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NEW YORK, FIFTH-DAY, NOVEMBER 10, 1859.

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The Sabbath Recorder, PUBLISHED WEEKLY

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liable to an additional charge of 50 cents.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventhday Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same ime 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 Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Reigious and Family Newspaper, it is intended that the Recorder shall rank among the best.

Payments received will be acknowledged in the paper so as to indicate the time to which they reach. No paper discontinued until all arrearages are paid, except at the discretion of the Committee.

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The Devilry and Doom of the Nations;

The two beasts of the Apocalypse, Scriptually interpreted; with remarks on ancient and modern theories of interpretation. By JAMES A. BEGG, Glasgow. NUMBER FIVE.

"Again the word of the Lord came to me saying, Son of man, behold, they of the house of Israel say, the vision that he seeth is for many days to come, and unto them, Thus saith the Lord God; there shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God."—Ezek. xii. 26-28.

alypse, however, gradually gave place to the historical; and the assumed discovery, that the denounced Antichrist therein predicted as to make havoc of the saints, was declared to have already appeared in the Pope of Rome. In seeking to trace the change, there seems good airy of sects and parties within the bosom of of the language of the Apocalypse, the Walgles for supremacy between the papal and the gular individual. About the close of the 12th

warmly advocated by Bernard, to whose ef- perfect was at hand."§ forts, mainly, it is believed, he was indebted for ultimate triumph over his rival.

nard chose to call "the saints."*

easily appropriate and use for selfish purposes. Accordingly in the 13th century, in the an- Clement. tagonism between Pope Gregory IX. and the Emperor Frederick, when the Pope was pleasrising up out of the sea, full of names of blasthe Apocalypse for their individual or party purposes, or in stigmatizing those at whose hands they may have unjustly suffered. This does not, however, necessitate the supposition plies their intelligent appreciation of the meaning of the prophetic language. The Waldenses and the Albigenses have, indeed, been supposed to have obtained from the Apocalypse a perception of the true character of the Church of Rome, and as having, on its authority, dehounced the papacy as the Antichrist of alyptic expositors, regarding them as the two Witnesses," have assumed that the Wal-

† Ibid. on the Apocalypse, pp. 25-27.

ly tinged with the Manichæan heresy, of which | Church, which was to be oppressed by the | tion, they neither marry nor are given in mar-Church of Rome as apostate, and, in doing so, | Satin. both used the language of Apocalyptic denun-

ed from the spiritual thraldom of the papacy as has usually been assumed. In the year 1179, they sought papal sanction for their rules, as a religious order of the Church, and therefore as adherents. They were however, as heretics, in the year 1183. Subsequently, of years: while suffering cruel persecution, at the close of the 12th, and beginning of the 13th centuries, some of the Waldenses certainly did denounce the Romish Church as Babylon, the Beast and Harlot of the Apocalypse, although others of them, even then, speak of the Antichrist as still future.+

But no evidence has been adduced, in so far as I have seen, leading to the belief that this application of Apocalyptic language resulted from any proper understanding or consideration of the symbols of the prophecy. There is indeed evidence that their denunciations were connected more with papal rejection of their peculiar views of the unlawfulness of the Church's acquisition or retention of property. Their Treatise on Antichrist (in which separation from the Romish Church is strenuously insisted upon,) for which the date of 1120 has, by some modern writers been claimed, and he prophesieth of the times that are far off. Therefore their poem, entitled, "The Noble Lesson." to which even an earlier date has been assigned are both manifestly of a subsequent period. But, even if there were no reason to believe The allegorical interpretations of the Apoc- that "The Noble Lesson" has been tampered with, as Dr. Todd maintains, it is still to be remarked that, in the poem itself, the author speaks of Antichrist as being then still future.

It is considered probable, indeed, by Dr. Todd, from an allusion found in that poem to other of the doctrines taught by the Abbot reason to believe that it originated in the riv- Joachim, that, in their application to the Pope the Church of Rome itself, and in the strug- denses were adopting the opinions of that sincentury, Joachim assumed a daring position, It is evident that, in the first instance, at and scrupled little at the means by which it least, the imputation was less the result of in- was to be justified. His aim was entirely to vestigation, and as a deduction from Apoca- supplant the present dispensation of God's lyptic testimony, than chosen as a ready grace, by one of his own devising. A work weapon by men engaged in unholy conflict. entitled "The Everlasting Gospel," attributed On the death of Pope Honorius II., A. D., to him, intimated "the promulgation of a new 1130, two rival popes were elected by con- and more perfect Gospel by poor persons ditending parties of cardinals. Gregory, who vinely commissioned in the age of the Holy took to himself the title of Innocent, was com- Spirit. For he taught that two imperfect ages pelled to retire to France; while Peter Leo, [or dispensations], that is modes of worshiping who assumed the title of Anacletus II., seized God, had already passed, namely, that of the upon the Vatican. The cause of Innocent was Father and of the Son; and that a third more

His own writings, and those of others hold ing his views-writers of the orders of the Bernard, in letters, still extant, written to Fratricelli and the Beguins-show that in various of their bishops, inveighed bitterly "the new dispensation," which Joachim desidagainst Leo; branding him, in one of them, erated, the papacy was to receive a still higher as "the Beast of the Apocalypse, to whom elevation. But while the Pope was to be suwas given, a mouth speaking blasphemies, and preme, he was to act only through the Monaspower to make war upon the saints." That tic orders. The existing class of bishops and the aim of both parties in the conflict was ut- clergy, against whom Joachim constantly interly inconsistent with the spirit required of veighed, were denounced as two favorably disthe disciples of Christ is not for a moment to posed towards the secular power, which he be doubted; but it is not less evident that Leo's stigmatised as Babylon and the Beast; and being so stigmatized by Bernard was not be- the prelates favorable to the then existing orcause of his being the Pope, and therefore an der of affairs, being those "who fornicate with Antichrist, but rather because of Leo's claim. Babylon," were all absolutely to perish with ing and assuming that title, which he asserted | "the expiring status," and only "a remnant of belonged of right only to Innocent, the rival the cremitic order shall survive all tribulations Pope-whose adherents, in the quarrel, Ber- to reign with the Holy Ghost in the third sta- Son of Man. tus." These impieties were extensively spread

But the weapon so employed by Bernard is and powerfully supported. They are stated to one which unscrupulous parties of any class can have been cautiously promoted even by three

Joachim wrote an exposition of the Apocalypse. in which he set forth his views of the ed to denounce the Emperor as "the Beast duration of this dispensation and the period at which it was to terminate. The three times phemy," the Emperor did not scruple to retort and a half, the 42 months, and the 1260 days, by declaring the Pope himself to be the Great of the Apocalypse, were explained as signify-Red Dragon which deceiveth the whole world. † ing 1260 years. "The persecution and tribu-It need not therefore excite surprise if others, lations of the 1260 years are those of the the A rocal man wire.

And this is the will of him that sent me, that Sad.—Taking Gen. xv. 8, 18, and Joshua saved by faith in Jesus Christ; not by its own in earnest about saving it. Our friends—chilviz., from the nativity of its persecuted founder; and those years are accordingly computed from that great epoch." "Therefore the epoch of the Church's triumph was to be the year of the that such use of Scripture denunciation im- blessed nativity 1260. Babylon was the Alemanic Roman Empire, and Jerusalem the

> *See the evidence in Todd's Discourses on Antichrist, pp. 416-430.
> † Murdock, in the notes to his Translation of Mosheim's Ecclesiastical History. (Cent. xii., Part II.,

Scripture. And in modern times, some Apoc- also Todd's Discourses on Antichrist, (appended notes,) pp. 443, 446, 452. † The evidence on this point is carefully considered

by Dr. Todd in his Discourse on the Prophecies relatdenses were of the same faith as the Albigen ing to Antichrist, (appended notes,) pp. 399-443. ses, while uniting in protest against the errors Century xiii., Part II., chap. ii., § 33. Mosheim's Institutes of Ecclesiastical History.

of the Church of Rome. But this is a great || Todd's Discourses on the Prophecies relating to Antichrist, (appended notes,) pp. 454, 455. The acmistake. The Albigenses were evidently deepcount he gives is confessedly an abridgement of that *This is fully exhibited in Todd's Discourses on Antichrist, p. 43; and in his Discourses on the Apocalypse, contained in papers in the British Magazine, by the Rev. Dr. S. R. Maitland. In the exposure made of the views and aims of the blasphemous Abbot, Dr. M. certainly speaks with too great tenderness of the papal system which reared and sanctioned the blasphemer.

the Waldenses were entirely free, while they Empire for the 1260 years, of which, however, also exemplified much love and devoted adhe- three and a half natural years, (ranging from in heaven. rence to the Saviour. That both parties en- July 1256 till January 1260,) would be the dured great suffering inflicted by the papal especial period of the great Antichrist's tyranpower, and under its sanction, is true. And ny. This Antichrist, who, Joachim said, was as the result of this, both denounced the already born, was to be actually possessed by

It is in these unwarranted speculations, which might be given at much greater length, The Waldenses were not so early emancipat- and with many additional particulars, that we seem to have the origin of the system of prophetic interpretation which finds in the Apocalypse the whole history of the church and of the world since the birth of Christ or somewhat later date, and which converts the prerefused,* and were afterwards excommunicated | dicted days of prophecy into an equal number

blasphemous Franciscans, who, as well as the from the dead. Dominicans, had connected themselves especially with his prophecies, having quarrelled among themselves as to the extent of the obligations of their order, the views of one of the parties into which they divided, were sustained by the Court of Rome. The other party havnicated. This led to a questioning of the ham, unto Isaac, and unto Jacob, saying, terference. The writings of Joachim were now turned against the papacy itself. Petrus Johannes Olivi, in a commentary on the Apocalypse, about the year, 1278, asserted that the Romish Church was the whore of Babylon, and that the Pope was the mystical Antichrist, Jacob? the precursor of the great Antichrist; -- for guished from the real Antichrist—that all property was unlawful and that the powers of the ministry were made null and void by the temporal possessions of eccletiastics.*

by the Beguins and Fratricelli or Bizochi, or, as they were called in Germany, Beghards." Joachim's date for the destruction of Antichrist appears now to have been extended, probably to meet the necessities which the lapse of time beyond that originally fixed really occasioned; for one of the "Beguins is quoted the end of the world in the year 1325, (which perhaps should be 1335, in allusion to Daniel's

ceive nothing leading us to believe that the heretics of those times had any real understanding of the import of the Apocalypse. The use which they made of the book, it has however been surmised, furnished a reason for the subsequent composition, (in the middle of the 14th century,) of regular commentaries with safer applications "constructed on the new assumption that the Apocalypse contained abrief prophetic history of the Church, and of the Empire in its relation to the Church, from of all things; and that every event of sufficient magnitude to be so distinguished, was to be found more or less clearly figured, in the imagery of its mysterious symbols."†

* Todd's Discourses on the Anticrist, (appended otes,) pp. 470-486.

Todd's Discourses on the Apocalypse, p. 29.

For the Sabbath Recorder. . Christ vs. Sadducees.

Jesus Christ-As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment; also, because he is the to have circumcision and servitude in the

Jews-What sign shewest thou then, that the dead? we may see and believe thee? What doest thou work? Our Fathers did eat manna in the sion was a sign, was called everlasting, and of the Romish pontiffs, Lucius, Urban, and desert; as it is written, "He gave them bread was confirmed to all such as had the thing it from heaven to eat.

> heaven: but my Father (does) give you the is He which cometh down from heaven, and

Jews-Lord, evermore give us this bread. Js. Xt.—I am the bread of life.

at the the last day.

Joseph, whose father and mother we know? that eateth of this bread, shall live forever.

Jews-This is a hard saying, who can be-

there is no resurrection.

(to preserve the family inheritance in the family line.) According to this law we have had! a case where one woman had seven husbands: now we want to know, if the dead are raised up, whose wife she will be; for the seven married her, and that by a Divine law.

tures nor the power of God. In the resurrec- day.

riage; but are as the angels of God which are

Sad.—What Scriptures teach these things? Js. Xt.—That the dead will be raised, even Moses shewed at the bush when he called Jehovah the God of Abraham, and the God of Isaac, and the God of Jacob.

Sad.—Abraham is dead, and the prophets are dead.

Js. Xt.—God is not the God of the dead, but of the living. He who said, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee," knew at the same time that Abraham and his seed would die; he must therefore have included in that; cove-After the death of Joachim, the impious and nant of promise, a future life—a resurrection

Sad .- Did not God fulfill that covenant promise to our fathers who entered into the land of Canaan, and divided it by lot unto our twelve tribes? He said unto Moses on Mount Pisgah, when he showed him all the land of An ignus fatus, to allure the sight. Gilead unto Dan, and unto the utmost sea, and ing rebelled against the decision was excommu. said, This is the land which I sware unto Abrapapal authority by those excommunicated, and will give it unto thy seed. Did he not confirm To enjoy endless life with God's blessed Son." their denunciation of the injustice of such in- the same promise fulfilled, when he said unto Joshua, "Unto this people shalt thou divide for an inheritance, the land which I sware unto their fathers to give them"? Where is the occasion for a future life to fulfill the promises made to our fathers, Abraham, Isaac, and

Js. Xt.—The covenants of promise made Joachim had imagined a mystical as distin- unto Abraham, confirmed unto Isaac, and unto Jacob, in each case are four-fold. Their God, or Divine friend forever. 2. An everlasting possession in their own persons in the land of Canaan. 3. The land of Canaan "In the 14th century, the doctrines of Joa- to, their posterity, after four hundred years chim and Peter John were zealously embraced sojourn without a possession. 4. To their seed, in whom all the families of the earth should be blessed, an everlasting inheritance. These promises were confirmed unto Isaac in Gerar, and unto Jacob at Bethel, and not Beersheba. and to Moses at the burning bush. The promise of the land of Canaan to their seed for an inheritance, was fulfilled when Joshua dias acknowledging to the Inquisitors his expec- vided the land of Canaan to the twelve tribes; tation of "the coming of Antichrist and of this the other promises they have not yet re- of this people.

Sad.—That is all that God ever meant by those promises; for he says to Joshua. "It is In all to which we have referred, we per- the land that I sware unto their fathers to give them." as the federal heads and representatives of their seed.

Js. Xt.--When God spake to Moses at the bush, he said, I am the God of Abraham, and the God of Isaac, and the God of Jacob. Don't you see that there is a specification of persons, and that this implies and makes a necessary personality in the application of the promises? This appeal to Moses was designed to assure him that all God's promises would be fulfilled: hence Moses' esteem of the rethe days of the apostles to the consummation proaches of a Christ to come, and his respect unto the recompense of the reward, (i. e., promised to the fathers,) was approved of God. and his own interest therein confirmed by that Divine confirmation of the ancient testimony given to his fathers, that they were righteous. and as such. taken into everlasting covenant

relation with God. Sad.—In the xviith chapter of Genesis. nothing is said about their possessing the And after the termination of the present life, except it be found in that word everlasting; and that term is used to qualify the covenant of circumcision, and in certain circumstances, to the relation of master and servant. Are we then future state?—among the resurrected from

Js. Xt.—The covenant, of which circumcisignified, as partakers of Abraham's faith. It Js. Xt.—Moses gave you not the bread of in reality, therefore, was not limited to the present life: to such as merely trusted in the true bread of heaven; for the bread of God external sign, it availed nothing; for even Abraham was justified before he was circumgiveth life unto the world; your fathers who cised. As to the inference about the relation of servant and master, it is of the same class with the inference about the relation of husband and wife.

every one which seeth the Son and believeth i. 6, as explanatory one of the other, it is ceron him, may have life; and I will raise him up tain that their coming to possess the land of Canaan was a complete fulfillment of God's prom-Jews—(murmuring)—Is not this the son of ise to give him and his seed a land.

Js. Xt.—Nay! "Ye do err, not knowing Js. Xt.—I am the living bread. . . He the Scriptures. God is not the God of the dead, but of the living;" yet he said, one hundred and ninety-seven years after Jacob was dead, I am the God of Jacob. Besides, if Then came unto him the Sadducees, who say Joshua had given them all that was promised, then would God not have spoken of another Sadducees-Master, Moses said if a man rest at a future day, as he did by David, in die having no children, his brother shall marry the xcvth Psalm. Seeing then, that there rehis widow, and raise up seed unto his brother, maineth another rest at a future day, it is obvious that Joshua's division of the land of Canaan to the Israelites, was not a complete fulfillment of all the promises made unto Abraham, and unto Isaac, and unto Jacob, and unto their seed: for it is plain according to these testimonies, that there remaineth another Js. Xt.—Ye do err, not knowing the Scrip- rest to be inherited at another and a future

For the Sabbath Recorder. What is Life?

I asked the laughing bright-haired bov. As he bounded on in his innocent joy; Life, he replied, I can tell you not, But it you shall see in my future lot. asked the fair as she bounded along,

In the many dance, at the sound of song Life, she replied, is a dream bright and fair, Unsoiled by sorrow, and free from all care.

I asked the middle-aged, from whose friendly hearth Had been stricken the laughing eye, and voice of mirth; He answered not; but with a sigh he confessed That life was a pang to his throbbing breast.

I asked the mother, and she glanced above, With an eye that spoke a mother's love-What is life? she exclaimed; it is not here, But in the bright heavens, with my darlings dear.

I asked the man of pleasure, whose eye Rested on scenes of gay revelry-Life is a gem that I cannot save; I am but a dreamer from cradle to grave

I asked the aged man, whose life had been Wasted in downward path only of sin: He said life is a phantom, though fiscal and light

I asked the dying saint, whose unearthly eye Seemed resting on scenes of immortality;

Southampton, Sept. 22, 1859.

WESTERLY, R. I., Oct. 14th, 1859.

To the Editors of the Sabbath Recorder:— I send you a translation of an anonymous letter which I found in "Le Semeur Canadien," a fearless French Protestant newspaper, published weekly in Montreal, Canada. You are welcome to use a part or all of the translation. Yours.

HARRIET W. STILLMAN.

Saint Anne of Illinois.

St. Anne, Sept. 29th, 1859. to know something of it. Some wish to beaffairs in this colony: others desire to know the difficulties which M. Chiniquy and his people have with the priests, the bishops, and the

who may be interested in this subject. I will heard, and what I actually see and hear now: for I am still in Saint Anne, visiting the parish

This is owing to drought, frost, and numerous insects that have devoured and destroyed everything. Notwithstanding these misfortunes. I advise the people not to be discouraged: for where is the land, even the most prosperous, that has not had its bad years? Sugar-cane and broom-corn grow very well

here. They are beginning to make syrup in some places.

As for the priests, the bishops, and the Pope of Rome, it is a settled affair; all with the excention of twenty or thirty families, have set them aside, never to re-adopt them till they shall have submitted to the Gospel of Jesus Christ, and consequently given up the traditions of men. The people will never rejoin them; they (i. e., the priests, bishops, etc.,) must come and join the people if they would follow with them the word of God. This people do not thus despise the priests, the bishops, and the Pope; they pity them and pray for

After many prayers and researches, the peo-

ple here have come to the opinion that the Gospel ought to be in every family; that it should pe read with faith and prayer: that it is a book which should be carried forth into all the world. and that it is a proof of God's great goodness to men, that he has given them a book so infinitely above all other books. They regard the Gospel as the only guide to the conscience of the Christian—as the only light which Christ has left behind Him to enlighten the world. They believe consequently in God the Father. in Jesus Christ, his well-beloved Son, and in the Holy Spirit. They believe that the soul is of him who gains heaven? good works. They do not do good that they may secure salvation, but because salvation is freely given to them. They address their prayers to God the Father in the name of Jesus Christ, as Christ himself has taught; in fact, to know what this people believe, it is only necessary to read the Bible, which is their sole rule of faith and practice. This holy book is read in all their houses.

The people go to church by hundreds, Sunday, and twice in the week-Tuesday and Thursday evenings. The smallest number that I have seen assembled here, were at least three or four hundred persons. Many of them come a mile or more, and some from six to eight miles. They go equally when the pastor is absent, and pass the time in reading. inging, and praying to God.

A great number of distinguished persons from different places in the United States and Canada come to see this great wonder, and all return satisfied. Many of them have preached the Word to these newly-redeemed ones, among when, against this, with regard to man, the whom are Rev. Dr. Rice, of Chicago, Ill.; Rev. whole Bible fulminates? Dr. Spring, of Chicago; Rev. Dr. Haskel, of Boston, Mass.; Rev. Dr. Emerson, of Boston, Mass.; Rev. Dr. Emerson, of Rev. M. leaf—childhood and old age.

Staple, of Kankakee; Rev. T. Lafleur, Longnenil, C. E.; Rev. E. Lorriaux, of Ottawa, Ill.; Rev. C. Beanbien, of Chicago. I have also had the pleasure of speaking several times to these lost found.

Last Sunday, when the Communion was served for the first time as Christ has taught, with bread and wine, not less than fourteen hundred persons crowded into the church. The service was conducted by the pastor, who repeated the teachings of Jesus Christ to this great assembly. The Rev. E. Lorriaux addressed to God an excellent prayer. The pastor broke bread to more than five hundred persons. The wine was passed by Rev. E

There is a Sunday-school here, attended by above three hundred persons. Every one learns to read, that they may be able to read the Bible.

Lorriaux.

Conversions are frequent; Bibles are in great

Rev. Hiram Garnett's Prayer.

At the Shiloh Presbyterian Church in New York, on Sunday afternoon, Oct. 30, the Rev. Hiram Garnett, a colored divine, opened the services by requesting the congregation to sing the 130th psalm, which was executed with much sweetness and harmony. After this the gentleman read a portion of the lxxxixth Psalm. and at the conclusion of this the whole congregation chanted the 129th hymn, which be-

Thou, only Sovereign of my heart, My refuge, my almighty friend, And can my soul from thee depart, On whom alone my hopes depend.

Low at thy feet my soul would lie. There safety dwells and power divine Still let me live beneath thine eye, For life, eternal life, is thine. Mr. Garnett then cried out in a sonorous

voice, "Let us pray," and proceeded to extemorize a prayer, thanking the Lord for the blessing of being permitted to assemble in free worship in this land, for the blessings of health. and grace, and beseeching a continuation of these favors from Divine goodness. The reverend gentleman then continued his praver as follows: "O! Father, we long to put before thee this afternoon the melancholy condition of Sir Editor—Saint Anne of Illinois attracts | the millions of our brethren now in chains. | O! the attention of the whole world. Everywhere do thou always protect them. Ol give them we hear this place spoken of: every one wishes | thy help and assistance, so that they may come. forth and worship according to their conscien-

come acquainted with the state of necuniary ces! May the day soon come when slavery shall be no longer on the earth, but when the principles of humanity shall be establishedwhen justice shall reign supreme, and slavery Pone of Rome; and finally, every one is in- having passed away, we may meet together a quiring what is at present the religious belief happy people improved in knowledge and goodness. Father, we pray for mercy upon Thinking to please those of your readers the thousands and tens of thousands of brokenhearted mothers, who mourn because their tell you in few words what I have seen and darling little ones have been snatched from their bosoms. We should remember, as we look around upon our own happiness and doand the surrounding localities, which will fur- mestic comforts, and pray earnestly that it will nish me another letter for your excellent jour- not be long until all the people of this land shall enjoy similar blessings. Father, remem-Saint Anne is a very fine place, the country | ber them as their tears have fallen upon this is most beautiful. One must see it to form any soil as blood drops upon the earth, and enable just idea of it. The immense prairie reminds them, without the shedding of blood, O Lord. me of the surface of a great lake when it is to walk in the path of duty; break the heart of the oppressor, and palsy his arm that he The soil is good but light, and requires care- may be compelled to let the imprisoned go ful cultivation. But, although the soil and the free. May our friends stand firm in this hour climate are favorable the inhabitants are at of trial, and may they prove heroic and be this time very poor: they even need help, for multiplied in numbers a thousand fold, until the crops have failed for the last two years. this foul system and curse of the land, and the

shame of its people, shall be no longer among us! Father, we would also remember our brethren in a certain portion of the land now suffering in prison, and who are destined to an ignominious death because they have been the friends of humanity and liberty. Hurl confusion into the counsels of their oppressors, and if they must perish, grant that for every drop of blood which shall flow, thousands and hundreds of thousands may rise up to the cause of bleeding and down trodden humanity, and the great jubilee be hastened when not a slave shall burthen our land, or any other land under the sun. Grant. our Father, that all now in suffering circumstances may be prepared to meet them, and when we come to die, take us home to Heaven, where we shall praise the Father, Son and Holy Spirit. Amen!"

ENTHUSIASM IN RELIGION.—We need more of it. a hundred fold more than we have. Enthusiasm in science, in trade, in politics, we have plenty of, and all that is done for the advance of business and learning is done by enthusiastic men.

The world needs to be guarded, but the prudent reader knows that enthusiasm is not fanaticism. The grandest subject in all the universe of God taking full possession of the soul. ought to fill it with intense emotion. It shall profit a man nothing to gain the whole world and lose his own soul; and if we praise him who pursues business with so much industry and tact as to gain a million before he dies, shall we not much more admire the enthusiasm

in earnest about saving it. Our friends children, neighbors, the heathen, are personal. We can do something to save them. If they were on a ship wrecked off shore, 🛊 in a burning house, we would be enthusiastic to deliver them from death. May we not be enthusiastic in delivering them from hell?

The apostles were enthusiastic. The Saviour himself was filled with zeal. All best men who have been mighty in pulling down error or building up truth, have been enthusiastic. God grant that the Church may rise and shake herself from the dust. It is a time to be up and doing. Let us work while it is day.

I have heard men teach that God has a right to glorify himself, and to appropriate everything to his own delight — a doctrine, which is shocking, and which represents him as living in almighty selfishness. Can we believe that he sits, self-poised, in eternity, admiring his own perfections and singing his own joys,

Beecher. Men, like books, have at each end a blank

it o whom a Period nent if he has never topped. His duty aper from the office it but to notify the store or tavern, or staken by the period of the payment until ce to the publisher indiction in the second Tileston, 50 Tileston, 50 Tileston, 60 Tileston, 600 Tileston, 10,00

The Sabbath Recarder.

New York, Fifth-day, November 10, 1859.

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

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

[Continued from last week.]

To knowledge add temperance. Greek egkrateian, and signifies moderation, continu ance, self-control, temperance. Webster defines temperance as signifying moderation, particu larly, habitual moderation in regard to the indulgence of the natural appetites and pas sions, restrained or moderate indulgence, pa tience, calmness, sedateness, moderation of passion, etc.

Thus we see that temperance is not limited to one particular idea. It signifies that even temper of mind that suppresses rudeness, or excessive outbursts of joy or grief, hasty and intemperate words, an evenness and calmness of mind. It signifies habitual moderation in eating and drinking, and indulgence in pleas ure-taking, sedateness and gravity of mindjust what Paul- told Timothy to exhort young men to be, viz, "Sober-minded." If young Christians are negligent in the cultivation o this important Christian duty, their piety wil be fitful and unstable, if they do not go back

again to the world. Some of the surest indications of a back slidden state, are exhibited by excesses o various kinds—in dress—in trifling conversa tion—in rudeness of behaviour—indulgence in vain pleasures—and a general disinclination to religious conversation and religious duties. It is, therefore, without controversy, an import ant and necessary attainment for Christians young and old, to be temperate in all things. To faith, virtue, knowledge, and temperance the Apostle exhorts to add to temperance, pa tience; Greek, hypomoné. Parkhurst defines patience to signify a patient sustaining or enduring of adversities, afflictions and persecutions; patience under a load of sufferings, or that patience with which Christ himself suffer ed the many injuries and afflictions through which he passed. Dr. Clarke says: "Bearing all trials and difficulties with an even mind enduring in all, and persevering through all." If the Christian's spiritual voyage were merely sailing to heaven upon a bed of ease, he would have but little use for patience; but it is quite otherwise. He is told by his Saviour to go and toil in his vineyard, and to work while the day lasts. He must not think his labor is too severe: or that the season of his labor is too long. He should expect to meet with untoward events that will try him as though some

strange thing had happened to him. He should "take the prophets who have spoken in the name of the Lord, for an example of suffering and patience." We need patience under sufferings, that we do not become fretful under the painful dealings of Providence. God knows better how much affliction we need, much better than we do ourselves; and he will never put a burden upon any of his children beyond what he will enable them to carry. The trial of their faith is designed to "work patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Job is mentioned by James as an illustration of the exercise of patience and its results: "Ye have heard of the patience of Job. and have seen the end of the Lord." In the brief history of this good man, we see him passing through the most afflictive scenes of misfortune and bereavement, which suddenly hurled him from the very pinnacle of prosperity to the lowest abyss of human woe. A man who was regarded by his Maker as the first of his Divine approbation; and whose influence the extent of his diabolic power to destroy Christian cordiality wherever it obtains. with all he possessed. While his seven sons entertainment in their elder brother's house, a messenger brings him the news that his large household of ploughmen and herdsmen were all, but himself, suddenly slain by the Sabeans. While he was delivering his message, another came and informed him that his seven thousand sheep and their keepers were destroyed another came and said that the Chaldeans in three bands, had carried off his three thousand camels, and slain his servants with the sword.

ters were feasting in their oldest brother's house.

not receive evil?" Thus God has given us cause. the history of Job's afflictions, and his patience has said. "In your patience, possess ye your

eusebian, from the verb, eusebeó-to exercise piety towards God, to worship, to fulfill relaprivate and public, is implied by this word. ancient people to have holy convocations, or viour, Jesus Christ. seasons for public assemblies for his worship. The early Christians not only assembled on the Sabbath to attend upon the public worship of God. but they seem to have accustomed themselves to meet daily: for the Lord added to the church daily such as should be saved. Doddridge—"Those who are saved." Dr. J. Edwards—"The saved." Literally—"Those being saved."—Acts ii, 47. And the Apostle to the Hebrews tells them to exhort one another daily, while it is called to-day; lest any of them be hardened through the deceitfulness of sin. The result was, that they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers. No Christian should expect to live in the exercise of love, joy, and peace, who neglects the duly of private and public devotion. These are about as necessary for the health of his soul, as food is for his body.

And to godliness, brotherly kindness. The original word is philadelphian, and it signifies brotherly love; particularly, love to Christian brethren, which comprehends brotherly kindness. The first lesson a convert to Christ learns, is to love him, and to love such as love him. John said, "We know that we have passed from death unto life, because we love the brethren." Jesus said. "These things I command you, that we love one another." And, "By this shall all men know that ye are my disciples, if ye have love one to another." "For this is the message that ye heard from the beginning, that we should love one an other." There is no duty more obligatory upon us as Christians, nor more necessary to the successful accomplishment of our earthly pilgrimage, than brotherly love. Without this, all our other attainments will make us no better than sounding brass, or a tinkling symbol: and will utterly fail to obtain for us an entrance into the kingdom of God. Brotherly kindness is a certain accompaniment of broth- by William B. Crosby, Benjamin L. Swan, erly love. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone." Brotherly love will make us affable and kindly disposed to the whole household of faith; and it will three whom he mentioned as most worthy of destroy that aristocratic and haughty demeanor which is frequently seen in a Christian sofor good was so extensive that Satan went to ciety, and which always prevents a proper

and three daughters were enjoying a domestic this is not a translation of the Greek word this Society, showing the favorable openings agapén, for which it stands in English. It is from the Latin, charitas, which signifies what we understand by charity, and is nearly identical with brotherly kindness, and as it is, it | subjects the Apostle's words to an unnecessary tautology. Let the word be understood to signify simply, love, as it truly does, and then by lightning. While he was yet speaking, it will apply to every proper object of love, Scriptures for the Turks and the Bulgarians, mation? I fear my brother is still in Egyptian whether human or Divine. Without any doubt, the Apostle designed supreme love to the British and Foreign Bible Society. God, and to Jesus Christ his Son-love to And yet another with a more sorrowful mes- God's word, and to the duties enjoined upon sage, informs him that while his sons and daugh-

'Tis love that makes our cheerful feet, In swift obedience move.

a whirlwind from the wilderness had smitten the four corners of the house, which, falling upon them had killed them all, and he only as it occurs in the 1 Cor. xiii., to signify love, had combed to inform him of the calamity, and he cannot fail to see the importance Paul Thus, in one day, deprived of every earthly attaches to the abounding of this grace in us

blessing. Yet, in all this series of calamities, in a superlative degree. not a murmur nor complaint was uttered. He "For if these things be in you and abound," 1500 Hawaiian-English Testaments; several merely attended to the outer forms of mourn- or what is in more strict accordance with the ing according the custom of the country, Greek, "For these things being in you, and and said. "The Lord gave, and the Lord hath abounding they make you neither barren nor taken away; blessed be the name of the Lord." unfruitful in the knowledge of our Lord Jesus New Testament in raised letters for a young the plain word of God, and to be governed by In all this Job did not complain that God Christ." The word argous, rendered barren. dealt unjustly or unkindly with him. In his signifies indolent, idle, unemployed, etc. As last severe calamity. Job's piety and patience our English version gives it, we have not the were more fully demonstrated. Satan was Apostle's meaning, but a very useless tautolonermitted to inflict upon him a most loathsome gy; for we cannot discern any material differand distressing disease. From the crown of ence between being barren, and being unfruitful. his head to the soles of his feet, he was cover- The Apostle evidently designed to be undered with sore biles. In the time of his deep stood that these attainments would make the personal affliction, his wife, the only remaining disciple active in the service of his Master, and posed to be more than three thousand years member of his family, upbraids and tantalizes to be anxious to know what he would have old. They are worth \$100 each.

him with his integrity to God, and his quiet him do; and how he can be the most useful in successive afflictions. Job's submission to God, whom he once knew was reconciled to him. and his patience, suffered no abatement. His and thus he appears to be wilfully blind, and reply was this. "Thou speakest as one of the hath forgotten that he was once purged from foolish women speaketh. What! shall we re- his old sins. Thus he bears the hallowed name ceive God at the hand of God, and shall we of the Redeemer, only to be a reproach to his

The exhortation of the Apostle is not one under them, as an example to his people to hard to be understood; nor is it difficult to be endure their afflictions patiently, and to run followed, if indeed our hearts are in love with with patience the race set before them. Christ these things. Giving all diligence, spoudén pasan, signifies to urge on, to press forward, souls." ¿" Let patience have her perfect work." to hasten, to act earnestly, earnest application, The Apostle to the Hebrews, says, "For ye strong endeavor. It is just what the prophets have need of patience, that after ye have done and the Saviour have taught us, if we would the will of God, ye might receive the promise." enter into life eternal. What our hands find We must add to patience, godliness: Greek, to do, we must do it with our whole might, mind. and strength. We must strive (agonize) to enter in at the strait gate. We should give tive duties. Godliness, as defined by Webster, no sleep to our eyes, nor slumber to our eyes is piety: belief in God, and reverence for his lids, until we can see some good and pious character and laws. The duty of worship, work prospering in our hands. "Then an entrance shall be richly administered to us. into God saw fit to appoint certain seasons for his the everlasting kingdom of our Lord and Sa-

A Word to Our Subscribers.

Receipts for our paper have been for a considerable time past very sparingly forwarded to us. We request our subscribers who are indebted for the SABBATH RECORDER to ascertain by our printed acknowledgments of receipts, what they owe for the paper. They can learn by these dates to what time their bills are

volumes, or the present, that we stand in need | Eastern: business of the office. Our materials cost money, and money must be had to pay for them. Our laborers must be paid, and our rent must be paid, and we must have money to meet these demands.

Our terms, it is well known, are payable in advance. If this item would be complied with. we should feel very much relieved from our emparrassment. We have to pay interest upon what we owe others, and for what our subscribers owe us; and we are persuaded that strict attention to punctuality in paying our own debts, and our subscribers paying us what of the vessel. is due, is best, both for the publishers, and their subscribers. If any person to whom we send our paper, cannot, or will not pay for it. they should inform us thereof.

Rich establishments may afford to purchase materials, and print papers, and lose much of what is due to them; but we cannot do so. We must have our pay or we must stop our work

We trust this matter will be promptly and conscientiously acted upon by our delinquent

AMERICAN BIBLE SOCIETY.—The stated meeting of the managers was held at the Bible House, Astor place, on Thursday, the 3d inst., the Hon. Luther Bradish in the chair, assisted Francis Hall, and Pelatiah Perit, Esgs.

Secretary Holdich read the 1xth chapter of Isaiah and offered prayer.

One new auxiliary was recognized, viz: in

Communications were received from Rev. C. H. Doering, Bremen. Germany, with resolutions from the German Mission Conference, returning thanks for the funds granted by this Society for printing and circulating the Holy Scriptures in Germany, with desires for similar opinion in regard to the comencement of a day grants hereafter; from Rev. R. S. Maclay. Fuh Chau, China, sending account of the re-And to brotherly kindness, charity. But ceipt and disbursement of funds received from for the circulation of the Scriptures, and the probability of increased demands for the same; from Oran, Algeria, in regard to the appointment of an agent to labor in that country: natural and artificial, etc., etc., all militate in from Rev. Isaac G. Bliss, Constantinople, giv. favor of my position. ing an account of a tour he made recently to Bulgaria, in regard to printing the Sacred

cent mission to Europe in behalf of this Soci-

rara. Guiana: to the Hawaiian Bible Society | ter all the light he has shed on the subject. grants were made to poor auxiliaries and to ever rediculous it may appear,) when we con-Sunday-schools where there are no auxiliaries: to the American and Foreign Bible Society a person who is blind, and sundry smaller inferential reasonings. grants in various languages; and to the Missionary Society of the Methodist Episcopal Church \$3000 for printing the Holy Scriptures at their mission in China.

his possession a Hebrew shekel, which is sup-

THE AMERICAN BOARD OF FOREIGN MIS- most ancient nations of the world, began the submission to his afflictions. She said to him, advancing His interest, and promoting His sions.—We copy from the Journal of Mis- day with the rising of the sun, as do the mod- to be the sentiments of the Sabbath Recorder. as our common version has it, "Dost thou still glory. When a person, professing to be a sions the following statement from the Treasurer or Greeks," and it is plain from reading the retain thine integrity? curse God and die." disciple, can find nothing to do in the church er's Report of the receipts for the last year: Scripture and from ancient history that they after long vacillation, hoisted the flags of an-This appears to be sufficiently unkind—as if —in the prayer and conference meeting—in Ordinary donations, \$263,804.45; legacies, so understand it, until they become corrupted she wished him dead and beyond his misery. the family circle, nor among his associates, by \$49,963 03; contributions to the deficiency by the traditions of men, or to accommodate material paradiseism. I use the above names But according to the Hebrew word used here, which he can advance the interests of his Sa- fund, \$12,792.93; sums from other sources, civil government. her want of sympathy for him. and infidelity viour, but stands with arms folded, complaining \$24,355.04—making a total of \$350,915.45, to God, are still more apparent. The word that he can find nothing to do for Jesus, he an advance of \$16,896.97 on the receipts of only timepeace we read of in those early ages, speak lightly of any one's religious views. Nordo barak, rendered curse. signifies bless. She pleads guilty to the charge of being blind, of the previous year. Of the "ordinary dona- and which could at best only divide the day I mention them as though they must be errors: therefore said to him. "bless God and die." having shut his eyes against the light. The tions the children have contributed \$6,589.35 into twelve equal parts called hours, the day for I frankly admit they may be the true Bible As if she had said to him. "Your piety to word muopazo, which is here rendered, cannot for the "Mission School Enterprise." The commencing with the first, and ending with doctrine on those subjects. And while I as God will be of no service to you, you may see afar off, signifies, to close the eyes, to wink. expenditures of the year were \$376,418.71; the twelfth; as our Saviour said, "Are there yet do not accept them as the true exegesis of bless God; but for all this, you will die." His Dr. Clarke says the word signifies shutting his which sum is in excess of the receipts \$25, not twelve hours in the day?" etc. and as to the inspired record, I have great respect for reply to her appears to signify this to be the eyes against the light, winking, not able to 503.26. Thirty-six persons have entered upon the distinction made between natural and arti- those who do. For, unless there underlies the meaning of her words to him. Under all these look truth in the face, nor to behold God, the missionary work within the past year; and ficial, they were not known in those days; letter of the Bible a spiritual meaning, they thirteen have returned to their respective this is a word of modern invention; for the are true without doubt. Mankind are destined fields, after visiting the United States for a term day in the Scriptures is universally made to an earthly paradise, made immortal; and season. Twenty-six persons are under appoint- use of to convey the idea of light, as the Gos- to a material hell of fire and brimstone, also ment in this country; but these are by no means | pel day. | And now after settling this perplexsufficient to give a proper degree of strength ing question, (what is day?) we will proceed and efficiency to the missions.

> The Cincinnati Commercial informs the public that no less than four pastors are wanted for as many leading churches in that city, and gives a hint as to the reason, which may apply to other cities besides the "Queen of the West." Every congregation wants a Whitfield or a Chalmers, but not every one is willing to pay for such a rarity. "At the present time the pulpits of four prominent churches in this city are vacant-viz: that of the Seventh Presbyterian Church on Broadway; Second Disciples Church, on Sixth, between Smith and Mound; the Second Presbyterian Church, on Fourth, between Vine and Race streets, and St. John's Episcopal) Church. Among the notable facts of our current local church history, is the difficulty realized in procuring ministers who are equal to the standard of intellectual and spiritual excellence desired, we might say demanded by the people. The chief difficulty in the way seems to be a disinclination on the part of the people to pay salaries proportionate with those paid in Eastern cities for the grade of ability in request here; and secondly, the scarcity of the sort of material wanted."

A London correspondent of the New York Herald, under date of Oct. 21, commu-We would say to all who are owing for past | nicates the following concerning the Great

> dare say you are nearly sick of her name; I know that I am. You detest humbug and false promises and expectations excited in an the Lord, and I will give it up. unbusiness-like manner: so do I.

To-day it is announced positively that there is no chance of the Great Eastern sailing for America for two months to come. Her visit to Portland and New York is postponed sinc lie, and the passage money is to be returned. Now, what I complain of is that the directors must have known this long ago-in fact, ever since the explosion. I certainly was told how it would be, and yet to the last a gross imposition has been kept up. Now we are let into the secret of all the defects and short-comings | Sabbath, being applied to the weekly Sabbath,

Communications

To the Editors of the Sabbath Recorder:-Much gratified with the courteous notice

which my Bro. "D. F. B." has taken of my reply to his "Time of commencing and ending the Sabbath." I would (by your permission,) take this opportunity to thank him for the kindly instruction given in his prefatory remarks, in refference to the elucidation of any controverted subjects, etc.: "First, whether we are not disputing about terms, rather than things; and secondly, whether that on which we differ, is worth contending about." This 1 believe to be highly important. And then he refers the first position to the "reader, for him to decide:" while he admits the second, as "highly important to the subject at issue, as our obedience to the Fourth Commandment, in some measure, depends on it."

For this, I thank him; as also for his remarks on the understanding—very applicable to all of us. Also for the information that there are two Sabbaths, the First and the Seventh-day;" and that there is a difference of -that the Europeans differ from "full threefourths of the nations of the earth, by commencing their day at midnight:" and also for that frank acknowledgment that "this plan of reckoning time was not adopted by men in the early ages of the world." The geography, astronomy, the definition of Mr. Webster, as to

And now I would ask, what application shall we make of this vast amount of valuable inforand stating the death of Mr. Barker, agent of darkness on the subject at issue, or has become fogged by the multiplicity of his own argu- ed, and not any want of respect for their criti-Secretary Holdich gave a report of his reliments; for instance, in the commencement of cisms. And I trust they will continue their our paragraph, he says, "And God called the friendly critics on all I may advance. The light day," "not the first day, for the evening subject is one of great importance, as connect- fessor, I don't see it, sir. The instant reply Grants were made to the American Board and the morning were the first day," and then ed with the Deity of our Lord-his incarna- was, "You look too deep, sir; you look too of Commis sioners for Foreign Missions; of before the close of the same, says, "the even- tion, the benefits therefrom resulting, and also deep, sir; you imagine more complexity than Bibles and Tes taments for Indians on the Al-ling and the morning periods of time, were one egany Reservation: to the Missionary Society day, or the first day," and then acknowledges, of the Methodist Episcopal Church books in "that it is not easy to arrive at the precise conferred? and what is it? are questions that Arabic for Western Africa; books for Dema time when a day begins, or when it ends," af-

> This is not strange or unaccountable, (how- Jesus Christ are now shaking the theological man, I once ventured on a voyage with him sider the falibility of human testimony; the tradition of men, and their proneness to leave

But to the question—what is day? Answer light. "For God called the light day." Now if we know when light commences, we as certainly know when day begins; and when that light ceases, that the day terminates; that is Mr. Alfred Robinson, of Hartford, has in plain common sense and plain Scripture. For the ancients understood it in this light, as justly those elysian gardens and bowers so abundant dred thousand of the human family live 180 remarked by my Bro. "D. F. B." "the Baby. | there. lonians, Persians and Hindoos, (some of the I am well aware that my views are not of Horeb. So that to nine hundred millions of

to inquire into the subject at issue when does it begin? and when does it terminate? "And God made two lights, the sun to rule the day, and the moon to rule the night." Now when the sun begins to chase away the darkness of the night, then commences the day; and when this light is succeeded by darkness, or night, then the day terminates. And now for its application to the weekly Sabbath—if the first day began thus, of necessity the seventh day did also: and consequently the seventh day was sanctified and not the day and night. (Gen

Again Exod. xx. 9. 10: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. in it thou shalt do no work." etc. Here we see that we are as much command

ed to work six days, as we are to keep the seventh: and if the seventh is to be kept "from even to even," then follows of necessity, that we must labor from "even unto even." But thanks be to God. he requires nothing

unreasonable of his creatures, therefore he bless ed the seventh day and hallowed it: not the seventh day and night, but the day only. Not the seventh part of time; not twenty four, but the light which was called day, and that only. And now my dear brother, you understand my position, and (unless you have come to the conclusion that "we are contending about words, rather than things." or "that on which we differ is not worth contending about,") then bring on your strong arguments—a thus saith

Your brother. Shiloh, N. J., Oct. 24th, 1859. For the Sabbath Recorder Reply to J. P. Stillman.

Dear Sir - With much pleasure, I accept your invitation, to "tell you by what author ty I repudiate the obligation of the injunction. from even unto even shall ve celebrate your and at the same time, apply it myself to the

I would respectfully answer in the first place. by the authority of God himself. See Gen. and ii.: "And God blessed the seventh day and sanctified it; And he called the light day and the darkness he called night, and the evening and the morning were the first day;' not the first day and night, but the first day

or first light, which is the same thing. And in the second place, by the same au thority. Would cite you to Lev. xxiii. 3 where the weekly Sabbath is first mentioned. without the appendage, "from even to even: then at the 4th verse commences i' the feasts of the Lord, which shall be proclaimed in their seasons;" verse 5: "The fourteenth day of the first month, at even, is the Lord's Pass over;" "from even unto even, shall ve celebrate your Sabbath."

Also for its institution, see Exod. xii: from this it appears that it was given to the Israel ites in Egypt, not as a weekly Sabbath, but as an annual festival, to commemorate their de liverance from Egyptian bondage; whereas, the weekly Sabbath was to commemorate the works of creation, and was instituted at that time: not as an annual feast, but as the weekly Sabbath: no such necessity existing, for commencing it in the evening, as there was in the institution of the Passover.

Yours in Gospel bonds, C. H. WEST. Shiloh, N. J., Oct. 24th, 1859.

> For the Sabbath Recorder. Immortality.

Perhaps I owe an apology to the several authors of the articles criticising the views I advanced on Immortality. I would therefore say, that a want of time has hitherto preventa true exegesis of the sacred volume.

Man's immortality—whence is it? on whom are now before the Christian world demanding tation the Sabbath question. a solution. These, and the supreme Deity of heavens and earth.

Intimately, if not necessarily, connected with them, is the sleeping of the soul during its supposed intermediate state, the resurrection, anastasis, or future life of mankind, the annihilation of the wicked, the locality of paradise, of heaven, of hell, together with the nature of their joys and sorrows; and in short, almost the all of Biblical interpretation.

Let us then enter this wide field of sacred goes 180 degrees of longitude from the meridiresearch, and cull its amaranthine flowers from an of his birth. I doubt whether one in a hun-

accordant with what seems (especially of late.) For, if I have rightly read its columns, it has nihilationism, destructionism, millerism, and only to designate certain views, and not in any For we know that the Dial of Ahas is the individuous manner; for far be it from me to rendered immortal. To my mind the subject. looms up like the everlasting mountains of eternal destiny. Another event, also of stupendous significancy, lies right before us. if the above interpretation be true, viz: The end of this world. For it is not without meaning. that nearly all of that class of commentators have been forced to connect the burning up of this earth with the above views. Mr. Miller. therefore, only ultimated that interpretation.

But I must close this article, assuring my critics that I will soon attend to their criticisms. May the same spirit that guided the amanusenes of the Bible, direct our research. is the prayer of all. I presume.

S. S. GRISWOLD.

For the Sabbath Recorder.

"But the dead know not anything."-Eccl. ix. 5. Materialists are in the habit of quoting this ext in proof of their particular views. I wish in this article, to briefly examine the meaning of the above passage. I readily grant that taken without regard to the connection in which it stands, it seems to convey the idea that materialists hold. But I apprehend that we are

not at liberty to so explain the Scriptures. For illustration take the next sentence. neither have they any more a reward," and applying it without regard to the connection. the doctrine of a future state is entirely overthrown. In fact, the candid mind cannot escape the conclusion that if one refers to the knowledge of the dead after death, and to their knowledge of their own state, so the other proves just as conclusively that after death there is "no more reward." And this the doctrine of Paul in 2 Cor. v., and Phil. i. 21. and 1 Cor. xv., are overthrown at once. I have therefore rejected the above exposition, and sought for another meaning. And this is found in the connection, and shows that it was to the affairs of this life that the wise man referred when he said, "But the dead know not anything, neither have they any more a reward." Let the 6th verse settle the matter: "Also their love, and their hatred, and their envy is now perished, neither have they any more a portion forever in anything that is done under the sun."

Thus the text refers only to the fact that the dead have no knowledge of the things that are done in the world, or under the sun, which is the same thing. In proof of this view, I refer to Job xiv. 20, 21: "Thou prevailest forever against him and he passeth: thou changest his countenance and sendest him away. His sons come to honor, and he knoweth it not; or they are brought low, but he perceiveth it not of them." This shows that it is in reference to the affairs of this life that "the dead know

Whatever may be the truth regarding the lead during the intermediate state, it is certain that the passage standing at the head of this article, does not refer to the knowledge of the dead in that state, but to this fact that they know nothing in regard to this life, or do not take cognizance of things done in this world. Materialism is therefore without foundation in

For the Sabbath Recorder.

A Moral Problem Solved. There is one thing certainly, to admire in Bro. A. Steward's disquisitions on the subject of Subbath-keeping; and that is the perseverence with which he seeks to solve the problem of a weekly Sabbath rotating around the world. These seven years past has that subject been discussed, and in his mind it is not solved yet. When I read his last article in the SABBATH RECORDER, it reminded me of a circumstance that occurred in my school-boy days. It was on this wise: While going through Enclids' Elements of Geometry, there was a certain problem that bothered the tyros every time they come to it; so that at length it obtained the Soubriquet of "The Ass' bridge." On one occasion while drawing the demonstrations before the class, a student replied to the prothere is. Take a plainer view of the subject and you will understand it." This seems to me, to be Bro. A. Steward's case with the ro-

Knowing Bro. A. S. had been a nautical round the world, to show that a voyage round the world would make no difference to a man's. religious principles. If he was a command. ment-keeper, he would find out how to keep it in each hemisphere, and under every meridian. If he followed the traditions of the church he would be a traditionist in each hemisphere, and under every meridian.

Not one man in a hundred thousand ever degrees from the meridian of Palestine or

tist questions ticed within the ras of Africa?" nsually been, tions:" but if an would be a pr th such a queris regions for huma ing man has no cannot keep the the faith of Jest The great pro the commanding God-fearing man can ascertain w reckoned from the east or west. usually plead th gryance. The r the problem.

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to obey God of commandments ic tie churches ? With the kind and the best with wish to add, that mity to the surre is the mark ment that the patience commandments of s the seal, or ma non his servants Beecher on the

On Sunday eve Vard Beecher p Orange street. Br ongregation. H hapter of Jerem nineteenth verse li out mine hand upo saith the Lord Ga some time on the the rights of man views, the preach nnon the Harper I avail mysel land to utter som slavery, though I siderable time. 🌡 cited and deeply sudden and unex Ferry. Seventee zation, without a without the coun legal or deliberati and openly attack and rescue an ens called upon by the by them. They Yes, these sevente thousand people t did as they were I men held them all They waited unt vere massed to re der that the Virgi one feels for them

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1xed determinati his life. And no pressing, the mos can fail to discov manly, straightfor rises high above at present, how which he was en he bloody fray. I do, I feel that read the record

brink from the will wonder at old man who, the and suffering has

and cannot be a matter of conscience. It has always seemed to me like the pedo-baptired within the arctic circles, or on the Saha-"These are speculative questions;" but if any case really occurred in which would be a practical question. I should say man has no right to go or remain where he cannot keep the commandments of God. and the faith of Jesus Christ."

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Eccl. ix. 5.

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the commandments of God? There is not a God fearing man on the face of the earth. but can ascertain when the seventh day occurs. reckoned from the longitude of Horeb, either east or west. Our First-day brethren don't pretend to keep the seventh day: they don't smally plead the commandment for their observance. The real question between them and as the problem to be solved is this: are we o obey God or man? Are we to keep the commandments of Jehovah, or the custom of the churches?

With the kindest feelings towards Bro. S., wish to add, that I really believe that conformity to the surreptitous customs of the church is the mark mentioned in Rev. xiv. 9-11; and that the patience of the saints in keeping the mmandments of God. and the faith of Jesus. sthe seal, or mark of the living God, imposed non his servants SAMUEL DAVISON.

Beecher on the Harper's Ferry Outbreak.

On Sunday evening. Oct. 30th. Rev. Henry Ward Beecher preached in his own Church. Orange street, Brooklyn, to a very thronged congregation. He took for his text the sixth chanter of Jeremiah, from the twelfth to the metecath verse inclusive-" For I will stretch out mine hand upon the inhabitants of the land. saith the Lord God," etc. After dwelling for

Ferry. Seventeen white men, without organiration, without a military basis of operations, without the countenance or approval of any legal or deliberative body, most unexpectedly and rescue an enslaved race. They were not or brandy, wheat or whisky, meat or beer called upon by the sufferers, nor expected even by them: They undertake all themselves. Yes, these seventeen white men summoned two thousand people to surrender to them, and they did as they were required; and these seventeen men held them all in durance for two full days. They waited until the forces of two States usurpation we wish to put a period. It grosswere massed to release them. I do not wonly deprives man of his freedom of opinion: and der that the Virginians feel humiliated. Every one feels for them. 1 No one doubts the bravery of the Virginians—not at all. (Laugher.) But people may be sometimes surprised and taken unawares. However this may be, it seems to us strange that this invasion of seventeen men should have caused so much alarm, so much confusion and noise. It is no wonder the Virginians try to make the most of

it. They feel ashamed of the facts, and every one is sympathizing with them. There was shan't have any more of it, or anything like it. There is something in the matter which cannot be got over, in the fact that seventeen men held two thousand people prisoners for two days. They cannot hide the significance of isen and descended on their actions. The only remind us of the story of the fox which got his tail cut off in a trap, and then endeav-

old, honest, industrious man peacefully went to the first last." settle with his family in the West. His lot | The Synod of Baltimore, recently in session pollute the ballot-box, and carry destruction among the harvests, and death among the their side; it was on the side of the wrongdoers, the invaders. It was here that Brown for the present great grievance. learned his first lesson on the slavery system; here that old man endured his first sufferings manacled across the country by the slavery men, in the heat of a broiling sun, and afterwards beaten by inhuman officers of these men. Another son was shot down by the same men. Revolving the indignation in his mind against the system that would tolerate and countenance such cruelty and bloodshed, he is goaded by his own feelings to a mad but axed determination to oppose it to the end of his life. And now, as he is in the most depressing, the most trying circumstances, no one

the human family, it is not a practical quest pendence and a sentiment which only shines in full brilliancy when contrasted with the conduct of his accusers, who possess their reason. enteen men seized the Armory at Springfield, habitants of that place; that all the militia delphia. of New York and Massachusetts, and other neighboring States, and the federal troops, would have to be called out to release them, to such a querist, "God has not designed those and overcome the seventeen? Do you supand that the President would have to deliber-

be done? (Laughter.) Not at all. You cannot. You and every one else would rest The great problem to be solved is, who keeps satisfied that the people of Springfield would be fully able to manage the business themselves. and nobody would feel alarmed. But there is a dread hanging over the Southern States which paralyzes them on the very snadow of vember.

danger arising." The preacher now pushed forward into the subject of slavery in his usual warm and animated style, taking the above dissertation on J. He enters upon his labors immediately. the Harper's Ferry outbreak as a text. He informed his congregation of their duties, according to his opinion, towards the slave and his master, and the best method of benefitting the condition of both. In the course of his philipic, he expressed his opposition to encouraging slaves to revolt, but strongly endorsed the actions of those who afford them shelter and the best wishes for his eternal welfare, I and protection in the face of the Fugitive Slave laws, when they endeavor to effect their N. Y. Herald.

THE SUNDAY LAWS .- They are getting up meetings, now, to sustain the enforcement, by law, of the first day of the week as the Sabbath. The late popular demonstration in opposition to the oppressive Sunday laws, has called forth this movement. The fact is perceptible, that the public mind is stirred on the subject. And this is all we want. We desire to break up no establishment of religiou. We desire to interfere with no man's opinions. We desire to run counter to no man's conscience. We only insist on equal rights for all menequal liberty of thought and speech-equal liberty of action. The Sunday laws do not guarantee us this liberty. They compel every man to close his doors for the day, and to some time on the bearing of the passage upon abandon his business. This is unjust. This is the rights of man, according to his peculiar contrary to the spirit of the Constitution. It views, the preacher launched out as follow creating a religious test. The man who "I avail myself of the present state of our his devotions. That is his business for the day. land to utter some sentiments on the subject of slivery, though I have not done so for a contained and goes out into the green fields, that "temple siderable time. The nation is now greatly extended, and deeply concerned about the recent, sudden and unexpected attack at Harper's has also a right to be protected, and not embarraged in his animal subject of the day.

I have some sentiments on the subject of the manwho enjoys himself in a different manner and goes out into the green fields, that "temple siderable time. The nation is now greatly extended the nation of a joyous heart, has also a right to be protected, and not embarraged in his animal subject of the day. barrassed in his enjoyment. That is his business for the day. And so, too, with the man who chooses, instead, to open his store, and supplies the wants of his neighbors. Whether and openly attack an entire State to release he sell this thing or that—whether it be bread

> should object. | Sunday Mercury. RELIGIOUS INTELLIGENCE.

chandize on Sunday than it has on Monday.

It usurps a power which does not belong to it

On Thursday evening last a large congregation assembled in Laight Street Baptist Church to witness the ceremonies attendant upon the and there were indications that it was beginordination of the Rev. Mr. Goble as a mis- ning to tell seriously against the men who resionary to the Japanese. Rev. W. S. Hall, fused to resume work. The dividend was difull enough of the matter, and I think we pastor to the Courch, conducted the services. minishing, and a resolution was adopted to The opening prayer was offered by Rev. Dr. appeal to the public for support. Recent re-Dowling, and the charge delivered to the young turns show excessive mortality among the wives ley can find any protection under the law, and missionary by the Rev. Dr. Armitage. Rev. and families of the operatives in the building Mr. Brown, Secretary of the Board of Free trade, and there was fear that scores of innotinued suppression for some time of his paper Missions, offered some fraternal remarks to the cent persons and young children were perishing by mob force. this single fact, do what they will. It cannot Rev. Mr. Goble and his wife relative to the from sheer want. be concealed. These seventeen men invaded a voyage they were about to undertake and the State, seized upon the government armory, and nature of the mission upon which they were severe for the season. Heavy frosts prevailed, held two thousand of the inhabitants of that soon to enter. A Japanese convert to Chrisand a considerable quantity of snow had fallen. State prisoners for two days, till two suns had tinnity was introduced to the congregation He was dressed in glazed muslin attire. After ber 15. Virginians feel piqued to be sure, but they singing the doxology and receiving the benediction, the congregation broke up.

assemble from every portion of these two States sleeves contrasted with the black skin—an may put an end to her greatness for ever. the North should wonder and sympathize. I a black bishop, and did he not sit in a conclave France, in order to complete the arrangements living. will not say any more about this riot. There of eighty-six black bishops? Even yet, for for a joint expedition to China, while on the was one who figured throughout it, however, aught we know, Africa may in the end out- other hand the correspondent of the London to which some allusion should be made. An strip Europe, for "the last shall be first, and Herald repeats the statement that the Chinese

was cast in Kansas. A great slave State ad- at Alexandria, Va., has voted unanimously to joining the Territory marches her armed men memoralize the President and Heads of De-They cross the boundary and subvert the laws, all the States, in relation to the almost univerthe order, and commence a civil war. They sal appointment of Episcopal chaplains, to the exclusion of all other denominations. They claim that the rule established in the Univerquiet cultivators of the soil. There were no sity of Virginia, that the chaplaincy should be marines, no militia, sent to oppose them—no. in the hands of no one denomination of Chris-There were forces there, but they acted on tians longer than a given term of years in succession, is the obvious and proper remedy

The Buffalo Advocate says that the late session of the Genessee Conference was one of unprecedented importance to the Church in Western New York. The decisive and unflinching steps which were taken to rid the Church of misrule and fanaticism, will commend them to the intelligent and order-loving telligence that the Bishop of Rimini and other Conference. In fact, the people demanded just what was done. The expelled (Nazarite) ministers with their adherents, will find a determined class of preachers to deal with the

can fail to discover in this same old man a A clergyman of Concord, N. H., so says the and people began on the 9th and lasted till jurisdiction of the State under his supervision. manly, straightforward, independent soul, which Statesman of that place, met a little boy of the 11th. At Bagliera, near Palermo, quiet shall pay a fine d \$500; any conductor perrises high above all those among whom he is his acquaintance on the cars, and said to him, had been restored, but Palermo was in a state mitting a violation of the act shall pay a fine at present, however insane he may be. I "This is quite a stormy day, my son." "Yes, of siege. shrink from the folly of the bloody fray in sir," said the boy, "this is a very wet rain." which he was engaged; I shrink further from The clergyman, thinking to rebuke such hyper- and the French Ambassador, and it was stated Tennessee who voiches for the character of the bloody fray which will follow it; but while bole, asked if he ever knew of any other than that ordinances granting administrative reforms said free negro in abenal bond of \$1000. I do, I feel that hye and bye, when people will wet rain. The boy answered that he never were ready and would soon be published. read the record of the whole tragic scene, they knew personally of any other, but he had read The difficulty between Spain and Morocco wonder at and almire the bearing of the in a certain book, of a time when it rained fire had reached a crisis, the Spanish government days since in Detroit for stealing \$5 from one reserved for his own use several hundred speciand suffering, maintained a dignity and inde- wet rain.

The Right Rev. Joseph C. Talbot, recently

The South Presbyterian Church has granted a twelve months' leave of absence to its pastor, the Rev. Samuel T. Spear, D. D., who. at the end of seventeen years of devoted serregions for human habitations, and a God-fear- pose that the Government would be alarmed, vice in that pulpit, finds his health seriously impaired. He has left for the South. The Rev. ate with the Secretary of War on what was to Samuel H. Cox, D. D., has consented to supply his place ad interium.

> Rev. Samuel J. Knapp, having accepted a unanimous call to the pastoral charge of the Bethesda Baptist Church, New York. He

Rev. George R. Darrow, late of West Boylston. Mass., has accepted the pastoral charge of the Central Baptist Church of Trenton, N

Rev. Ephraim M. Epstein, a converted Jew, was ordained recently, by the presbytery of Kingston Canada West, a missionary to his countrymen in Turkey.

Rev. Mr. Dickinson, of Brookline, and Rev. George F. Herrick, of the last class of And &ver, have sailed from Boston to Constantinople. They go out as missionaries.

Rev. John W. Grier, the oldest chaplain in the navy, has resigned. He is from Pennsyl vania, and entered the service thirty-five years

Rev. J. B. Fuller, of Lagrange, Missouri, Union Baptist Church, St. Louis, Mo.

General Intelligence.

Foreign News.

The steamship North America, which left Liverpool on the forenoon of the 26th ult. arrived off Father Point Sunday afternoon. Zuric Conference and peace treaties.

ning between Liverpool and Boston to make and Mrs. Bailey, were present, and begged The arrangement goes into effect with the spared. The press would probably have been Ohio. Canada, leaving Liverpool on the 6th of No- entirely destroyed, but those who undertook

dore Tatnall's despatch relates to the opera- warned that he must leave town, and quit attion at the mouth of the Peiho, editorially enlogizes it, and says if any defence were needed for the acts of the British Minister and Admiral in those distant regions, it would be found in the despatch, which it has had the pleasure of printing.

Sir George Grey is understood to have been he has an inalienable right to demand protecreappointed Governor of the Cape of Good tion in his pursuits. That is his besiness of the day; and the local or the State Legislature

There is nothing new in regard to the Great is no more privileged to forbid the sale of mer-Eastern. The authorities of Bristol were making efforts to get her to come to that port after her projected trip to the Mediterranean. when it attempts such a thing; and to this The new Earl of Jersey, who succeeded to the earldom on the death of his father on the 3d of October, died on the 24th.

to this act of tyranny every man of reason Sir John Dean Paul and Strahau, the vx-London bankers, have been released from prison, after having undergone four years penal

> The first battalion of the military train for China was under orders to depart overland.

The strike of the London builders continued,

The weather in England had been unusually Parliament is further prorogued to Decem-

preparations are suspended.

The number of pastorals issued by the French bishops on the political situation of the Pope amounted to thirty-nine, and it was supamong the peaceful settlers, to dragoon partments, the President of the Senate and posed that the Archbishop of Bordeaux was then to uphold slavery by force of arms. Speaker of the House, and the Governors of about publishing a pastoral on the occasion of his intended visit to Rome.

> The London Times correspondent gives a report that the French force to China, originally fixed at twelve thousand men, is reduced to six thousand, and will not be despatched before February.

> The Emperor received the Board of Management of the Suez Canal, and some political significance was attached to the event. The agent in London refused to be present. The recent inundation in the south of France

canced much damage both to life and aren

The accounts from the French manufacturing districts were generally unfavorable.

held in submission by Papal troops. The reports of disturbances at Palermo are provides that the President who shall permit a Massachusetts, Rhode Island, New York, confirmed. The conflict between the troops free negro to travel on any road within the Pennsylvania, Kentucky and Michigan.

commence hostilities.

OUTBREAK AT THE STATE PRISON!-THREE elected Missionary Bishop of the Northwest, Men Killed-Eleven Wounded.—Another by the Protestant Episcopal General Conventerrible outbreak occurred at the State Prison But one word more for those States which tion at Richmond, Va., was originally, says yesterday, about noon. It seems that a gang tist question: "How can immersion be prachave powder for their cargoes. Suppose sev. the Baltimore (Md.) Sun, a member of the of prisoners, numbering about 150, was em-Society of Friends, and many of his relatives, ployed in loading the schooner Bolinas with Africa?" My reply to such questions has Mass., do you think they would subject the inshort distance from the shore. This gang had formed the determination to escape, by overpowering the guard and capturing the schooner; and at the hour stated, attempted to perfect their designs. They accordingly seized the man who was guarding them, carried him on board the Bolinas, imprisoned the captain and mate, in the hold, made all sail with haste, and stood out into the open bay. But in their hurry and excitement, they forgot that the Bolinas was moored to the buoy, and as soon as she had run out her fast, it swung her round and brought her into the wind. In the meanwhile, the guard entered upon his duties the first Sunday in No- on shore became aware of the facts, and immediately commenced a cannonade on the schoon-

er. The prisoners on board, numbering about him up in plain sight, in hope that the guard on shore would cease firing as soon as they beheld the jeopardy of their companion; but they were until the prisoners showed the white flag and surrendered. A boat was then sent from the shore, and prisoners secured. It was found that three men had been killed and eleven wounded, besides the captive overseer, who was shot through the arm, and will probably lose the

It is also stated that a number jumped overhave no reliable intelligence to that effect. The thought the noise resembled that of a chimney Bolinas was completely riddled, and her rigging on fire, others thought it like the noise of much cut up. The steamer Clinton was hailed many wagons or of a great wind. about the time of the occurrence and informed the youthful preacher, has taken charge of the of the affair, when Captain Baxter immediately turned the bow of the steamer toward San Quentin, to render assistance, but arrived just as the prisoners had been secured. [San Francisco Herald, 5th.

ANTI-SLAVERY NEWSPAPER OFFICE MOBBED mob of some thirty men entered the printing town, in the same State. office of Wm. S. Bailey, Newport, Ky., and pied a considerable quantity of type, broke one Nothing had transpired in regard to the which the outside of the paper was being printed. There were no persons in the office at the Arrangement had been completed by the time of this visitation, except Mr. Bailey and the job found it dirty work, the ink soiling town of Stowe, Vt., each of which consumes the house of Eld. N. V. Hull, at Alfred Center, N. Y. The London Times, in publishing Commother their hands and clothes. Mr. Bailey was from 17,000 to 20,000 bushels of potatoes on the 3d day of December next, at 7 o'clock, P. M. molished. When the mob first appeared, Mey informed Mr. Bailey that they proposed to abolish his incendiary sheet. They considered the community unsafe where such a paper was tolerated, etc.

Mr. Bailey's paper does not rank very high among the journals of the day, but he and his family have long spent upon it their daily labor, and earned with it their daily bread. The paper has been, we believe, a family production. Mr. Bailey writing the articles, his from such insults, last night, as foul language the girth. addressed to them could convey. This was perhaps the most gross and cowardly part of the transaction.

ters, that most of the police were present, and if they did not positively aid in the destruction of property, they certainly did not attempt to do their duty, but were passive spectators of this scene. It is a question whether Mr. Bai-

[Cincinnati Commercial.

EXTINCT FAMILIES.—Mr. Robert Stephenson leaves no family behind him. His wife died many years ago, and he remained a widower, so that the direct line from George Stephenson, The Paris correspondents of the London the eminent English engineer, has died out journals generally indulge in gloomy forebod James Watt, the noted British inventor, left spring. The Rev. Hugh Stowell, of Manchester, a ings. The writer for the London Herald states no descendants. It appears that the men noted ored to get the other foxes to get theirs cut off noted leader of the more liberal party of the plainly that the impression gained ground that for mechanical genius, like many of those fain a like manner, but none of them would do English Church, in a recent missionary sermon, a rupture between France and England was mous in literature, science and government in There is something, there must be some said: I have no sympathy with the prejudices imminent. Several provisional journals had Great Britain, leave no children to perpetuate thing underlying all this, which caused 2,000 against the black bishop for Sierra Leon; on published simultaneously violent articles against their names. Shakespeare, Milton, Bacon, irginians to submit to the power of seventeen the contrary, I thing that a black bishop would England, which are known to have been sup- Newton, Harvey, Pope, Mansfield, Pitt, Fox, men till the forces of two whole States should be just the right man in the right place. What plied by a government official. England is Gray, Cowper, Collins, Thomson, Goldsmith, of deaths were caused by drinking highly be brought against them—till volunteers should would be more beautiful than to see the lawn warned that the hour of trial approaches which | Gay, Congreve, Hume, Bishop, Butler, Locke, Hobbs, Adam Smith, Bentham, Davy, Sir -till the United States forces should arrive emblem of the change which had been wrought | The Paris correspondent of the London Post | Joshus Reynolds, Flaxman, Sir Thomas Lau at the scene with their artillery—till the whole in the heart? Why should we be startled at asserts that negotiations were still going on rence, and others well known to fame in Britwith should be excited and alarmed, and till a black bishop? Was not the swarthy Cyprian between the governments of England and ish annals, have no lineal representative now where parties have made from \$2000 to \$3000

> AN AMALGAMATION JURY .-- A Montreal correspondent of the New Hampshire Statesman recently visited the Court of Queen's Bench. in that city. Soon two boys were brought to the bar, arraigned for stealing a trunk containing a few traps of a Yankee pedlar. The clerk commenced empanneling the jury. The first juror sworn was on Englishman, the second a Frenchman, and the third a full-blooded negro. The writer says: "Knowing the hostility of each year, but the grand total of the whole comforts the mourners. Phebe was hopefully convert. the Irish race to the negro, we of course expected a challenge from the prisoners, but none was made. The negro was sworn well and ing the German railways, says that almost truly to try both the Frenchman and the Irishman; and we thought he kissed the Bible with emplification of the prevalence of the habit, he ISAAC P. MINER, aged 67 years. Bro. M. made a profull as much reverence as any of his colleagues states that he has seen a small compartment of fession of religion some fourteen years since, and uniton the panel. We appealed to the Sheriff for the car specially devoted to those who do not ed with the 1st Seventh-day Baptist Church of Brookinformation in relation to the negro. He reported him as an upright and honest man; in point of inteligence upon a fair average with Court decided that where confidential comm his associates, and as master of property equal

results of the Brown foray at the South may be observed in he increased restrictions upon priests had been imprisoned, and that the free colored people. A bill has been introducauthorities of Pesaro had seen letters from em- ed in the Tennesee Legislature to prevent free a day of Thanksgiving and Praise by the Govissaries exciting rebellion in the provinces now negroes travelingon the railroads in that State, ernors of Alabama, South Carolina, North which passed at the first reading. 'The bill Conferences had been held between the Pope control and care if a free white citizen of

old man who, through all his misfortunes, woes and brimstone, and he guessed that was not a having formally announced its intention to lover to pay the minter's charge for marrying mens, the collections sold yielded the pretty her to another.

SUMMARY.

Intelligence has been received at the Agriultural Bureau of the Patent Office. that a large swarm of Lombardy bees have been shipped from Havre, France, for this country. bill, and are able to suck flowers inaccessible to the American bee. The product of an old hive of these bees is sometimes one hundred and fifty pounds of honey in one season. These bees will be sent upon their arrival here directly to the Agricultural Bureau; but will not be distributed until 1861, by which time it is expected to rear from the swarm stock enough for State after January 1st, 1862. six hundred hives.

The trial of John Brown, the Hurper's Ferry insurgent, was brought to a close on Monday week, the jury finding a verdict of guilty on all counts of the indictment-namely. for treason, for exciting insurrection, and for 80 men, seized the captive overseer and held murder. His counsel moved for an arrest of judgment, but the motion was on Wednesday denied, and Brown was sentenced to be hung ties, Wis., will be held with the Church of Albion. on Friday the 2d of December next. Subsedeceived, for the firing continued with vigor quently, Edward Coppic, another of the insurgents, was found guilty. A motion for arrest of judgment was made.

The St. John, N.B., papers notice the earthquake. The Globe says it occurred about half that time, their contributions for home missions to the past 2 o'clock on the morning of the 26th ult. The rumbling noise was quite distinct, and the house shook with the vibration. The shock continued about one minute. The Freeman board to escape the effect of the shot; but we says, many persons felt the shock. Some

Governor Weller, of California, has just transmitted one thousand dollars to the Washngton National Monument Association, being the amount the State, through its Legislature, has resolved to contribute annually until the the monument is finished. The sum of seventyfive dollars for the same cause, was also contri-Last evening, about half-past seven o'clock, a buted at the polls on election day, at Horse-

The Boston Transcript of the 25th ult. says: It is stated that Horace Mann left propof the presses, and carried off the "forms," on erty in that State valued at \$17,000, besides property in Ohio, of which the value is not vet known. Yesterday, Samuel M. Quincy, Esq, Cunard Company for all their steamers run- his family. His four daughters, who set type, that part of Mr. Mann's estate which is in of that city, was appointed administrator of the Eastern Seventh-day Baptist Association will be Queenstown a port of call out and home. without avail that their property might be been appointed for the portion of the estate in

> tempting to publish a paper there, or that he yearly, yielding about eight pounds of starch would be roughly used, and all his property to the bushel. The cost of the potatoes delivered at the manufactory is only one shilling per bushel.

Aaron Van Camp obtained, in the Circuit against Jonathan Jenkens. This was a suit for damages suffered by the plaintiff three years ago, from acts of the defendant as commercial agent of the United States at Navigator's Island, in the South Pacific.

There is in the family of Mr. John H. Nolle, Brandywine street, Spring Garden, Philadaughters setting the type, and his sons mak- delphia, a tom cat of enormous size. He ing up the forms and working the press. His weighs thirty-one pounds, and measures thirty-one to the daughters who have made a hamble limited end of the tail, and twenty-eight inches around

A slave named York, who ran away to Daniel Coon, Canada from Parkersburg, Va., last January, Wm. J. Bass, Leonardsville, has found his way home again. His accounts | Wm. S. Whitford, " A suggestion being made as to the police, of the fugitive negroes in Canada are not at it was remarked by one of Mr. Bailey's daugh- all encouraging to those who may be thinking of running thither from the slave States.

The people of Holderness, N. H., announce a levee, the proceeds of which are to be appropriated to the purchase of a hearse. The printed circular announces the entertainment. and inviting attendance, pronounces the enterprize one in which every citizen should take an

The Worcester Spy reports that Miss Delia Bucon, whose name has for several years been familiar to the public, in connection with her theory as to the authorship of Shakespeare's plays, died a short time since in the Insane Retreat at Hartford where she has been an inmate since her return from England last

Parties lately arrived from Pike's Peak state that a fearful mortality had broken out in the Mountain City, carrying off as many as four- and has been identified with them in all their interests, teen miners per week. At first the disease was supposed to be mountain fever: but a poisonous or strychnine whisky.

The cranberry fever is up on Cape Cod. The Yarmouth Register mentions several cases from their crops. A piece of bog land that five years ago was not valued at \$100 cannot now be purchased for \$10,000.

A correspondent of the Philadelphia Praise says a Wall street gentleman showed him a comnutation, made with considerable care by himself. of the amount of gold produced during the last ten years by the mines of California and Australia. We won't bother you with a long maining one is taken from their family circle. Truly tabular statement of the amount produced in this is a house of sorrow, yet they trust in Him who ten years crop is \$1,400,000,000.

every one smokes in the carriages. As an ex-

nication between client and counsel is overheard by a third person, such person may tes-FREE NEGROES ON RAILROADS.—One of the tify thereof. Communications to counsel are only so far privileged that the counsel cannot be permitted to testify to them.

> The 24th of November has been set apart as Carolina. Connecticut, New Hampshire, Maine.

News from Alexandria announces that positive orders had been sent to the Viceroy from

The paintings and other works of art belong ing to the late Lord Northwick were recently Miss Susan Jane phnson was arrested a few sold by auction. Although the son and heir little sum of \$450,000.

The Municipal Council of Paris have decided on the building of ten new churches. One will be erected on the Boulevard des Invalides, another on the Place Laborde, and a third in the Avenue Parmentier.

The Gypsies who stole \$1000 from Mr. They are described as being of a larger size Holmes, of Prince William county, were arthan the ordinary bee, and having a longer rested near Port Republic, in Rockingham county, on Thursday, the 13th ult.

The first Arab newspaper ever published in the Turkish Empire, and out of Constantinople, has been commenced at Beyrout,

The Tennessee Legislature has before it a proposition to expel all free negroes from the

Special Notices.

The Yearly Meeting of the New Jersey Churches will be held, by Divine permission. with the Church at Shiloh, commencing on Sixth-day before the third Sabbath in November, (the 18th,) at 10½ o'clock, A. M.

The next Quarterly Meeting of the Seventh-day Baptist Churches of Rock, Dane and Walworth councommencing on the evening after Sixth-day, the 18th of Nov., 1859.

T. E. BABCOCK, Sec'y. The Executive Board of the Seventh-day Baptist

North-Western Association are requested to meet at Albion, Wis., on the 20th of November, 1859. The churches are also earnestly requested to forward by Treasurer, J. A. Potter, of Albion. T. E. BABCOCK, Sec'v.

NEW ENGLAND MINISTERIAL CONFERENCE. The New England Seventh-day Baptist Ministerial Conference will hold its next meeting at the Seventhday Baptist Church of Greenmanville, Ct., commencing at 10 o'clock, A. M., on Fourth-day, Nov. 30th. The following are the appointments for the public exercises of the session :

Eld. C. Chester-Church Discipline E. Darrow-The General Judgment.

N. K. Lewis-The Importance of Sabbath-schools. Eld, C. C. Stillman Second Advent of Christ. T. M. Clarke-Written Sermons. Eld. Henry Clarke—The reflex influence of Mission

ary efforts upon the Church. Eld. F. Beebe—Family Prayer.

. Eld. Stephen Burdick--The relation of Gospel ordinances to the prosperity of the Church. Eld. S. S. Griswold-Do the Scriptures teach the unconscious state of the dead and the annihilation of the

Eld. A. B. Burdick—Resurrection of the dead. Eld. Joshua Clark—Efficient, or saving Faith. S. BURDICK, Rec. Sec'y.

An adjourned meeting of the Executive Board of held at Greenmanville, Ct., on Fourth-day, Nov. 30th at 10 o'clock, A. M. By order. E. G. CHAMPLIN, Sec'y.

PUBLISHING SOCIETY BOARD MEETING. The Board of Managers of the Seventh-day Baptist Publishing Society, will hold an adjourned meeting at

D. R. STILLMAN. Rec. Sec'y.

Joseph Goodrich, C. H. West, Geo. R. Darrow, N. V. Court for the District of Columbia, \$16,000 Hull, H. A. Hull, S. Burdick, Charles A. Fenner, E. G. Champlin, A. M. West, C. M. Lewis, Chas. Card, Thos. Fisher, A. H. Lewis, John Maxson, J. M. Todd.

All payments for publications of the Society are acknowledged from week to week in the RECORDER. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of

FOR THE SABBATH RECORDER:

Silas Bailey, Toledo, Ohio, R. D. Ayres, Unadilla Forks. Charles Card, South Troupsburg, 2 00

ELIPHALET LYON, Treasurer.

MARRIAGES

In Plainfield, N. J., Oct. 26th, by Rev. S. J. Drake, SAMUEL R. MANNING and REBECCA E., only daughter o

In Lincklaen, N. Y., Oct. 27th, by Eld. T. Fisher, Mr. THOMAS E. JOHNSON, of Cuyler, and Miss Louisa CONE, of the former place.

DEATHS.

In DeRuyter, N. Y., Oct. 27th, of typhus fever. Wells has been from early life a professor of religion, and a member of the Soventh-day Baptist Church in DeRuyter. He was born in Hopkinton, R. I., and when quite young, with his father's family, removed to Rensselaer Co., N. Y., and thence to DeRuyter, among the first Sabbath-keepers that settled in this vicinity, from that to the present time; a liberal contributor to the cause of religion in the church and spciety, and one has ever been a trustee.

In the Church he has been one of its principal members, faithful to its interests, in prosperity or adversity, and by his liberal hospitality, especially in the times of settling the western country, widely and generally known by the brethren and friends in their

fected. His family also, by the loss of a kind companion, and an affectionate father, and the community, one of its oldest and most valued citizens. The funeral was attended on the 29th by a large number of citizens; and a discourse from Rom. xiv. 7, was ad-In Brookfield, N. Y., Nov. 2d, Miss PHEBE FITCH,

with a much loved daughter, and now the only replace last winter. Her disease was typhoid fever. She An American traveler in Europe in describ- bore her sufferings with fortitude, and we believe that though she is absent from us, yet she is " present with In Leonardsville, N. Y. Nov. 29th, of asthma. Mr.

field, where he remained a member until his death. From the nature of his disease he suffered very much In a case at Worcester, Mass., the Supreme in his last sickness, which was brief. His sufferings were borne with Christian patience and resignation.
To the last, he expressed a confident hope through Christ, that it would "be well with him." C. M. L. In Westerly, R. I., Oct. 19th, MAXSON LANPIN

aged 89 years. He was an exemplary Christia died trusting in the grace of God for a g In DeRuyter, N. Y., Sept. 21st, of typhoid tever, B

Judson, son of Horace W. and Jemima Burdick, aged 5 years, and 4 months.

SANDS' SARSAPARILLA. FOR PURIFYING THE BLOOD.

The amount of suffering relieved by this invaluable

preparation is without a parallel in the history of medicine. Chronic Rheumatism, Scrouls or King's of \$250; provided such negro is not under the the works of the Suez Canal. The foreign scientific and care of a free white citizen of Consuls had immediately held a meeting.

Consuls had immediately held a meeting. ease, &c., are effectually cured by its use.

THE TRIUMPHS t has obtained over diseases of this class are such are not furnished from any other source.

Prepared and sold by A. B. & D. SANDS, Druggists,
100 Fulton street, New York. For sale also by Druggists generally

meand ever the meridie in a huni live 180 lestine or

Miscellaneaus.

Vanity of Riches.

Why dost thou heap up wealth, which thou must quit. Or, what is worse, be left by it? Why dost thou load thyself, when thou'rt to fiv. Oh man. ordain'd to die?

Why dost thou build up stately rooms on high, Thou who art under ground to lie? Thou sowest and plantest, but no fruit must see, For death, alas! is sowing thee.

Thou dost thyself wise and industrous deem: A mighty husband* thou wouldst seem: Fond man! like a bought slave, thou all the while Dost but for others sweat and toil.

Officious fool! thou needs must meddling be In business that concerns not thee! For when to future years thou extend'st thy cares, Thou deal'st in other men's affairs.

E'en aged men, as if they truly were Children again, for age prepare; Provisions for long travel they design. In the last point of their short line.

Wisely the ant against poor winter hoards The stock which summer's wealth affords: In grasshoppers, which must in autumn die. How vain were such an industry!

Might half excuse our cheated sight, If it the whole small time would stay. And be our sunshine all the day:-Like lightning that, begot but in a cloud.

Of pow'r and honor the deceitful light

Whilst it begins, concludes its violent race, And where it gilds, it wounds the place. Oh. scene of fortune, which dost fair appear,

(Though shining bright, and speaking loud,)

Only to men that stand not near! Proud poverty, that tinsel brav'ry wears; And, like a rainbow, painted tears. Be prudent, and the shore in prospect keep;

In a weak boat trust not the deep; Plac'd beneath envy, above envy rise; Pity great men, great things despise.

The wise example of the heav'nly lark. Thy fellow-poet, Cowley, mark-Above the clouds let thy proud music sound, Thy humble nest built on the ground

*A great economist.

The Horse Shoer.

BY MRS. M. G. CLARKE.

Among the last things forgotten by age, are reply to the question if he had been drinking down on the parlor sofa, waiting for that young Garibaldi's wife was then buried in the cemethe first things taught us in childhood. Many that very morning, he said: a pilgrim of three-score and ten retires to his nightly rest, uttering the same little prayer fellow do? He wants a drop of comfort some- broideries, etc., etc., etc., and wear them too for all were there with him the other day, when tears during his school days:

"Now I lay me down to sleep; I pray the Lord my soul to keep, If I should die before I wake I pray the Lord my soul to take.

ities till he forgets conscience, into business till looking chap, Jack! guess you've seem hard health to be guarded, a heart to be culturated. he forgets death, and into philosophy till he times—can't have such a fellow on my premand an immortal soul to be saved. Is not this forgets God, but nothing can make him forget, ises; but I 'spose you'd like a to be by you a great deal of work? Yes, trust me, if you forgets God, but nothing can make nim torget, uses; but I spose you did not a description, in an "Now I lay me," etc., the first little prayer along; here's a glass of brandy for you."

Do only go about it with a will, you will find every English sporting paper, of a late pugilistic

in Philadelphia, I was accosted at the gate- fond mother, and of the awful account that shrubbery, and twenty other things over which showed that Tom had been there; he, however way leading to the back entrance of our house, man must render at the last great day of achieve watchful eye presides; but while doing all dashed in, and heavy exchanges took place, by a tall stout man, not more than thirty years count, "who putteth the bottle to his neighbor's lips," and who leadeth the feet of the your nice little self, "Why, what in the world your nice little self, "Why, what in the world to his cunning peripatetic dodge, but Tom

It seemed delicate to inquire into the cause of man is justly condemned by our laws, but he enrage him, if charged with his sin. At the souls for eternity, by dealing out intoxicating Thornton, that intelligent, handsome, and sucmost, I could but scarcely hope to do him any drinks, is protected and encouraged in his good, or reclaim him from his vicious habits, work. and no employment to offer him should he manifest a willingness to labor. Yet a word ye be adjudged as guiltless, when ye add a of warning might help to arouse a conscience leveling blow to an already fallen brother? steeped in the lethargy of sin; a kind word Ought ye not rather to extend the friendly might stir again the fountain of holier feelings hard to raise him up, and while ye carefully and emotions which had been choked by asso- remove from his path every cause of stumbciations of guilt and pollution; a word of en- ling, place around him the strong barriers of couragement might light up a smothered hope, love, of hope, of courage? thet rou are in such needy circumstances?"

untry a hundred miles, but the I have the least the way back, and slept in ter in Blackwood's Magazine says it is won-the barns, and under fences, and that's why I derful to see the thousand useful, as well as known."

doing wrong.

and I do sometimes take a glass, that's a fact."

do a great stroke of business here in the city, substitute. It is very thin, tough, of a pale of July, and two of them on the ame day and

such a looking fellow as I am in their shop."

—if he ever thought of God and eternity? all feeling yet. My own dear mother!"—and of paper. here the tears began to roll from those blood. shot eyes, which seemed scorched by alchoholic fire, "my own dear mother who died of a broken heart after father acted so, years ago, learned me to pray when I was a little boy, and not a single night do I lay down to sleep, whether it is in the barn, under a fence, or a tree, but I pray that prayer to God which my mother taught me. She was a member of the Presbyterian Church in — street, and she was buried there in the Church yard, and many's the time poor Jack climbs over the wall and lies on her grave, when he has no where else to stav. I wish I was with her in heaven."

"But," I said, "you must remember that the way in which you are now living will never carry you to heaven, but to the world of woe."

"I shall go to heaven, I know I shall—my and I know that if I get right bad and have the mania a potu, I shall go there; but I won't, mother—no I won't."

I urged upon him the necessity of abandoning his drams immediately, of refusing to ever

"Yes." said he. "I have an uncle here, who used to love me, but he don't know me now, and I won't go to him to beg. I have two sisters who are doing right well, and you will but I wont make them unhappy or disgrace do this then, and each in her own person "as- of that tideless sea. On the eve of rendering them by going to them. And what's the use sert the dignity of labor." Consult your palhim the father of a third child, the poor woman of trying to be good? Nobody'll give me a rents, and form for yourself a purpose in life. went through all the hardships of that stormy job if I starve. "Oh," they say, "Jack, you look as if you was hard run,"—and I can shoe a some standard, some goal which his exerhorse as well as any of them, and earn more tions are to reach, why not then give you forest when she fell to the ground, exhausted Here he began to rave about those who he you be the only cypher in the family? When shoulders with that beloved burden; but when thought might employ him if they would, and von have finished" school don't for one mo. he arrived at Mandrick his wife lived no more. it was evident that he was getting under the ment believe that you are "educated." Don't and entering the hospitable cottage of a fellow How strong is the influence of a mother! influence of a recently swallowed dram. In "dress up in your six flounces," etc., and sit patriot, he laid her dead body on the bed.

if he could get it, would you? I slept under something to do than to sit down, fold me that it was really a heartrending scene, for some boards, over the other side of the river your white hands, and wait to be married. last night, and this morning I got along to (naming a large establishment of his duty as a daughter, and perhaps as a sister, to face since the day he lost the mother of his craft) and went in to see if 1 could get some perform, and then you must not forget your children?" You may plunge an ambitious man into pol- thing to do. Boss says, "You are a sorry welf, for you have a mind to be cultivated,

As I looked at him, I did not wonder that tion, be traced to their sources, how many paring some refreshing delicacy when he comes slightly, Tom returning well on the kisser." he was ashamed to beg. His fine athletic would be found emanating from the kegs of in, as he expresses it, "hungry as a hawk," or form and noble brow, evinced his capability to whisky kept in shops for treating customers, or singing him a sweet song when his mind is overprovide for his own necessities in this land of the occasional treat given as a reward for tasked, you can talk with him and learn of him plenty, where labor finds a ready reward, he some smart performance, which prove the bait stood before me a suppliant for a morsel of bread. But should I tell him that I had noth-chambers of death! And how mitless are ing to give to such as were able to earn their all the endeavors to reclaim some to sobriety own living? A thought of my own boys, and happiness, when the very air they breathe lured so far into the paths of the destroyer. I'their burning thirst! When at every corner that among strangers they might crave even the bewitching bowl is sparkling before their "the husks which were cast to the swine, and eyes, and the syren charmer whispers in their none would give to them,"—"as ye would that | maddened ears, "Oh, ye simple ones, turn in others should do to them." The wayfarer was hither, and drown your sorrows in the forgetadmitted to the house, and provided with a fulness which my delicious draughts affords. comfortable breakfast, of which he seemed to When the prosperous employer refuses work to partake with grateful satisfaction. But was a man because he drinks, while he presses to the satisfying of the wants of his nature the his lips another portion of what has already only duty I owed him? Would not that be in made him the brute he scorns! The misanreality saying. "Depart in peace, be ye filled?" | thrope is despised—the murderer of a single his present destitution. It might offend and who beggars families, destroys lives, and ruins

Oh ve men of business, of influence!—can

and strengthen a tottering determination to And ye mothers! feel that it is no vain throw off the galling fetters of Satan, and be thing to dictate the simple evening prayer to brave, and beautiful child; and you, if you remoter systems. It requires a period ranging man among men once more. Duty bids us the infant ear, or to offer in its behalf the don't think you have a "call" to become a from ten to a thousand years for their light to "do good unto all as we have opportunity," earnest longings of thy soul for its safety and wife, have been two well educated to tear the reach our earth. "to sow our seed in the morning, and at even- eternal salvation. Who can tell but the poor name of "old maid." But if you love Harry, The amount of iron thus far used on the ing withhold not the hand,"—to "cast our outcast horse-shoer will yet offer that nightly and your will is won, (which for his sale, poor dome of the new Capitol at Washington is bread upon the waters," without any questions prayer, in the simple faith which will give him fellow, I trust is the case,) then like an honest, about 2,569,000 pounds; to complete the first ied, "I can't get a job. I have been | glory with exceeding iov."

WHAT CAN BE DONE WITH PAPER .-- A Wrilook so dirty; I know I don't look decent-I ornamental purposes to which paper is applicaam ashamed to go down into the city where I'm ble in the hands of the Japanese. He states that dences in the names and lives of the arst seven he saw it made into materials so closely re- Presidents of the United States, (Wshingtons But," I said, "there must be some other sembling Russian and Morocco leather and John Adams, Jefferson, Madison, Monroe, reasons why you are so; I fear you have been pig-skin, that it was very difficult to detect the difference. With the aid of lacker, var-After a moment he replied with evident nish, and skillful painting, paper made excel nished by the Boston Transcript: emotion, Yes, mother, (for he gave me that lent trunks, tobacco-bags, cigar-cases, saddles, kind appellation as I at first gave him a cup telescope-cases, the frames of microscopes; and Two of the same name were from Massachuof warm coffee) I've been wild and roving, he even saw and used excellent water-proof setts, and the seventh was from Tenessee. All coats, made of simple paper, which did keep but one were sixty-six years old on leaving "But how long have you indulged in this out the rain, and were as supple as the best office, having served two terms; and one of habit?" I asked, "and where did you learn Mackintosh. The Japanese use neither silk them, who had served but one erm, would nor cotton handkerchiefs, towels, nor dusters; have been sixty-six years of age a the end of Oh, I wasn't always so. My father used to paper in their hands serves as an excellent another. Three of the seven died on the 4th cloud with gorgeous hues.

and staying away from home, and finally had are formed of paper, being nothing more than Independence, and these two died on the same | Beersheba Springs, in Tennessee, were re- Publications of the American Sabbath Tract Society. to give up his shop, and died a poor fellow. I painted screens; their windows are covered day and year, and on the anniversary of the cently sold to a company, composed chiefly of publishes the following Tracts which are to give up his shop, and died a poor fellow. I painted screens; their windows are covered had to leave school, and went to learn horse-had to leave school, and the leave school had to leave school. He used to keep a keg of liquor in his shop, ture of nearly everything in a Japanese house- names of three of the seven end in son, yet round behind the rubbish. The tipplers about hold; and he saw what seemed to be balls of none of these transmitted his name to a son. knew it, and they would hire me to give them | twine, but which were nothing but long shreds | In respect to the name of all, it may be said, a drink now and then. I could do it sly, and of tough paper rolled up. If a shop-keeper in conclusion, the initials of two of the seven get a drink myself into the bargain. Jack was had a parcel to tie up, he would take a strip were the same; and the initials of still two a "good fellow" then; but now, nobody wants of paper, roll it quickly between his hands, others were the same. The remaining one, any thing of him. I can shoe a horse as well and use it for the purpose; and it was quite as who stands alone in this particular, stands as any man in the country, but nobody wants strong as the ordinary string at home. In alone also in the love and admiration of his short, without paper, all Japan would come to countrymen and the civilized world—Wash-I expostulated with him in regard to his a dead lock; and, indeed, lest by the arbitrary ington! Of the first five, only one had a son, conduct, and asked him if he ever thought of exercise of his authority, a tyrannical husband and that son was also President. what must be his end if he continued as he was should stop his wife's paper, the sage Japanese mother-in-laws invariably stipulate that the "Oh. mother," he said, "Jack has not lost bride is to have allowed her a certain quantity

Farmers' Daughters.

Miss L. Virginia Smith that was. Mrs. French that is, the crinoline editress of the Southern Homestead, gives the following excellent advice to farmers' daughters. Although | this incident: intended for rural districts, it is applicable to young ladies whose fathers are not farmers:

A young girl who happens to be the daughter est and independent farmer or planter.

fallen in such "pleasant places," do not under- Dryden, and Byron, and one part of it still rea three-fold form, physically, mentally, and from that alley, which slopes down towards the

about his fields, his stock, or his buildings; you work" in farming,) and thus improve your own mind while adding also to his knowledge. on important business, though it is in the hurry "Ah! squire, glad to see you; but how in the world did you get up to town? this is your bua deep light flashes in his "blue-gray eyes"is it pride, or love?—as he quietly replies:

troubling yourself about marriage, but if Harry | balloons, by their getting away from him. cessful voing man will keep on coming to consult your papa about this or that, always contriving by the way, to terminate his consultation with a walk, a ride, or a tete-a-tete with papa's "Mary." why then you needn't be surprised, on some fine evening, to hear yourself 'respectfully solicited" to become Mrs. Harry Thornton. Then I wish you to remember that marriage is only a question of will with you, not a necessity; your good parents are not at all | observations, not less than 18,000,000 of stars, anxious to get rid of such a sweet, sensible, which advanced science holds to be suns of dear little girl as you are, having far to much

CURIOUS FACTS ABOUT THE PRESDENTS. The following compilation of curious coinci-John Quincy Adams, and Jackson) is fur-

"Four of the seven were from Virginia. and was as respectable as any man, but he was yellowish color, soft, plentiful, and very cheap. year. Two of them were on the Bub-Commit- not a knave, but by no means that he was not a great man for horses, and got to jockeying The inner walls of many Japanese apartments tee of three that drafted the leclaration of a fool.

GARIBALDI AT HIS WIFE'S GRAVE. The Nea politan government was alarmed, a few weeks since, by the report that Garibaldi, the Italian hero, was in the famous forest of the Pineta. There was no occasion for alarm, however, he was only there to weep at the grave of his wife. A letter from Italy gives a touching account of

"Whilst at Ravenna the general made an excursion through the famous forest of the Pineta, amongst whose shrubs and ancient trees of a real genuine farmer, should consider here he had sheltered himself and his unhappy wife. self particularly fortunate. Her position is one when, after the fall of Rome, he was hunted by which contains all the elements which go to the Austrians. You will no doubt remember THE FAMILY DOCTOR; A COUNCELLOR IN make up a lefty character; it is calculated to how, ever since the times of Honorious, the albring out all the energies, to develop all the luvial deposits have accumulated on the coast medical terms, the causes, symptoms, and cure of disnatural gifts, and in time, with proper guides, of Ravenna, how the port of Augustus has been to make her one of the greatest women in the gradually filled up, and the forest of pines which world. If there be in life one situation above once supplied the Roman fleet with timber, has all others where the daughter may grow up spread farther until it has usurped the site every family that shall purchase and use it.—[Family in a bound volume. healthful, beautiful, useful, graceful, intelligent, where that fleet formerly rode at anchor, and Magazine. and pure, that situation I believe to be as one has stretched along the shore to a considerable poor mother prayed so," he said. "I have of the household band in the home of the hon- distance from the city. No forest is more renowned for classical and poetical associations; I would say to young girls whose lines have it has been alluded to by Dante, Boccaccio, value your peculiar advantages. You are the tains the name of the Vicolo dei Poeti, from the "highly favored among women." The circum- tradition that it is the spot where the author stances in which you are placed are such as of the "Inferno" loved to meditate. Indeed, drink again; and asked if he had no friends are best calculated to develop your powers in at Ravenna he died, and was buried. Not far \$1.00. sea, on a scorching summer day in 1849, the I would have you value your advantages, brave defender of Rome, who had failed in an improve every one of them to the utmost, and attempt to sail to Venice, sadly carried to the place a proper estimate upon yourselves. You last resting place the body of his dying wife. have every opportunity to make yourselves | She had followed Garibaldi in his voyage, and see no finer looking young ladies than they, noble, beautiful, intellectual, and useful women; she had been wrecked with him on the shores money, if they'd only give me a chance to try." "something to live for" also? Why should and heart-broken. The husband loaded his you have "finished" school, don't for one mo he arrived at Mandriole, his wife lived no more; clerk at "Ketcham & Cheatum's" to "call tery of that little village, which, after ten years other implement in use, consists in having a guage so "Yes, it's a fact, I have. And what can a around." No; let him show off his laces, em- of exile has been visited by him. His two sons arranged as to allow working near the plants without the model, and at the which rendered him fearless of "the dark," where. If he can't get any work, or a break you care about it. Remember, that, "let were shed and flowers were scattered upon the plants fast, you wouldn't blame him for taking a glass others do as the will, as for you," you have grave of the heroic woman. An eye-witness told such tears were trembling in the great warrior's You have an influence in society to wield, eyes as perhaps had not watered his noble plants

VARIETY.

that a patient mother taught his lisping inno- you think I'll not take what I can get? It's moment employed, and every day too short for match: "On coming up there was no mark of cence. Yes, and into sin till he forgets shame, no use, nobody will give me a job—but I won't the accomplishment of all your duties. You Bob's visitation on Tom's jaw, but the effect of know how much you can assist your mamma Tom's blows on Bob's mazzard and eye was "good night," and the earnest prayer, still So saying, this poor inebriate, the wreck of in all her varied departments of domestic very visible. His conk and left peeper were a noble man, walked off, leaving me deeply economy, the dairy, the poultry-yard, the store- swollen, and claret was still visible from his One bright autumn morning, while residing impressed with the undying influence of the room, the sewing-basket, the garden, the whistletrap. * * Bob's beak and mouth ashamed to beg, but I've no money, and can streams of misery and sin, which are bearing could I do for papa?" O! a great deal, if only grinned, and waited for him. At length such multitudes of our fellew beings to destruction will assume the responsibility. Besides pre- Bob dashed in, and got on the chest very advantage found in but few "Water-Cures." Especial

The Kennebec Journal says that a few years | Cancers, (in their early stages,) and Caries and Necrosince, the wife of the then American Minister to England, received from a friend in New can read to him his agricultural hooks and their beauty and their variety of tints. The lady wore them as ornaments, and they attracted much attention, and were greatly admired who might, as they advanced to manhood, be is charged with the fumes of what enrages Suppose, then, that some day he is called off by the English people. Since then these leaves have been in demand there, and every autumn of "harvesting;" he quietly takes his seat in packages of them are sent over in the steamer.

siest season, is it not?" The old man smiles; loon ascents, in which he reached a hight of three miles, the balloon sailed to the east 112 times. In the exception she remained nearly York. 18 Summer-Street, Boston. 730 Chestnut-"Yes, sir, it is, but my Mary will attend to stationary, landing three miles west of the Street, Philadelphia. 181 Baltimore-Street, Baltimore. that." O! wouldn't you "glory" in that? point of ascension. Out of 234 clear aerial 58 West Fourth-Street, Cincinnati. Agencies in all the voyages, and 219 topical ascensions, he met I can see no necessity in the world for your with two slight accidents, and the loss of two

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