

# The Sabbath Recorder.

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PUBLISHED BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

TERMS—TWO DOLLARS PER ANNUM IN ADVANCE.

VOL. XVI.—NO. 25.

NEW YORK, FIFTH-DAY, NOVEMBER 24, 1859.

WHOLE NO. 805.

## The Sabbath Recorder.

### Rest in Heaven.

Not in this weary world of ours  
Can perfect rest be found;  
Thou mingle with its faintest flowers,  
Even on its cultured ground.  
A brook—it drinks of by the way,  
A rock—it shades to cast,  
May cheer our path from day to day,  
But such not long can last.  
Earth's pilgrim still his loins must gird,  
To seek a lot more blest;  
And this must be his onward word—  
"In heaven alone is rest."  
  
This cannot be our resting-place,  
Though now and then we gleam  
Of lovely nature, heavenly grace,  
May on its brightly beam;  
Grief's pelting shower, care's darkening cloud,  
Still falls, or hovers near;  
And sin's pollution often shroud  
The light of life, while here.  
Not till it "shuffe off the coil"  
In which it lies depressed,  
Can the pure spirit cease from toil;  
"In heaven alone is rest."  
  
Rest to the weary, anxious soul,  
That, on life's toilsome road,  
Bears onward to the destined goal  
Its heavy, galling load;  
Rest unto eyes that often weep  
Beneath the day's broad light,  
Or oftener painful vigils keep  
Through the dark hours of night.  
But let us bear with pain and care  
As ill to be depressed,  
Relying on the promise fair—  
"In heaven there will be rest!"

### The Devilry and Doom of the Nations;

OR,  
The two beasts of the Apocalypse, Scripturally interpreted; with remarks on ancient and modern theories of interpretation. By JAMES A. BRIG, Glasgow.

NUMBER SIX.

"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 he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; there shall none of my words be prolonged any more; but that which I have spoken shall be done, saith the Lord God."—Ezek. xii. 26-28.

I have shown that both the Church of Rome, in the thirteenth century, and heretics within her pale, mutually abused the language of the Apocalypse, in making it the weapon of their recriminations. Among the opponents of the papacy towards the close of that thirteenth century, were the sect calling themselves Apocalyptic. Its founder was Gerhard Sagarellus, of Parma. He ordered his followers "publicly to exhort the people to repent, but in their private meetings to announce the impending downfall of the utterly deformed Romish Church, and the rise of a new, purer, and holier church, according to the prophecies of the Abbot Joachim. This Gerhard being burned at the stake at Parma, A. D. 1300, his successor, Dolcino, of Novara, a bold and energetic character, and familiar with the Scriptures, preached much more boldly, that the Roman pontiff, Boniface VIII., and all the flagitious priests and monks would shortly be slain by the Emperor Frederick III., son to Peter the King of Aragon, and that a new and most holy pontiff would be placed over the church. For in many of the predictions ascribed to the Abbot Joachim, it was announced that an emperor called Frederick III. would complete what the Emperor Frederick II. had left unfinished."

This Fra Dolcino, as he is most usually termed, thrice fell into the hands of the Romish Inquisitors, but so managed as to deceive them, and regain his liberty. Having retired to Dalmatia for greater safety, he issued three letters to his followers and to Christian's generally. In the first of these letters, "he claimed for himself a Divine mission, having respect not barely to a particular community, but to entire Christendom, and announced impending judgments upon the corrupt church, and the establishment of a new Christian community. "This fellowship, he declares, has been specially sent and chosen in these last days of the world." He claimed to have had "revelations communicated to him, respecting present and future events, which furnished a key for the understanding of the Old and New Testaments." He was "the Divinely-commissioned leader of the new spiritual community, to qualify him for which office, the understanding of the prophecies in the Bible had been revealed to him." From the statement of Peter di Lugio, one of his followers, to have also "styled the corrupt church Babylon, and the Great Whore of the Apocalypse."

Dolcino pretended to foretell as a prophet, "the destruction of all prelates, clergy, monks, friars, nuns, and hermits, and of Pope Boniface VIII." For Frederick of Aragon, King of Sicily, was to become emperor, and create new kings, and destroy the pope and all the cardinals; and then God should raise up a certain holy pope, [Joachim's Pastor Angelicus and Papa Angelicus,] miraculously sent and elected, (for there would be no cardinals surviving to elect,) and, under him, the members of Dolcino's apostolic status would be united, and receive the Holy Ghost. And Frederick of Aragon and his kings, and the

holy pope, should remain till Antichrist, who was, after those days, to come and reign."

In his second epistle, Dolcino stated that in the three years spoken of in Isaiah xvi. 14, the wicked were to be consumed, asserting that these three years would commence in 1303. He shortly afterwards announced "that Frederick of Aragon should enter Rome, and be made emperor by the Romans, either at Christmas, 1305, or in the ensuing March. (But the failure of this prophecy did not shake his conviction that Frederick should reign as emperor.) He was to appoint ten kings, who were destined to have power together with him for three years and a half, and destroy the pope and all orders of religious, secular, or regular, and reduce the whole earth to the New Testament! (that is, to the Evangelium Eternum.) Then a holy pope was to be chosen; and Dolcino, if still living, was himself to be that pope, and during the three next ensuing years, was to possess all the spiritual gifts granted to the apostles at the Pentecost, and all the perfections of St. Peter. During those three years, Dolcino and his followers were to preach the advent of Antichrist; and at the end of the three years and a half, Antichrist was to come. But when he came, Dolcino and his followers would be translated into paradise, where Enoch and Elias are, and sheltered there from his persecution. Then Enoch and Elias would descend upon earth to preach against Antichrist, and would be slain by him; and so the said Antichrist would continue to reign for a length of time. And when the Antichrist was dead, Dolcino himself (*qui tunc esset papa sanctus*), would descend to earth, and preach the true faith, and convert all the living to Jesus Christ.

"It is almost superfluous to observe that the monarchy of Frederick of Aragon was to be the ten horned beast, and that it was divested by Fra Dolcino of the odious character in which it has been represented by all Christians, including Joachim, and was become an object of pleasing contemplation to him. In other words, Joachim had now imbibed the Ghibellina spirit. The three years and a half which had formerly been appropriated by Joachim to the Antichristus-Verus, were transferred by him to the beast, and the reign of Antichrist himself indefinitely prolonged. Six months of the first year of the beast were allowed for exterminating the clergy and the orders, and for setting up in their place the angelic shepherd; and the remaining three years were allowed to the latter for his first pontificate on earth."

Peter of Lugo, who, as I have mentioned, was afterwards one of these Apocalyptic, so called, when in the hands of the Inquisitors, in 1322, abjured his connection with them. He had now to acknowledge that "the carnal church is not the Whore of Babylon, nor yet the beast with seven heads and ten horns, nor yet the woman with the golden cup—and that the Roman Church is not the Whore of Babylon, but the virgin spoken of by St. Paul. (2 Cor. xi. 2.)"

It is evident that in all these speculations, there is the expectation of the near approach of the Antichrist. And it is only now that the coming of the Lord Jesus and the judgment is not understood as immediately to follow. Even "the carnal church" were professing to look for the end of the world, and setting this forth as their actuating motive. In the year 1322, the inquisition was established in Aragon. The bishop of Huesca had been reported as erring in matters of faith, and Pope Gregory directed that inquisition against him should be made by a friar of the Predicator order, commanding James, King of Aragon, to give him assistance. The bulls, relative to this, are introduced thus—"Since the evening of the world is now declining, etc., we admonish and beseech your brotherhood, and strictly command you by our written apostolic words, as ye regard the Divine judgment, that with diligent care ye make inquiry against heretics, and render them infamous."

Shortly after this, in England, Grosseteste, Bishop of Lincoln, a man of learning, integrity, and piety, and one desirous to promote the welfare of his people, was grieved not a little by the ungodliness of the Romish See. Resisting an improper ecclesiastical appointment of Pope Innocent IV., in the year 1253, he wrote an epistle, supposed to have been addressed to the pope himself, or to one of his agents, in which he says, "Next to the sin of Antichrist, which shall be in the latter time, nothing can be more contrary to the doctrine of Christ, than to destroy men's souls, by defrauding them of the benefit of the pastoral office. Those who serve their own carnal desires by means of the milk and pool [wool] of the sheep of Christ, and do not minister the pastoral office to the salvation of the flock, are guilty of destroying souls. Two enormous evils are in this way committed. In one respect they sin directly against God himself, who is essentially good; in another, against the image of God in man, which by the recep-

tion of grace, is partaker of the Divine nature. For the holy Apostolic See to be necessary to so great wickedness, would be a horrible abuse of the fulness of power, an entire separation from the glorious kingdom of Christ, and a proximity to the two princes of darkness."

But when near his end, in October of the same year, (1533,) Grosseteste, arguing from the fact that Pope Innocent oppressed the church more than any of his predecessors, "Christ," said he, with a sigh, "came into the world to save souls; ought not he then, who takes pains to ruin souls, to be denominated Antichrist, and the enemy of God?"

But still it is evident that such expressions, although the utterance of piety and grief, are no indication of careful and prayerful consideration of the Apocalypse, or other prophecies which delineate fully the character and actings of the Antichrist in the last times.

\* Milner's Hist. of the Church of Christ, Cent. xiii., chap. 7. It is clear from the quotation, that while the Bishop was looking for the Antichrist "in the latter time," he did not believe he had yet come, but rather as an adversary "which shall be." By the expression, "a proximity to the two princes of darkness," he appears to refer to Joachim's theory of a mystical Antichrist as preceding the real Antichrist. Milner, who does not seem to be well acquainted with that theory, remarks in a note that Grosseteste "seems to mean the devil and Antichrist."

† Milner's Hist. of Church, Ibid.

### For the Sabbath Recorder. "The Second Death."

We read of "the second death," in Rev. ii. 11, and xx. 6, 14, and xxi. 8. The word death in our language means "the extinction of life." Of course the second death must mean the second extinction of life, or the second cessation of life. We read that "Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 14, 15.

As the words, "endless misery," "eternal torment," "precious immortal never-dying souls who die the death that never dies," etc., are not found in the Scriptures. I have concluded (for many years) that they are among the unreasonable and unedifying doctrines of men. Why? Because, that after the judgment, and after "a new heaven and a new earth"—Behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 3, 4. All the Scriptures must agree with "the Revelation of Jesus Christ."

Now "The last enemy that shall be destroyed is death."—1 Cor. xv. 26. And then, if "there shall be no more death," then there can be no more first death, nor second death. But still, as we find no resurrection from the second death, it must be a fearful death. But "He that overcometh shall not be hurt of the second death."—Rev. ii. 11.

It will be asked, how are we to understand the words "everlasting punishment?" (Matt. xxv. 46.) I will ask, also, what kind of punishment? Let Paul answer both these questions: 2 Thes. i. 7-10. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished (not with endless misery, but) with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired, in all them that believe in that day." We see then that the nature of this "everlasting punishment" is "everlasting destruction." Paul did not say here that they should be punished with endless misery, but with everlasting destruction. Christ said, "but rather fear him which is able to destroy both soul and body in hell." [Destroy—to kill; to annihilate; to demolish; to ruin; to lay waste; Webster.] "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat: because, strait is the gate, and narrow the way which leadeth unto life, and few there be that find it." Here we see destruction and life set over one against the other, as also many other Scriptures, which show that the wicked shall be "burned up" with unquenchable fire, like "tares," and like "chaff," and "shall consume into smoke," so that, "yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be found.—The transgressors shall be destroyed together; the end of the wicked shall be cut off." (Psa. xxxvii.) "Whose end is destruction." (Phil. iii. 19.) and "Whose end is to be burned." (Heb. vi. 8.) This "everlasting destruction," is so total, and so entirely past all hope of recovery, that it may in other words, be called, "everlasting punishment," or "eternal damnation," "the second death," etc.

But when we see that all "iniquity shall have an end." And there will be a time when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

And all things made new—new heaven and new earth, wherein dwelleth righteousness—the saints made immortal at the "resurrection of the just"—their bodies fashioned like unto Christ's glorious body as He appeared with Moses and Elias on the mount of transfiguration. When we see such great and precious promises for the saints who are faithful unto the end, we thank God and take courage.

### For the Sabbath Recorder. The Saint's Inheritance.

What is an inheritance? It is a possession received by descent from ancestors—a hereditary estate. The future happiness of the people of God is many times described or spoken of as an inheritance, by the sacred writers. Thus Paul says of the Ephesians, (i. 17, 18,) that he prayed for them, that "The eyes of your understanding being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance among the saints." (Campbell's version.) Here we see that the Apostle desired that those who believed in Christ, should understand and know what they had to hope for; what the glory of the riches of the inheritance of Christ among the saints would be. From this and other passages of Scripture, it is obvious that the future reward of the saints is considered as Christ's inheritance, and the inheritance of his people! How is this? Christ is Abraham's seed, the heir promised him of God: "Now to Abraham and his seed were the promises made. He said not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ."—Gal. iii. 16. Now, it has pleased God that they who are adopted as his children, should be joint heirs with Christ—(Rom. viii. 17.) What, then, is their inheritance? "For the promise to Abraham that he should be heir of a world, was not to him, or to his seed, through law, but through a righteousness of faith."—Rom. iv. 13. (Campbell's version.) Here, then, the Apostle teaches that there was a promise made to Abraham that he should be heir of a world; which must be yet to come, as Abraham died without having received the promises, but saw them afar off and was persuaded of their fulfillment, and therefore embraced them, and he and others confessed that they were strangers and pilgrims on the earth. (Heb. xi. 13.) But where is this promise? Could God have intended that the promises contained in Genesis should extend to any time, after the resurrection, and let so good an opportunity of presenting it pass by, without even hinting it to so faithful a man as Abraham? However modern divines may understand it, it is obvious the Apostle taught that Abraham, Isaac and Jacob, did so understand it; for he says "They that say such things,\* declare plainly that they seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned to it. But indeed they desired a better country; that is, a heavenly. Therefore, God is not ashamed of them, to be called their God; because he has prepared for them a city."—Heb. xi. 14-16. (Campbell's version.)

Did any of the other ancient worthies understand it so? Moses addressing the people of Israel and exhorting them to obedience, says, "That your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers, to give them as the days of heaven upon the earth."—Deut. xi. 21. Here, Moses exhorts Israel so to live, that they may inherit the blessing of their fathers, and that after they become into the promised land. In the lxxxix. Psa. 3, 4, we are told that God made a covenant with David, and swore unto him that his seed should be established forever. And after enlarging upon the extent of the kingdom that he should have, he says, verse 27: "I will make him my first born, higher than the kings of the earth." And verse 29: "His seed also will I make to endure forever, and his throne as the days of heaven." It is modern customs as well as modern sentiments, that obscure much of the sacred Scriptures. By all ancient customs and laws, human and divine, the first born son was heir of all his father's estate; bear this in mind, and the promise before us, is that David's seed should inherit the whole earth. David's seed is Abraham's seed; and thus he who is that seed, succeeds to that promise made to Abraham. Referring to the same thing, Isaiah lvi. 3, says, "Incline your ear and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." In those ancient times language sometimes meant more than what we attribute to the same forms of expression among ourselves. A man may be the first born in his father's family, and by our laws and customs it would entitle him to no more distinction or precession than the youngest of the family; but it was not so in those days, for then the oldest son succeeded to the estates and honors of his father. Then, to say this of a man in an honorable family, was to say he was heir of all things. (See Heb. i. 2.) When Abraham dwelt in Urr of the Chaldees, the world had revolted from God, and God cast them off and chose Abraham and constituted him heir to

\* This was in effect making Abraham and his wife royal personages, as belonging to God. (See Exod. xix. 3, 6, and Rev. v. 10, and Gen. xxxii. 28.)

### Cheerfulness.

Cheerfulness is the sunshine of the soul, and the pleasing influence is not confined to self, but it diffuses happy light and genial warmth to the domestic and social circles. It is a true and inward joy, an agreeable and sober emotion, which, while it banishes melancholy, is readily distinguished from mirth, that oft, like lightning, breaks through the gloom, dazzles for a moment, when all becomes dark again. Merriment is transient and often spasmodic, but cheerfulness is a permanent and glowing serenity of the mind. The man who enjoys this happy disposition, is not only felicitous in his thoughts, but he controls his temper, and his impulses become amiable; while he feels a prevailing gratitude to the giver of all good, for the many blessings that have been vouchsafed to him. His family rejoice in the sunshine of his smile, and his friends unconsciously and irresistibly partake in his presence, of that galvanic but agreeable excitement, which with a mysterious mental sympathy, spreads like electricity from soul to soul, through groups and even entire congregations of the human family. Thus the cheerful man is a living fountain of good humor to those of his fellow-beings with whom he may come in contact. His imagination is clear, his judgment undisturbed by ungenerous, suspicious or bigoted prejudices. He looks at the world with a hopeful, if not a laughing eye, sees chiefly the bright side of things, chases away the dismal visions and spectres that haunt the idler's fancy, labors with contentment, and enjoys the fruit of his toil with an exquisite relish. He prizes not into the flying scandals of the hour that may involve his friends, and ridicules or lives down the calumnies that effect himself—thus disarming the point and edge of slanderous weapons, and rendering their venom innocuous. Good-will is the general sentiment felt towards him—for he is affable and obliging, qualities that are naturally reciprocated by all with whom he converses—and whether in business or pleasure has a kindly effect upon the hearts of acquaintances, elicits a friendly friendship and a mutuality of amicable emotion. Indeed, cheerfulness may be regarded as a most manifest sign of wisdom. For as in our lives, so in our studies and thoughts, it is becoming and prudent to temper this faculty with gravity, in order that the mind may not be filled with mournful ideas and sad forebodings. This virtue which is so universally admired, infers

an acquiescence in the decrees of Providence, and a desire to dispense, so far as in our power lies, additional happiness to all around, and a measurable contentment with our own condition of life. We are not only happy, if good-humored ourselves, but we are anxious that our friends should likewise partake of the serene pleasure that we experience. Proneness to melancholy is the sad condition of many men. They regard the present with dissatisfaction, and view the future—always an imaginary future—with alarm. They look forward to their coming destiny as replete with woe, and dwell upon pictures of improbable ruin conjured up by a morbidly creative fancy, with such terrible tenacity, that their minds are enveloped in gloom, and thus they first give way to a nervous despondency, then to blank despair, which not unfrequently conducs to the unhappy victim to suicide. With such doleful persons, who are constantly supposing and building up in their fantastic brains, what they conceive to be insurmountable and inevitable obstacles, but which have no real existence, either present or prospective—the conversation of a cheerful companion dispenses the balm of an awakened felicity, and kindles the pure flame of hope; and then the heart of the hypochondriac becomes softened and brightened. He sees his condition and prospects in gay and more vivid colors, and while he resolves to arouse his faculties from the depressive nightmare of sickly fancies, he soon finds that—

"Hope, like the glimmering taper's light,  
Adorns and cheers the way,  
And still, as darker grows the night,  
Emits a brighter ray."

How important, then, and how gratifying also, will ever be the endeavors of all who encourage a cheerfulness of disposition! It is a faculty that will banish from the soul all that secret heaviness and vain sorrow, which many men are liable to, who labor under no real affliction. It deprives the unavoidable evils and adversities of life of half their bitterness, and is a treasury even in hours of severe and multiplied trials, like Pandora's box, a casket full of ill, with hope at the bottom—and so are the ills counteracted. Cheerfulness promotes virtue, represses vice, and improves temper. Properly appreciated, it will be recognized as a portion of the "Divinity that stirs within us." [Phila. Inquirer.]

### King Solomon's Blacksmith.

And it came to pass when Solomon, the son of David, had finished the temple of Jerusalem, that he called unto him the chief architects, the head artificers and cunning workmen in silver and gold, and in wood, and in stone—yes, all who had aided in rearing the temple of the Lord; and he said unto them, "Sit ye down at my table; I have prepared a feast for all my chief workers and cunning artificers. Stretch forth your hands, therefore, and eat and drink and be merry. Is not the laborer worthy of his hire? Is not the skillful artificer deserving of honor? Muzzle not the ox that treadeth out the corn."

And when Solomon and the workmen were seated, and the fatness of the land and the oil thereof were set upon the table, there came one who knocked loudly at the door, and forced himself even into the festal chamber. Then Solomon the king was wroth; and said: "What manner of man art thou?"

And the man answered and said: "When men wish to honor me, they call me Son of the Forge; but when they desire to mock me, they call me blacksmith; and seeing that the toil of working in the fire covers me with sweat and smut, the latter name, O king, is not inapt, and, in truth, thy servant desires no better."

"But," said Solomon, "why came you thus rudely and unbidden to the feast, where none save the chief workmen of the temple are invited?"

"Pardon me, my lord, I came rudely," replied the man, "because thy servant obliged me to force my way; but I came not unbidden. Was it not proclaimed that the chief workmen of the temple were invited to dine with the King of Israel?"

Then he who carved the cherubim said: "This fellow is no sculptor?"

And he who inlaid the roof in pure gold, said: "Neither is he a workman in fine metals."

And he who raised the walls said: "He is not a cutter of stone."

And he who made the roof, cried out: "He is not cunning in cedar-wood; neither knoweth he the mystery of uniting pieces of strange timber together."

Then said Solomon: "What hast thou to say, Son of the Forge, why I should not order thee to be plucked by the beard, scourged with a scourge, and stoned to death with stones?"

And when the Son of the Forge heard this, he was in no sort dismayed, but advancing to the table, snatched up and swallowed a cup of wine, and said:

"O king, live forever! The chief men of the workers in wood, silver and gold, and stone, have said I am not of them, and they have said truly. I am their superior; before they lived, was I created. I am their master, and they are all my servants."

And he turned him round and said to the chief of the carvers in stone: "Who made the tools with which you carve?"

And he said: "The blacksmith."

And he said to the chief of the masons: "Who made the chisels with which the stones of the temple were squared?"

And he said: "The blacksmith."

And he said to the chief of the workers in wood: "Who made the tools with which you hewed the trees of Lebanon, and formed them into pillars and roof of the temple?"

And he said: "The blacksmith."

Then he said to the artificer in gold and ivory: "Who makes your instruments, by which you work beautiful things for my lord, the king?"

"Enough! enough!" said Solomon; "thou hast proved that I invited thee, and that thou art all men's father in art! Go wash the smut of the forge from thy face, and sit at my right hand. The chief of my workmen are but men—thou art more."

So it happened at the feast of Solomon, and blacksmiths have been honored ever since.

And all things made new—new heaven and new earth, wherein dwelleth righteousness—the saints made immortal at the "resurrection of the just"—their bodies fashioned like unto Christ's glorious body as He appeared with Moses and Elias on the mount of transfiguration. When we see such great and precious promises for the saints who are faithful unto the end, we thank God and take courage.

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\* This was in effect making Abraham and his wife royal personages, as belonging to God. (See Exod. xix. 3, 6, and Rev. v. 10, and Gen. xxxii. 28.)

### Cheerfulness.

Cheerfulness is the sunshine of the soul, and the pleasing influence is not confined to self, but it diffuses happy light and genial warmth to the domestic and social circles. It is a true and inward joy, an agreeable and sober emotion, which, while it banishes melancholy, is readily distinguished from mirth, that oft, like lightning, breaks through the gloom, dazzles for a moment, when all becomes dark again. Merriment is transient and often spasmodic, but cheerfulness is a permanent and glowing serenity of the mind. The man who enjoys this happy disposition, is not only felicitous in his thoughts, but he controls his temper, and his impulses become amiable; while he feels a prevailing gratitude to the giver of all good, for the many blessings that have been vouchsafed to him. His family rejoice in the sunshine of his smile, and his friends unconsciously and irresistibly partake in his presence, of that galvanic but agreeable excitement, which with a mysterious mental sympathy, spreads like electricity from soul to soul, through groups and even entire congregations of the human family. Thus the cheerful man is a living fountain of good humor to those of his fellow-beings with whom he may come in contact. His imagination is clear, his judgment undisturbed by ungenerous, suspicious or bigoted prejudices. He looks at the world with a hopeful, if not a laughing eye, sees chiefly the bright side of things, chases away the dismal visions and spectres that haunt the idler's fancy, labors with contentment, and enjoys the fruit of his toil with an exquisite relish. He prizes not into the flying scandals of the hour that may involve his friends, and ridicules or lives down the calumnies that effect himself—thus disarming the point and edge of slanderous weapons, and rendering their venom innocuous. Good-will is the general sentiment felt towards him—for he is affable and obliging, qualities that are naturally reciprocated by all with whom he converses—and whether in business or pleasure has a kindly effect upon the hearts of acquaintances, elicits a friendly friendship and a mutuality of amicable emotion. Indeed, cheerfulness may be regarded as a most manifest sign of wisdom. For as in our lives, so in our studies and thoughts, it is becoming and prudent to temper this faculty with gravity, in order that the mind may not be filled with mournful ideas and sad forebodings. This virtue which is so universally admired, infers

The Sabbath Recorder.

New York, Fifth-day, November 24, 1859.

EDITED BY WM. B. MAXSON.

We reprint the following tirade against the Seventh-day Baptists, from a recent number of the Philadelphia Presbyterian:

Seventh-day Baptists.

"This denomination of professed Christians who maintain that the Jewish Sabbath, or Saturday, is the only divinely instituted Sabbath, have united cordially with the present movement of all classes of the ungodly to abrogate all Sabbath laws, and in their zeal have published and circulated tracts designed to show that all laws recognizing the Christian Sabbath operate most grievously upon them. Thus Jews, Seventh-day Baptists, and heathen, form a trio in opposition to the conservative who recognize the Christian Sabbath as a Divine institution. This small denomination, to sustain their crotchety notions, are prepared to dismiss Christianity from our laws, and to do the most serious injury to the cause of Christ, and deprive the great religious evangelical denominations of their most precious privileges. According to their theory, the great majority are to submit to the dictation of a fractional minority; and not only this, but to please them, our Congress must not recognize a Sabbath, our courts of justice must ignore any Sabbath, our traffickers must not be required to close their places of business on the Sabbath; in a word, there must not be the slightest respect manifested by our laws to any day set apart for rest and worship! All this must be done because a few wrong headed people have discovered that the Christian world have been in error for eighteen centuries in observing the first day of the week as the Christian Sabbath. A very modest demand, surely, to say nothing of its demoralizing character. If this small body have the spirit of Christ among them at all, they have given but small proof of it in joining this crusade by infidels, against not one institution of Christianity merely, but the very existence of Christianity itself."

In the above article there is some truth and some falsehood, and quite as much of the latter as we could have expected from an organ which owns allegiance to the law which forbids evil-speaking. It is true that this is a small denomination of Christians; but they should not be down-trodden, nor reproached on this account. We think they would be glad if their numbers were enlarged, and that they were a better and holier people. But the time was when the whole Christian church was in numbers inferior to them.

It is true that they maintain that the seventh day, or as it is commonly called, Saturday, is the only Divinely instituted Sabbath. And we think they have maintained this principle scripturally, theoretically, and practically, in opposition to all the false glosses and erroneous interpretations of the Scriptures, and the sophistry of their opponents, who have always found it more convenient to convince them of their error by civil laws and penalties, than by an elucidation of Scripture truth.

It is true that this denomination have a Sabbath Tract Society, which for many years has been established. This Society has published tracts upon this important subject, showing the unscriptural and Romish character of the first day of the week, or Sunday, as a sacred festival in the Christian church; and the members of this Society improve every proper opportunity of placing these tracts before the public, for the purpose of showing the folly and danger of making void the Divine law through traditions.

It is also true that this whole denomination of Seventh-day Baptists is opposed to all civil laws which, in their action, deprive its members of any of their God-given rights. God has not only tolerated them to labor upon six days in the week, but he has enjoined upon them to do so, and to rest from their labor upon the seventh day. Now while they conscientiously regard the Sabbath required by the fourth precept of the decalogue, they cannot afford to be restrained from the use of their time which is necessary to their support, by laws which originated in the intolerant spirit of superstition and bigotry. And we refer to the Presbyterian himself, that were he and his religious associates in a community where a large majority were in the observation of what he terms the "Jewish Sabbath," and were intent upon enforcing a universal compliance with their religious usage in this particular by human laws and penalties, if he would not protest and remonstrate against them? It may be that he would be a conformist to any thing enjoined by the civil law, for the sake of convenience and worldly advantages, the law of God to the contrary notwithstanding; but if he have any conscience in this matter, he would maintain his "crotchety notion" of keeping the day that his duty to his God requires, as he believes.

But there are some things said in this article that are not true. 1. It is not true that the Seventh-day Baptists have cordially united with all classes of the ungodly to have abrogated all Sabbath laws, nor for any other purpose. They have held no consultations with Jews or heathen. If these classes of men have moved in this matter, they have so done without conferring with Seventh-day Baptists upon the subject.

The Seventh-day Baptists have always protested against the existence and enforcement of Sunday laws so far as they deprive them of their natural rights, and no farther. They have never supposed that Christianity rested upon Sunday laws as its basis, and that if these laws were repealed, Christianity would totter and fall. God's kingdom has a firmer foundation than human laws, enacted in order to satisfy the clamors of a bigoted priesthood. If there be not strength enough in the Christian church to stand, without such human props, the sooner it falls the better. If the Christian

religion were a mere human device—to be regulated by human policy, and sustained by human laws, as our Presbyterian brother seems to think; it is not the religion of Jesus of Nazareth. He taught his disciples to obey God rather than man, and to do their Master's bidding, though kings and rulers should oppose and persecute them. And He promised to be with, and support them against all the enemies of his government.

The Hon. Thos. Corwin on the Higher Law.

The following are among the remarks made at the great Republican Grand Rally at the Cooper Institute, last week, and we commend the question of the Higher Law, which he so boldly declares, to the readers of the speech as equally applicable to the law of the Seventh-day Sabbath as to slavery, as it came from God Almighty:—

"We cannot operate upon man to make him obey the law, unless we present to him the alternative of force. Have you not observed that, except in our own case, and in 1641 in Great Britain, no people ever obeyed a law unless they thought it came from God Almighty? That is so. How did Moses make the vagabond people whom he led out of slavery obey the law? By showing that it was not the law of Moses, but the law of the Almighty. In the records of the Hindoo it is the same. So, too, with the Zendeavasta of Zoroaster, the Persian law-giver. His laws prescribed the duties of servant to master, wife to husband, as well as the religious duties of man. Man never did obey the law of man until the enlightened age in which we live. The Jews got to quarrelling about States rights, [laughter,] because they didn't like the Constitution of '89 [renewed laughter,] and they wanted a king. Samuel knew what kind of a man they wanted, and he got Saul. Let us take a lesson from this, and not attempt to take away from these people what they demand from us, and what has been conceded to them by the Constitution from the earliest times. Men will have a Government and Constitution; there can be no organization of society without it for any period of time; then I say that the Constitution which we all agree to is the Bible of every man. If the Bible which we read in the churches and our families does conflict with that law, our duty as Christian men is to endeavor to change the Constitution, and make it agree with that higher law of God which we think is right; because when you make a law you must provide some way of enforcing it, or society would crumble into pieces in an hour otherwise. When the laws of any country do not agree with the laws of God, I will go to work and make more speeches, and get people to change it. That is the way we should manage these things. Let us obey the law; or if we don't like it, let us change it. There is no occasion for rebellion in this country, for here, every man has a right to express his thoughts and feelings."

It is in accordance with the doctrine of this extract, that we oppose the laws which enforce the observance of the first day of the week, and not upon the ground of contempt, or disrespect to those who enacted these laws, or those who seek to enforce them. We are confident that these Sunday laws and penalties are in opposition to the laws of God as they are delivered to us in the Holy Scriptures. And as the Bible is the common inheritance of all men, and was intended to be a directory for all men, and admitted to be so by those who have enacted, and those who endeavor to enforce these anti-Christian laws we maintain that it is the duty of all men to consider these laws only in the light of human enactments, whatever may be their sense of duty in complying with them. We are sometimes told that considering these laws only as ordinances of men, we are bound by the injunction of 1 Pet. ii. 13, to submit to them: "Submit yourselves to every ordinance of man, for the Lord's sake." To apply this direction to every human law would be equivalent to an entire renunciation of the authority of God, and make Peter contradict himself and the other apostles, who said, Acts v. 29: "We ought to obey God rather than men." Had the saints always subjected themselves unqualifiedly to such a rule, there never could have occurred an act of legal persecution. And because they would not submit to such laws as were contrary to the laws of God, they had trials of mockings and scourgings, bonds and imprisonment. They were stoned, sawn asunder, tempted and slain with the sword; thrown to wild beasts, cast into a fiery furnace, being destitute, afflicted, tormented. They could easily have avoided all these sufferings by just submitting to the ordinances of men; but they could not do this without casting off the authority of God.

The same spirit of bigotry and intolerance exists in the present day, and in our land, that characterized other days, and other lands, though not yet so much intensified. In our country, a man may be arrested, fined and imprisoned, for traveling or laboring on the first day of the week; and if he do not submit by paying the legal penalty for a breach of the Sunday ordinance, his imprisonment is prolonged; and the same power which claims the right to fine and imprison for such offences, has, by the same power, a right to make these laws more stringent, and the penalties more severe. So that whenever a religious denomination becomes predominant in any one of the several States, and esteems its religious dogmas as sacred as our Southern brethren do their slave property, it could influence the legislature to enact similar pains and penalties for their protection.

Facts have occurred in our own country sufficiently numerous to warrant us in opposing all anti-scriptural laws and ordinances of men, whether they be good men, or bad men. And where such laws exist, to warrant us in moving for their repeal, coercion in religious matters has never been productive of an increase of piety.

Ex-President Martin Van Buren is understood to be engaged upon a political history of the United States, to the close of his administration.

Proceedings of the Board of Managers of the Publishing Society.

At a meeting of the Board of Managers of the Seventh-day Baptist Publishing Society, held at the house of Jonathan Allen, in Alfred Center, N. Y., October 19th, 1859, Elisha Potter, Jonathan Allen, and D. R. Stillman were present. A quorum not being in attendance, the meeting adjourned to meet at the house of Eld. N. V. Hull, on the 29th inst., at 7 o'clock, P. M.

The Board of Managers of the Seventh-day Baptist Publishing Society met pursuant to adjournment. Present, N. V. Hull, President, in the Chair, Jonathan Allen, Benj. F. Langworthy, George Maxson, Elisha Potter, Gordon Evans, and D. R. Stillman. Prayer was offered by Bro. B. F. Langworthy.

The Minutes were read and approved. The Treasurer's report, for the quarter ending Sept. 4th, was presented, showing a balance of \$1549 22 due the Treasurer.

The Corresponding Secretary reported no correspondence.

No report was presented from the Publishing Committee.

Resolved, That the By-Laws of the late Board of Managers, excepting the 3d section, be adopted by this.

Resolved, That Eld. W. B. Maxson be requested to act as Editor of the Society's publications, till released by further action of the Board; and that the President and Treasurer of the Society be a Committee to confer with the Editor, and agree upon the compensation he shall receive for his services.

The Corresponding Secretary was instructed to correspond with individuals in various portions of the denomination, inquiring what plan for the future management of the Society's publications would, in their opinion, be most satisfactory in their respective localities.

The following preamble and resolution, in relation to the editorial management of the Society's publications, were presented and adopted:

Whereas, This Board is held responsible to the Society and the denomination, for publishing a high-toned religious paper, fairly expressing our denominational characteristics; therefore—

Resolved, That we request our Editor to withdraw the notice that "The Editors of this paper are not to be considered as indorsing the sentiments of the articles furnished by correspondents, whether written anonymously or over their own proper signatures."

Resolved, That we strive so to conduct the publications of the Society, as to make them promoters of vital piety, and vigorous reformation and benevolent action, and efficient representatives and promulgators of the cardinal principles of the Gospel, as held by Seventh-day Baptists.

Adjourned to meet at the house of Eld. N. V. Hull, on the 3d of December next, at 7 o'clock, P. M.

N. V. HULL, Pres't. D. R. STILLMAN, Rec. Sec.

SOCIETY FOR THE RELIEF OF WIDOWS WITH SMALL CHILDREN.

The Society with the above title met Thursday afternoon, Nov. 17, in the lecture room of Dr. Pott's church, corner of University Place and Tenth street, to hear the report of the Secretary and Treasurer. Several ladies were present, and the meeting was called to order by Mrs. Perkins in the chair, and Miss Gamage, Secretary, at 12 o'clock. After the reading of a portion of the Scriptures, the Secretary read her report. By it we learn that a great degree of the misfortunes of widows and small children in New York, is owing to the insufficient remuneration said widows receive for their labor. As proof of this, several instances showing the low price paid for female labor, were quoted. One woman, who made children's leather boots, could get but 31 cents per dozen pairs, and could make but half a dozen pairs in a day. Another, a maker of fine linen coats, received but 31 cents each, and could make one per day. Another woman got 25 cents a pair for making heavy cloth pants. Another woman, at making children's clothing, earns \$1 26 per week. Another, who makes cotton shirts, gets sixpence each for making them, and manages to earn 75 cents per week. And these women are expected to keep small children. The charities of this Society, during the approaching winter, will only be extended to those below 37th street. The number of widows assisted by the Society, during the past year, was 528, and they had 1223 children under 12 years of age. Total amount expended for relief during the year, \$6,718. The Treasurer's report shows a balance in the treasury of \$212 02. The old officers were re-elected and the meeting then adjourned.

METHOD PREACHERS DEGENERATING.

We regret to perceive that notwithstanding the efficiency of the Methodists in sending their preachers to the outposts of civilization, they nevertheless, sometimes, and especially to the West, export a class of ministers, whose room, if we are to judge by the following paragraph, would be somewhat preferable to their company. The Rev. Peter Cartwright, an eminent and veteran pioneer preacher of that denomination, in an address recently delivered in Philadelphia, in which the incidents of his life were sketched, made the following remarks concerning the preachers now-a-days sent to the West in contrast with those of an earlier period: "Of late years, my friends, another breed of preachers is transferred to us. These are the hysterical, dyspeptic, sore-throat, blue-ginger breed sort of preacher. They travel among you; they are unacceptable; they are useless lumber; and lol! their zeal at once moves like a seventy-four rigged for England, to go to the West to help the West. We don't want any such cattle, I tell you now, in my seventy-fifth year, I can't out-preach and outwork dozens of these old dyspeptic things."

The fisheries of Lake Michigan are said to produce \$1,500,000 annually.

RECOGNITION SERVICES.

A council consisting of delegates from twenty-eight Baptist churches of New York and vicinity, convened Nov. 10th, at the request of the Gethsemane Baptist Church, under the pastoral care of Rev. D. S. Parmelee, unanimously resolved to recognize said body as a regular Baptist church. In accordance with the announcement, the recognition services took place in the hall of the Gethsemane church, Third avenue, between 38th and 39th street, on Thursday evening, Nov. 17th, at 7 1/2 o'clock in the following order: Introductory exercises by Rev. G. A. Peitz; sermon by Rev. John Dowling, D.D.; recognition prayer by Rev. Duncan Danbar; hand of fellowship by Rev. Edward Lathrop, D.D.; address to the Church by Rev. Wm. Hague, D.D.

Communications.

To the Editor of the Sabbath Recorder:

Thinking that it may be of interest to your readers, I venture to send a brief account of a "Teachers' Institute," held at Milton, Wisconsin, Nov. 7-10, under the direction and by the appointment of Dr. Henry Barnard, late of Hartford, Conn., now Chancellor of the State University of this State.

The daily exercises consisted in a review of the common branches, together with discussions upon the best methods of teaching these branches, governing schools, and all other matters of interest to the teacher; and were conducted by Prof. C. H. Allen, of Penn., Prof. Francis Russell, of Mass., W. S. Baker, of Conn., and Prof. W. C. Whitford, of Milton.

During the session lectures were given by Pres. Chapin, of Beloit College, upon "The Relation of Language to Education;" by Hon. A. J. Craig, editor of the Wisconsin Journal of Education, upon "A System of Public Instruction;" by Prof. Butler, of the State University, upon "The Keeping of a Common-place Book;" and upon "The Necessity of Mental Culture," particularly on the part of the teacher; and by Prof. Russell, interspersed with many pleasing examples, upon "The Moral uses of Reading;" all of which were of an excellent and instructive character, showing deep thought and a high order of scholarship. Yet, in point of brilliancy and sparkling thought, that of Prof. Butler, upon "The Keeping of Common-place Books," was really the lecture of the season.

The gathering of teachers was the largest ever held in the State, there being two hundred and twenty-one names registered as members, and two hundred and forty in attendance, and the interest and enthusiasm was fully in keeping with the attendance. The citizens of Milton manifested their interest in the cause by throwing open their doors and providing free homes for all who were strangers, and by filling the house during the sessions of each day, and densely crowding it each evening.

The prosperity of the Academy with which the Institute was held, is steadily increasing. The number of students in attendance this term, despite the hard times, is one hundred and fifty-five, and their interest and that of their teachers is evinced by a thorough and rapid progress, and we trust that Wisconsin—though young in years—by the united efforts of the friends of education within her borders, will soon take her position among the first of her sisters in the cause of mental and moral improvement. A. HERBERT LEWIS, Sec'y. Milton, Nov. 14, 1859.

For the Sabbath Recorder.

Bailey Curtis' Will.

As some inquiry has been made pertaining to this will, and as it has not been published in the Recorder, I forward for publication the substance of said will—not verbatim however; as the will I have not before me, but have it in my possession at Nile, Allegany Co., N. Y., where said Curtis died.

The substance (after the usual form of commencing a will) is about as follows, viz: 1st. It makes Avery Lanphear and Ethan Lanphear, executors of said will. 2d. It wills in trust to said executors, all his estate, of whatever nature or kind, to collect; and when collected, first pay all just debts; and second, pay the balance over to the treasurers of the societies, in the following order: One half to the Seventh-day Baptist Publishing Society,—(the time and place of organization I will not mention, as I disremember in the absence of the instrument.)—one fourth to the American Sabbath Tract Society; one fourth to the Seventh-day Baptist Missionary Society; the same to be used as the Board of each society thinks proper.

The above will was in due time proved and made a matter of record. The inventory of said estate, as taken, amounted to about \$2800. There has been enough collected to pay off the indebtedness of the estate, and also the carrying out of the will thus far. The subject of this will gave his note for the benefit of a College at Alfred about one week before he died, for the amount of \$500. That has been paid. The balance now due the estate is principally secured by two mortgages on real estate. It is uncertain, however, whether one of these mortgages would (if a collection was forced under the pressure of the times) meet the demand. However the last payments on each of the mortgages became due this fall, and when the committees appointed to confer with the executors in relation to this estate thinks it proper to close up this matter, we will endeavor to do so. ETHEAN LANPHEAR. Prairie du Chien, Nov. 15, 1859.

Rev. W. L. McCallie, formerly a prominent Presbyterian clergyman in Philadelphia, died at Grand Gulf, Mississippi, on the 13th inst., aged 77 years. He is said to have been chaplain to the army of Gen. Jackson at the battle of New Orleans.

Sabbath Observances.

The following is from a sermon preached recently in Philadelphia by Mr. Cathcart, pastor of the Second Baptist Church:—

If it is right to punish the desecration of the Lord's-day, it must be scriptural to punish the breach of every Divine command; and hence what a harvest of persecutions this principle will summon up and whiten. A harvest more extensive than the one over which Nero presided, or than any whose fires the Inquisition kindled. Jesus repeats no injunction more frequently than the one presented in these words, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use and persecute you. The apostles catch his spirit, and repeat his command in every variety of method. Neither He nor they ever say: "Remember the Sabbath-day to keep it holy;" and if it be right on Christ's authority to punish Sabbath-breaking, then it must be right to seize every vindictive man, and instead of permitting him to go without a judicial frown, to compel him to visit the seats of justice and the cells of confinement. Then, what shall we do with the Universalist, who repudiates pardon through the blood of Christ; the Unitarian, who rejects his divinity and atonement; the Roman Catholic, who worships the bread of the mass and the wood of the true Cross; the Deist, who rejects the whole of Christianity; and the Atheist, who laughs with scorn at the very thought of a living God? Surely if the Sabbath-breaker ought to be punished by secular law, these gigantic rebels against Jehovah's Gospel and exaltation ought to have an appropriate doom meted out to them. These Christians are to be turned into familiar of the Inquisition, our courts of justice into inquisitorial tribunals, our cities into Golgothas filled with the slain bodies of the unbelieving, and our country into one vast Acedama, overflowing with the blood of impenitent men. If it is right to punish Sabbath desecration by legal penalties, it would be right to dig up the bones of the Sage of Monticello and burn them with every mark of ignominy, as were the bones of Wickliffe. Nay, it would be right to shape legislation so that pain, even unto death, should reach every man of kindred sentiments. Thus this principle would revive the blazing scenes of Romish persecution, rend into ribbons and shreds the glorious robe of freedom, and plant within the servants of the loving Jesus a thirst for suffering and the spirit of cruelty. Such a principle could never come from the author of our text, "If my kingdom were of this world, then would my servants fight." This principle would justify every idolatrous government in punishing Christians for not conforming to its practices. Let a pious Philadelphian who has no faith in Good Friday determine to travel extensively, and soon he finds himself in the Eternal City, and on Good Friday he acts as he would on any other Friday, insults the prejudices of the people, and is quickly dragged before a magistrate, add told his offence and the penalty. [The preacher merely supposes the existence of such laws.] "I have committed no offence," he replies; "Good Friday is no more to me than any other day." "Sir," says the magistrate, "your opinion of the day is of no consequence. Our law prescribes a penalty for the offence you have committed, and we care not what you believe in reference to the day." "What an unjust law!" says our fellow-citizen. "I do not believe in Good Friday, and yet I am to be fined for not keeping it!" "Have I not read," says the magistrate, "Of your Puritan Sabbath in America?" "Yes," responds our Philadelphian, "we have a Sabbath in old Pennsylvania, and one protected by the law, too." "Have you any citizens who do not believe in your Sabbath?" "Yes," replies our friend, "the Seventh-day Baptists, Jews, and others." "When one of those not believing in your Sabbath breaks the Sabbath law, do you punish him just the same as if he thought it right to observe the Sabbath?" "Certainly," answers our neighbor; "our law has nothing to do with the convictions of men; he who breaks it must be punished." "Then," says the magistrate, "you do the very thing there which you exclaim against as unjust here. You punish men for breaking a day which they do not feel called upon to observe; pay your fine, sir, and begone; your own practice justifies me in punishing you." Next day our Philadelphian meets a procession of priests and monks, men and women, carrying the "host," and as he sees it, the blood of his Protestant fathers leaps to his temples; indignation against Romanism, cherished through several generations, and like some old liquor, maddening, grasps all his soul; he stands erect, his face is stern, his body is unyielding to the pressing crowd; he does not uncover his head or do the least obeisance to the passing god; he is soon noticed and quickly dragged before the same magistrate, and charged with blaspheming the body of Christ, and asked if he has any reason to offer why, in obedience to the law, he should not lie six months in prison. "Reason," responds our neighbor, "I don't believe in your water gods; it is iniquitous to punish a man for doing what he believes to be no crime." "Sir," says the magistrate, "you told me that your law punished Jews and Seventh-day Baptists, for breaking a Sabbath in which they did not believe; and you broadly intimated your approval of it, and according to your own principle you deserve to be punished. Officer, imprison this blasphemer for six months." Our friend, after quitting Rome, visits the former capital of the Eastern Caesars, and on Friday, forgetful of Mohammedan Sabbath observances, he acts as if he were at home in the Keystone State, and he is quickly constrained to visit the Cadi for breaking the Sabbath day. "This is not my Sabbath," he loudly protests. "No matter," says the Cadi, "it is ours, and you have broken it; and by the law you must suffer for the act." "The outrage is insufferable," says our pious friend, "that I should be punished for desecrating a day I do not feel called upon religiously to observe." "Ah," says the Cadi, "insufferable, is it? I have learned from your countrymen in our arsenal that you keep the Sabbath by law, and you punish men who do not believe in a Sabbath for desecrating it; is it so?" "You are correct," responds our countryman, "I approve of it." And the Cadi becoming somewhat indignant, addressing his police, says, "Stray with this infidel, and give him twenty strokes with a stick for breaking the Sabbath, and nineteen for having the insolence to suppose that in his country it was lawful to beat Sabbath breakers who did not believe in the Sabbath, but that here, in the land of the Prophet, we dare not do it." Thus a man might be persecuted, according to this principle, in various countries, for not keeping every day in the week as a Sabbath, and for not worshipping everything, however puerile, horrible or diabolical. Such a principle could not come from Him who said, "If my kingdom were of this world, then would my servants fight."

RELIGIOUS INTELLIGENCE.

The demand for Dr. Van Rensselaer's sermon on the Death of Bishop Doane has been so great that it was not satisfied by the first pamphlet edition of it, nor by its being reprinted in the Churchman, the Gospel Messenger, and the Church Journal. The continued demand has induced Mr. Dana, of 381 Broadway, to reprint it in handsome style than ever, in pamphlet form. The Church Journal says that it will be found very useful in many places as a tract for distribution among Presbyterians and others prejudiced against the Church and Churchmen. Many who have read, and admired, and been thankful to Dr. Van Rensselaer for this growing tribute to a former opponent, will be glad to possess the sermon in this permanent and handsome form.

The Wabashaw (Minnesota) Herald says that the Catholic society of Wabashaw are erecting an elegant church edifice on the corner of Pembroke and Third streets. It is a frame building, 30 by 60 feet, two stories high, the lower story of which is intended for schools. When completed it will be one of the most imposing buildings in the city. A little more than a year ago Wabashaw had not a church of any description; but she has now two—the Baptist and Congregational—completed, which will compare favorably with other churches in the State, and a month hence will witness the completion of the Catholic church above mentioned.

The Free Will Baptists of the United States and Canada have been holding their seventeenth Triennial General Conference at Lowell. The General Conference is composed of delegates (one clerical and one lay) from the yearly meetings; those are composed of delegates from the quarterly meetings. There are 30 yearly meetings and 143 quarterly meetings, comprising 1298 churches, 59,791 communicants, 1044 ordained preachers, and 202 licensed preachers. The increase the past year has been one yearly meeting, 11 quarterly meetings, and 92 churches.

We deeply regret to hear of the sudden death on the 1st instant of Mrs. Ward, wife of Rev. Wm. Ward, recently a missionary in Assam, and now pastor of the church in Wells, N. Y. Mrs. Ward suffered from the climate of Assam, and was obliged to return on account of severe illness, but had in a great measure recovered, and appeared to be enjoying good health till near the time of her death. She leaves behind four children, one a young infant, and an afflicted husband to mourn the loss of a most faithful and devoted partner of his missionary toils.

The Israelite, of Cincinnati, a paper devoted to the Jewish faith, is zealously enforcing upon its readers the necessity of keeping the seventh day holy. Its efforts appear to be quite successful. It says, "Last Sabbath several wholesale merchants, who formerly transacted business on the Sabbath, had their places of business closed. The majority of our merchants do so already; and we hope their morality will yield and make the Sabbath observance a general rule." We commend this movement to the people of this community.

When, in 1835, the venerable Bishop Kemper began his service as Missionary Bishop of the Northwest, there was but one missionary in Indiana, one church with one clergyman in Missouri, and one missionary in Wisconsin—which comprised all his dioceses. Out of this region have been erected six dioceses, and he now retires from his post of missionary bishop to take charge of the diocese of Wisconsin.

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RELIGIOUS INTELLIGENCE.

The demand for Dr. Van Rensselaer's sermon on the Death of Bishop Doane has been so great that it was not satisfied by the first pamphlet edition of it, nor by its being reprinted in the Churchman, the Gospel Messenger, and the Church Journal. The continued demand has induced Mr. Dana, of 381 Broadway, to reprint it in handsome style than ever, in pamphlet form. The Church Journal says that it will be found very useful in many places as a tract for distribution among Presbyterians and others prejudiced against the Church and Churchmen. Many who have read, and admired, and been thankful to Dr. Van Rensselaer for this growing tribute to a former opponent, will be glad to possess the sermon in this permanent and handsome form.

The Wabashaw (Minnesota) Herald says that the Catholic society of Wabashaw are erecting an elegant church edifice on the corner of Pembroke and Third streets. It is a frame building, 30 by 60 feet, two stories high, the lower story of which is intended for schools. When completed it will be one of the most imposing buildings in the city. A little more than a year ago Wabashaw had not a church of any description; but she has now two—the Baptist and Congregational—completed, which will compare favorably with other churches in the State, and a month hence will witness the completion of the Catholic church above mentioned.

The Free Will Baptists of the United States and Canada have been holding their seventeenth Triennial General Conference at Lowell. The General Conference is composed of delegates (one clerical and one lay) from the yearly meetings; those are composed of delegates from the quarterly meetings. There are 30 yearly meetings and 143 quarterly meetings, comprising 1298 churches, 59,791 communicants, 1044 ordained preachers, and 202 licensed preachers. The increase the past year has been one yearly meeting, 11 quarterly meetings, and 92 churches.

We deeply regret to hear of the sudden death on the 1st instant of Mrs. Ward, wife of Rev. Wm. Ward, recently a missionary in Assam, and now pastor of the church in Wells, N. Y. Mrs. Ward suffered from the climate of Assam, and was obliged to return on account of severe illness, but had in a great measure recovered, and appeared to be enjoying good health till near the time of her death. She leaves behind four children, one a young infant, and an afflicted husband to mourn the loss of a most faithful and devoted partner of his missionary toils.

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A revival has been in progress in the literary institutions at Suffolk, Conn., and all but five of the young ladies now profess conversion; there have also been several conversions among the young men.

A sad calamity has fallen on the Baptist church, Wenham, Mass.: On Sunday evening of last week, about eleven o'clock, their meeting house was burned, involving a loss of \$2000 or more.

Prof. Huntington, of Harvard College, has announced that he has embraced the doctrine of the Trinity, and expresses the peace he feels in the belief. What denomination he will unite with is not stated.

During the twenty years of the pastorate of the Rev. Dr. Kennard, in the Tenth Baptist church, Philadelphia, twenty-one have been licensed to preach the gospel by that church—one for every year.

Mrs. Clark, of Madison, Ga., a lady ninety-two years old, was baptized on the last Sunday in October, by Rev. N. G. Foster.

Col. Ben Shelby, a prominent Kentucky lawyer, is about entering the ministry of the Baptist Church.

Rev. Hiram Stone has resigned the Episcopal Mission at Leavenworth City, and accepted a chaplaincy at Fort Leavenworth.

General Intelligence.

Foreign News.

The Cunard steamship Canada, from Liverpool on the 5th, and Queenstown on the 7th instant, arrived at Halifax on Saturday last.

The Canada experienced severe weather in the channel, and for a week after leaving Queenstown.

It was vaguely reported that Garibaldi, at his interview with the King of Sardinia, declared that Italy was betrayed, and that he would head a revolution. The King protested against such a proceeding.

A Paris dispatch of the 4th says that the French and English governments had fully agreed on the basis of the Congress which is to be held at Paris. All that remained, to be settled was the official ratification from the English government.

The Great Eastern left Holyhead on the 2d, and reached Southampton on the morning of the 4th inst. She experienced very rough weather and a heavy sea on the passage round the Irish coast.

The London Times account of this third trial says, when the ship was exposed to the waves of the Atlantic she rolled and dipped, but with ease. The ship seemed to swing herself with a sidelong, gentle motion, over every wave, dropping deeply and easily beyond them, with a regular, slow roll; and often quite deep enough to leave one paddle wheel out of water, turning high and dry in the air.

This motion of the vessel is attributed to her very light immersion, and to the fact of her having no upper weights to counterbalance the coals stowed below. The whole roll of the vessel is calculated at only eight degrees each way, or sixteen degrees in all, an every day amount to smaller vessels, though something for one which was supposed to be almost immovable by wind or sea.

The greatest speed attained was over fifteen and a half knots, or close on to eighteen miles per hour. The run from Holyhead to Southampton is pronounced far more satisfactory than either of the previous trips.

The coroner's inquest held upon the bodies washed ashore from the Royal Charter, had occupied several days, resulting in the verdict that the lives were lost by pure accident; that the captain was perfectly sober and did all he could for the ship and passengers. The divers continued their operations, but without important result. Forty-six bodies had been found altogether.

At no time since the Russian war had greater activity been observable at the Woolwich arsenal, in the preparation of war material for the coast defenses and for China. The fortifications at Dover are to be extended forthwith, and several batteries reconstructed.

The organization of the French army for China is considered definitely settled, and preparations at the seaports for its embarkation have already commenced.

The new Cunard steamer just contracted for with the Napiers of Glasgow is to exceed the Persia 500 tons, and will in every other respect be larger and more powerful than that vessel. Efforts are to be made with her to surpass anything afloat, both as regards speed and internal arrangements.

It is stated that the French government has resolved on establishing, from December next, a naval station in the Red Sea, in imitation of England.

Cholera had broken out among the French troops destined to invade Morocco, and carried off several distinguished officers, including Col. Lafont, commanding the engineers. The ravages exceeded fifty men per day, and the total deaths were 1,500.

A Russian squadron of six vessels will remain at the Mediterranean station of Villafraanca during the winter.

The statement is reiterated that the Pope has promised to grant the reforms recommended by the Emperor Napoleon after the insurgents of the Romagna have returned to their allegiance.

The Papal government had again prohibited the exportation of Indian corn, which had been permitted since June 1.

A MAN KILLED BY A ROOSTER.—The Newport (Perry Co., Pa.) Gazette, of the 25th ult., says: "About three weeks since, Henry Black, of this place, undertook to sever the head of a hen, when he was attacked by a rooster, which sprung him on the hand into an artery. The wound being deemed very painful, when healing remedies were immediately applied. The sore was healed, or partly so, and Mr. B. considered himself able to resume his labors again (On the 13th inst., while Mr. B. was in company with one or two citizens, he was suddenly attacked with intense pain, accompanied by a sickening sensation at the head, and he would have fallen but for the timely aid rendered him by the citizens, who supported him to his home, where a scene of suffering commenced that is impossible to describe. He continued to grow worse until the Tuesday following, when his pain became so great that his shrieks were heard at the distance of 400 yards. At this date a remarkable occurrence took place, which, though to the general reader it may appear incredible, is fully verified by many who went to witness it. He drew his entire frame together as though to gain strength for the act, and his voice broke forth like the crowing of a rooster. This was repeated from time to time, and such was the similarity of voices, that outside listeners (for all could not gain admission,) asserted their belief that it was a rooster. During Mr. B.'s illness he had the best medical attendance, but with all the sufferer seemed destined to die from the effects of what was at first considered a trifle. After four days of indescribable suffering, he died on Thursday last. Mr. Black leaves a widow and four children to mourn his death."

SINGULAR FREAK.—James Truesdell, a gentleman of some seventy years, living in Liberty, Pa., has been for over twenty years past industriously engaged, when the weather and his health would permit, in digging over a piece of ground near his dwelling, and carrying the stones and some dirt into a pile. Here he has labored, taking one stone on a shovel or a shovel full of dirt at a time, until the mound has reached the height of thirty or forty feet, and is much larger than his house. He said as a reason for his labors, that he had lost a sixpence in his garden. He soon after found several sixpences, but continued to dig until his whole garden has been carried to increase the mound. He is peaceful and industrious in his way, so his family let him work. To their offers of assistance he gives a decided negative, and digs away alone. Mr. Truesdell is a well informed man, and talks rationally on every subject, but his loss sixpence.

FROM CALIFORNIA.—We have California news to the 28th of October.

The accounts from Carson Valley and Walker River mines, continue to excite great attention. A stampede of Californians in that direction has already commenced, and promises to equal the emigration to the Frazer River. These mines are on the east side of the Sierra Nevada, and are supposed to extend from Honey Lake, on the north, to Walker's River, on the south—a distance of two hundred miles. The principle discovery yet announced, is called Gold Hill. It is a mound sixty feet high, five thousand long, and two thousand wide, and lies twenty miles north of Carson Valley. It is traversed by veins of auriferous quartz, a part of which, when decomposed, realized \$500 to \$2,500 per ton.

Large quantities of silver ore continue to arrive from Carson Valley at San Francisco for shipment to Europe. Emigration in the spring will probably result in the complete exploration of the whole country east of Sierra Nevada, and the discovery of equally rich mines to any in California.

Gov. Weller has appointed Judge H. P. Hann, formerly of Kentucky, United States Senator, to fill the vacancy caused by the death of Mr. Broderick. The new Senator was to leave for Washington in the steamer of November 5th.

The Committee appointed at the recent Pacific Railroad Convention, had published a report recommending the immediate organization of a company to construct a road from San Francisco to Stockton, with a view to its ultimate extension to the boundary of the State.

Col. Lander, Superintendent of the Fort Kearney and Honey Lake Wagon Road expedition, had completed his work for the season, and was about to repair to Washington—having on hand an unexpected balance of \$75,000, his stock, purchased in Missouri last spring at \$130 per head, having been sold for the benefit of the Government at over \$200 per head.

MELANCHOLY SUICIDE BY MORPHINE AT THE GIRARD HOUSE.—We are this morning called upon to record the death, by suicide, of a young man named Francis Gilbert, on Saturday afternoon, at the Girard House, where he boarded, by taking morphine. Deceased, a young man of twenty-two or twenty three, was the son of a wealthy and respectable druggist of Philadelphia, head of the firm of Gilbert & Co., doing business on Third street, above Vine. He had studied medicine, took a diploma at the Pennsylvania College of Medicine, and occupied the position of Assistant Surgeon in the Eastern Pennsylvania Hospital for one year. He came to this city some two months since, and procured employment as a brakeman on the Pittsburgh, Fort Wayne and Chicago Railroad, which position he filled up to last Thursday, when he resigned. For some time past he has been in bad spirits, and apparently very unhappy, complaining of having much trouble. For two or three days he had been drinking freely, but on Saturday he was comparatively sober.

On the 19th of April, as her marriage certificate shows, he was married to Ann Eliza Lesbur, in New York. Since that time she has lived with him but little, as he was unable to maintain her. She states that she had desired to procure a divorce, which he did not seem disposed to assist her in, and that recently he telegraphed to her to come and live with him. She came on Friday, and in the evening had an interview with him; he was intoxicated, and used her harshly, something he had never done before. She asked him to let her get a divorce; he objected at first, but finally consented. She did not see him again until after his death. He had once, before marriage, threatened to take landannum if she refused to marry him, but she dashed the bottle from his hand. [Pittsburgh Post, Nov. 14.]

THE BONNER FORGERY.—The correspondent of the Springfield Republican gives the following details of the Bonner forgery:—

I suppose you have read in the newspapers of the arrest of Leach and Bishop, charged with the forgery on Mr. Bonner of the Ledger. But it has not been told in any newspaper just how that forgery came about. Not long ago a woman came to the Ledger office, and said she wished to subscribe ten copies of the Ledger, for a friend, Miss — of North Orange, N. J. who had not time to call, and had therefore, commissioned her to attend to the matter. In payment she offered a fifty dollar bank bill, and asked for a bank check for "change," instead of money. By means of the check, she obtained Mr. Bonner's signature, and the name of the bank with which he had an account, and through it, the forgery to the amount of \$3,500 was committed. On its discovery, the woman who asked for the "check" was remembered, but on sending to North Orange, no Miss — was found, though the post-master was running about to find her, to pay the postage on the avalanche of Ledgers which had been flowing into the post office for a month. The woman had also been arrested; she was helping her husband with a devotion worthy of a better cause. They were taken on board the Europa, in which they had embarked for a European tour, their pockets lined with \$100 notes from the Nassau Bank.

FROM TEXAS.—The Indiana Courier of the 12th, says that an express from the Sheriff of Mecca County has arrived, and reports Cortinas with 1500 men, and nine cannon, in full possession of the Rio Grande from Brownsville to Rome. His forces are scouring the country. All communication west of the Mecca is cut off. Corpus Christi, however, is not threatened.

Cap. Tobin, with one hundred men from Corpus Christi, has been defeated, and it is feared is cut off.

The reports, however, are conflicting, and probably exaggerated. No Brownsville dates are given.

The latest reliable accounts are received by New Orleans merchants, direct from Brownsville, to 4th inst, when affairs were reported unchanged.

Gen. Twiggs has telegraphed to the government concerning the matter.

METHODISTS SOLD.—At the close of a Methodist camp meeting in Fairfax county, Va., a few days since, twenty-seven negroes were sold on the ground, for the south-western market. One of the men was on his knees engaged in prayer, when the trader slapped him on the shoulder and told him he must go with him. He insisted his willingness to go, but assured his former master that if they should meet up in heaven, he would have a settlement with him. The trader stopped his mouth with his hand and hand-cuffed him. The whole party were then put into an omnibus which was ready for them, and they were conveyed to Alexandria. [W. C. Advocate.]

VIRGINIA FORESTS ON FIRE.—We learn from a gentleman who has just returned from a deer-hunting expedition in the vicinity of Rowlesburg, on the Baltimore and Ohio railway, that the neighboring mountains are on fire. Our informant saw, night before last, not less than 2,000 acres of solid flame, affording one of the grandest sights he ever beheld. In one place, on the top of a peak, the flames stretched up to the height of the loftiest tree, flapping their red and glaring wings in the most terrible manner. A great deal of timber and tan bark that had been hewed and prepared by the mountaineers is being destroyed, and the fire has already eaten its way through the mountains a distance of 20 miles. The mountaineers drag the burning leaves away from their cabins and suffer no personal injury beyond an uncomfortable warmth. The first good rain that comes will put the fire out. The fire in the mountains, from its frequent occurrence, has ceased to occasion any great degree of alarm. National Int., 10th.

COLUMBIA COLLEGE LAW SCHOOL.—A catalogue of the Columbia College Law School for 1859-'60, has been published, from which it appears that there are now 62 students in the institution. The Committee, in the introduction to the catalogue, alludes to the prizes, as follows: A series of prizes has been established, four in number, to be awarded to such members of the school as shall have attained the highest excellence in their respective classes. These prizes will be awarded yearly, commencing in the spring of 1860. All may compete for the first series who have been connected with the school during the past year, and all others who may join the senior class at the opening of the next term, not having been, at or before the time of their entrance, admitted to the Bar. The sums awarded will be—for the first prize, \$250; second prize, \$200; third prize, \$150; fourth prize, \$100.

SINGULAR CHARGES AGAINST A CLEVERMAN.—A Council of Ministers of the Christian Baptist denomination was lately held at Warren, R. I., on certain charges against Rev. S. K. Sweetman, of Swansea, Mass. The charges are: "The publication of an unchristian and unmerciful pamphlet, making false representation to a Bristol church in order to hurry it into closing a bargain, borrowing a shirt and not returning it, sermon stealing and advertising for a wife while the third one was still living."

DUELING IN CALIFORNIA.—The following is a list of the persons who have been killed in duels in California:—

Edward Gilbert, by Denver, in 1852; Dr. Crane, by Mr. Tobey, in 1853; Major Woodleaf, by Achilles Kewen, in 1853; Dr. Dickson, by P. W. Thomas, in 1854; Mr. Tevis, by G. E. Lippincott, in 1855; W. I. Ferguson, by C. P. Johnston, in 1854; D. C. Broderick, by D. S. Terry, in 1859; and Dr. P. Goodwyn, by W. J. Gatewood, in 1859.

JEFFERSON'S GRAVE.—A student of the University of Virginia, writing from that institution, states that "no vestige of the marble slab that designated the last resting-place of the author of the Declaration of Independence" remains to point out the spot. The visitors to his tomb, by clipping off fragments, have completely demolished it, and by piecemeal carried it away. An uncoth granite pedestal, disfigured, alone remains to mark his grave.

SUMMARY.

Although South Australia is unable to show any return of gold, she possesses other mineral resources of a not less important and reliable character. The Burra Burra copper mines deserve to be called gold diggings, and the history of mining adventure can furnish no parallel to the extraordinary richness and profitable character of those mines. Hundreds of miles in the Northern districts abound in the same ore in great purity, and it only requires the proper adjustment of capital and labor, and application of both in due proportion in the colony, to result in the opening of half a dozen Burra Burras.

On the 8th inst., Mr. A. Baldwin, one of the oldest and most respected citizens of Portage county, Ohio, was murdered by his nephew, at Aurora. Mr. B. was remonstrating with his relative about his drinking habits, when the young man suddenly became greatly exasperated, and ran into a shoe shop close by, and returning with a shoe knife in his hand, madly plunged it into the bowels of his uncle, who died in a few hours afterwards. The murderer was soon secured.

The railway at the Cape of Good Hope was commenced lately under the Presidency of Sir G. Grey, and the work is being vigorously prosecuted. The first of eight locomotives that have been ordered for the new road has been completed, and has been making trial trips on one of the English railways. This will be the road in Southern Africa, and its construction will inaugurate a new era in the reclamation and civilization of that continent.

The Forestburg Gazette says that a large panther was seen several times not long since between that place and the Borden shaft, and that the howling had been heard for some weeks past at evening twilight. Attempts have been made to hunt it, but so far without success. It, no doubt, conceals itself in some of the rocky caverns on the east side of the Savage mountain during the day.

On the 28th of last month, Lord Brougham being in Edinburgh, and desirous of visiting the place of his birth and the scenes of his early youth, proceeded alone to No. 21 St. Andrew's square, in which house he was born. He went through every room in both flats of the house, and looked out of the window at which more than seventy years ago he was wont to sit and gaze on the scenery of the Forth.

The work of deepening and improving the Savannah river is to be discontinued next month. A depth of twelve and a half feet low water, has been obtained over the sunken wrecks, and the certainty of a gradually increasing depth going on, occasioned by causes which have not yet been fully determined, render a free and unobstructed navigation a settled fact.

General Bower died very suddenly at Ham-welston, Pa., on Wednesday last week. It appears that he had a very large wart on one of his hands, and was induced by some to cut it out and apply arsenic to destroy the roots. He applied the poison on Monday, after having cut out the wart. The cut being very deep, the poison communicated with the leading arteries, and he was thereby poisoned.

A patent medicine agent named Carr committed suicide at Marietta, Ohio, Friday week, by hanging himself.

A fort is being erected on Hog Island Ledge in Portland (Maine) Harbor. The foundation is very solid, and has cost over one hundred thousand dollars. The works are to cover an acre and a half, and to have ninety-three guns mounted, in three tiers. It will command all the entrances and all the anchorage ground of the harbor.

Typoid fever is prevailing to an alarming extent in the western portion of Virginia. In Berk's county thirty-five persons, who had fallen victims to the disease, were buried in one graveyard in the course of a month. In Myerstown entire families have died out with this fatal disease, and but a few families in the village have entirely escaped its ravages.

John B. Gough lately gave three lectures in the Round Room of the Rotunda, in Dublin, which is capable of containing 2500 persons, and was full to the utmost possible extent. He visited some of the provinces, and in Belfast alone (the metropolis of whisky-drinking north) succeeded in obtaining 2000 signatures to the pledge.

The St. Clairsville Gazette announces the discovery of antimony, two feet thick and almost solid, within two miles of St. Clairsville. This metal is largely employed in some of the arts, such as preparation of some enamels and other vitreous articles, but principally in type and stereotype metal. We depend now for a supply upon importation.

The New England Seventh-day Baptist Ministerial Conference will hold its next meeting at the Seventh-day 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. N. K. Lewis—The Importance of Sabbath-schools. Eld. C. Stillman—Second Advent of Christ. T. M. Clarke—Written Sermons. Eld. Henry Clarke—The reflex influence of Missionary 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. Griswold—Do the Scriptures teach the unconscious state of the dead and the annihilation of the wicked. Eld. A. B. Burdick—Resurrection of the dead. Eld. Joshua Clark—Efficient, or saving Faith. S. BURDICK, Rec. Sec'y.

LETTERS.

J. B. Clarke, M. Coon, S. S. Griswold, D. R. Stillman, L. R. Babcock, S. Davidson, D. E. Lewis, D. Saunders, H. W. Randolph, Eli S. Bailey, A. H. Lewis, J. Allen, R. G. Chapman, J. Cranford, M. E. Williams, Y. Hull, (3); E. Lanphear, J. J. Minor, D. C. Long, (tract 4 cents); J. Clarke, S. Burdick, T. M. Dixon.

RECEIPTS.

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

FOR THE SABBATH RECORDER: J. D. Tinsmith, P. and N. J., \$2 00 to vol. 10 No. 52 L. G. Witter, Wellsville, 2 00 17 20 Timothy Ahyer, Berlin, Wis., 2 00 17 15 D. Saunders, Pardee, Kansas, 2 00 16 52 Groves D. Clarke, Walworth, Wis., 3 00 16 26 W. S. Bailey, Brookfield, 2 00 16 52 Rufus S. Shuman, Potock Hill, 2 00 16 52 Mary A. Grandall, 2 00 16 52 Edward Gordon, 2 00 16 47 Clarke Langworthy, Ashaway, 2 00 16 52 E. C. Grandall, 2 00 16 52 A. S. Burdick, 2 00 16 52 Eld. J. Burdick, Portville, 2 00 16 52 Jacob Long, Pattonsville, Pa., 3 00 16 52

PER S. P. S. H. W. Stillman, Ozaukee, Wis., 2 00 16 52 G. C. Lambear, Westerly, R. I., 2 00 16 52 Jos. Grandall, 2 00 16 52 Paul M. Barber, 2 00 16 52 Wm. White, 2 00 16 52 Sanford Noyes, 2 00 16 52 Mrs. Belin, Potter, 2 00 16 52 Eph. Lanphear, 2 00 16 52 Mrs. B. L. Frazier, 2 00 16 52 Samuel Saunders, Dorville, R. I., 2 00 16 52

FOR THE SABBATH-SCHOOL VISITOR: Geo. Greenman, Mystic Bridge, Ct., \$12 00 ELIPHALET LYON, Treasurer.

MARRIAGES.

In Petersburg, N. Y., Nov. 8th, by Eld. T. A. Maxson, Mr. Alonzo H. Jones and Mrs. Emeline L. Maxson, both of Petersburg.

In Petersburg, N. Y., Nov. 9th, by Eld. T. A. Maxson, Mr. George H. Hill and Miss Elizabeth Austin, both of Berlin, N. Y.

In Scott, N. Y., Nov. 12th, by Eld. J. B. Clarke, Mr. George Denison and Miss Emily B. Whitting, of Scott.

DEATHS.

In Berlin, N. Y., Nov. 8th, after an illness of near three months, JOHN WATROOD, in the 58th year of his age.

At 30 years of age he made a public profession of religion, and connected himself with the Seventh-day Baptist Church in Berlin, where he has remained a faithful and worthy member, till called to render an account of his stewardship to his Heavenly Master.

Having chosen his native town as his field of labor and home, he engaged in mercantile pursuits in the year 1830, from that time to the present, has been doing a prosperous and thriving business.

He was chosen to fill many important offices in the town and county, and being a man of sound judgment and indelible justice, he was frequently appealed to in matters of difference between his fellow-townsmen, and his opinion was generally considered final.

During the past year he served in the Board of Supervisors of the county, and as a tribute of respect to his sterling worth, he was chosen to preside over their deliberations.

As a citizen he was kind and hospitable; endeavoring all to him by his sympathy and tenderness, never turning away any empty who were entitled to his hospitality.

As a Christian, it was his constant aim to let his light shine. He contributed with a liberal hand to meet the wants of his beloved Zion in his own vicinity, and also throughout the land.

As a friend of education, he had contributed toward the endowment of one of the colleges of his State, and ever encouraged others seeking educational accomplishments; and pursued their studies in time of need. As a husband and father, he was kind and affectionate. His fatherly affection and care extended beyond the limits of his own household. Many will long remember the cheerfulness with which he made his guests feel that his home was their home.

The community in which he resided has been honored by one of its brightest ornaments. The church mourns the absence of one who was always present at her solemn feasts. The family circle, consisting of his widow and an only son, has sustained an irreparable loss.

As a funeral was attended by an unusually large concourse of his fellow-citizens, who were deeply affected by the bereavement. A discourse was delivered by Eld. A. W. Coon, from Heb. xi. 16: "But now they desire a better country, that is, an heavenly." Cox.

In Berlin, N. Y., Nov. 9th, after an illness of only a few days, NANCY, wife of Amos Green, in the 74th year of her age.

She had been born in Westerly, R. I., in the year 1788, and emigrated to Berlin when at the age of 9 years. She was married in 1801, and in 1802, entered upon her domestic duties in the house where she died. She made a public profession of religion a few years ago, and joined the Seventh-day Baptist Church, where she remained a worthy member till called to fill her place above.

Her deeds of benevolence and kindness were prominent in the community where she lived. The poor always shared her bounty. The sick and distressed found in her a willing helper in time of need. She was ever ready to impart her maternal counsels to all. By her meek and gentle manners she endeared all to and thus herself surrounded with numerous friends.

She leaves an afflicted companion, a family of three sons and four daughters, and a large circle of relatives, to mourn her departure.

Her funeral was attended on the 11th, and a discourse delivered by Eld. A. W. Coon, from the 12th Psalm 8: "God is a refuge for us." H. H. P.

In Hopkinton, R. I., Nov. 4th, at the residence of her father, Dea. Daniel Lewis, of consumption, Mrs. ANNY A. Bliss, wife of David B. Bliss, aged 29 years. Sister Bliss early professed religion and united with the 1st Seventh-day Baptist Church in Hopkinton, of which she continued a faithful member until removed by death. She was of an amiable disposition, and her manner of life consistent and exemplary.

This lock of hair thy forehead shaded; This hair chain; this was braided; These flowers, all withered now, like thee, Sweet one, thou didst call for us; This book was thine, but didst not read; This picture! ah! yes, here, indeed, We see thee still.

We see thee still; Here was thy summer noon's retreat; Here was thy chamber—here, each day, This was thy chamber—here, each day, We sat and watched thy sad decay; Here, on this pillow, thou didst die; Dark hours! one more time was unfolded; As then we saw thee, pale and cold, We see thee still.

We see thee still; Thou art not in the grave confined; Death cannot chain the immortal mind; Let earth close o'er its sacred trust, But goodness dies not in the dust; Wife, daughter, sister, 'tis no use; Beneath the coffin lid we see; 'Thou to the fair land art gone; There, all we hope, our journey done, To see thee still!

In Hope Valley, R. I., Nov. 12th, PLEAS W. CHANDLER, in the 36th year of his age. Bro. Chandler was much esteemed in all the relations of life, and a worthy member of the 3d Seventh-day Baptist Church in Hopkinton. He leaves a his wife and little daughter, his aged parents, and a large circle of friends, the assurance that their loss is his gain.

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