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## The Sabbath Recorder.

### Hymn.

BY ROBERT FRASER.

All, all my God I own waving woods,  
Blue hills, and valleys green,  
Ocean and earth, and all that live,  
Rejoicing therein.

The o'erflowings of a father's love  
Harmoniously proclaim  
And oh! I shall refuse to fan  
The universal theme!

I may not be, though silence sits  
Unbroken on my tongue,  
And I were all unskilled to list  
The anthem nature sung;  
Yet in the secret of my soul  
Some wellings spring would be,  
Whose silent waters gratefully  
Would upward rise to thee.

This being was thy gift—and Oh!  
To me, how full of love,  
Though no kind whisper e'er had told  
Of happier realms above;  
Since here I'm privileged to see  
So fair a scene unfolded,  
And trace the prints of Deity  
O'er all the gorgeous world.

'Tis not that thou hast fashioned me  
In mercy's kindest mould,  
And tuned my soul to secret joys  
No minstrel tongue hath told—  
Pour'd balmy health through all my frame,  
Kept sorrow from my brow,  
Or, if a cloud should dim my path,  
Thou set thy blessed bow.

Not all this grace (though ah! to man,  
How bounteous such a heaven),  
May sum his goodness, who with these  
Has love and friendship given.  
Girded my board with kindly souls,  
With pleasure beaming eyes,  
And twined around my happy hearth  
Affection's changeless ties.

Enough, enough, my cup o'erflows—  
Yet Oh! I fond man beware!  
Of earth thou art, and all that bloom  
Shall also perish there—  
Sad doom, but yet, but yet my soul!  
Renew thy joyful strain,  
Thy God is just—thy God is good—  
All, all shall live again!

For the Sabbath Recorder.

### The Vindication.

Of old, God said of a certain generation of the people of Israel, "For from the least of them unto the greatest of them they hang all upon covetousness; and from the prophet unto the priest they go about telling falsehood and lies. And, besides that, they hear the hurt of my people with sweet words, saying, Peace, peace, when there is no peace at all. Were they ashamed when they had committed abomination? Truly they were past shame, therefore they shall fall among the slain; and in the hour when I shall visit them, they shall be brought down, saith the Lord.

"Thus saith the Lord, Go into the streets and make inquisition for the old way, and if it be the good and right way, then go therein, that ye may find rest for your souls; but they say we will not walk therein." According to my old Bible, that was the way Jeremiah, the prophet of Jehovah, urged reformation upon the people of Israel; and this is the manner in which they treated the admonition. Sometimes I think there are some things like these things in our day. That a great departure from the old way has taken place since the early ages of the Church, none can deny; none do deny it. The endorsement of what is called the reformation of the sixteenth and seventeenth centuries, by all Protestantism is an universal admission of that awful fact foretold in the holy oracles of God; yet, when one departs from the faith of opinions of the men of those times, though he prove his position by ever so much holy Scripture, he is reputed an innovator, and sometimes a heretic too; and they who build the tombs of the reformers of past days are ready to slay such as labor to extend their reforms, in these days, and say of the good way when it is shown them, "We will not walk therein." To such I would say, come let us reason together. Answer in your own souls a few questions as follows, viz:

1. Am I become your enemy because I labor to show you the truth?
2. Do I paralyze Christian effort when I say, work while it is day, for the night cometh wherein no man can work? Nay, was not this the way in which the Saviour and his apostles urged upon believers of their day, holy zeal, and labor, and prayer, and love to the uttermost?
3. Do I lull men to sleep when I say the coming of the Lord draweth nigh? Was not this the language of the prophets to wake men out of the sleep of carnal security? If they could say it then, how much more we now?
4. Do I flatter into flesh pleasing modes of life, when I say to the avaricious, to the great, to the beautiful, or to the gay of the earth: "All in the tide of gain and pomp, and show that flows in upon the cities and marts of the world will soon be seen ebbing back to the everlasting gulf, with the wreck of all that has floated upon the high waves of its gallant promises?"
5. Do I tempt the sinner, to postpone his conversion, because I say the great catastrophe of the nations, the wrath to come, is so very nigh?

6. Do I with less serious haste beseech men to be reconciled to God because I add the time of reconciliation,—the acceptable year of the Lord is fast running to its close?

7. Do I cherish idleness instead of diligence, or softness of spirit instead of hardness of mind, or heedlessness about redeeming time, when I announce that the day goeth away and the shadows of the evening are stretched out?

8. Do I soothe the bride into a deeper sleep when I say, "Behold, the bridegroom cometh, go ye out to meet him?"

9. Do I tempt the minister or the missionary to indolent neglect of his calling, when I declare the judge standeth at the door, that ere long the time for such labors will be over?

10. Do I persuade the soldier of the risen Jesus to ungrind his armor, when I tell him that the feet of the Great Captain already approach the battle field, and bid him listen to the loud rumors of war not very far off, that forewarns of the deadly onset?

11. Do I preach Christ crucified with less efficiency, because I preach Christ coming to reign and make all His enemies on the earth His footstool?

12. Do I the less proclaim that we have here no continuing city, because I point so clearly to "one that is to come—the city which hath foundations where maker and builder is God?"

13. Do I make saints feel less that they are strangers on the earth, as it now is, in the hands of the wicked one, because I set forth to them the prediction of the new earth where-in dwelleth righteousness?

14. Do I undervalue the cross because I magnify the crown of life?

15. Do I, in holding up the crown of glory with which my Saviour is to be crowned deprecate the crown of thorns?

16. Do I ensue my proclamation of full, free, and immediate forgiveness of sins, through the Sin-bearer, because I enforce it with the announcement that the coming of the Lord draweth nigh?

17. Do I foster error or heresy, or lax walking, or a departure from the faith, when I warn them that the perilous times of the last days are setting in, when I say that Satan has come down having great wrath, because he knoweth that his time (upon the earth) is short, and that unclean spirits are overflowing the earth with their delusions, to deceive, if it were possible, the very elect, and to gather the nations to the great battle of God Almighty?

18. Do I say with less emphasis than others, "Set your affections on things above not on things upon the earth? When I say it is from thence we look for the Lord Jesus, who, when he cometh, will bring with him all the rewards and hidden treasures which he has treasured up for them?"

19. Do I say with less pertinence, lay up for yourselves treasures in heaven, because I say these are to be bestowed upon his people at his coming, and all in the earth now, perishes?

20. Do I undervalue the rewards that are promised, because I say that God has promised "The meek shall inherit the earth," and that then he will give us the days of heaven upon the earth?

21. Will it be less enjoyment, or glory, to have immortality, and behold the throne of God and the Lamb upon the earth, than if these things were to be inherited above the stars?

Whatever others may think, I feel that when I can say, with a Divine testimony to sustain it, "The coming of the Lord draweth nigh," I have got a weapon in my hands of no common edge or temper—it is a two-edged sword that cuts keenly both ways. To be able to announce, the Lord will come, with ten thousands of his saints, is much; but to be able to say without a doubt, the time is near at hand, is greatly more. I can then go to the struggling saint, against whom the battle seems to go hard, and say, Faint not, the Lord is at hand and will shortly bridle Satan under your feet. To the saint wearied with a vexing world, and fretted with its vanities, and troubled with the thickening difficulties of time, in the midst of the distress of nations, be of good cheer the Lord is at hand; but a little while, he that will come, will appear, and then the oppressions of the usurer, and the cares of the present time will be over. Sooner than you think the morn will break; yea, before you say "day dawn" is looked for, the morning will be spread upon the mountains. To the suffering saint I can say, Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of personal recognition and union forever.

To the flagging saint, heavy and slothful of soul I can say, Up, for the Lord is at hand; work while it is day—look at a dying world, all unready for its Judge; cast off your selfishness and love of ease; be fervent and be diligent in spirit, serving the Lord. To the covetous I can say, The Lord is coming, it is no time for hoarding now. Beware, lest you be found heaping up treasures against the last days.

Next to our own salvation must come the duty of sending the Gospel to all. We must begin at the home circle, but we to us if we stop there. Wee be to us if we preach not the Gospel to every creature as we have oppor-

unity. We feel a peculiar impression of mind to this, and a growing urgency enforcing this duty as we see the time draweth nigh, for we are daily impressed with the conviction that but little time remaineth ere the judgment of Babylon, and the dashing of the nations will be seen and felt. In the periodical distresses of nations, we seem to see the storm commencing. Soon all its angry billows of wrath will roll over them, and the red cup of wrath which is without mixture of mercy to the ungodly, will be emptied upon the earth. We must go forth and speak what we do know of it; others may be listless, but we must speak out.

Those who look for a mere extension of the present systems of religion and their influences as all the millennium the world is to enjoy, may look for a long calm, and take time to extend their operations and widen their plans, and promise themselves and their associates much success; for our part we feel as though the coming of the Lord should be proclaimed through the land, as when Joel said, "Blow the trumpet in Zion; shout in all my holy hill; let all the inhabitants of the earth tremble, for the day of the Lord is come—it is nigh at hand;" and that whether there be few or many to be saved.

For the Sabbath Recorder.

### The Kingdom of Christ.—No. 1.

I have a little to say on this question, by your permission. And first, the words king, kingdom, kingdom of heaven, kingdom of God, etc., are used in the Scriptures to represent different stages and states of the kingdom of Christ; and it is therefore necessary that a little caution should be had in using them as found in different connections in the Scriptures, both as to time, place, and character. With this admonition, I proceed to say that my opinion is that Christ's kingdom originated with the Gospel dispensation, and will end with it.

The authority with which I propose to justify my position is, that of inspiration, and that only. I don't care what the "fathers, popes, bishops, councils, and doctors of divinity" have said, I only want to know what inspiration says; to that I would bow, and to that alone. I am a Protestant—the Bible is my rule of faith.

We will first go to prophecy and its fulfillment, and see what that says. I am of the opinion that this most distinctly justifies the view I have stated, and is corroborated by New Testament authorities, in its history of the Kingdom of Christ. In Dan. ii, we have perhaps the most clear prophecy on this point in the Old Testament. Nebuchadnezzar had a remarkable dream, which, however, escaped his memory, and yet gave him no small degree of uneasiness. He diligently sought the interpretation, but failed until Daniel came before him, who not only told the dream, but gave also the interpretation, quite to the surprise of the king. "The dream is recorded in Dan. ii. 31-35: "Thou, O king, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, which was of iron and clay, and brake them to pieces. Thou sawest the iron, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them, and the stone that smote the image, became a great mountain, and filled the whole earth." Daniel represents the image as presenting before the king four several kingdoms, following each other in succession. The last of the four kingdoms represented by the iron and clay division of the image, is the Roman kingdom; all agree in this, (or nearly all.) Daniel says that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here it is positively asserted that "in the days of these kings shall the God of heaven set up a kingdom." "In the days" of what kings? Why, those represented in the image, and none other. Then in the time of these four kingdoms, God's kingdom was to be set up. We are told that the toes of the image represent ten kingdoms, into which the Roman kingdom was divided, and that it was in the time of these ten kingdoms that God was to set up his kingdom.

Now I have several objections to this view of the matter. 1. The explanation given by Daniel, is an inspired explanation, and Daniel don't intimate that the toes represent any kingdom, (save the Roman,) nor indeed that the image had ten toes. It is assumed by uninspired men. And this has got to be assumed, to give any chance to justify the position. 2. The interpretation given by Daniel must be complete, for he was inspired for that very purpose. Who is going to assume the responsibility to say that Daniel's explanation was not full? Certainly none; but those that are in want of better proof (or more), than inspiration gives. 3. There is not only an absence

of all proof in favor to justify such a position, but there is evidence to the contrary. Daniel represents the kingdom in existence at the time that God is to set up his kingdom to be a unit, and this includes the toes. See verse 41: "And whereas thou sawest the feet and toes, the kingdom shall be divided; but there shall be in it (a unit) of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom (not kingdoms) shall be partly strong and partly broken." This is the condition of the last of the four kingdoms, seen by Daniel in the time of which the God of heaven was to set up his kingdom. Verse 44: "And in the days of these kings shall the God of heaven set up a kingdom." In the days of what kings? These four kings of course, for he is talking of no other.

It would be interesting to stop here and contemplate the condition of the Roman government at the time that this fifth kingdom was to be set up. Mark, simply, the Roman kingdom was, at the time of Christ's birth, in its advanced stage, the stone smote the image "in the feet." In its divided state, was "partly strong, and partly broken." This description answers exactly to both the age and condition of Rome, when Christ came. But now let us turn and see if Christ's kingdom was set up in the time of this Roman kingdom. Matt. xi. 1: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king." Herod was one of the Roman kings that at that time ruled in that division of the Roman Empire. In this event the prophecy of Daniel was fulfilled, and proved to be Divinely directed. Jesus says that the time is fulfilled in relation to his kingdom. See Mark i. 15: "And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." Here Jesus says that the time in relation to this kingdom is fulfilled.

1. We learn from this passage that the prophecies prophecied in relation to the coming of this kingdom. 2. That that time was fulfilled. And 3. That the "kingdom was at hand." 4. The acceptance of the Gospel was urged upon the fact that the "kingdom was at hand." But once more, "Rejoice greatly, O daughter of Jerusalem; behold thy king cometh unto thee, he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."—Zech. ix. 9, 10. The dominion of this king was to be "from sea to sea." This prophecy was fulfilled in Christ's time, so he says. See John xii. 14, 15: "And Jesus, when he had found an ass, sat thereon as it is written, Fear not, daughter of Sion; behold, thy king cometh, sitting on an ass' colt." (See Luke xix. 37, 38.) Zechariah prophesies of Christ in the future as king. And at the time that Daniel said the kingdom should be set up, Christ said that Zechariah's prophecy was fulfilled. There can be no king without a kingdom, and consequently the kingdom was then and there with the king. More of this by-and-by. Here are two prophecies, by different prophets, at different times, fulfilling different parts, and both of them fulfilled according to the inspired record. So that from these two lines of prophetic testimony, and their fulfillment, the kingdom must have been in existence in Christ's time on earth.

V. HULL.

For the Sabbath Recorder.

### Man in the Image and Likeness of God.

"And God said, Let us make man in our image, after our likeness."—Gen. i. 26.

What is the image and likeness of God after which man was created? Is it a physical or a spiritual image and likeness, or a combination of the two? In order to answer these questions properly, it will be necessary to ascertain what are some of the characteristics, both of matter and of spirit. By their phenomena, and only by their phenomena, do we know either matter or spirit. It is an axiomatic principle, that substances are as their phenomena. With this axiom to guide us, let us see what are the chief attributes of each.

The chief attributes of matter are, extension, size, density, figure, divisibility, inertia, weight, hardness, solidity, color, sound, flavor, savor, temperature, etc. The chief attributes of spirit are, life, activity or willing, thinking, feeling, from which arise ideas, intuitions, judgments, memories, perceptions, imaginations, love, hate, hope, fear, joy, sorrow, faith, conscience, etc., giving knowledge, arts, sciences, religion.

Now do these characteristics differ in degree or in kind? Evidently in kind, for neither any refining of matter can give it the qualities of spirit, nor can any grossness of spirit give it the characteristics of matter. For instance, life, thinking, feeling, cannot, by any process whatever, be converted into mere extension, form, size, color, etc. Do we not, wherever we find life in connection with matter, refer it to a spiritual principle, lying back of, and energizing that matter? Wherever we find matter in motion we intuitively affirm that some spiritual power supplies the action in that motion. Wherever we find form, size, color, and the like, we as intuitively affirm matter to be present.

We cannot conceive of dead spirit any more than we can conceive of matter without extension. Dead spirit is as much a contradiction of terms as live matter.

Again, by no process of thought can we pass the attributes of one over into the dominion of the other. To speak of matter as possessing life, thought, feeling, action, is to use words, not only without meaning, but contradictory to all true meaning. So to talk about spirit having form, size, color, taste, odor, is not only to use words without meaning, but to utter nonsense. For the truthfulness of these statements, we appeal to the intuitive affirmations of universal intelligence.

A spirit, then, is a personality, possessing the inherent, essential attributes of life, thought, action, feeling, but without form, size, color, and the like. Let us apply these principles to our text.

How has God manifested, revealed Himself to us? We reply as a pure personality, a pure spirit. In the opening verse of His revelation to us, the term Elohim is used as His name, signifying, in its radical import, power, strength, or as it might well be interpreted, causative, creative energy—the infinite first cause—unconditioned and absolute. In the second verse the term *raach* is used, with reference to one of the attributes of God, as a life-giving energy, imparting life, vital power to the otherwise inert, dead mass of matter. In all of the terms used throughout both Testaments, the central, all pervading idea is, in the language of Christ himself, "God is a spirit," and all attributes and qualities by which He has been pleased to reveal Himself to us, are in harmony with the essential elements of spirit. Hence the conclusion, that the being created in His image and after His likeness, refers not to any physical attributes or appearance whatever, but a causative power, a creative energy, a free-will, intellectual power, and capabilities of, or over culminating in a moral and religious nature, permeated and sustained by a life-principle, giving a being the same in kind as his Creator, differing only in degree.

Such was the original condition and attributes of man, noble and Godlike; and man, though fallen and depraved, retains all of these attributes, blotted and blurred they may be, yet they are still attributes, of His spirit. Being essential attributes they can never be blotted out till spirit ceases to exist. Though fallen, how noble is man! What worth, grandeur clusters around his spiritual nature!

For the Sabbath Recorder.

### The Bible or Reason and Philosophy. Which?

Upon what shall we found our faith, on the Bible or human reason and philosophy? Is the Bible and that alone a sufficient rule of faith and practice, or must we take the traditions of the fathers with it, to make it perfect? I believe we should find the evidences of our faith in the Bible, and if we cannot find sufficient proof there to establish any doctrine we may hold, we should take it for granted that it is not true, and that he who builds upon reason and philosophy will find at last, that his house was built on the sand.

But we hear much said in these days about what reason and philosophy teaches. One says it teaches him there is no God, that the world sprang into existence by natural causes, etc. Another says it teaches him that there is a God, but that "the God of the Bible is a God of cruelty, murder and deceit, and he bends no knee to such a being, but worships one far superior,—a God of love."

One says it teaches him "when a man dies that is the end of him." Another says it teaches him "when a man dies his spirit takes the form of some animal, and when that dies it enters another, and thus continues on forever." And still another says it teaches him that when a man dies he goes straight to heaven, and yet another would veto this in part, and say if he was wicked he went to hell. Or, in other words, when a man dies, he don't die, but merely drops his old shell, and flies away.

But do professed Christians ever appeal to reason and philosophy to substantiate the doctrines they hold? Yes, a minister owned that we could not learn from the Bible that man was possessed of an immortal soul, though we might infer it. But reason and philosophy taught him that, and he knew he had one. Why? "Because he felt it in him." Yes I doubt not a long list of heathen philosophers have taught him this idea, many of whom I should be unable to name, for the simple reason, that I have never made them my study, choosing to take the Bible instead, satisfied that what it teaches on any subject will be the truth, whether it agrees with philosophy and philosophers or not.

Have not Sunday-keepers as good a foundation to build upon as this? Would this same minister allow that the traditions of the fathers and a few lame inferences from the Bible make a Sabbath of First-day? Nay, verily, but would soon prove their inferences to be baseless, and the traditions of the fathers not to be relied on. Then why not be consistent, and relinquish the popular dogma of an immortal soul, unless he can prove it from the Bible.

The word says, "The soul that sinneth, it shall die."—Ezek. xviii. 4. But man says no, it shall live forever in misery—a death that never dies. I can but think any one who takes this position, charges God with folly; as if he did not know how to express himself in words which would convey the idea he intended to,

but meant we should understand him just the reverse of what he said; for if life and death are not opposite terms, then I know not where in language we shall find words that are. But philosophers have learnt somehow, that man has an immortal soul incapable of death, therefore, the Lord must have made a mistake.

Reason and philosophy teach some too, that this world will stand forever, it never has been destroyed and never will be. While others say it will end, sometime, but we cannot know anything about the time when; it will last at least thousands of years yet. If one points them to the declaration of Christ, "when ye shall see all these things know that it (or he, margin) is near even at the doors" (Matt. xxiv. 33.) which things have all been seen in the past, and therefore we are warranted in looking for him; they tell us the darkening of the sun and moon, and the falling of the stars were confined to too small a portion of the world to be a sign of the coming of the Lord, (would it not be well for such to remember that the signs given at the first advent, were not sufficient to convince the Jews, that Jesus was the Christ, therefore they rejected him, and were left to themselves; and look well to it, that they fall not into the same snare, and share the same fate,) while one (and he the minister above referred to,) declares to us the xxvth of Matt. was all fulfilled at the destruction of Jerusalem. Is this so? Did all the tribes of the earth mourn then, or was it only the wicked Jews shut up in Jerusalem (for history informs us that the Christians obeying the injunction of Christ, fled.) Did any pretend to see him coming with power and great glory, in the clouds of heaven at that time?

And again, did the angels with a great sound of a trumpet, gather together his elect (not out of Jerusalem, but) from the four winds, from one end of heaven to the other, then? If so, where are they now? The Bible teaches, I think, that when the elect are gathered, they go to dwell in those mansions, which Jesus said he would prepare for them. Is it possible that all the elect of God left the earth hundreds of years ago? Then what are we, and why are we here? If the minister after carefully reading the xxvth of Matt. over again, still thinks it all fulfilled at the destruction of Jerusalem, will he please answer these queries.

And now which shall be our guide, the Bible or reason and philosophy? M. E. W.

### The Bitterness of Falsehood.

A doting father once stretched out his hand to his little white-headed boy, a youth of seven years old, and said affectionately, "my little boy, I am very sick, and wish you to run down to Mr. B's and get me the medicine written on this paper." The druggist's boy was about half a mile distant, but when the boy got there he found it short; and although Mr. B. lived but a quarter of a mile further off, he concluded not to go and find him, but to return home. On his way back he contrived what he should say, and in doing so called in the aid of falsehood. At length arrived, his father said, "My son has got the medicine, I hope for I am in great pain." The reply was, "No, sir, Mr. B. says he has none." The dying man answered, "My little boy will see his father suffer great pain for the want of the medicine." The child went out of the room alone and wept bitterly. Soon after he was called back to take a fond farewell of his best earthly friend, for the little boy's mother was in heaven; and as the dying father told his son that in a few hours he would be a fatherless orphan; that now he must make God his father, and love and obey him; that he should always speak the truth, because the eyes of God was always upon him, with many other suitable admonitions, accompanied by prayer—it seemed as if the child would sink, he felt so guilty. Sobbing he rushed from the bedside, and wished he could die. The dying man could now speak no more; and oh! how much would the little boy have given to ask his father's forgiveness for the lie he had so wickedly told him! Oh, how his heart ached! He ran to the druggist's, got the medicine, rushed to the death bed scene, crying out, "Oh, here, father!" but he was hushed—his dear father was dead! And the last thing he ever spoke to him was to tell him a lie! Oh, bitter, bitter falsehood! gall and wormwood are sweet compared with thee!

Twelve years afterwards, and while in college, this little boy, now a young man, while alone to the grave of his father, and as he stood over its tombstone, he seemed to see in his pale face again, and to hear his voice. Hear what the young man says over his father's tomb: "Oh, the thought of that sin cuts me to the heart! It seems to me that the world would not be too much to give could I only call loud enough for him to hear me and ask forgiveness. But it is too late, and I must live and die weeping over the ungrateful falsehood, which no earthly being can now forgive. I must sorrow over it with a godly sorrow, before Him who abounds in mercy, and from whom alone the penitent receive forgiveness." [Ch. Intelligencer.]

RELIGION IN DAILY LIFE.—Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances. These are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying God among the duties and trials of the world; the guiding of our course amid adverse winds and currents of temptation by the starlight of duty and the compass of Divine truth; the bearing us manfully, wise, courageously for the honor of Christ, our great leader in the conflict of life.

A Christian should aim to make every place, the better for him, sowing the seed of the kingdom beside all waters.

The Sabbath Recorder.

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

EDITED BY WM. B. MAXSON.

Lord's-day not the Sabbath of the Jews.

This is the title of a small pamphlet we recently found upon our desk, placed there, probably, with the design to draw from us our opinion of it. It contains two discourses preached by Rev. William Cathcart, pastor of the Second Baptist Church of Philadelphia. The first of these discourses is upon Col. ii. 16, 17: "Let no man therefore judge you," etc. The second upon John xviii. 36: "My kingdom is not of this world," etc.

The ground taken by the writer is the same that our Baptist brethren have generally taken, viz: that the Sabbath was never anything but a Mosaic ceremonial law—that it had no existence as a religious celebration before the time of Moses. That it was designed only for the Jewish nation, and like all the other religious rites of that people, was typical of the Gospel dispensation, and was abolished at the death of Christ. These discourses were evidently designed to oppose the movements of the Sunday-keeping coersionists; and so far as they may be influential in abating their frenzied bigotry in trying to enforce the observance of the first day of the week, by arrests, fines, and imprisonment, we wish the author success. We should scarcely have thought it worth our while to notice this work, if the writer had let the Seventh-day Baptists alone, but as he has in his zealous opposition to Judaism, seen fit to associate them with the Jews, and to brand the Sabbath of Jehovah with the character of a carnal ordinance—an abrogated rite, we shall endeavor to point out some of what we deem his errors.

We think he has no Divine warrant for his classification of Divine laws, as moral and ceremonial. Moral laws, he claims are discoverable by reason, and the light of nature, and need no revelation from God to make them known. This position is untenable, for it implies that all mankind are equally endowed with reason, and equally capable of judging from the light of nature, as to what is right law, and what is not.

A clear headed, and acute reasoner can see an obligation to duty where a great majority of the race of men can recognize no such duty; so that upon this definition of moral law, reason must ever be a fallacious guide. To some it may be a moral duty, but not so to others. To be a moral law, it must be discovered by intuition, or a concatenation of reasoning, which, it is well-known, all are not capable of doing—and they must be taught these duties by others, or by Divine revelation. Nature gave as much light in ancient times, as she does in the present day; yet nature alone was not sufficient to teach men that there was but one God—that they should not make an image, and bow down to it. The light of nature alone does not teach men universally that they should do unto all others as they would that men should do unto them. This is, therefore, an artificial and unwarranted division of the law. It certainly will be admitted to be a moral duty to obey the revealed will of God, and it is therefore, a breach of moral duty to disobey him, whatever may be the duty required; whether it be defined moral, positive, or ceremonial. It will be admitted on all hands that the precept commanding children to obey their parents is a moral law, and that it is a violation of moral law to disobey them, though the things required of them are of a trifling nature. It is therefore evident that the observance of the Sabbath is a moral duty, unless it can be shown that the law has been abrogated. It will be admitted that it is a moral duty to worship God, and as the Sabbath is a provision for the proper performance of this duty, it is therefore, moral in its character.

Mr. Cathcart insists that there is no evidence in the Scriptures of the existence of a Sabbath before the time of Moses. We think he errs in this. In Gen. ii. 2, 3, we are told that when God had finished the work of creation in six days, he rested the seventh day from all the work which God created and made. The words he rested, in this place, does not merely signify to cease working—to rest from work, for the verb *Shabbath* in the Hebrew text, signifies he *Sabbatized*, or he *kept the Sabbath*. It is not the word that commonly signifies to rest, or cease working. It was, without much doubt, under an anti-Sabbath prejudice, that this word was not more literally translated. It is therefore an evidence that the Sabbath was then instituted. God must have made the seventh day the Sabbath, or he would not have Sabbatized upon it.

Mr. C. states further that "there is nothing beyond supposition on which to build a Sabbath in Eden." It would be well to look at this more carefully. In Gen. iv. 3, 4, we are informed that "in process of time," both Cain and Abel met at the same time and place, and brought their offerings unto the Lord. The phrase "process of time," is admitted by the translators not to be a literal rendering of the Hebrew; for in the margin, they have inserted "in the end of days," which comes much nearer to the original text. And yet this does not give the full meaning of it; for this signifies, a cutting off of days—a scission of days. As Genesis says, it signifies an end by cutting. This might be insignificant, if we had not been previously informed that God had finished his work in six days, and blessed and sanctified the seventh day, thereby constituting a cycle of seven days, when the numerical order was cut off—come to an end. In no other sense could it have been the end of days. It was then the cutting off, or last of this cycle of days, or the seventh, and last day of the week, when these

brothers met together at the altar to perform their religious devotions. This act, together with the previous institution of the Sabbath, affords strong grounds for believing that this first family of mankind was engaged in Sabbath-worship. There is then something more than an empty "supposition on which to build a Sabbath in Eden." With this understanding of this matter of fact, it is quite reasonable to understand the words in the Fourth Commandment, Exod. xx. 8: "Remember the Sabbath day," as retrospective, rather than prospective of the future. And it is rather a confirmation of this view of the subject, that Moses and the people of Israel knew that the seventh day was the Sabbath before the law was given at Mount Sinai. (See Exod. xvi. 23.)

It affords no argument against this early institution of the Sabbath, that God said in Deut. v. 16, after reminding the Israelites that they were servants in Egypt, and that he had delivered them with a mighty hand, and that in view of this servitude and deliverance, he had commanded them to keep the Sabbath. For the Sabbath law required them not to exact of their servants, nor even from their domestic animals, labor upon the Sabbath, as had formerly been exacted of them by their merciless task-masters. Besides this, if he designed that they should be a religious, and worshipping people, as he evidently did, as he had done of all that had lived before them, he could not have done otherwise than to require of them to remember to sanctify the Sabbath-day independently of their deliverance from Egyptian bondage as a national sign between them and God; for there could be no regular and systematic worship of God performed by any people in any dispensation without a fixed and periodical season for its recurrence. All religionists concur in the necessity of this, Christian, Jews, and Mohammedans. We admit, as Mr. C. says, that the deliverance of Israel was not the reason for instituting the Sabbath in Eden twenty-five hundred years anterior to that event. A much better reason for this is found in the Fourth Commandment. (Exod. xx. 11.) The reason God there assigns for the institution is, that "in six days He made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

Whatever other reasons might subsequently arise for worshipping God upon this day they cannot, by any fair construction, invalidate the reason God has himself assigned. And while heaven, earth, and sea continue, and the race of men dwell upon earth, unless God is changeable, it will be their duty to keep this precept. If the original Sabbath be typical of anything future, it must be the new order of things in the new heavens and new earth, when the old shall have passed away. This may be inferred from Heb. iv. 9, and its context where the future rest of the saints is (in the Greek,) called a *Sabbatismos*, a *keeping of the Sabbath*. The Sabbath may be intended to typify this future rest of the saints; (for the Apostle and his fellow Christians had not then entered into it; see verse 10.) If the original Sabbath foreshadowed anything subsequently to its institution, it is the future Sabbatism of the saints. He that has entered into it, has finished his work upon the earth as God had from his, when he Sabbatized upon the original Seventh-day. We may notice some other of Eld. Cathcart's inconsistencies hereafter; but this must suffice for the present.

Christian's love worketh no ill to his neighbor. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."—James i. 27. It would be well for wealthy Christians if they would conform to the law of Christianity, as those appear to have done who are noticed in the following article from the New York Herald:

THE RELIGION OF CHRIST AS PRACTICED BY THE JEWS.—Our Christian Pharisees, who denounce Sunday funerals and innocent Sabbath recreations, have amongst their other antipathies, a terrible prejudice against the Jews. It would be well for them if they exemplified in their conduct but a tithing of the Christian qualities of the members of that persuasion. Wherever great wealth is accumulated by a Jew, it is almost invariably to be observed that the poor become largely the gainers by his good fortune, and this, too, without any distinction of sect. The Rothschild family are the largest benefactors to the different public charities in London, Paris, and Vienna, and the amount of private benevolence dispensed by them far exceeds their public donations. Baron de Goldsmid, who died recently, left by his will \$50,000 to the Quakers of Great Britain, and about \$200,000 to the poor of all denominations, besides immense sums to the Jewish charities. Here are the practical results of the doctrines that Christ preached, but which our Sabbatarian fanatics omit to practice. When they approach in their conduct something nearer the Christian standard of Jewish morality we may be disposed to listen to their arguments in favor of arbitrary restrictions on the poor man's holiday.

REV. H. GRATTAN GUINNESS.—This gentleman, whose name has acquired considerable celebrity for his extraordinary pulpit eloquence, and who has been conspicuous for his evangelistic labors, recently, in the revivals of Great Britain and Ireland, we learn is at present in this country. He preached his first sermon after his arrival in Jayne's Hall, Philadelphia, on Saturday, Nov. 12th. As a street or tent-preacher, he is said to be unrivalled. The object of his visit is to labor especially among those who attend no stated place of worship. He is said to be simple in his method, thoroughly evangelical in his matter, and Calvinistic in his doctrine. Mr. G. is quite young, having numbered only about twenty-four years. After spending a short time in the East, he expects to visit the West and South, and return home by California, Australia, and the East Indies.

FIVE POINTS HOUSE OF INDUSTRY.—On Thanksgiving day, this Institution, which is now under the superintendence of Mr. B. R. Barlow and lady, and the friends thereof did not forget them. There were seven tables loaded with substantial food, and all the delicacies of the season were there, including fruits, oysters, turkeys, etc., etc. There was no particular hour for the children or people to sit down. The whole day was devoted to feeding the hungry, and the parents of the children were not forgotten. In this Institution they feed all who apply for food. The number of meals served out, according to the books, being five thousand per week. At two o'clock the religious exercises commenced, and the opening address was delivered by the Rev. Mr. Tracey, of the Church of the Ascension. The evening wound up with religious exercises, and indeed the people of the Five Points were fully regaled in this and other Institutions, so that none in that locality need have done without a good dinner.

THE CATHOLIC STATES.—The Catholic States of Europe, and their colonial dependencies, are assessed to the amount of \$2,722,163 towards the support of the Papal Government. This is in addition to the taxes levied on imports, wines, lands, etc., within the Papal States. The income derived from these sources, native and foreign, in 1789, amounted to \$6,342,073. The receipts in 1856, were \$12,624,737, which did not quite equal the expenditures. The Pope receives about \$600,000, out of which he has to provide for the entertainment of the Cardinals, the maintenance of the Swiss Guard, and pensions to persons employed in the churches, palaces, museums, and other institutions. He takes \$4000 for his personal expenses and sacerdotal vestments. The army costs about \$2,000,000, and consists of about 15,000 men.

UNION MISSION FIVE POINTS.—This is the oldest mission in the Five Points, having been established over eighteen years. It is located at No. 42 Baxter street. The Superintendent is Rev. W. S. Wilder, and the Sunday-school, which numbers some one hundred and fifty scholars, is under the direction of Mr. C. Fox. In this place there was, on Thanksgiving day, a large loaf weighing 110 pounds, and measuring five and a half feet in length, two and a half in width, and one foot high. There were also several tables well filled, and the children were neat and clean. The religious services commenced at two o'clock, and addresses were delivered by the Rev. Dr. Armitage, and Rev. J. Quincy Adams.

OBSERVANCE OF SUNDAY.—JONAS P. LEVY, an Israelite, addressed a letter to Mayor Berret, of Washington, to ascertain if persons of his persuasion could keep open their places of business on "Sunday, the first day," provided they kept them closed on "their Sabbath, the seventh day" of the week. The Mayor, in reply, refers to the law relating to the observance of the Lord's day, which has become consecrated over the civilized world for more than eighteen hundred years, and says he shall feel it incumbent to exert his official authority in insisting that all "places of business" shall be closed on Sunday, and in requiring every penalty for its violation to be rigidly enforced.

THE 1Xth volume of the Sabbath-School Visitor closes with the December number. We wish the Superintendents of Sabbath-schools would make up their list, and send it to this office before the 1st of January, that we may know what number is wanted.

New Publications.

HISTORY OF INDEPENDENCE HALL; by D. W. Belsie. Publishers, James Challen & Son, No. 25 South Sixth-street, Philadelphia. Illustrations on tinted paper. Price, \$1 25. This original and interesting work gives a full and complete history of everything connected with Independence Hall, from its earliest stages to the present time; with Biographical sketches of the Signers of the Declaration and others, interspersed with numerous anecdotes, incidents, and facts, gathered from the most reliable sources. The Author has presented the Historical Annals of this hallowed place in the most readable and fascinating form. Thousands of pilgrims annually visit the sacred room, where the questions of liberty or bondage—a national existence or a national death—were discussed and forever settled by the stern patriots whose portraits grace its walls. But the public know but little of the important parts they acted in those stirring times. This work puts them in full possession of all the facts in the case, and should be read by every American, and by all who feel any interest in the subject. It contains also many facts, incidents, and anecdotes, only known to the antiquarian, which the author, with great toil and research, has gathered from the past, making the History of Independence Hall a perfect *vide mecum* and complete national picture of the "times that tried men's souls." It is in fact the only History that has been written on the subject.

A FAMILIAR COMPEND OF GEOLOGY FOR THE SCHOOL AND FAMILY; by A. M. Hillsdale. Published by James Challen & Son, Philadelphia. For sale by H. Cowperthwait & Co. New York; Sheldon & Co. Boston; Brown, Taggard & Chase. Cincinnati; Kiecky, Mallory & Co. 1859.

BAPTISM IN SPIRIT AND IN FIRE; by James Challen, author of "Christian Morals," "Gospel and its Elements," etc. "He shall baptize you with the Holy Spirit and fire." Page 107. Philadelphia: James Challen & Son. New York: Sheldon & Co. Boston: Brown, Taggard & Chase. Cincinnati: Kiecky, Mallory & Co. 1859.

The House of Representatives of Georgia have passed a bill inflicting the penalty of death on any white person who shall procure a slave to commit an offence which by law forfeits the life of such slave.

Communications.

To the Editor of the Sabbath Recorder:

I am constrained to say that Bro. Clement H. West's answer in the SABBATH RECORDER of Nov. 10th, to inquiries made by myself in a former number, is by no means satisfactory.

I am not fond of controversy; nor do I feel qualified to do justice to the subject in question. But when I see the plain meaning of Scripture perverted, and the authority of God claimed to sustain the perversion, I feel bound as a Christian, to object; and feel called upon to expose the error and sustain the truth. In reply to the question, "by what authority he repudiates the injunction, 'from even unto even' shall ye celebrate your Sabbath," being applied to the weekly Sabbath, and at the same time apply it himself to the Passover?" he says, "by the authority of God himself." And quotes certain passages of Scripture to sustain the assertion; which same passages I will use to show that it applies as truly to the weekly Sabbath, as to the Passover.

I am cited by C. H. W. to Lev. xxiii. 3, where he says, "the weekly Sabbath is first mentioned without the appendage, *from even unto even*; then at the 4th verse commences the feast of the Lord," etc.; "verse 5: The seventh day of the first month, at even, is the Lord's Passover;" then he himself appends, "from even unto even," etc., which is not appended to it in the passage. Hence the weekly Sabbath and Passover, from these passages, stand upon the same basis. There are a number of feasts mentioned after this, before the specification (from even unto even), is made; and when made, it is applied to another, and very different feast, viz., that of Atonement. And if it does not apply to the weekly Sabbath, then it does not to the Passover; for it is not appended to either in the passages. And I will show according to Divine revelation, that, that is the proper time to commence any and all Sabbaths of the Lord. Again, Gen. i. and ii., are quoted by C. H. W. to make it appear that the darkness was no part of the first day, because God called the light day, and the darkness he called night. And therefore, only the light part of the seventh day was the time that God rested and blessed. And says "the evening and the morning were the first day, not the first day and night, but the first day, or first light, which is the same thing."

Now if this is not a subversion of the passage, I am unable to see how one can be made. Let us for a moment examine the passage Gen. i. 1: "In the beginning, God created the heaven and the earth. (2): And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. (3): And God said, let there be light: and there was light. (4): And God saw the light, that it was good: and God divided the light from the darkness. (5): And God called the light day, and the darkness he called night: and the evening and the morning were the first day." Thus far we have the revealed history of the first day of creation, and it is here recorded that the first part of the day was darkness, and the latter part of the same day was light; and the evening and the morning, or the darkness and the light, were the first day. This is the only fair and true construction that can possibly be made of the passage. For if it were not so, God did not create the heaven and earth in six days, as he said he did; for if the first day did not begin till it was light, then God created the earth before the first day began, while it was yet dark.

Having positively settled this question, we pass on. "And the evening and the morning were the second day," and so on to the seventh. "And the evening and the morning," or the darkness and the light were the seventh day. Gen. ii. 3: "And God blessed the seventh day and sanctified it: because that in it he had rested," etc. Now can any man believe that God wrought all night, after the close of the sixth day, so as to begin to rest when the morning light appeared? A more absurd idea I wish not to see. Is it not more rational to believe he began his Sabbath of rest immediately after the close of the sixth day? This is the construction given by God himself in Lev. xxiii. 32: "From even unto even, shall ye celebrate your Sabbath." This construction of the Sabbath-day is also recognized, and put in practice by the good ruler of Israel. Nehemiah xiii. 19: "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be open till after the Sabbath," etc. Solomon also recognizes the same order. See 2 Chron. ii. 4: "Behold I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings, morning and evening, on the Sabbaths. This is an ordinance forever to Israel."

Here Solomon not only recognizes and includes both evening and morning in the Sabbaths, but affirms that "this is an ordinance forever." And I doubt not that Solomon was as wise, and as well understood the Divine law, as some modern teachers. It seems that lest any mistake should be made on this important subject, God has specifically defined what time a day shall begin. Lev. xxiii. 27: "The tenth day of the seventh month shall be a day of atonement." Verse 32: "It shall be unto you a Sabbath of rest, and ye shall afflict your souls. In the ninth day of the month at even, from even unto even," etc. Here God defines the tenth day of the month, as beginning with the ninth day at even, in the same order that he defines the days of creation. Therefore the conclusion is inevitable that the Sabbath begins immediately after the close of the sixth

day, or the sixth day at even, as the tenth day is defined in the passage above alluded to.

It seems like robbing God of one half of the Sabbath institution to hold and teach the doctrine advanced by Bro. West. It is a fearful thing to rob God, or so to misconstrue the Divine law, as to annul, or apparently lessen its claims upon his subjects.

According to the above definition given by Divine inspiration, it is as much a breach of the Sabbath law, to work and carry on or pursue worldly business on the night next after the sixth day, as it is in the light part of the day following the sixth. Therefore it is to be hoped that all who have pursued this course, will forsake it, and remember the Sabbath day to keep it holy. Yours in Christian love,

J. P. STILLMAN.

Waters, Nov. 21, 1859.

For the Sabbath Recorder.

The Yearly Meeting of the N. J. Churches.

The yearly meeting of the churches in New Jersey commenced with the Church in Shiloh, on the 18th November. Though the day was very rainy, the attendance was quite large, and the representation from the other churches was all that could have been desired. Meetings were held days and evenings, until the evening of First-day when the exercises closed. Congregations were large and attentive. The ministers with us were Bro. L. C. Rogers, of New Market, J. Bailey, of Plainfield, and G. R. Wheeler, of Marlborough. The most of the preaching was done by Bros. Rogers, and Bailey. They came to us "in the fulness of the blessing of the Gospel of Christ;" for their preaching was the Gospel of Jesus Christ, Christ the Redeemer, Christ the intercessor, Christ the Saviour of sinners. The people were instructed, comforted, and admonished, and encouraged. Such truth, God will bless; it must have a tendency to humble man and exalt Christ the Lord. After the first day, the weather was favorable, and the community around appeared to have made arrangements to go to meeting, and learn for themselves, the truth of God; and may they be not only hearers, "but the doers of the word, that they may be justified in their deeds."

On Sabbath morning we had rather a strange visitor for this country. It was the Rev. Ishmore Fremont, an Indian, and head Chief of the Flat Head tribe of Indians, and a Baptist preacher. His tribe is now living in Oregon. He came to the Atlantic States on Government business; and having been to Washington and completed his business with the President, he is now traveling and preaching where opportunity offers. His language is broken, though by close attention, we could understand the most of his communications to us. He gave us a brief history of his people, of the wrongs they have suffered from the Mormons, and of the progress of Christianity among them. He stated that his tribe numbers 18,000; and 350 have embraced Christianity, and he is their pastor, and Chief; having been elected to that office by the vote of his people. His wife is of the Root Digger tribe. She was brought up in an English family in California, and knows but little about her own people, not having a knowledge of their language, but has been educated both in English and Spanish.

They were cordially received and entertained by us, and we were truly interested in hearing from this man of the woods, the same Gospel that has blessed and comforted us. At the close of his address, his appeal to the congregation to remember in their prayers, his tribe in the west, was truly affecting; and especially his personal appeal to the ministers, while with flowing tears, and broken sobs, he took them by the hand, begged an interest in their prayers, and exhorted them to faithfulness. Yes, this grace had melted the heart of the savage, and our tears flowed freely with his.

The next yearly meeting will be held with the Church at New Market.

W. B. GILLETTE, Secy.

"Our Palestine Mission."

To the Editor of the Sabbath Recorder:—I noticed in the Recorder of Nov. 17th, an attack on the Executive Board of the Missionary Society, under the above head. I do not propose to answer the article, (for I think silent contempt the most effective weapon with which to meet stabs given from behind an anonymous, to a body, the members of which are, or may be, well known, by name at least, to all readers of your paper.) I merely wish to call your attention to one or two points in it, (which are not only pre-eminently ridiculous, but which display a spirit of malevolence entirely unworthy of a man, to say nothing of a Christian, and then leave it to your sense of propriety as to whether the publication of such attacks are conducive to a spirit of harmony, and the well being of the mission work.)

The reasons for recalling the missionaries from Palestine were not published in the Recorder, because it was thought better to not give those reasons to the world at large, but to publish them more exclusively to the denomination; which has been done by the issuing of a circular giving full, explicit, and, as the Board thought, sufficient cause for the action taken. That circular was forwarded to some two, three, or more leading brethren in each church in the denomination, with a request that it might be laid before the people immediately. Yet, in the face of this, it is asserted that the Board has, "without consultation or knowledge of the facts of the case, as its first act, utterly destroyed a work which promises more than any other in the estimation of its friends, to give weight to the claims of the true Sabbath in the world."

But he goes on to say: "Let us now then, begin anew, and let our churches, collectively or individually, send up their ministers or missionaries, subject to the rule of Christ, and the

proper watch care of the brethren. And, let them appoint a brother in whom they may confide, to receive their liberal contributions, and carry or send them to the needy and suffering congregations in foreign lands, and thus let the Gospel have free course—unobstructed by the resolutions and orders of arbitrary Boards, or the smothering influence of a "Bushel" over the candle of our missionary correspondence."

What that means I do not exactly understand, but suppose it is a proposition to send "our ministers or missionaries" into the field, while the management of the business shall be in the hands of the whole people, without the "ponderous machinery" of an executive. A valuable proposition, as showing an extraordinary business talent in the originator! It is only surprising that it has never before been discovered that an executive, in the carrying out of the designs of large bodies, is ponderous and unwieldy; and that such work can much better be done by some six thousand people, with at least twelve thousand different opinions as to the best way of doing the work, than by some half dozen men who endeavor to approach a unanimity of sentiment on important questions.

"Reformers" proposition to take the missionary work out of the hands into which it has been placed by the Society, and commit it to the hands of some one who is capable and sufficiently honest to properly discharge it, is good evidence that he has devoted much attention to the subject of governments—more particularly of the republican form, of which he seems to be especially partial. At the same time, it is to be hoped that he has revealed himself to you, as there can be no other person in the denomination into whose hands he would be willing to commit the necessary funds for the carrying out of the plan proposed by him.

His imputation of dishonesty does not, of course, apply to the present Board, for it has never yet had but about sixty dollars of the Society's funds in its possession; and it is probable that the old Board will consider his insinuations unworthy of notice.

It is altogether unnecessary for me to tell you, or any one else that is at all acquainted with the affairs of the Society, that his declaration, that "no missionaries are now under their [the Board]—care," is simply false; and designed, probably, to counteract any good effect which the circular recently issued by the Board may tend to have towards relieving the Society from its present pecuniary embarrassment.

Begging your pardon for throwing away so much ammunition on such small game, I am Yours, &c., E. G. CHAMPLIN.

To the Editor of the Sabbath Recorder:—

Having recently visited the Lunatic Asylum at Utica, with Samuel S. White, Esq., of Whitesville, whom, on account of his insanity, it was deemed necessary to place in charge of Dr. Gray, Superintendent and Physician of that institution, I am enabled to write correctly concerning the condition of our esteemed friend, Gerrit Smith.

It is indeed a lamentable fact that no noble specimen of humanity, the amiable, generous, and philanthropic Gerrit Smith, is languishing in an Insane Asylum—a raving maniac. No one, having any regard for religion, elevated morality, sterling intelligence, and genuine thrilling eloquence, can but feel that the insanity of this distinguished man is one of the melancholy events with which the entire public must sympathize.

I have never been a believer in many of the doctrines of Mr. Smith, but during a long acquaintance, ever have cherished towards him feelings of love, awe, and reverence, to an extent never inspired for any other living man not connected by the ties of consanguinity or conjugal affinity. Mr. Smith, though a man of physical timidity, possessed great moral courage—courage in debate—courage in repelling insult and obloquy—courage in rebuking sin.

No one acquainted with the idiosyncrasy and hereditary predispositions of Mr. Smith, would, under the circumstances, be surprised at the present deplorable condition of his mind. His father before him was subjected to paroxysms of the most profound melancholy, during which he was harassed with the most fearful forebodings of future penury and want. His brother, Gen. Peter Glen Smith, occasionally suffered from attacks of severe and protracted mental aberration.

Ever since the Harper's Ferry *emence*, and especially since John Brown—the man of generous but distorted views, of brave but misdirected philanthropy, and warm personal friend of Mr. Smith—has been condemned to death on the gallows, the latter has been in a state of the most nervous excitement, constantly wringing his hands, and bemoaning the fate of Brown and his associates, and wrongly imagining himself the sole cause of all their troubles, until his reason, under the influence of such intense grief and anxiety, gave way to a general, but not very violent insanity.

To a mind thus predisposed to alienation, and almost exclusively exercised on slavery, politics, philosophy, and religion, it is not strange that the Harper's Ferry *foray* in which his name has been connected, as well as the rumors that were rife that a requisition had been made for him by the Governor of Virginia upon the Governor of this State, should act as an exciting cause of his present mental derangement.

It is sad to see any mind dethroned; but one of the caliber, disposition, and capacity of such an one, is truly deplorable. Still, his convalescence, and entire recuperation of his mental and physical health, are predictions of his physician, Dr. Gray; for the fulfillment of

RELIGIOUS INTELLIGENCE.

General Intelligence.

Foreign News.

The Cunard steamship Africa, Capt. Shannon, which left Liverpool 12th November, arrived at this port on Friday, the 25th ult.

The weather on and off the English coast continued very stormy, and severe gales had again proved most disastrous to shipping.

The ship Tyrol, bound from Sulina to Liverpool, was lost on a sand-bank at the entrance of the Mersey during the night of the 7th, and all on board—supposed to have numbered from twenty to thirty persons, including a pilot, were drowned.

Hong Kong letters of the 28th of September say that the ratification of the American treaty had produced no change in commercial matters, and, according to one authority, it would not go into operation until matters are settled with England and France.

Mr. Ward, the American Minister, had gone to Japan, where matters remained in an unsettled state. Twelve Russian ships of war at Jeddah. Three men belonging to this force had been murdered, and serious consequences were considered not improbable.

In Cochinchina fresh hostilities had been commenced by the Anamese, who attacked the French intrenchments and were repulsed with loss.

An influential deputation had waited upon Lord John Russell for the purpose of presenting a memorial relative to the case of the boy Mortara. Lord John in his reply denounced the offence which had been committed, but in view of the difficulties which always surrounded interference with the laws of foreign nations, he considered that it would be useless for the British government to make any representation to the Papal authorities on the subject.

The official correspondence between England and Spain on the Morocco question is published in the London Gazette. Spain declares that she will not continue to hold Tangiers, or any part of the Morocco coast that would give her a superiority that would be dangerous to the navigation of the Straits after a treaty of peace is signed.

The French General DeMartimprey has required the Moorish tribes whom he has subjugated to pay a tribute of five million francs. The cholera continues to prevail among the Spanish troops collected at Algiers, and in the space of nine days there were sixty-six cases, of which nineteen proved fatal.

A letter from Tangier says the Moors are making active military preparations, and the chiefs have begun preaching up the holy war.

The London Post touches upon the fact that the enthusiasm of the Spaniards in this war with Morocco is caused to a great extent by religious prejudices and fanaticism.

The London Times publishes a letter from Lord Ellenborough to Lord Brougham, in furtherance of the success of the Garibaldi Musket Fund. The noble Earl expresses a hope that, stimulated by the results to Italy, which are conveyed in the demands France is about to make in the Congress, the Italians will rise to vindicate their right to choose their own government.

The Florence correspondent of the London Times states that the Pope had declared that if the Emperor Napoleon's letter to Victor Emanuel was a proof of his Catholicity, then the Catholic Church had no more hope from man. The Pope concluded by defying the Emperor, through his ambassador, to do his worst.

It is stated that, at the interview held at Breslau, the Emperor of Russia and the Prince Regent of Prussia have determined not to consent to a revision of the treaties of 1815, or to take part in any Congress in which England should not be represented. The last resolution was proposed by Prussia.

The Greek government will be called upon to pay the loan of 900,000 francs, guaranteed by the three Powers. Mr. Urse, the French Ambassador, has presented a collective note, which states that notwithstanding a bad financial system, the resources of the country are sufficient to warrant the demand for repayment.

A YOUNG LADY ATTEMPTS TO KILL HER ALLEGED TRAUDLER.—Yesterday afternoon two ineffectual attempts were made to shoot Mr. Richard Moore, a compositor in the Plaindealer office, by Miss Sarah Hubbard, who has, until recently, been also a compositor in the same office.

Miss Hubbard has been for a year or two working in several of the printing offices in the city, in every one of which her conduct has ensured her the respect and esteem of all who know her. Until quite recently she worked in the Plaindealer, and while there became acquainted with Moore. The acquaintance continued pleasantly until a few weeks since, when she heard of disrespectful and ungentlemanly remarks which he had made about her, and informed him of the fact.

Since that time he has avoided her entirely, but has basily circulated the most outrageous and false and slanderous stories respecting her, and as a result of his misrepresentations she lost her situation in the Plaindealer office.

Yesterday she obtained a pistol and watched at the City Hotel for his passing. She met him in front of the door about 3 o'clock, and facing him, demanded that he take back his accusations. Not doing this, she fired at him, but missed her aim. He wrenched the pistol from her and left. She procured another pistol and waited in the hall of his boarding house, on Champlain street, for him to come up from his supper in the basement. When he appeared she fired again, but again without effect, and again he got the pistol from her, with the able assistance of a companion. She broke away from them and left the house.

Miss Hubbard is an orphan, and came to this town homeless, penniless, and friendless. [Cleveland Leader, Nov. 16.]

SAD BEREAVEMENT.—It grieves us to learn, says the Geneva Valley Free Press, that Samuel S. White, of Whitesville, Allegheny Co., has been seized with a fit of insanity, and has been conveyed to the Lunatic Asylum at Utica.

His aberration partakes of a mild and harmless type, but it was nevertheless considered

unsafe for him to be at large, as he had once or twice attempted to commit suicide. His insanity is supposed to have arisen from real or imaginary losses by endorsement, and a deep-seated apprehension, that he would soon come to want. Mr. White had been an active and successful business man in Allegheny Co. for over thirty years, and has several times been placed in offices of public trust by the partiality of his fellow-citizens. Last year, as well as several prior years, he honorably represented his town in the Board of Supervisors. Mr. W. has a large and intelligent family, with whom the public will sympathize in their sad and sudden bereavement.

THE DEAD ALIVE.—REUNION OF HUSBAND AND WIFE AFTER A SEPARATION OF FORTY-SEVEN YEARS.—During the War of 1812, Mr. Crull, a gentleman residing near Philadelphia, visited that city, and became so inflamed with martial ardor, that he forthwith joined the army of his country, and sent word to Mrs. Crull that she need not expect to see him again until the end of the war. From that time, the lady received no tidings of him, until word was sent by some unknown person, that Mr. Crull was killed during an engagement with the enemy near Lake Champlain. Overwhelmed with sorrow, and being unable to support herself and children, the widow left the house she then occupied, and removed to another part of the State, where some of her friends resided. There she remained until last February, where she was informed, that as the widow of an American soldier, she was entitled to a share in the military tract of land set apart in Illinois by the United States government, as part compensation for the soldiers of 1812. Anxious to establish her claim, Mrs. Crull engaged a well known law firm of Pennsylvania, through her son, to obtain her dowry, if possible, and they at once set themselves to work to find the land in question. After a long and thorough search among government, State, and county records, they ascertained that the tract in question was situated in Hancock county, Ill., and had been entered with a land-warrant by Mr. Crull himself, in the year 1818. This proved conclusively that the gentleman did not die within five or six years of the battle in which he was supposed to have been slain; but subsequent investigation failed to discover any trace of him from that time, and it was, of course, almost impossible for him to be still living. However, that fact must be proved before the widow's claim to dowry could be substantiated, and her lawyers addressed letters to persons in all parts of the country, in hope of gaining some direct proof of Mr. Crull's decease. One of these letters was addressed to a Mr. Near, of Jefferson county, N. Y., whose reply inclosed a letter from Mr. Crull himself, stating that he was still alive, and overjoyed at the intelligence that his wife and children were also living. The delight of the widow on receiving this news may be better imagined than described; she at once forgot all about the dowry in her eagerness to see once more her long-lost husband, and her legal advisers took immediate measures for the re-union of the pair. A few days ago, they met at Wappello, the residence of Mrs. Crull, after a separation of forty-seven years, and the cause of this long estrangement was made evident by the husband's story.

He was wounded in the battle near the Lake, and upon being discharged, soon after, returned to his home in Pennsylvania. On arriving there, he was informed that his wife and children had left the place, and died in another State, some time before. Believing himself alone in the world, he left forever his old home and associates, and took up his abode in Jefferson county, N. Y., where he has since resided, ever cherishing his lost family in fond remembrance. After many years of hard toil, and the marriage of her daughter, Mrs. Crull removed to Wappello, where she was rejoined by her husband, as we have stated above. [Sunday Mercury.]

DEAD LETTER OFFICE.—We examined yesterday the catalogue of articles which have accumulated in the above named office since 1848. The department has used every effort to restore them to their proper owners, and being unable to deliver them, they are now to be sold for the postage, the proceeds, if any, after paying charges, to be deposited in the United States Treasury, subject to order should the proper owners hereafter be found. The catalogue embraces coats, hats, socks, drawers, gloves, scarfs, suspenders, patent inhaling tubes, gold pens, pencils, and all kinds of small jewelry imaginable; underseers, fans, handkerchiefs, box of dissecting instruments, pocket Bibles, children's dresses, lace collars, books, buttons, cloth, purses, slippers, chemises, bed-quilts, boots, shirts, galls for game fowls, cornfield hoes, black silk basque, hoods, shawls, garters, sear case, snuff box, spectacles, false teeth, night caps, bonnets, aprons, pantalettes, ear trumpets, shoulder braces, silk flag, razors, 100 catechisms, watch crystals, nipples glasses, demi-veils, edging, and a thousand other things too numerous to mention. No pawnbroker's shop ever excelled in variety the collection of the Dead Letter Office. [Washington Union, Nov. 22.]

SIR JOHN FRANKLIN.—We perceive the opinion is entertained, in some quarters, both in England and America, that individuals of Sir John Franklin's party may still survive. This is the view expressed, a few days ago, by Captain Parker Snow (who was second in command of the Prince Albert discovery-ship, which engaged in the search for Franklin in the year 1850), in a public lecture delivered in London. He stated that it was his conviction, at that time, as recorded by him in the Blue Book, published in 1850, that the ships would be found where they were lately discovered; and subsequent developments only served to confirm him in the belief that some of the party were still living, probably in captivity, among the Esquimaux. This opinion he supported by the fact, elicited through Captain McClintock's interpreter, that, when the Esquimaux meet with strangers who can be of no use to them, they give them food and desire them to go away; but, if the men are mechanics, and useful, as many of the Franklin party were, the natives retain them, and will not let them go.

Captain Snow thought further attempts should be made to discover the lost navigators. This feeling is entertained by many intelligent men; and, though the proposition is fraught with many perplexities, England will scarcely refrain from making one more effort.

A YOUNG LADY SENT WEST BY ADAMS' EXPRESS.—A beautiful and accomplished young lady passed through this city last week, en route for St. Louis, where she was being sent by express. She was from Paris, and being unable to speak our "barbarous" lingo, her friends had adopted this method of sending her to her destination. She was regularly entered upon the "way bill," and freight paid all the way through. [Norfolk Day Book.]

SUMMARY.

At Rhymney, in Wales, a temperance movement similar to the one in progress at Tredegar began with a torchlight meeting, and a procession of one thousand totalitars belonging to Rhymney, and at last three thousand from Tredegar. A dense column, extending for half a mile along the road, over whom the naphtha lamps threw a fitful light, marching to the music of half a dozen bands, all joining in some temperate melody, and chatting gayly at intervals, formed a spectacle well worth walking out to look at, and furnished matter for the most serious reflection. This wonderful uprising of a whole people against the demon of drink, under whom they have writhed so many years, is remarkable for its spontaneity.

The Montreal Gazette says the Grand Trunk ferry boats, plying between Longueuil, Point St. Charles and the foot of Jacques Cartier square, carry over six thousand barrels of flour daily, for shipment to Portland and Boston. The Portland Argus says that six thousand bales of cotton, worth \$300,000, are now on the way over the route from Cairo, on the Mississippi, via the Illinois Central and Grand Trunk Railways to Maine; and that one thousand bales of this quantity—\$60,000 and—are taken by the mills at Biddeford and are now being received there.

A man with a family, about thirty-five years of age, a raftsmen by occupation, residing a part of his time on Red river, where he passed not only by the name of Davis, but also by those of Henery and Etherington, was arrested in New Orleans, trying to sell three negroes as his own property. On examination at New Orleans the negro trial was remanded to the parish of Caddo for trial. On the morning of October 25 he was found suspended by a rope on a tree, on Red river, quite dead, with his feet and hands chained.

Jefferson county, New York, has the honor of having furnished several of the Western States with Governors. Governor Matteson, of Illinois; Governor Farwell, of Wisconsin; Governor Wood, of Ohio, and the present Governor Pettit—late United States Senator—of Nebraska, were all natives of that county. Oneida may also put in a claim for similar honors, since Judge Miller and Hon. Norman Todd, both from Oneida county, in this State, are named at the same time as candidates for the gubernatorial nomination in Illinois.

The Fort Smith Times of the 29th Oct., speaks as follows of the progress of improvement in Arkansas: It is a fact remarked by every one acquainted with the Western country, that there never has been a time in the history of this country when our prospects were so flattering. We believe we can say with safety that there has been at least one hundred freight wagons loaded in this city this week for the Indian country and adjoining counties.

The host of personal friends of Gerrit Smith will rejoice to learn, from the most credible authority, that Dr. Gray of Utica has given his family the encouragement to feel that the afflicted gentleman will be entirely restored to mental health. It is also his opinion that Mr. Smith's bodily health will be re-established. So prostrated was he when he arrived at Utica, that it was the opinion of his physicians that he would not have survived forty-eight hours longer, had he remained at his home.

A meeting of the citizens of Schuylkill, Pa., was held in Tamaqua, on the 21st ult., to express sentiments favorable to the immediate construction of a railroad from Tamaqua through the Mahoning valley until it intersects with the Lehigh Valley road, at or near the town of Lehighton. The object of this extension is to afford facilities for more direct communication to the New York market.

An eloquent took place in the lower end of Berkeley county, Va., a few days since. Mrs. Sarah Ann Buckels, wife of Aaron Buckels, Esq., associated with a shoemaker of Martinsburg, named Morris O'Connor. She took \$23, which she found in a purse, \$60 in notes, and certificates of deposits in the bank at Martinsburg and at Charleston to the amount of \$2800.

In Belgium during the first nine months of the present year, the indirect taxes produced \$3,996,609, more than had been set down in the estimate of ways and means, and 448,278, more than the corresponding period of 1858. In the increased receipts for the present year, the customs duties stand for 796,000, and the railways for 458,000.

From the report of the keeper of the penitentiary, it appears that there was on the first of October, two hundred and nine convicts. Thirteen have been discharged, seven escaped, twenty-five pardoned, three have died, and one sent to the Asylum. The notes, accounts, cash, manufactured articles and materials, amount to \$41,364 79, the liabilities to \$14,000 75.

The prisoner Cooper, who committed the alleged homicide on board the United States steamer Brooklyn, when on the eve of sailing from this port with Minister McLean for Vera Cruz, has been placed in the hands of the officers of the North Carolina, on board of which ship he is at present, where no doubt a thorough investigation will be had in his case.

Mrs. Woodhouse, formerly Miss Orcutt, of Hartford, where she has many friends and acquaintances, died in Brownsville a short time since. The cause of her death is attributed to the fright she suffered during the recent disturbance at that place by the Mexican banditti under Cortinas.

The New Orleans Picayune is informed on good authority that the merchants of that city interested in the Rio Grande trade will, should need be, and that suddenly, fit out at their own expense a body of one hundred armed men for the protection of Brownsville and the adjacent settlements.

Kit Carson had a narrow escape from being killed by the Ute Indians in a row between that tribe and the Mexicans, Carson happening to be in company with the latter. An Indian had levelled a rifle at his breast, and would have fired and killed him but for the intercession of a squaw.

A case of some interest to merchants occurred at Pittsburgh a few days since. Julius Esselborn, the agent of a New York mercantile firm, was arrested under the law which forbids firm, was arrested by sample. The penalty for each sale of goods by the firm was \$300, and the agent was mulcted in the sum of \$1300.

The New Orleans Delta of the 19th Nov. says the effects of the great storm of Saturday last, and of the several freezes since, have been most disastrous on the sugar crop. The loss throughout the state by these unprecedented visitations of extreme cold is variously estimated from 70,000 to 100,000 hogheads.

The Chicago Journal says that on the 17th of November, the underground railroad train arrived in that city with thirty passengers, five from the vicinity of Richmond, Va., twelve from Kentucky, and thirteen from Missouri. They are now all safe in Canada. The thirteen from Missouri were sold to go down the river the very day they started. A stalwart six footer and a Sharp's rifle were their only guides.

During the present year nearly a dozen churches have been destroyed by fire within the limits of Massachusetts. Some of these, it is known, were not on fire by incendiaries, while others were doubtless destroyed in consequence of defect in the construction of furnaces and other heating apparatus.

The heirs of Stephen Girard have entered upon another litigation with the city of Philadelphia, which is likely to prove long and costly. They have now filed a bill in equity, taking ground that the consolidated city has no right to hold in trust the various bequests made by Girard.

Federal obsequies in honor of the late Senator Broderick, who was shot in a duel in California, were held in New York on Sunday of last week. There was a large turnout of firemen, under the auspices of Engine Company No. 34, of which Mr. Broderick was foreman before he left for California.

Col. Carroll, of Doughoregan Manor, has consented to take command of the two cavalry companies about to be organized in Howard county, Md. The citizens of Ellicott's Mills have taken measures to form a company of infantry.

John Brown (of the Harper's Ferry notoriety) is understood to have studied for the ministry when about twenty years of age, under the direction of Rev. Moses Hallock of Plainfield, Mass., but on account of inflammation of the eyes he was obliged to abandon this pursuit.

Mr. Gentry, President of the Texas and New Orleans Railroad, has returned from Europe. He has succeeded in purchasing the whole of ten thousand tons of iron to lay the road through to the Sabine.

A keg of powder, with a slow match attached, was found under the Gazette building at Nashville, Tenn., on the 17th November. Supposed to have been a plot to blow up the editor.

General Scott arrived at Fort Townsend on the 25th of November. The British had withdrawn their naval force from San Juan with the exception of a single steamer.

Flocks of snow-birds have been seen already. Their appearance thus early is considered by the weather-wise as an indication of a severe winter.

Professor Whitney, of Yale College, is engaged in the translation and publication of a Hindoo work on Astronomy.

Daniel B. Martin has resigned his commission as chief engineer in the United States navy.

The iron is being rapidly laid down on the Illinois River Railroad, between Havana and Bath.

Marshall S. Perry, a distinguished physician, died in Boston last week.

SPECIAL NOTICES.

PUBLISHERS' SOCIETY—BOARD MEETING. The Board of Managers of the Sabbath-day Baptist Publishing Society, will hold an adjourned meeting at the house of Eld. N. V. Hull, at Alfred Center, N. Y., on the 3d day of December next, at 7 o'clock, P. M. A full attendance is desirable. D. R. STILLMAN, Sec'y.

NOTICE. A special meeting of the Seventh-day Baptist Missionary Board will be held in the vestry of the Seventh-day Baptist Meeting-house in Westley, R. I., Dec. 13th, 1859, at 9 o'clock, A. M. JOSEPH POTTER, President.

LETTERS.

J. Maxson, J. P. Stillman, J. Byron Whitford, B. W. Millard, J. Allen, J. Potter, J. R. Hartshorn, S. S. Griswold, W. C. Whitford, W. B. Gilete, A. P. Saunders, C. Potter, H. C. Crum, N. Y. Hull, (2); H. Lanphier, C. D. Langworthy, Obed Snowberger, H. Stillman.

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.

Table with columns for names and amounts. Includes Jared Green, Berlin, \$2.00; Amos Crandall, Alfred Center, 2.00; R. A. Thomas, 2.00; Silas Stillman, 2.00; Perry Cole, Cussewago, Pa., 1.00; Dr. H. Boyd, 2.00; John T. Davis, Shiloh, N. J., 2.00; Jane Davis, 2.00; N. G. Whitford, Adams Center, 2.00; C. R. Coon, 2.00; A. M. Whitford, 2.00; Thos. Burdick, Andover, 2.00; Christopher Teft, Almond, 2.00; Thos. Lewis, Alfred, 2.00; R. F. Burdick, 2.00; E. C. Green, 2.00; Obed Snowberger, Quincy Pa., 2.00; Halsey Stillman, South Ossipee, 2.00.

FOR THE SABBATH-SCHOOL, VISITOR: A. P. Saunders, Alden. \$ 25

MARRIAGES.

In Otselec, N. Y., Nov. 13th, by Eld. Halsey Stillman, Mr. WELLES G. WRIGHT and Miss ESTHER ANN ARNOLD, both of DeRuyter.

In Alfred Center, N. Y., Nov. 18th, by Eld. N. V. Hull, Mr. LEWIS H. HALL, of Hebron, Potter Co., Pa., and Miss ELLIZABETH MATTHESON, of Alfred, N. Y.

DEATHS.

In Harmony, Wis., Oct. 21st, of the bowel complaint, WILLET ELI MAXSON, the only child of Willet Nicholas and Hannah Maxson, aged 11 months and 16 days.

In Lima, Wis., Nov. 19th, of the chronic diarrhoea, LIBBIA R. BROWN, the only child of Alva A., and Diancia C. Brown, aged 17 months and 27 days.

Sweet opening bath, to which the death Of life by God was given; Thy mortal frame lies closed in breath, But thy spirit blooms a flower in heaven.

SANDS' SARSAPARILLA.

"DELAYS ARE DANGEROUS." Could the many thousands who now suffer from diseases for which this preparation is a certain specific, listen to the grateful testimony of those who have used it and been cured, they would

NO LONGER DOUBT in regard to its efficacy, or hesitate in appropriating to themselves the benefits which this medicine can bestow.

OSTIATE CUTANEOUS Eruptions, Scrofula, Tetter, more, Urticaria, Blisters, enlargement and pain of the bones and joints, Rheumatism in all its forms, and diseases arising from an impudiculous use of mercury, are speedily cured by its use. It is perfectly safe to take, and pleasant to the taste. Prepared and sold by A. B. & D. SANDS, Druggists, 100 Fulton Street, New York. For sale also by Druggists generally.

And, let your own restoration to his former standing and usefulness as a Christian philanthropist and scholar, thousands of anxious friends will devoutly pray."

JOHN R. HARTSHORN.

Alfred Center, Nov. 22, 1859.

To the Editor of the Sabbath Recorder—

In the Recorder of Nov. 24th, I find the following statement, "The word death used in our language, means 'the extinction of life.' Of course the second death must mean the second extinction of life." As your correspondent has not given his authority, I hesitate to accept his definition. Perhaps had he given his own name, it would have been sufficient "authority"; but not having done so, I hope he will not think me impertinent in asking further light. Besides, I am a plain man, not being skilled in lexicography, and am therefore slow of apprehension. Also I tried to read some passages in my Testament, with his definition of "death" before me, but could make no sense of them. Will your correspondent kindly further aid the doubting?

INQUIRER.

To the Editor of the Sabbath Recorder—

I see an error going the round of the papers to the effect that Gerrit Smith has but one child living. This is a mistake. He has two—Mrs. Fitzhugh, and a son perhaps seventeen years old.

By the way, Mr. Editor, how do you make out Mr. Smith a "Seventh-day Baptist"? I know he believes in and practices immersion. Also that he observes the seventh day of the week as the day of weekly rest. But he refuses connection with our denomination. Also he denies the atonement of Christ and the doctrine of future and endless punishment. How then is he a "Seventh-day Baptist"?

N. V. HULL.

CONVICTS ESCAPED FROM SING SING.—We learn from the Albany Times of a recent date, of the escape of a number of convicts from Sing Sing Prison:—

The party consisted of William Mahoney, whose term of sentence would have expired on the 29th of January; Thomas Coyle, sent from New York, whose term of sentence would have expired 25th of May next; and two colored men, Wm. King, sent from Orange Co., whose term of sentence would have expired on the 19th of April next, and Gordon Cook, sent from New York, whose term of sentence was to June 16th, 1862.

The entire party belonged in the cooking department of the Prison, where there is more or less noise caused by the escape of steam. It was about five o'clock in the morning when they made their escape, and while the breakfast for the inmates of the Prison was being cooked. Their plans had been well matured, and the operations by which they made their escape had occupied their attention for several days previous to their escape. They had removed the iron striker, through which the bolt of the lock passed, and had substituted one ingeniously constructed of wood, painted black to represent iron. The bolt also passed through a strip of bar iron, which extended along the casing of the door, that had also been severed by a small saw, which was doubtless made of a watch spring.

The morning selected for their escape was well chosen, for there was a heavy fog, so thick as to render it impossible to see an object six feet off. In less than three minutes after they left, their escape was communicated to the guard by the alarm bell; but under cover of the peculiar condition of the atmosphere, they made good their escape. It subsequently appeared from the tracks that the two colored men went toward the north, and Mahoney and Coyle eastward, with a view towards reaching the city of New York. Scouts were immediately sent in pursuit of them, but up to the latest accounts they were still at large.

Gordon Cook, colored, 22 years of age, 5 feet 4 inches in height, face pitted with small pox, small head and large ears.

William King, colored, 20 years of age, 5 feet 4 inches in height, large nose, scar on forehead, and also under left eye.

Thomas Coyle, English, 28 years of age, 5 feet 6 inches high, light brown hair, gray eyes, full, round face, small scar on inside corner right eye.

William Mahoney, Irish, 24 years of age, 5 feet 7 inches high, brown hair, prominent forehead, round face.

THE HORSE AN INTELLECTUAL BEING.—From a correspondent of the St. Louis Republican we learn of the following particulars of horse training:—

During my wanderings a short time since, I chanced to stop at Hermon. Hearing of Dr. Sutherland's learned colt, I had the curiosity to go and see him, and found him a prodigy in learning, besides being quite a curiosity. The Doctor calls him the "White Pilgrim." His color is light nankeen, white mane and tail, and white eyes. He is a splendid little horse. The Doctor tells that he has owned him but six months—rode or drove him almost every day (as his riding is considerable), but still during that brief time he broke him to the saddle and harness, and taught him the different feats I saw him perform, such as standing upon his hind feet, jumping the whip, kneeling down, lying down, sitting up and walking on three legs. He will unbuckle a common saddle girth, and take off his own saddle. He will step to his own master, make a very low bow, shake hands, take his coat, cap and mittens off, and lay them away, and when told, bring them back to him again. With cards he will tell his age, the days in the year, etc. With the alphabet he will spell any simple word put to him. Spread out a number of playing cards and he will fetch the one called for. He will play a good game at old sledge and beat you as often as you can win, and tell your fortune if requested. He will walk around the yard with quite as much ease and grace as some country gentlemen, and pass around the hat for a contribution at the close of the performance. He is a rare specimen of horse-flesh, and his equal, I think, for beauty, activity and intelligence, could not be found, considering the labor performed by him, and the short time he has been under discipline; and the Doctor certainly deserves the credit of being a great Horse-Man.

Mr. Joseph Kline died in Freeport, Illinois, from the bite of a cat. He was bitten on the finger, and in four days died in the most intense agony.

The Second Universalist Society of Lowell, Mass., have extended a unanimous call to Rev. L. J. Fletcher to become their pastor.

Trinity parish in Trenton, N. J., design erecting a new edifice.

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His aberration partakes of a mild and harmless type, but it was nevertheless considered

unsafe for him to be at large, as he had once or twice attempted to commit suicide. His insanity is supposed to have arisen from real or imaginary losses by endorsement, and a deep-seated apprehension, that he would soon come to want. Mr. White had been an active and successful business man in Allegheny Co. for over thirty years, and has several times been placed in offices of public trust by the partiality of his fellow-citizens. Last year, as well as several prior years, he honorably represented his town in the Board of Supervisors. Mr. W. has a large and intelligent family, with whom the public will sympathize in their sad and sudden bereavement.

THE DEAD ALIVE.—REUNION OF HUSBAND AND WIFE AFTER A SEPARATION OF FORTY-SEVEN YEARS.—During the War of 1812, Mr. Crull, a gentleman residing near Philadelphia, visited that city, and became so inflamed with martial ardor, that he forthwith joined the army of his country, and sent word to Mrs. Crull that she need not expect to see him again until the end of the war. From that time, the lady received no tidings of him, until word was sent by some unknown person, that Mr. Crull was killed during an engagement with the enemy near Lake Champlain. Overwhelmed with sorrow, and being unable to support herself and children, the widow left the house she then occupied, and removed to another part of the State, where some of her friends resided. There she remained until last February, where she was informed, that as the widow of an American soldier, she was entitled to a share in the military tract of land set apart in Illinois by the United States government, as part compensation for the soldiers of 1812. Anxious to establish her claim, Mrs. Crull engaged a well known law firm of Pennsylvania, through her son, to obtain her dowry, if possible, and they at once set themselves to work to find the land in question. After a long and thorough search among government, State, and county records, they ascertained that the tract in question was situated in Hancock county, Ill., and had been entered with a land-warrant by Mr. Crull himself, in the year 1818. This proved conclusively that the gentleman did not die within five or six years of the battle in which he was supposed to have been slain; but subsequent investigation failed to discover any trace of him from that time, and it was, of course, almost impossible for him to be still living. However, that fact must be proved before the widow's claim to dowry could be substantiated, and her lawyers addressed letters to persons in all parts of the country, in hope of gaining some direct proof of Mr. Crull's decease. One of these letters was addressed to a Mr. Near, of Jefferson county, N. Y., whose reply inclosed a letter from Mr. Crull himself, stating that he was still alive, and overjoyed at the intelligence that his wife and children were also living. The delight of the widow on receiving this news may be better imagined than described; she at once forgot all about the dowry in her eagerness to see once more her long-lost husband, and her legal advisers took immediate measures for the re-union of the pair. A few days ago, they met at Wappello, the residence of Mrs. Crull, after a separation of forty-seven years, and the cause of this long estrangement was made evident by the husband's story.

He was wounded in the battle near the Lake, and upon being discharged, soon after, returned to his home in Pennsylvania. On arriving there, he was informed that his wife and children had left the place, and died in another State, some time before. Believing himself alone in the world, he left forever his old home and associates, and took up his abode in Jefferson county, N. Y., where he has since resided, ever cherishing his lost family in fond remembrance. After many years of hard toil, and the marriage of her daughter, Mrs. Crull removed to Wappello, where she was rejoined by her husband, as we have stated above. [Sunday Mercury.]

DEAD LETTER OFFICE.—We examined yesterday the catalogue of articles which have accumulated in the above named office since 1848. The department has used every effort to restore them to their proper owners, and being unable to deliver them, they are now to be sold for the postage, the proceeds, if any, after paying charges, to be deposited in the United States Treasury, subject to order should the proper owners hereafter be found. The catalogue embraces coats, hats, socks, drawers, gloves, scarfs, suspenders, patent inhaling tubes, gold pens, pencils, and all kinds of small jewelry imaginable; underseers, fans, handkerchiefs, box of dissecting instruments, pocket Bibles, children's dresses, lace collars, books, buttons, cloth, purses, slippers, chemises, bed-quilts, boots, shirts, galls for game fowls, cornfield hoes, black silk basque, hoods, shawls, garters, sear case, snuff box, spectacles, false teeth, night caps, bonnets, aprons, pantalettes, ear trumpets, shoulder braces, silk flag, razors, 100 catechisms, watch crystals, nipples glasses

