such as we had not experienced for many months. Our sleeping-apartment was also commodious, well-furnished, and exceedingly comfortable; and our breakfast next morning was in the same manner brought in to our snug little parlor, and to crown all, the whole expense for so much comfort, was only seventy-five cents each.

Thoroughly refreshed, and with carpet-bag and umbrella in hand, did we now, with grateful hearts, walk away to find, as pointed out to us, the dwelling of Deacon Parser, at the distance of a mile or so from the Inn. We found the good man, (a solitary bachelor in the decline of life,) ill in bed, with only one domestic, a young man, who filled for him the responsible offices of housekeeper, nurse, and waiting-man, and who was evidently to him as a son, in affection and interest. We had a mournful but pleasant visit with the old man, who conversed freely of his trials, and his consolations, and often "wept when he remembered Zion." His heart was heavy while he spoke of the low estate of the Nattou congregation, and it was evident that, like Eli, "he trembled for the ark of God." His outer man, however, gathered strength as we communed together, so that, at dinner-time he rose and sat at table with us, and afterwards walked about his garden, leaning on his staff, and pointing out to us a choice flower here, or a favorite tree there, of his own planting, and above all, a wonderful sun-dial, whose remarkable mechanism has only one parallel in the kingdom of Great Britain. He spoke of it as the wonder of the neighborhood, and told us how "the lady" over there often brought her guests here, that they might see and admire it.

At two o'clock he felt sure he was fully adequate to the fatigues of attending meeting, so took his seat in his Perambulator, which was wheeled by his man of all duties, while we walked beside him, to the house of worship, a mile and a half distant. Nice little affairs, these Perambulators are in England, cushioned and covered, and having a third wheel in front, with a contrivance for guiding, which is managed by the invalid himself, being propelled by a person walking behind; so that it is properly, as well as popularly called the "invalid's chair."

There was richness in the thought that we were really on our way to the "Old Nattou meeting-house," which made the pulse bound, and the heart leap up in gratitude to God, for this long coveted privilege. And now, one after another joined us, as we walked, going up with us to the house of God in company, and presently we found ourselves following them by a nearer route, across the fields, while the invalid's chair kept to the highway, to avoid the intervening stiles. But all these only added interest to our journey, they were so home-like, so old-fashioned. The place of worship, itself, was as unlike as possible to any church, chapel, or meeting-house, we had ever seen. Its frame work of timbers, uprights, horizontals, and braces, were visible from the outside, while its filling up of brick was plastered and white-washed, and the roof was of reddish tiles. It had also an extra appendage in the form of a tenement, not, it seems, a parsonage, but designed for the accommodation of whoever should have the oversight of the whole, including the meeting-house and the lands thereunto belonging, all which had, to our eyes, the most unsanctuary-like look.

The congregation was small but pleasing, and at the close, we had a long stroll through the old church-yard, many of the graves being marked by stones of a very ancient date. But many others are comparatively new, and some are not yet overgrown with grass; a sadly pleasing thought when we remember, by way of contrast, how strictly the charnel-house doors of the great metropolis are barred forever against the intruding footsteps of those who are traveling to the tomb, many of whom would doubtless have given half the little remnant of their wasting life, so that they might have been gathered to their fathers, and mingled their dust with that of those who gave them life.

Our parting with these acquaintances of a day, was really affecting. The good deacon wept as he gave us the parting hand and benediction, and we turned away to walk home with the minister's family, another three miles. But this again was shortened as we took our way through old meadows, budding orchards, and springing fields of grain, along the well-trodden bye-paths. These led us past cottages, farm-houses, mansions, and one large old church; and greatly did we enjoy all these interesting views of country life, so sweetly suggestive of those descriptive lines by Mrs. Hemans—

"The stately houses of England,  
How beautiful they stand!  
Amidst their tall ancestral trees,  
O'er all the pleasant land,  
The deer across their greenward bound,  
Through shades and sunny gleams,  
And the swan glides past them with the sound  
Of some rejoicing strain."  
The cottage homes of England!  
By thousands on her plains,  
They are smiling o'er the silvery brooks,  
And round the hamlet farms,  
Through glowing orchards forth they peep,  
Each from its nook of leaves,  
And fearless there the lowly slave,  
As he bends beneath their eaves.  
L. M. CARPENTER.

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And round the hamlet farms,  
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As he bends beneath their eaves.  
L. M. CARPENTER.

In the SABBATH RECORDER of Sept. 8th, there is an extract of a sermon on the Resurrection, which attracted my attention to its careful perusal, and can say it was heart-cheering and refreshing; it was such a sermon as I have not had the privilege of hearing for a long time; it put me in mind of those blessed sermons of the same kind which I heard in my early days, more than half a century ago, which then attracted my attention and brought me to give my heart to Christ, and acknowledge him before the world. The Gospel of a crucified and risen Saviour, and the way opened by him for all his followers, has been a source of consolation from that time up to the present, and has sustained me through all the trials of life. I feel a desire to stand as a witness of the truth contained in that sermon, and to add my unwavering testimony with the author of that discourse, the late lamented Kingman Nott, whose voice is now hushed in death—no more to be heard until the resurrection power exhibited in his Gospel discourse shall be realized by him, and all the redeemed millions that sleep in Jesus.

I believe the doctrine of the resurrection of the dead to be the foundation and chief cornerstone of the Gospel. The doctrine of the resurrection of the dead was given to the world by Christ; as a test of the truth of his Messiahship. It was the first business of His apostles after the ascension of their Lord, to choose one of his disciples to be a witness with them of his resurrection. It was the doctrine of Jesus and him crucified, whom God hath raised up from death, that was preached by Peter and the Apostles on the day of Pentecost, which God blessed by the influence of the Holy Spirit, in the awakening and conversion of three thousand in one day. It was the doctrine of Jesus and the resurrection of the dead, that Paul earnestly contended for in his epistles, and preached to the Gentiles, which subjected him to cruel mockings, persecutions, stripes and imprisonment. He continued to urge it with such energy before Agrippa, that the governor accused him of being beside himself. This was the life-giving and energizing power that aroused the dormant energies of a slumbering world, in the early ages of Christianity, and continued to spread, although opposed by fire and sword, until it overran the Roman Empire. This is the Gospel that the apostles preached with such success, and warned us against receiving any other; even if an angel from heaven should proclaim it. I think that one of the great reasons of there being so little spiritual life and so much stupidity among professors of religion, and the great lack of that life-giving power in the church, in extending the cause of Christ in the world, and the conversion of sinners, is owing to this, that the doctrine of the resurrection of the dead has in these latter days



