

The Sabbath Recorder.

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PUBLISHED BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

TERMS—TWO DOLLARS PER ANNUM IN ADVANCE.

VOL. XVI.—NO. 28.

NEW YORK, FIFTH-DAY, DECEMBER 15, 1859.

WHOLE NO. 808.

The Sabbath Recorder.

For the Sabbath Recorder.

There'll be no Tears in Heaven.

BY FANNIE R. OVIATT.

On the death of Sophronia Truax.

We stood beside the dying bed of a gentle sister dear,
And passed with breathless eagerness each accent faint
To hear,
And as we clasped the feeble hand, our hearts with
anguish riven,
We blessed "that God on high," to think "there'll be
no tears in heaven."
We saw the deathly pallor play upon each feature
bland,
And knew that she was going to the far-off spirit land;
But the smile that wreathed her features told us that
she was forgiven.
Still our grief we could not smother—oh! "there'll
be no tears in heaven."
We stooped to catch each whisper, but the pulseless
form was still.
And we knew that all was over, by the icy, deathly chill—
That her spirit pure had left us; to its angel wings
were given;
Then we bowed and wept together, but "there'll be
no tears in heaven."
When next we saw her, she was clothed in robes of
spotless white,
While above her couch seemed playing golden rays of
heavenly light;
We kissed the snowy lips, from which all shades of
care were driven,
And sobbed aloud, although we knew "there'll be no
tears in heaven."
Slowly then we laid our loved one where the night
winds sadly moan,
And our hearts with grief seemed breaking, as we left
her cold and lone;
But we prayed that we might meet her, when the
storms of life had driven
Our frail bark o'er death's dark river, for "there'll be
no tears in heaven."
Dunkirk, Wis.

For the Sabbath Recorder.

Immortality.

For some time past there has been a large
amount of correspondence vindicating the doc-
trine of materialism and the annihilation of the
wicked. I think that class of believers cannot
complain but that they have had their full share
of space, and are quite consistent in saying that
they "highly appreciate the Christian liberality
and impartiality of the editor and conductor of
the Sabbath Recorder," etc. I had hoped that
our friends would become satisfied without
positive restraint to "give us rest." But the
stream seems to increase, and the editor vindi-
cates himself by informing his readers that
"he does not hold himself responsible for the
communications of correspondents." And we
are left to the alternative of taking care of
ourselves. And so with his "liberality," we
will try and take care of ourselves.

First of all I have a word to say to W. M.
A., of Galva, Ill. Although his communication
was not addressed to me, yet I feel a lib-
erty to notice it because he stepped between
Bro. G. and Bro. C. Bro. W. M. A. takes
the advantage of an admission—or what he
calls that—made by Bro. Griswold, that man
receives his immortality through Christ, and on
that, makes his remarks. If Bro. G. has ad-
mitted that man receives his immortality
through Christ, I think he did not intend to
do so in that broad sense that Bro. W. M. A.
seems to understand him. If he did, he has
admitted what I am sure W. M. A. cannot
prove. His best policy is to take the advan-
tage of the unguarded admission—as it ap-
pears to me—to form a basis for "a drive."
If I understand Bro. G., he was speaking of
man that was raised from the dead. Bro. C.
seems so to understand him, and I think
more than this, Bro. G. did not intend to
admit. This I understand to be the
Orthodox faith. Nothing but "this mortal
coil" is said to be raised. Matt. xxvii, 52:
"And the graves were opened, and many of
the dead bodies of the saints which slept
arose." The resurrection is affirmed of nothing
else. The spirit is nowhere said to rise from
the dead. Now that there is an "outward
man," and an "inward man," is most fully
and positively stated by Paul—2 Cor. iv. 16: "For
which cause we faint not; but through our
outward man perish, yet the inward man is re-
newed day by day." In chapter v. this "out-
ward man" is called an "earthly house;" then
it is called "this tabernacle." In the 1st ver-
se, "outward man," "earthly house," and "this ta-
bernacle," is said to be "the body." This "in-
ward man," (chapter iv. 16) occupies the house;
(chapter v.) lives in the "desolating tabernacle"
and was "at home in the body." Mark well,
when this outward man perished, the house
and tabernacle man dissolved. The inward
man left the "body" and went to be present
with the Lord. "This earthly house, the dust,
returned to the earth as it was, and the spirit
returned to God who gave it." Now, if all
this is so, the resurrection can be affirmed of
the body only. Now, if we keep this distinc-
tion before us with these facts, all is right; if
not, all is wrong. In the xvth chapter of 1 Cor.,
to which Bro. C. refers in his communication of
October 20, Paul is speaking of the resurrec-
tion of the body, and credits its immortality to
Christ; but does not intimate that the soul or
spirit is made immortal, either of the righteous
or the wicked. Of this he affirms nothing,
for it is not under consideration, and would be

out of place. But we are most distinctly
taught that the bodies of both the righteous
and the wicked are to be made immortal at
the resurrection. This fact is brought to light
in 2 Cor. v. 4: "For we that are in this taber-
nacle do groan, being burdened; not for that
we would be unclothed, but clothed upon, that
mortality might be swallowed up of life." Now,
before I pass from this chapter, let me call
the attention of all materialists to the fact,
that this "inner man" that lived in the "out-
ward man, house, tabernacle, and body," is the
real living, acting, thinking, reasoning, hoping,
knowing. These facts are sustained by many
other passages of Holy Writ, but I do not
propose to follow this thought any further now.

Now turn over to 1 Cor. xv. All know
that the resurrection is the subject under con-
sideration. The subject is fully set forth in
verses 12 and 23. The last says: "For as in
Adam all die, even so in Christ shall all be
made alive." This is to be at Christ's coming—
(verse 23.) When this is done, and at this time
Christ is so far from being crowned king that
he "delivers up the kingdom to God." Quite
a different work indeed from that taught by
Poor Pilgrim, Bro. C., etc., etc. Christ's
reign is represented as affecting successive con-
quests over opposing power until finally and
last, death is destroyed. Christ's work is not
done until there is "no more death." If it is
Christ's work to destroy death, and men die
after the resurrection, then Christ's work will
not be done, nor never will be, until these dead
are raised. You may push this matter on to
any period, and while there is a dead man God
cannot be king, for Christ must reign until
death is destroyed—(verse 25, 26.) When death
is destroyed all are immortal. Here is once that
we are taught that "all" are immortal after
the resurrection. Pass on to the 42d verse:
"So also is the resurrection of the dead. It is
sown in corruption, it is raised in incorruption."
And here we have it the second time—
verse 44: "It is sown a natural body, it is
raised a spiritual body." And again we are
taught the incorruptibility of all that are
raised—verse 52: "And the dead shall be
raised incorruptible." Here you have the
fourth time. Then in the 53d verse: "For
this corruptible must put on incorruption, and
this mortal must put on immortality." Now,
to suppose that this chapter refers to the
righteous alone, after the 23d verse, is a mere
dodge, in my opinion, to avoid an anticipated
difficulty, that has its existence only in the im-
agination. We do injustice to the beauty
and harmony of the argument when we enter
upon this dodging. I know that commenta-
tors have done this, and I know that this is
not the first error of commentators, nor is it
any better that "many" have fallen into this
error. On this, as in all other points, with all
other men, they differ. If I am not right, let
me be set right. V. HULL.

For the Sabbath Recorder.

Thoughts by the Wayside.—No. 4.

Dr. Cheever, in the Independent of Nov. 10,
in speaking of the "Harper's Ferry affair,"
after referring to the effect upon the mind and
reason of the country, the stirring up of
thought concerning the "rights of man so long
repressed and stagnant," the retributive jus-
tice of God, and kindred ideas, quotes certain
resolutions upon the subject, upon which he
remarks as follows:

"Good resolutions. But what if even the
Church should awake too late, after having
been, by its most treacherous and pernicious
silence and sanction of the sin—the great in-
strument of desolation! What if in regard
to a people driven to an untimely action only
by terror, God should say, 'There remaineth
no place for repentance after the selling of your
birthright for a mess of pottage, though it be
sought carefully with tears.'"

A short time after reading the above ex-
tract we found the following thoughts about
our path. However true the remarks with
reference to slavery, there is another point upon
which the Church may be too careless, and
perchance awoken too late. Man has certain
rights which should be acknowledged and re-
spected by all his fellows. God has certain
rights which should be acknowledged and re-
spected by all his creatures, and especially by
those who claim to be his children; one of
which is the right to be implicitly obeyed in all
His requirements. American slavery has for a
long time trampled upon and refused to ac-
knowledge the rights of a portion of our race.
So, the professed Christian world has for a
much longer time, and with impunity, as much
greater as God's rights are superior to man's,
refused to acknowledge a part, at least, of
God's requirements, and his claim to their obe-
dience. Slavery takes from its victims the
dearest rights of existence. So the Church
has taken from the temple of God's commands,
a corner stone, and that, the only one upon
which was truly inscribed the name of its great
Architect. When man has "certain inalien-
able rights," slavery says that a certain part of
our race has no rights which the other portion
is bound to respect. When God says that "The
seventh day is the Sabbath of the Lord thy
God," the Church says that it is not, but the
first is; for, when the Bible says the seventh
day, it means a seventh part of time, or, no
time at all in particular. In short, it goes so

far as to say that God commanded certain things
(which requirements are founded upon univer-
sal principles), and then left us to do as we
have a mind to. Eternal justice will not, *cas
not*, always slumber concerning slavery. How
much less then when man assumes the dicta-
torship of God's moral government, and virtu-
ally says to Deity, "Stand aside and let me
do as seemeth good in my own eyes."

If those who threw themselves upon the
"safety valves" of the "French revolution,"
were blown into the air with the fragments of
that government; if Jehovah's own hand is
uncapping the volcano for the overthrow of
slavery, what shall be the fate of those, who,
throwing themselves upon the safety valves of
human traditions and man-made creeds, shall
attempt to prevent the upheaval when the
maker of heaven and earth shall set His hand
to vindicate His own rights, and to restore His
long abused, despised, and disregarded laws?
If it be blaspheming, and defiance of heaven
to hold our fellow-men in bondage, how much
greater the mockery and hypocrisy on the part
of those, who, professing to love God and keep
His commands, interpret them to suit their own
convenience or prejudice, taking from, and
adding to the same, in order best to accomplish
their designs.

This subject too is being agitated. One of
the surest means of procuring the complete
overthrow of the Church and her desertion by
our "Heavenly Father," is being made in the
attempts to make sacred by human enact-
ments, that which man's impious hand has en-
grafted into God's law in lieu of His own
command, which the "man of sin" has dared
to attempt to supersede—the virtual attempt
to unite Church and State to strengthen (that
which claims to be) God's enactments by hu-
man legislation." Who dares join in such a
work? rather, who dares to keep silent while
such an effort is being made? God grant
that Seventh-day Baptists may not.

On this subject we may well raise the enquiry,
what if the Church should awake too late?—
awake to find their birthright gone, and
no place left for repentance? When that
bitter hour shall come, when those scalding
tears, more scalding because unavailing, shall
be wrung from the hearts of purple-robed in-
tellect and honorable D. D.'s, then human
sophistry will be of little account. The tradi-
tions of the past, and the "testimony of the
fathers," will be weighed in the balance and
found wanting, when God shall raise himself
up for the vindication of His truth, and the
crushing of error. GLEANER.

Milton, Wis., Nov. 25, 1859.

For the Sabbath Recorder.

When to Commence a Day.

A day begins, we are told, with the com-
mencement of light. But this answer involves
another question—when does light commence?
Bro. West says that it commences "when the
sun begins to chase away the darkness of the
night." Now as the sun was not made until
the fourth day of the week, it is natural to
conclude that the first, second, and third days
did not commence "when the sun begins to
chase away the darkness of the night." Con-
sequently my brother is to determine, accord-
ing to this rule, at what time the light was
spoken into existence on the first day, in order
that he may know the commencement of the
first day of time. If we can tell when the first
day commenced, it will be easy to tell when
any, or every day commences.

"For in six days the Lord made heaven and
earth, the sea, and all that in them is." It is
evident that the creation of the heaven, the
earth, and the sea occupied six days. Then
one-sixth of this time is one day; and the com-
mencement of creation, the beginning of the
first day. We learn that "the Spirit of God
moved upon the face of the waters," and the
expression, "moved," is very significant, and
indicates an action, a process, and implies that
then God began to create. This occurred
prior to the creation of light; hence, the first
day began in the darkness that prevailed ere
God said, "Let there be light." "The evening
and the morning were the first day."

Darkness was antecedent to the light. God
said, "Let there be light." "And God divid-
ed the light from the darkness." Darkness
and light have succeeded each other from that
until the present time. Now as God did not
rest (or cease to create,) from his work of cre-
ation, until the commencement of the seventh
day, I am led to infer that the process of cre-
ation continued without interruption, during
the darkness and the light of the six creation
days. And now if my brother can show that
there were no nights during the work of crea-
tion, I shall have to submit; otherwise I am
led to infer that those nights constituted a part
of the six days in which the heavens and the
earth were created.

My brother inquires, "what is day?" and
answers, "light." Now I ask, what is light?
Light is a material fluid issuing from a lumina-
ous body or substance. Then light or day is
not time in any sense. If day is light, merely,
then the light of the moon or the stars, or the
light of a candle or lamp, is day.

The question is not, what is day, but what is
a day? I answer: one-sixth of the creation
time—the evening and the morning." Now
it must be true that the seventh day was equal

in length to the first day of time. And as the
first creation day commenced before God said,
"Let there be light," so must the seventh day,
and every other day, begin when the darkness
commences. "The evening and the morning
were the first day."

We are referred to the Dial of Ahas, as evi-
dence that the light was a day. The fact that
the light was divided into hours by a mechani-
cal instrument, is proof that it was known as
an artificial day. "God made man upright;
but they have sought out many inventions."

The calling of light a day is a human inven-
tion. The division of time into hours is a
human invention. God never marked time by
hours.

Had God said that the light was the first
day, then there could be no difference of opin-
ion between Bro. West and myself. But God
has said no such thing. He declares that the
"evening and the morning were the first day."
It appears that Bro. West is unable to distin-
guish between the naming of light and the
identity of a day.

If Bro. West's position be true, and the lan-
guage—"in the day that thou eatest thereof,
thou shalt surely die"—has reference only to
the light, or the daytime, what provision did
God make against Adam's eating of the for-
bidden fruit in the evening, or night? Has it
not reference to the evening and the morning,
or the darkness and the light as constituting a
day? If our brother's position be true, then
must human wisdom exceed the Divine. For
man knows that such a law would be inade-
quate to effect the object for which it was de-
signed, if it was given with the understanding
that light is a day.

I beseech you, my dear brother, to examine
your Bible not in the light of your opinion,
but your opinion in the light of the Bible.
May God bless you.

Yours, in the truth, D. F. B.

For the Sabbath Recorder.

Death not the Penalty of God's Law.

I have for a long time hoped that this ques-
tion would soon cease to be agitated in the
Recorder; but there seems to be no prospect
of this very soon. The discussion has been
carried on in such a manner as to admit of an
endless discussion to disprove endless punish-
ment. If the question has got to be kept be-
fore the denomination, let it be brought in
such a manner as to "bring the tug of war."
We may go far down the stream and dispute
forever about the water, whether it may be
salt or fresh, and not settle the question. If
we go back to the fountain and settle that, we
will find less difficulty, and it will require less
time and labor. After repeated solicitation,
I have made up my mind to make a brief state-
ment of my views, with the hope that some of
those correspondents of the Recorder that
hold the doctrine of annihilation, or "natural
death," as the penalty of the law of God, will
please correct me if I am wrong.

I am fully of the opinion that death, in the
ordinary sense of the word, is not, nor can
be the penalty of God's law. The word
death, as it occurs in the Scriptures, is used
with considerable latitude—I include its deriva-
tives. Sometimes it is used to express the
extermination of animated existence. Gen.
xii. 16: "Let me not see the death of the
child." Sometimes it means a state of con-
demnation in sin. "You hath he quickened
who were dead in trespasses and in sins." Sometimes the benefits arising from the death
of Christ. "Know ye not that so many of us
were baptized into Jesus Christ, were baptized
into his death?"—Rom. vi. 3. Sometimes a
state of moral corruption—as in Rom. vii. 24:
"Who shall deliver me from the body of this
death?" Sometimes to represent the nature of
the carnal mind; "To be carnally minded is
death." Sometimes it is used to represent the
condition of the righteous: "Ye are dead, and
your life is hid with Christ in God," etc., etc.

From these facts, it is seen that the word
death has no fixed meaning, but sometimes is
used to represent the very opposite condition
of things. Its meaning is to be sought by
comparing passage with passage, facts with
facts.

I only propose, however, to compare facts
with facts, as they appear to our understand-
ing. I have said that death in its common
use could not constitute the penalty of the
law of God. What I understand by the use
of the word death is the extermination of ani-
mated existence. If I am not correct here,
my reviewer will correct me.

If death destroys all animation and vitality,
no man is dead until animation has ceased; all
short of entire cessation, is not death. The sin-
ner has, therefore, received no part of his pun-
ishment; he has not begun to be punished, for
death is a unit. Death is not the beginning,
but the completion of a thing. While a man
is alive he is not punished. If death is the
punishment, anything short, and that is not
death, is not punishment. While the sinner
is alive then he is not punished. When the
sinner is dead he is not capable of being pun-
ished. Punishment is the infliction of suffering
for sin. There can be no punishment when
there can be no pain or suffering. It will not
do to say that the man is punished while he is
alive. If you do, you have gained nothing,

but lost. If death is the penalty while he is
alive, he cannot be punished; for earth is the
punishment, not pain and suffering. Death
removes the sinner beyond suffering, and there-
fore beyond punishment. Death is not pain or
suffering. It is not therefore punishment. It
is morally impossible that it should be. There
are other facts equally important which justify
the ground I have taken; but these are suffi-
cient for my present purpose. Let my position
be shown to be unsound, or my arguments are
inconclusive. If this cannot be done I have said
enough. If it is done we will push our
"shallop further out." V. HULL.

For the Sabbath Recorder.

Caution to Old Folks.

As my travels in the West have been some-
what extensive the past fall, I have made some
discoveries which I have thought possibly
might prove a benefit to some in the East, if
known; therefore, I drop a few notes for pub-
lication through the columns of the Recorder.
Most of old people wish to do something to
benefit their children. Many have traded off
their comfortable homes in the East with some
land shark or speculator for wild lands in the
West, without knowing what sort of land it
was, until they arrived on the spot. On arriv-
ing on the spot they find they have been badly
duped; the land is almost worthless, but con-
clude it is too late to cry for spilt milk; so
conclude to make the best of it, and go to work
and make a home of it. John takes this
eighty; James that; George concludes to re-
main with father and mother, to assist them in
their old age, etc., etc. They go to work and
build them some cabins, spend what little loose
change they have, and after working away a
few years the boys conclude it won't pay. Says
one, I am going to California; another, I am
going to Pike's Peak; another, somewhere
else, etc. The old folks feeling too old to make
another move, remain, and are compelled to
wear out their old clothes the first, second, and
perhaps the fourth time patching, and really
are compelled to suffer for the comforts of life.
I have discovered something similar to this my-
self in my travels. There is much good land
in the West, and also much poor. Much of
the lands now owned by speculators in the
northern and central parts of Wisconsin are
not worth paying taxes on. If they can slide
you on for some comfortable little homestead
in the East, they will do so. Now I would
say to such as have comfortable homes in the
East, and are bound to trade them off, to first
see the land you are about to trade for, before
you close the bargain; or, at least, have some
one see it that you have confidence in. This
following up children does not amount to much.
They, like chickens, when they get their
growth, weigh themselves; and off they go to
some place where they think it is better pick-
ing. Old folks, if you are comfortably well off,
be contented, and keep so in preference to going
into a new country in your old age.

E. LANPHEAR.

St. Louis, Mo., Dec. 1st, 1859.

For the Sabbath Recorder.

"Let Brotherly Love Continue."

In all of our investigations and discussions
with a view to elicit truth, this very important
command should stand out as one of the first
and most prominent in our mind, whether we
ourselves are treated with kindness and Chris-
tian courtesy or not. "Above all things put
on charity which is the bond of perfectness."
It might appear to some that I stand charged
in the Recorder of Nov. 17th, before the
church and the world, with assuming the doc-
trine "that Christ was simply human." But
charity seems to forbid that our young brother
intended anything wrong at all in his sermon
at Darien, on "Human Depravity." I doubt
not but that he intends to be faithful and true
to the doctrine in which he has been educated.
But if I am permitted to answer for myself,
(as it used to be the fashion, Acts xxv. 8.) I
would say, that without "seeing in His hands
the print of the nails," and without putting
"my hand into His side," I would gladly say
with Thomas, "My Lord and my God."—John
xx. 28. I believe that Jesus Christ is the Son
of God; therefore has a perfect right to be
called "God." And that He is also the Son
of man, and therefore has a perfect right to
be called "man."—"the man Christ Jesus."
That He is therefore a perfect and suitable
Mediator between God and man; (not to re-
concile God to man, as some creeds say,) for
"God was in Christ, reconciling the world unto
himself." This is what I believe "concerning
his Son Jesus Christ our Lord, which was made
of the seed of David according to the flesh;
and declared to be the Son of God with power,
according to the spirit of holiness, by the resurrec-
tion from the dead."—Rom. i. 3, 4. There-
fore, as "the precious Babe of Bethlehem"
was made of the seed of David—the Son of
Mary—"made like unto his brethren" (Heb.
ii. 16, 17), and was called the seed of the wo-
man, that should bruise the serpent's head, I
supposed that he may be "included in the pos-
terity of Adam." If I am wrong in supposing
that Jesus is or was included in the posterity
of Adam, (especially as respects his mother),
and consequently under the *Calvinistic* sense
of depravity, I respectfully ask to be
corrected.

I am glad that Bro. L. begins to see that
"total depravity" is "a mischievous phrase,
only calculated to mislead;" and hope that
others also may profit by examining the sub-
ject. But he takes another phrase, i. e., "hu-
man depravity." And what is human deprav-
ity? I can find it, neither in the Bible, nor
in any dictionary. If to be "depraved," is to
be "made destitute of good principles," as
Webster says, then, after considerable study,
I must conclude that there is no such thing as
"total depravity," "native depravity," or "hu-
man depravity," for all have some good prin-
ciples; even the wicked do good to the wicked,
and sinners love to hear the truth spoken, and
love justice and judgment. For if the wicked
are destitute of good principles, why do the
wicked make laws to punish the wicked for
injustice? Is it not a good principle for a
wicked man to love his wife and children, and
for a wife to love her husband and children,
and to try to make each other comfortable and
happy? All must admit this, as well as a
thousand other things which prove that sinners
have some "good principles;" and therefore
the doctrine is not founded in truth.

Again, if the sinner's "condition is so utterly
and entirely helpless," how can he take the
first step toward repentance? How can he
ask for the Spirit to help? How can he give
his heart to the Lord? How can he "open
the door" of his heart when the Saviour stands
without and knocks? How can he (like the
poor Publican,) say, "God be merciful to me
a sinner?"

Again, if "he certainly has not the power to
change his own heart," why is it said, (Ezek.
xviii. 31,) "cast away from you all your trans-
gressions, whereby ye have transgressed against
me: and make you a new heart and a new
spirit; for turn ye yourselves, O house of Israel?
Wherefore will ye die, O house of Israel?
Wherefore turn ye away and live ye?"

APPLICATION.—Some fifty years ago, when I
first began to seek the Lord, in trying to per-
suade a school mate, about my age, to seek
religion, his reply was, "I cannot do anything
about it; if I am to be saved, I shall be, and
if not, I cannot help it; I cannot do anything
about it." His parents, I believe, were Calvinis-
ts, and from that time I have thought this
case was Calvinism practically carried out.
I have always thought the doctrine had a nat-
ural tendency to keep the sinner back from
seeking religion.

Argue any of my dear readers or hearers out
of Christ—out of the Ark of safety? Do you
wish to be saved from sin? Do you wish for
peace in believing, and joy unspeakable and
full of glory? Then come now to Jesus. Be-
hold now is the accepted time; behold now is
the day of salvation. I find no promise for
you to wait till to-morrow. Make up your
mind now, and to-day come to Jesus. His
grace is (now) sufficient for you. To-day
the Saviour calls you. Now, to-day the Father
draws you to the Son. I cannot say He will
draw you at any future time. But now, to-
day, if you will hear his voice, harden not your
hearts. Now the Spirit and the Bride say come.
The most beautiful, the most loving, and the one
altogether lovely, and the chiefest among ten
thousand, now says to you, "Behold I stand
at the door and knock; if any man hear my
voice, and open the door, I will come in to
him and sup with him, and he with me."—See
Rev. iii. 15-22. B. C.

The Will of God.

Let us attempt to picture to our minds the
solemn time when temporal things are fading
from our sight, and eternal concerns claim our
attention, and hopes or fears, as the case may
be with us. Into what nothingness will earth-
ly interests then shrink, which now employ all
or nearly all our thoughts and affections.
Then our past lives will appear as a drop to
us, whether our days have been few or many,
and the ocean of eternity will roll the waves
of its boundless waters before our eyes, calmed
and sweetened by faith in our blessed Saviour,
or stormy, and every drop embittered to our
sinking souls by the gall and wormwood of our
sins, and by the refusal of His mercy. Let
those who profess to doubt everlasting punish-
ment, but not eternal life, consider that, if
in the mercy of God we can obtain, through
the merits of our blessed Saviour, everlasting life,
a reward so disproportionate to our desert; why,
when unshaded by all that gives us merit
when saved, should everlasting punish-
ment be more than our due! "God is mercif-
ul;" yes, but not to those who refuse his
terms of forgiveness, and select conditions for
themselves on which they will consent to be
saved.

"God is slow to anger," which is abundantly
proved by the continued existence of trans-
gressors; but he will not save those who have
spent their lives in demonstrating that all things
are more necessary than that which he has de-
clared to be the "one thing needful." It is
vain to hope to be saved without compliancy
with God's will, "and this is the will of God,
that ye believe on Him whom he hath sent."
[Christian Observer.]

God's promises are the comfort of my life.
Without them I could not stand for an hour in
the whirl and eddy of things, in the sweep and
surge of the nations; but I cannot tell how he
will fulfil them, any more than I can tell from
just what quarter the first flock of bluebirds
will come in the spring. Yet I am sure that
the spring will come upon the wings of ten
thousand birds.

The Indian Superintendency at St. Louis is to
be removed to St. Joseph, Mo., for the con-
venience of the subordinate agencies.

The Sabbath Recorder.

New York, Fifth-day, December 15, 1859.

EDITED BY WM. B. MAXSON.

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

In a former issue, we called the attention of our readers to some inconsistent and unscriptural remarks in the published sermon of the Rev. W. Cathcart, pastor of the 2d Baptist Church in Philadelphia.

The errors of this author, upon the Sabbath question, are the result of his antinomian bias of mind. The ground he has taken appears to be this—

1. He contends that the Sabbath was not instituted until after the exodus of Israel from Egypt; and that it was designed only for that people, as a sign or symbol between them and God. We think we have sufficiently exposed this fallacy in our former article.

2. He contends that the Sabbath law was not moral, but ceremonial merely, and that it was abolished with the ceremonial rites of the Jews, which were all nailed to the cross at the death of Christ. We think his arguments on this point are entirely inconclusive. He remarks, "The Sabbath, a typical institution, incorporated into the Jewish economy, as a matter of course, perished with it." And were not all the laws of the decalogue incorporated equally so? Were not the precepts forbidding polytheism, idolatry, profanity, murder, adultery, theft, and idleness, all placed upon a footing, and equally prohibited to the Jews in the decalogue? These precepts were all incorporated into the Jewish economy equally with the Sabbath. Do all these precepts, as a matter of course, perish with the Jewish economy? Mr. C. asserts that whatever was incorporated with the Jewish economy perished with it. This is certainly high-toned antinomianism. Though "holy Bannan" and a half dozen other holy reformers, may take this ground, we believe it is contradictory to the testimony of the holy prophets, to that of our Lord Jesus Christ, and of his holy apostles.

In our former article, we observed that the distinction of moral and positive, or ceremonial Divine laws, is unwarranted and fictitious. Moral, as a qualifying term, relates to practice, manners, or conduct, as social beings; and with reference to right and wrong actions, whether we learn our duties by instruction, or are dependent upon revelation for this knowledge. Thus it is evident that our brother's premise, or first proposition in regard to moral law is erroneous, and his conclusion from it is fallacious.

We think Mr. C. does wrong to the sense of Matt. v. 17, 18: "Think not that I am come to destroy the law and the prophets," etc. This law here spoken of, he concludes is the whole moral and ceremonial law. But it is not true that Christ did not come to destroy, or abrogate the Jewish or ceremonial law, unless he did what he did not come to do; for the Apostle says, speaking of this law, that he took it out of the way, nailing it to his cross. (Col. ii. 14.) That is, he destroyed it by crucifixion. Our Saviour, therefore, could not have designed to refer to the Jewish ritual, nor to the unwritten moral law; but to the written commandments of the decalogue, which he immediately went on to expound. Can our brother mean to be understood that he shall break one of these least ceremonial Jewish laws, which were all abrogated at the death of Christ, should be called least in the kingdom of heaven? Yet such is the conclusion to which his remarks arrive.

Nor is it according to the general doctrine of the New Testament. It is quite certain our Lord had no allusion to any other law than what was commonly understood by "the commandments of God," embodied in the decalogue. This law he did not come to destroy, but to fulfill. The original word *plerōō*, cannot be justly made to signify fulfill, in the sense of nullifying or abrogating; but to make full—to render perfect obedience—fully to keep, and to teach others to keep. James used the word *fulfill*, (ii. 8,) in the same sense that Jesus did in Matt. v. 17, and as Paul did when he said he "fulfilled the word of God." To give the word the sense to which Mr. C. seems partial, i. e., to nullify, or abrogate, to fulfill in the sense of putting an end to the law of which he was speaking, would be making Christ the minister of sin.

But why is the Sabbath which God instituted for man, stigmatized as the Jewish Sabbath? The Jews did not make it, nor was it made for the Jews more than for other men. Suppose that whenever the first day of the week is spoken of as a day of religious celebration, we should call it the Pagan Sunday, or the Popish Sabbath; would this sound pleasantly in our Christian brethren's ears? God has called the seventh day "the Sabbath of the Lord thy God," and our Saviour has said that he "is Lord of the Sabbath." However this may seem to others, to us it sounds like great irreverence to Him whom we should all delight in honoring.

But passing over many of the remarks of our author, whose work we are criticizing, which are acceptable, and still more that are very exceptionable, we notice a remark in his 15th page, where he speaks thus: "The Jewish dispensation is abolished, without leaving one item of it with Divine authority." We will have no controversy with him on this point; and if the weekly Sabbath were an item of that dispensation, we would readily admit that it would have been swept away with it. But we have shown that the Sabbath as enjoined in the decalogue, was no more a part of the Jewish dispensation than other institutions which existed before the time of Abraham. And we think that no sensible man, whose

mind is unbiased by tradition and education, and untrammelled by the customs of society, can avoid seeing it. Mr. C. contends that as the Jewish dispensation was abolished by the Gospel, every Old Testament institution must of necessity have been swept away with it. We think this conclusion is unsustainable. The institution of marriage is an Old Testament institution, about commensurate with that of the Sabbath; and both designed for the benefit of the human race, neither of which can with propriety be styled a Jewish institution, though both are recognized in the decalogue.

The question is proposed, "Why is the Jewish Sabbath among the moral laws, if it is to perish and they remain?" And assigns as the reason, "because the Sabbath was the shadow of the greatest thing in Christ's kingdom—the rest given by faith and forgiveness." And he quotes Heb. iv. 3-9, to prove that the rest there mentioned is the Christian's earthly rest. But we object to his using this text in this sense. The author of the text does not himself use it in this sense. He says, "There remaineth, therefore, a rest (Sabbatismos,) to the people of God." Now the Apostle does not make this sabbatizing to signify this rest on earth, but that "it remains to the people of God." He that has entered into his rest, he also has ceased from his own works, as God did from his." Now there can be no comparison between the rest or quiet of a Christian in his best state on earth, and the Sabbatizing of God after he had finished his creative works; for the Apostle's word *rest*, in this text, signifies in like manner. And a more literal rendering of this passage brings out this sense still more clearly. This passage is more literally rendered thus: "For he who has entered into his rest, he also has rested from his works, as (in like manner,) God did from his own." And it is evident that Paul and his fellow Christians had not then entered into this rest; for in the 11th verse he says, "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." The Sabbathism, or rest, mentioned, in the Greek is, therefore, not a shadow, type, or figure; but the rest itself into which the righteous enter when their earthly labors are completed, and they Sabbatize with God.

Mr. C. labors at some length to prove that Judaism and the old covenant are abrogated. This seems to be something like beating the air; for we have none among us professing the Christian faith who imagine themselves under the Abrahamic covenant, or bound by the Jewish ritual. But the new covenant which God engaged to make with his people was not to be a covenant without law. The covenant that God promised to make with his people consisted in putting his law in their inward parts and writing it in their hearts. (See Jer. xxxi. 33.) This is the new covenant of the Christian dispensation which St. Paul promulgated among both Jews and Gentiles. (See Heb. viii. 10, where he cites this.) Jeremiah. It is a mere phantom of the brain that seems to haunt some of our brethren, that the precepts of the decalogue cannot be loved and obeyed aside from the idea of seeking justification by the works of the law. There are multitudes of Christians who acknowledge the binding force of all these precepts, who are as far removed from the idea of being justified by their works, as are the most rigid advocates of antinomianism.

Mr. C. advocates the abolition of the whole decalogue from 2 Cor. iii. From this he comes to the conclusion that the keenest intellect cannot escape the conclusion that the Sabbath is abolished. But the Apostle here says nothing about the laws which were written on stone being abolished, but merely the glory of their ministration; for it is well known that, according to instruction given to Moses, the penalty for the violation of any one of those laws was death by the civil magistrate, or by the people. The ministration of these laws was therefore called the ministration of death. But the glory of Moses' countenance and of the Mosaic ministration of these laws were eclipsed by the superior glory of the ministration of life by the Gospel. The text says nothing concerning the doing away or abrogation of the laws written and graven on stones. It is easy to see that if the decalogue was abolished at the death of Christ in consequence of its weakness and imperfection, and blotted out, both the Saviour and his apostles were in error in inculcating those precepts, and making them still the standard of moral rectitude, as they constantly did during their residence upon the earth, without an intimation of their abrogation, or of their transient character. The writings of the New Testament are replete with precepts, exhortations, and admonitions which confirm the authority of the Divine law contained in the Old Testament, inasmuch that to recite them would be but to rehearse the entire volume. And it is equally easy to see that all this fondness and glorification of the first day of the week is the result of gentile prejudice against the Jews and whatever can be denominated Jewish. It was hatred to that people that in the early ages of the Church stigmatized the Sabbath as Jewish and its observation with Judaism; and the constancy of that people in regarding the Sabbath according to the custom of the fathers, and their rejection of the Gospel of Christ, have constantly supplied this prejudice with materials for its continuance. The Emperor Constantine said, in reference to the Sabbath, "Let us have nothing in common with that hated race." This unhallowed prejudice to the religious customs of the Jews, and the well known prominence of the day of the sun, with the Romans and the heathen generally, that together were the occasion of foisting Sunday into weekly celebration in the Church, and causing it to supplant the Sabbath of all former ages. It is a matter worthy of serious consideration by all who aim

at following (imitating) Christ, whether it is right to permit the unchristian prejudice, unaided by anything found in the practice or teaching of his apostles, to predominate over the better sensibilities of a renewed heart, and to perpetuate a practice of such a disgraceful origin, and which has nothing but tradition and custom to sustain it.

Proceedings of the Board of Managers of the Seventh-day Baptist Publishing Society.

The Board of Managers of the Seventh-day Baptist Publishing Society met pursuant to adjournment, at the house of Eld. N. V. Hull, in Alfred Center, Dec. 3d, 1859. Present, N. V. Hull, E. Lyon, Leman Andrus, J. Allen, Geo. Maxson, Benj. F. Langworthy, Elisha Potter, Gurdon Evans, and D. R. Stillman. The Minutes of the last meeting were read, amended, and approved.

The Corresponding Secretary reported that he had opened a correspondence, in compliance with the instructions of the Board at the last meeting, and in reply had received a large number of letters, which were presented and read.

The Treasurer made a statement in relation to the condition of the finances of the Society, upon which it was

Resolved, That the Treasurer be directed to use vigorous efforts to collect the arrears due the Society.

Resolved, That the Treasurer be instructed to make such arrangements with the printers in the office as he shall deem equitable.

The Committee to confer with Eld. Maxson, reported that they had engaged him to remain as Editor during the pleasure of the Board, on a salary of \$400 a year, for the time of his employment.

The Report was adopted. The following Preamble and Resolutions were presented and adopted:

Whereas, The Publishing Society, at its Anniversary in 1858, recommended the Board to employ some person to act as General Agent and Editor; and

Whereas, A great majority of the letters received indicate a continuance of the same sentiments; therefore,

Resolved, That we make an effort to comply with the instructions of the Society.

Resolved, That we tender the appointment of General Agent and Editor to Jonathan Allen.

Bro. Allen notified the Board that he could not accept the appointment.

The following Preamble and Resolution were then presented and adopted:

Whereas, The Publishing Society, at its Anniversary in 1858, requested the Board to employ George B. Uter as the General Agent of the Society; and

Whereas, A large majority of the letters received express the same preference, therefore,

Resolved, That we make an effort to secure the services of George B. Uter, as General Agent and resident Editor, and of Eld. William B. Maxson, as corresponding editor.

Resolved, That the President and Bro. Benj. F. Langworthy, be a Committee to secure the services of Elders Uter and Maxson, if they may be able to do so, on such terms as shall not increase the indebtedness of the Society.

Adjourned to meet at the residence of Eld. N. V. Hull, in Alfred Center, January 7, 1860, at 6 1-2 o'clock, P. M.

N. V. HULL, President.

D. R. STILLMAN, Rec. Secy.

Ordination of Bro. Horjesky.

Bro. V. A. Horjesky was ordained to the work of the Gospel ministry in the Seventh-day Baptist Chapel in Eleventh street, N. Y., on the afternoon of First-day, Dec. 11th.

Several of our clerical brethren from the churches in East New Jersey were present, and participated in the exercises.

It is uncertain what field of labor Bro. H. will occupy in future; he has been ordained to an evangelical work. He is at present employed as a missionary, colporteur, etc., in, and in the vicinity of the city of New York. His labors appear to have been hitherto quite successful in impressing others with the importance of Christian doctrine and duty. Our prayers to God are, that he may be guided with the wisdom which is from above, and that his Christian labors may be attended with success in bringing his fellow men to Jesus, and in teaching them whatsoever He has commanded.

A GERMAN FREE COMMON AND TECHNOLOGICAL EVENING SCHOOL.—An association of Germans are building a school-house in Fourth street, to cost \$5000. The house is intended for a free school for the middle classes, and is expected, will be completed by the 31st of December. It will be opened on the 7th of January next. In connection with this, the Association intend to establish a Technological Evening School for apprentices and adult mechanics, where they will receive instruction in the English language, book-keeping and drawing, physics, chemistry, etc., at the rate of \$150 per month. One thousand shares, at \$5 each have been issued, the sale of which will raise the amount required to pay for the new school-house. Seven hundred and fifty-eight shares have been disposed of so far.

SUNDAY LAW IN OHIO.—An important decision concerning municipal Sunday ordinances has been given by the Supreme Court of Ohio. It is to the effect that any municipal ordinance prohibiting under a penalty the opening of shops, etc., on Sunday, without excepting cases of necessity and charity, and without exempting from its operations persons who conscientiously observe the seventh day of the week as the Sabbath, is inconsistent with the laws of the State, and therefore void. California and Ohio have now decided upon the unconstitutionality of municipal Sunday laws. We think it will not be long ere every State in the Union will follow suit. We hope New York will not be among the last in the list.

Our Foreign Missions.

The following is from the pen of one of our western ministers, and though not intended for publication, it seems to be the result of thought and of interest in the subject. We publish it by request:

"I have received to-day a circular from the Corresponding Secretary of the Missionary Society, stating some of the doings of the Board at its first meeting, and calling upon the friends of the cause to furnish means to carry out their proposed plan. They have resolved to withdraw the missionaries from Palestine, which, as I suppose, is equivalent to abandoning the field. I do not know but this is the best course to pursue. I am not so well qualified to judge perhaps in this matter. It did however, appear to me from the Report of the Board that this mission had been quite as successful the past year as the other, notwithstanding the apparent effort to show that it had entirely failed to accomplish the object sought in establishing it. I should like to hear from the brethren on this subject what are their present views. I would like to know how the friends of the mission feel in regard to it, and what they propose doing in the present state of things. It seems to me that if either of the foreign fields must be abandoned, it would be wisdom, peculiarly at least, to abandon China, inasmuch as the missionaries are now all at home, while the others are on the ground. The money necessary to send Bro. and Sister Carpenter to China, and to bring Brethren Jones and Saunders from Palestine, would support the Palestine mission some considerable time.

"I am sorry if the brethren of that mission cannot agree so as to work in harmony. It is no worse, however, for them to disagree than for us here at home; and I am inclined to think that the disagreement of the brethren at home, and especially of the members of the Board, has much to do with their disagreement. Is this not so?

"Perhaps the action of the Board in this matter may be just what we need to bring us back to the 'old paths'—(Lev. vi. 16)—to the primitive way of spreading the Gospel—viz., the Lord sending the laborers where He will, and the Church sustaining them, without the intervention or control of any board of men. My plan would be simply this: Let those brethren who are satisfied that the Lord has established the mission in Palestine, and who have confidence in the Christian integrity and zeal of the missionaries there, put their hands to the work and support them there; and those who believe the Lord has planted the mission in China, and have confidence in Bro. and Sister Carpenter, or any body else who may feel it to be duty to go there, put their hands to that work, and send them and sustain them.

"I believe to be the Christian plan of carrying on missionary work. There need be no clashing of interests or of feelings in this course."

DEATH OF A MISSIONARY IN CHINA.—The North China Herald, in giving an account of the late American Expedition to Peking, thus mentions the death of the Rev. Mr. Aitchison, of Framingham, Mass., one of the missionaries of the American Board: "Two of the gentlemen in the embassy, Dr. Sanford, of the Powhatan, and the Rev. W. Aitchison, one of the interpreters, were too weak from illness to ride in the carriages, and our kind-hearted escort provided two mule litters for their conveyance to Tung-chau; and not only to that spot, but sent them on to Pehsang, so as to be ready on arrival there to carry the invalids across the country to Pehsang. To the deep regret of all who knew him, Mr. Aitchison yielded to the violence of his disease, and died in his litter a few hours after leaving the boats at Pehsang. Dr. Sanford improved daily on the road, and reached the ship stronger than when he left Peking."

We extract the following apology from an article forwarded to us from Bro. S. S. Griswold. It does honor to his heart, as well as justice to us:

"I accept the editorial strictures, (see Recorder of Nov. 7,) as in a measure, just. And I cheerfully extend an apology for the *wordology* of the paragraph referred to, as being more sweeping than the facts will justify. For although when I penned it, the impression on my mind was that an editorial appeared some time since, endorsing, somewhat at least, the views of those correspondents who have advocated the views referred to. Yet I presume I wrote under a mistake, and I wish now to limit the holding of those sentiments to the correspondents, and not include the editorial columns of the Recorder. The editor therefore will please forgive the trespass, and accept my thanks for his strictures."

MASSACRE OF MISSIONARIES.—In the Island of Boracoe, inhabited partly by Mohammedans and partly by heathens, where the Rhenish Missionary Society have been prosecuting their labors with much success, a massacre has occurred, in which five missionaries, and three of their wives, with three children, have fallen victims. Others have been dragged into captivity. The rest of the Mission, consisting of six missionaries and their families, fled to Bannermassing, where their situation, at last accounts, was precarious. The converted natives stood faithfully by their teachers, aiding them as much as was in their power, and several sealed their testimony with their blood.

THE SAN JUAN SETTLEMENT.—A despatch from San Francisco, dated the 14th ultimo, at 6 P. M., via Gilroy, St. Louis, says that the Bulletin contains the following editorial remarks:

"We learn from a reliable source that Gen. Scott, upon his recent arrival in the vicinity of British Columbia, despatched a letter to the authorities of Van Conker's Island, announcing his arrival, and indicating his readiness to confer with the British authorities with a view to the peaceful solution of the San Juan difficulty. At the last accounts, Captain Jay, bearer of General Scott's letter, had not returned. Therefore nothing was known of the spirit in which General Scott's communication was received. Should Governor Douglas act in a spirit of frankness and moderation, there is reason to believe that the arrangement made will be the withdrawal of the men of Harney's force, and the restoration of the same condition of affairs on San Juan Island as existed previous to its occupation by the American troops.

It is not at all probable, however, that Gen. Scott will assent to even an implied apology for General Harney's act, or arrange for a joint occupation of the Island. If he withdraws the troops at all, it will be done distinctly as a concession to British sensibility, with a clear understanding that such withdrawal is not to be considered as implying a doubt as to the validity of the American title to the disputed territory, but that its sole object is to restore matters to such a position that England may, with honor to herself, resume active negotiations for the settlement of the boundary question by treaty. There is a fair business doing to-day."

DR. HODGES AND TRINITY CHURCH.—In a letter to Mr. C. Jerome Hopkins, of this city, bearing date November 16, Dr. Edward Hodges, the venerable organist of Trinity Church, who is now in England, says: "It is possible that I may return to New York in the spring, many circumstances seeming to point that way. With the powerful aid kindly promised me by an eminent organist, who now promises to go with me and relieve me from the more laborious part of my duties in connection with Trinity Church, and if it please God that my health should continue to mend, I may perhaps resume my old post. If such should be the case, I am happy to believe that there are not a few warm-hearted friends who will be glad to welcome me once more."

HYMN BOOKS FOR KANSAS.—We have received from several friends, about a dozen copies of our first edition of hymns, as a donation to their Kansas brethren in Manhattan, K. T. Will Dr. W. H. Stillman inform us by what means we shall convey them to him?

COLD WEATHER AT THE SOUTH.—On the 13th of November the weather in Mississippi and other Southern States turned very cold. The Vicksburg Whig says:

"We learn from the officers of the steamer Roebuck that two gentlemen were frozen to death on Bleedsoe's Place, Sunflower county, on last Saturday night. Mr. Bleedsoe and his overseer, Mr. Bishop, went out hunting, in their shirt sleeves, on that evening, and getting lost, they were overtaken by the cold spell which so suddenly set in on Saturday, and frozen to death before they were discovered. Mr. Bleedsoe was quite a young man. We were unable to learn his first name."

The Natchez Free Trader, of the 15th, says:—"A more sudden change in the weather than that which occurred on Saturday last, the oldest inhabitant never has witnessed. At 1 P. M. it was warm enough to wear summer clothes. At 2 P. M. overcoats were in universal demand. Saturday night and Sunday morning were freezing chilly and very windy. Sunday night was clear and cold as the coldest blooded man could wish. Young chickens and turkeys were frozen dead, under the wings even of the hens. Yesterday the hoar frost was so heavy that it had the appearance of snow."

MODERN "PROPHETS."—Rev. Dr. Cumming has put forth a new work entitled "The Great Tribulation, or Things Coming on the Earth," in which he avows the opinion that the grand consummation of the ages is near at hand, and that the globe on which we dwell is rapidly approaching its final catastrophe. According to the Doctor:

"We live under the dispensation of the last Apocalyptic vial, which was poured out in the year 1843, and from that time to 1867 we may expect to feel its intensest effect. Among the signs of the last day, according to this Scottish seer, are the potato rot, the vine blight, cholera, diptheria, and other diseases of various types, from the Lisbon fever of 1857 to the general degeneracy of physical health. The Russian war, the quarrel with China, the revolt of India, the commercial panic or 'earthquake' of 1857, together with the incessant murders, suicides, and poisonings, which fill the papers, indicate that the coming of the 'Son of Man' is not far off. These ideas are illustrated by Dr. Cumming in a series of discourses as remarkable for their gorgeous or most appalling rhetoric, as for their destitution of reasoning and their ingenious perversion of facts. Their lurid coloring appeals to the imagination with a ghastly pomp, like one of Martin's pictures, but they afford little instruction, and no material for health of mind."

[Published by special request.]

Preaching on Peace.

It is now more than a quarter of a century since the Peace Society, by the urgency of many ecclesiastical bodies, began, and has ever since continued, the practice of questioning preachers of the Gospel to deliver one discourse or more on the subject of peace, some time in December, generally on or near Christmas. This festival, so generally observed in some form throughout Christendom in commemoration of our Saviour's advent, occurs this year on Sunday, and will thus afford a very convenient, as well as appropriate opportunity to echo anew from every pulpit the song of the angels at his birth, "Glory to God in the highest! and on earth peace, good will towards men."

It cannot be necessary to remind any Christian minister of a theme so characteristic as this of the Gospel he is appointed to preach; but we beg leave to urge the special propriety and importance of bringing it before his people at the close of a year which has witnessed in the very heart of Christendom so vast and fearful an accumulation of the evils inseparable from war. Seldom has there been a louder call for applying the Gospel aright to this great sin and scourge; but the application requisite for its removal or its serious abatement can never be made without the spontaneous, habitual, persistent co-operation of ministers in every denomination, as God's appointed pioneers in every such Christian reform.

We hope such views as these will prevail with many to insure their compliance with our request. If any desire documents on the subject, we shall be glad to furnish them; and those who may not only preach on the subject, but take up a collection in aid of the cause, will be entitled for a year to the Society's organ, *The Advocate of Peace*.

We need not say how indispensable is the blessing of God upon such an enterprise as this; and we shall rejoice much if every church would observe near Christmas the annual concert of prayer for universal and permanent peace. With monthly concerts for so many other objects, shall we not unite once a year in special prayer for the world's peace? On behalf of the American Peace Society. GEO. C. BUCKWORTH, Cor. S Boston, Dec., 1859.

Communications.

For the Sabbath Recorder.

Palestine Mission.

"I say then, hath God cast away his people? God forbid."—Rom. xi. 1. "God hath not cast away his people."—Rom. xi. 2. "God hath given them the spirit of slumber unto this day."—Rom. xi. 8. "Have they stumbled that they should fall? God forbid: but rather through their fall, salvation has come unto the Gentiles."—Rom. xi. 11. "Now, if the fall of them be the riches of the world, how much more their fulness?"—Rom. xi. 12. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. xi. 15. "For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."—Rom. xi. 25, 26.

I have selected these passages of the xith of Romans as expressive of the confidence I have in the Divine promise, and the encouragement we have to labor in this department of God's vineyard. It is true that I have become almost a stranger to the readers of the Recorder from long silence, and especially so on this subject. Our brethren who read the *Protestant Sentinel*, and have been attentive readers of the Recorder, will recollect me as one who labored to prepare the minds of our people for the labors of evangelizing the Jews. How known those labors were productive, is better known to others than to myself. I, however, had the satisfaction of seeing them lay their hands to the work; first, under the old missionary organization, which proved an abortion; and last, under the present Society's patronage, which gave me pleasure; but it was mixed, I must confess, with much trembling, for I think I saw the germ of mischief and misfortune which have now overwhelmed this mission, in the want of reciprocity in the members of the Board. And so discordant were my views from those contributed to the Recorder, that I thought it my duty to withdraw my correspondence from the paper on this subject; but now that the mission is to be discontinued, I have a few words of inquiry to make, and will again cease to obtrude myself on the columns of the paper. I will, however, premise that I have never become sufficiently enlightened on the workings of the mission to be a partisan to the questions which have agitated the Board; nor was I even, in my own mind, committed to the propriety or impropriety in the establishment of the mission, the persons selected; but one thing I did fear, which was, that sufficient harmony in the views of the Board were not secured to warrant success; and now that there should be a want of co-operation with the mission families is not surprising, and I have rather hoped that additional laborers would be sent on, to unite and harmonize their efforts, than that they be recalled.

And here I wish to inquire whether our brethren of the Board have not been hasty in coming to the conclusion which they have, without opening the subject for the consideration of the denomination, whose missionaries they were, and under whose patronage, and whose direction they were sent? Have the Board come to the conclusion that Seventh-day Baptist are excused from further labors with the Jews, and that the promises of the Gospel suggested at the head of my article do not relate to them, or give a pledge of their final salvation? And do they not discover, if applicable to them, that to the Gentile Church, and to the evangelization of the world, they must ultimately become the most efficient missionaries in the world? Do they not conclude that means are as necessary to their enlightenment and conversion as to other unbelievers? And do they not suppose that Seventh-day Baptists are as accessible to them as other denominations? Shall we then withdraw our mission from Jerusalem or Palestine—the religious metropolis of the world—and satisfy ourselves with the occupying a common station among the dark places of heathenism and idolatry?

Perhaps it will be said to these interrogations, there is opposition and danger in prosecuting a mission in Turkey under Mahomedan rule. This is true, and true of every heathen country in the world, and true sometimes in enlightened countries, if men will be efficient and active reformers. They are in danger of the powers that be. The stars and stripes of our national banner is as safe a guardian in Turkey as in the Chinese Empire, or even in our own proud country; for we only have to recur to recent events to show us, for men to attempt to carry out practically the self-evident truth that all men are free and equal, and that it is their duty to preach the Gospel to every creature, or to give a cup of cold water to the wandering and famishing poor, and fines and imprisonments, or the gibbet are the inevitable consequences. Or, perhaps the want of success is the cause; if so, how many missions have been less successful for the same period of time, or if the want of harmony, or fitness of the missionaries is the difficulty, then Peter, and Paul, and Barnabas might have been withdrawn from the field of their labor, and the world still remain unenlightened.

But I am afraid that the difficulty is with the churches; first, for not exercising more faith in God's promises and devotion to the work—for relying too much on themselves, and have too little felt the truth of the saying of the Master, that "without me ye can do nothing," and then in the Society and Board it might perhaps be discovered that with the spirit which has attended their labors, and want of union in which efforts have been made, and their prayers offered, there is a solution of the whole question. May God send wisdom to review the whole matter, and decide to do the best we can under the circumstances attending us; and then with patience to labor on, and trust the result with God, having continually before our minds the teachings of Christ, that

"he that putteth his hand to the plow and looketh back is not fit for the kingdom."

Missionary Labor in the Eastern Association.

At a meeting of the Executive Board of the Seventh-day Baptist Eastern Association, held at Greenmanville, on the 30th of Nov., a Report was received from the Special Committee, from which the following is an extract:

"In regard to his [Bro. Vincent A. Horjesky, who has for the last six months, been employed by the Board as their missionary,] services for the future, we would say, that it is our opinion that he has been doing good service among those with whom he has been laboring, and that he has been instrumental in bringing ten or twelve persons to the observance of the Sabbath, to baptism, and to the Church, and there are yet more whose circumstances are encouraging."

"In regard to his future labors in this field, nothing has been concluded upon. We have simply understood from him that he would be glad if the Board could see proper to continue him in their employ, even at a considerable reduction in his wages, through the present winter season. And we commend this for the consideration of the Board."

"Our confidence in him, as a well-meaning and honest Christian man has not been impaired by our acquaintance with him, and we think his labors would still be successful, could he be sustained for a season longer. There has been some dissatisfaction expressed in regard to his report of receipts, and not without reason. But this appears to have been the result of his manner of keeping his accounts. He had kept them on a half sheet of paper, and some other scraps, and he had worn them in his pockets till they were in several pieces. He then undertook to transfer them to his book. He writes English poorly, and made mistakes—omitting some names, and entering some twice; and some scraps entirely escaped his notice. But he seemed disposed to correct all these mistakes when brought to his notice."

"The [New York] Church has thought proper to recommend him for ordination, as an evangelical preacher, and has concluded upon December 11th, for his consecration."

WM. B. MAXSON, } Committee.
E. LYON.

Bro. Horjesky's Report of funds collected and expended, for the six months of his engagement, is as follows:

Cash received of Shiloh and Marlborough Churches, \$39 79; Pawcatuck, 30 00; 1st Hopkinton, 29 70; 2d Hopkinton, 25 85; 3d Hopkinton, 51 50; Westerly, 5 42; Greenmanville, 40 90; Waterford, 11 69; New York, 39 90; First-day Baptist Church at Waterford, 10 00; a Friend, 1 00. Total, \$285 75.

Salary for six months, to Dec. 1, \$250 00; amount expended in traveling, 35 75. Total, \$285 75.

In view of the foregoing Report, it was Resolved, That we are glad to learn of the success of Bro. Horjesky in his field of labor, as reported by the Special Committee, and also of their confidence in him as a worthy Christian brother, and whereas, the Report expresses a wish that Bro. Horjesky be continued, and the Board cannot involve the churches in debt, therefore, we recommend that collections be taken in the several churches, and the amount so collected be forwarded to the Treasurer, for the purpose of continuing Bro. H. in his field of labor. Sec'y of the Executive Board.

For the Sabbath Recorder.

What Constitutes one a Seventh-day Baptist?

The query of Bro. N. V. Hull, as to whether Gerrit Smith is a Seventh-day Baptist is quite significant, as it may result in the establishing of such a standard of Sabbatarianism as to find many wanting when weighed by it.

Bro. Hull says Mr. Smith refuses connection with our denomination. But does that so far unsabbatarianize Mr. S. as not to constitute him a Seventh-day Baptist? If language has any meaning, do not the facts that one observes the seventh day of the week, and has been immersed constitute such a Seventh-day Baptist? I certainly think they do; and hence his enrollment on the contrary, on a church record, cannot viciate his claim and right to be so considered.

Bro. H. says Mr. S. denies the atonement of Christ. I presume Mr. S. only denies Bro. H.'s views of the atonement; for Bro. H. cannot be ignorant that the word atonement has been made to mean the very opposite of its Scriptural import. But does the denial of Bro. H.'s view of the atonement prove one not a Seventh-day Baptist, other things being equal? If so, then it may be presumed that many now in the denomination are not Seventh-day Baptists. Would it not be well for Bro. H. to inform us of what the atonement is, or at least his views of it, so that all may ascertain whether they are, or are not Seventh-day Baptists?

Again, Mr. S. denies the doctrine of future and endless punishment says Bro. H. I have not so understood Mr. S., for I am not aware that Mr. S. denies future punishment; although he may deny its eternity. I presume Mr. S. believes in future punishment as certainly as Bro. H., although not in endless punishment.

But does a denial in endless punishment constitute one not a Seventh-day Baptist, other things being equal? If so, then I presume a large portion of our denomination are not entitled to that name; for the whole class of annihilatists deny endless punishment; among whom are a class of writers in the Recorder, inferior perhaps to no other correspondents. Surely then, if this theological sieve is to be put in motion, the real wheat of Sabbatarianism may not be very abundant.

While, therefore, I am unwilling to believe Bro. H.'s queries to have been dictated by an uncharitable or illiberal spirit, still I am concerned as to whether such interrogatories are tending

For one I am at a loss to know what are Bro. H.'s views of the atonement; whether he holds it to be expiatory, vicarious, satisfactory, substitutionary, primitive, limited, general, or reconciliatory. Now, as there has been, and

still are so many conflicting opinions concerning it, (and doubtless too, even in our own denomination,) will not Bro. H. do the good work of settling one of those questions which for ages has caused virulent acrimony, and in some instances deadly hate in the Church of Jesus Christ? By so doing he may make revolve around one common center our whole people.

For the Sabbath Recorder.

Our Palestine Mission.

It has been suggested that the views of those in this vicinity, who are interested in our missionary enterprise, should be made known to the readers of the Recorder:

It was with much regret that we learned the decision of the Board of the Missionary Society, respecting the abandonment of the mission in the Holy Land.

The circular, announcing the results of their deliberations, (issued by the Secretary of the Board) and calling upon the churches for an increase of funds, was considered by the brethren here, and there appears to be almost an unanimous willingness to contribute to the support of the missionaries in the field, but not to the abandonment of the enterprise.

All seem anxious that Eld. Carpenter should have the requisite means for his return to China, and also that Eld. Jones should be sustained in Palestine.

As regards the agricultural part of the Palestine mission, it would doubtless meet the minds of a large majority, if not all of the denomination, to allow those connected with it to return, and give the effort heretofore consumed on that branch to the more hopeful part of the mission.

It may be that the Board is in possession of intelligence from Eld. Jones which is not generally known, which has influenced them to a recantation. If Eld. Jones, after having become acquainted with the language and customs of those whom he went forth to bless, is at length disheartened, and his mind filled with misgivings as to the propriety of continuing onger among them, it would doubtless be wisdom to allow him to return. But is this the case? Is he not better prepared for labor now than any former period? And will not the first intimation that he must leave the field, which to him is promising, be met with sadness and disappointment?

Perhaps it would be well for other churches to express their wishes on this subject through the Recorder.

RELIGIOUS INTELLIGENCE.

A letter from Mr. Bushnell, received at the rooms of the American Board in N. Y., dated July 11th, mentions that a French frigate is still anchored below at Nengenenge, near Gaboon, it being the intention of the commander-in-chief to extend French influence, commerce and power into the interior as fast as practicable. The leading natives stated to the American missionaries that the French wished the missionaries to leave the island, but Dr. Bushnell is of opinion that they will not dispose them if they are able to occupy it.

Rev. Dr. Worcester, who has been pastor of the Tabernacle Church in Salem, Mass., for a quarter of a century, has tendered his resignation. On the afternoon of last Sunday week he preached his twenty-fifth anniversary sermon, in which he reviewed his pastoral connection with the society, and expressed his desire soon to be released from his present responsibilities.

Rev. Dr. A. Newton breathed his last at his residence in Jackson, Miss., on the 27th ult. Though advanced in age, he was in the midst of an active and useful life as a minister of the New School Presbyterian denomination. The deceased was distinguished throughout the country as a man of great research and learning, an able writer and skillful controversialist.

Bishop Hills, the new Bishop of British Columbia, left Southampton, England, on the 17th of November, for his remote diocese, intending to take the Panama route. The day before his departure suitable farewell religious services were held at St. James' Church, London, the Bishops of London and Oxford officiating.

The Rev. John Cotton Smith, of Boston, has accepted a call of the vestry of the Church of the Ascension, to fill the pulpit lately vacated by the Rt. Rev. Dr. Dredell, assistant Bishop of Ohio. He will very shortly commence his ministrations.

Among the passengers who arrived by the steamer Africa is the Rev. Dr. Cahill, of Dublin, famous as a Catholic priest, a scientific man, a lecturer and a politician. He intends to lecture in various parts of the United States.

The Reformed Dutch Church of Sampsonville, N. Y., has received a very elegant Bible from Mrs. Nancy Hasbrouck, of New Paltz, N. Y., and the same now adorns the pulpit of their church.

Rev. J. W. Cooke, formerly a lawyer, and more recently attached to the ministry in the Methodist Episcopal Church, died within a day or two past at Greenville, S. C., where he was in attendance at the Conference.

Three new churches are now being erected in Mendham, N. J.—two Presbyterian and one Roman Catholic. The new Baptist church in Millburn, N. J., is nearly completed.

The Hon. Edward Stanly, of California, is about to become a candidate for holy orders. Many years since he was a representative in Congress from North Carolina.

Rev. John Pierpont is probably the oldest man in the lecturing field. He is over 75 years old, and yet is as hale and vigorous as most men of 50.

A letter received from St. Louis, states that the Rev. Samuel L. Southard, formerly rector of Calvary Church, in this city, died suddenly on the 23d of November.

The installation of the Rev. Wm. G. Howard, D.D., as pastor of the Colosseum Place Baptist Church, in New Orleans, took place on the 30th ult.

General Intelligence.

Foreign News.

The Royal Mail Steamship Persia, Captain Judkins, from Liverpool on the 26th ult., arrived here on Thursday morning last.

On the day when the ratifications were exchanged at Zurich, M. Armand delivered to the Austrian Plenipotentiary a draft at sight for twenty millions of florins. The remaining eight millions are to be paid in four instalments at short intervals.

The Paris Correspondent of the London Times, in his latest letter, confirms the statement that the invitations to the Congress had been delayed not from any difference between the English and French Cabinets, but rather owing to some difficulties started by Austria on the Regency question. The Vienna Correspondent of the same journal says it was rumored in diplomatic circles there, that there were still many and great difficulties to be removed before the Congress could meet.

The members of the French and Austrian missions at Paris and Vienna, had received decorations according to their rank from the respective Governments to which they are accredited, as also have the representatives at Zurich.

The English Government had decided upon making a considerable increase in the army by the formation of a second battalion of each of the regiments up to and including the 35th, by which means an increase equivalent to eleven regiments will be obtained. The London Post says this measure ought to excite no surprise when the small amount of the British army is compared with the extent of territory it has to occupy, and the drafts necessary for India and China.

John Mitchell, in a letter from Paris regarding the movement being made in Ireland to obtain an amnesty for himself and his fellow exiles, declares that he would accept no amnesty. He adds that he will never live in Ireland again under English rule.

The number of deaths from Cholera in the French army during the 20 days campaign against the frontier tribes of Morocco, was 2106.

The French Government was forming large depots of coal to provide against the inconveniences that might result in any future war, from coal being declared contraband of war.

A Paris semi-official journal states that the communications between the French and English squadrons at Algiers, continued to be most friendly. It was expected that the greater portion of the French vessels would soon return to Toulon.

A pension of 12,000 francs had been accorded to the widow of Gen. Espinasse, who was killed in Italy.

General Garibaldi had quitted Nice for Genoa. Before his departure he addressed the inhabitants of Nice, and said: "I shall resume my command when necessary. Let us be united under Victor Emmanuel; let us continue under arms so long as an inch of Italian soil remains oppressed."

The Sardinian Government had addressed a dispatch on the subject of the Regency of Central Italy to its diplomatic representatives at the various Courts. It states that the government recognizes in the offer of the Regency to Prince Carignan, the ardent desire of the populations of Central Italy to see their reunion with the Monarchy of Sardinia consummated. But the government assured of the early meeting of the Congress, advised the transfer of the acceptance of the Regency to the Cavalier Buncampagni, until assembled Europe has regulated the position. This measure, however, from its provisional character, should not be much prolonged.

Bologna, which, in 1849, kept the Austrian army at bay for eight days, was being fortified and provisioned at the suggestion of France.

The Tuscan Government had abolished the stamp on newspapers.

Gen. Fanti, the Commander-in-Chief of the army of Central Italy, had issued a new order of the day. After speaking of the difficulties which have been overcome in the space of three months, he says: "To-day we have numerous phalanxes of infantry, of cavalry, and of artillery; we possess field batteries and siege artillery; arsenals are being erected; ammunition ambulances and transports are being organized; fortifications are being erected at Mirandole and at Rimini and Bologna, surrounded with guns, will become, at no distant period, a center which will give us safety and protection in any eventuality."

The General advises patience and constancy. With perseverance, he says, we shall triumph over the enemy, who does not feel strong at home; who reads his ruin in our attitude, and who will be compelled either to ignominiously lay down his arms before public reprobation, or come despairingly to battle with the certainty of defeat.

The Madrid journals continue to publish addresses to the Queen, expressing approbation of the war.

The Spanish Government is said to have entered into contracts with English firms, for the supply of different sorts of stores for the army in Morocco, and for a large quantity of English coal for the fleet. Several steamers had also been chartered, and one had already left England for Spain, to assist in the transport service.

The King of Portugal had signed a decree ordering the dissolution of the Cortes, a measure which had become a vital question to the maintenance of the ministry. The new chamber will be convoked for 29th January.

A Berlin dispatch says the King's health had so much improved, that his medical attendants had advised his removal to the Isle of Wight.

FATAL LEAP FROM A WINDOW.—At Harrisburg, Pa., on the night of the 28th ult., J. Ott Rockfellow, an extensive contractor on public works, came to his death in an extraordinary manner. He was putting up at the State Capital Hotel, and after passing the latter part of the evening in cheerful conversation with Colonel Omit, the landlord, he retired to his apartment, which was about thirty feet from the ground. He was apparently well when he left the parlor; but about half-past two o'clock he got up and leaped out of the window. The noise occasioned by his fall awakened some of the boarders in the adjoining apartments, and upon looking out they discovered what had happened. Mr. Rockfellow only lived twenty minutes after he was conveyed from the sidewalk to the house. His fatal leap was attributed to excitement caused by night-mare.

The Christian Inquirer says: "Within two or three years the Unitarians have lost Rev. Messrs. Coolidge, Gage and Huntington, and they have gained the Rev. D. N. Sheldon, D. D., and the Rev. Messrs. Collyer, Baldwin, Harris, Crozier, and L. Bushnell."

THE CENTRAL PARK AND THE BOIS DE BULOLOGNE.—Mr. Olmstead, Superintendent of the Central Park, has lately been in Paris for a few days upon his official business. He visited the Bois de Boulogne several times, and through the politeness of Mr. Phalen, had opportunities of studying it to every advantage. Correspondents say that he left in no respect discouraged by anything he saw or heard. He found that the Central Park had many advantages which neither nature nor art had conferred upon the famous Parisian drive, while in respect to the improvements, the New York work will, in many very important respects, bear a favorable comparison with any Park upon the Continent. The roads of the Central Park are wider than the widest of the Bois de Boulogne, and they will be, out of sight except when not immediately under foot, whereas, in the Bois, the eye is frequently offended with long white streaks of road, cutting up the distant lawn and destroying all the illusions so essential to broad landscape gardening. Then the Bois is not underdrained; the soil is very thin; the trees are not only for the most part of small size, but they are not thrifty, and never can be very handsome. In all these respects the Central Park has greatly the advantage. Mr. Olmstead left Paris with Mr. Parsons, of Flushing, Long Island, to visit some nurseries and to make some purchases, of which the Park will bear abundant testimony another summer. [New York Express.

MISPLACED CONFIDENCE.—A man named Joseph Callahan was tried in Augusta, Ga., last week, for negro stealing, and found guilty. It appeared in evidence that Callahan had promised a negro belonging to Mr. Pardue, that he would run him off and sell three or four times, and divide the profits with him. The slave appeared to assent to the arrangement, but went forth and informed his master, who laid a plan to catch the rascal. Policemen were placed in a stable where Callahan was to meet the darky, for it was a part of the scheme to steal a couple of mules also, and they overheard Callahan distinctly repeat the promise he had made. Then, when they took the mules out of the stable and were about to mount, Callahan was arrested. His punishment will probably not be a very light one.

ANOTHER MAMMOTH BALLOON.—Mr. Joseph Danziger, of Lafayette, Ohio, is engaged in constructing a mammoth air-vessel to be called "The Star City." It will be nearly five times the capacity of Wise's balloon "Jupiter," and is designed to carry four passengers, besides provisions and ballast. In its construction, Mr. Danziger designs using a new material, for which he claims a patent. It is called silk rubber, and its virtue consists in its expansive quality, great strength and economy, enabling the aeronaut to dispense with all netting save what little may be necessary to sustain the basket.

PROGRESS OF AGRICULTURE.—Nothing could more strikingly illustrate the gifts of Providence, and the ingenuity of the age, than the fact that at this day nearly all of the chief processes of agriculture may now be performed by machinery. The steam plow is a success—turning over the sod at the rate of an acre in seventeen minutes. With machinery we are able to plow, mow, rake, reap, bind, thresh. With such facilities for cultivating, we shall soon supply the Old World with produce to an extent hitherto unanticipated. [N. Y. Express.

SURVIVING WOMEN OF THE REVOLUTION.—There are only 35 surviving widows (out of five thousand admitted) who were pensioned for the services of their husbands in the Revolution. Three reside in Virginia, viz: Sally Goodall, aged 104, Green county; Sally Stewart, aged 100, Appomattox county; and Ann Taylor, aged 102, Madison county. Among the oldest are Sarah Fitzpatrick, of Smith county, Tenn., aged 105, and Winnifred Holly, of Halifax Co., N. C., aged 104.

SICKLES IN THE HOUSE.—A correspondent of the Press, speaking of the opening of Congress, says: "Sickles was not present when his name was called, but entered before the roll was gotten through. He walked placidly round the center row of seats and dropped into a seat on the third bench. He looks well, and has grown his beard so as to make a tolerably effective disguise. He was the only solitary man in that large assemblage. He was not spoken to."

SUMMARY.

They have a perfect Sampson in the New Jersey State Prison, in the person of a man named Johnson, recently convicted of forgery in Passaic county. Handcuffs and ropes are no match for his muscle. He broke three sets of handcuffs, snapping them like pipe stems, and when his hands were tied behind him with a rope, he released himself in a few minutes. He is full six feet in height, spry and lively, and evidently a dangerous customer. Even the Benicia Boy would be but a baby in his hands.

The clerks in the St. Louis Post-office struck and quit work on Saturday last, because the office was not warmed sufficiently to make it comfortable, the Treasury Department at Washington refusing to authorize or furnish the necessary heating apparatus. The citizens had to wait twenty-four hours for their mail matter in consequence.

There were six runaway couples on the steamer which left San Francisco on the 6th of October, and on the steamer of the 20th there were three.

Gold diggings have been discovered in Brown county, Ind., paying from \$2 50 to \$5 per day. Quite an extent of area in that region is said to show signs of gold.

Late accounts from Fraser river are favorable. One hundred and fifty thousand dollars in gold had been exported from Victoria during the month of October.

General Scott, at the last advices, was in San Francisco awaiting further instructions from the government respecting the San Juan difficulty.

The Legislature of Virginia has unanimously passed resolutions approving the sentence of Cook and the other Harper's Ferry prisoners, refusing all interference in their behalf.

Hay is selling in Toronto at \$30 per ton and is sparingly offered and of poor quality at that. Straw is worth \$14 per ton and is also scarce.

The Legislature of Texas has refused to vote an appropriation to provide newspapers for its members.

The colored people of Montreal have subscribed \$65 for the benefit of John Brown's family.

The following petition to the Legislature is in circulation in Maine: "The undersigned respectfully ask you to put an end to slave hunting in Maine, by enacting that no person who has been held as a slave, shall be delivered up by any officer or court, State or Federal, within this State, to any one claiming him on the ground that he owes service or labor to such claimant, by the laws of one of the slave States in the Union."

A negro preacher in Detroit has been fined \$50, and in default of payment, is to be imprisoned ninety days. It appears to be against the law for a negro to preach in Michigan, and the Free Press says that the authorities are determined to prosecute every violation of the law.

Sewall H. Fisk, a shoemaker, in Savannah, Ga., was tarred and feathered on the night of the 1st instant, for enticing negroes into his store at night and reading to them the history and late trial of John Brown. He had been the object of suspicion for some time on account of his known abolition proclivities.

Gerrit Smith's wife, by the consent of her husband's physician, visited him at Utica, on Tuesday last week. So nearly restored to mental and bodily health is this gentleman, that his family look to a reunion of all its members at Peterboro, on Christmas day.

A newspaper is issued at Tamaroa, Perry County, Illinois, called the Egyptian Spy, which is printed on the first type that ever came to Illinois—the same on which were printed the laws of the State while the seat of government was at Kaskaskia.

An anonymous writer at Mayfield, Ky., in a letter to the Cincinnati Commercial, says that on a recent trip to Richmond, Virginia, he learned that plans had been laid to capture Joshua R. Giddings, and try him for treason, and he recommends Giddings to keep away from the Ohio river.

Miss Ann Thompson, of Holly Springs, Miss., was born in North Carolina, August 28, 1758, and consequently will be 102 years old next August. She enjoys excellent health, can walk any reasonable distance, and bids fair to live several years yet.

A vessel recently arrived in England from Sebastopol, with a cargo of two hundred and thirty-seven tons of human bones to be ground up for manure. They are regiments of soldiers in a reduced form.

Dr. S. G. Howe, of Boston, has left for Canada, apprehending to be arrested and taken to Virginia as a witness under the United States law. He thinks there would be no security for one of his opinions.

The grandson of Tecumseh is now living in Natchez, Miss. He is a well educated and accomplished gentleman, and a physician by profession. He has traveled extensively in Europe.

The office of hangman is much coveted at Montreal. Sixteen persons have applied for the privilege of stretching the neck of a convicted murderer now awaiting execution.

The Post-office at Tarrytown was entered on Wednesday night of last week, by a man named William Loange, and robbed of \$60. He was arrested and committed to jail.

The Richmond Enquirer says that the rope which John Brown was hung with was not of cotton, as has been stated, but of Kentucky hemp.

There are in the United States at present forty-eight Catholic Archbishops and Bishops, two mitred Abbots, and 2223 secular and regular priests.

There was fine sleighing in Oswego on Monday of last week, the snow being more than ten inches deep.

The young woman to whom General Tom Thumb has pledged his heart and hand is just forty-two inches in height.

Seventy seamen and fishermen belonging to Gloucester have been lost during the present year.

The University of Virginia has 690 students, many of them from the Northern States.

Special Notices.

The next Quarterly Meeting of the Seventh-day Baptist Churches of Berlin, Dakota, and Coloma, Wisconsin, will be held with the Church in Sackett, commencing on Saturday, Dec. 30th, at 1 o'clock, P. M. D. P. CURTIS, Secy.

There was a black list shown left at my house by some person on the last day of the Annularies in September, which the owner can have by addressing HIRSH SHERMAN, Verona, Oneida Co., N. Y.

LETTERS.

James Challen & Son, G. W. Davis, Ray Green, E. G. Champlin, L. A. Davis, S. S. Griswold, L. M. Cottrell, D. E. Stillman, I. S. Dunn, H. Sherman, N. V. Hull, S. P. Marsh, D. P. Curtis, Lake Maxson, B. Clarke, E. Maxson, L. Sisson, Geo. C. Babcock, H. L. Jones, Thos. Fisher, J. Clarke, A. M. West.

RECEIPTS.

Table with columns for names and amounts. Includes entries for E. R. Saunders, Alfred Center, Horatio Whitford, and others.

MARRIAGES.

In Alfred Center, N. Y., Nov. 28th, by Eld. N. V. Hull, Mr. JOHN BARNES, of Angelica, and Miss SARAH JANE WOODEN, of 1st.

In Piscataway, N. J., Dec. 1st, by Rev. J. Bailey, Mr. THOMAS R. RANDOLPH, of N. Market, and Miss SARAH ANN, daughter of Dan. Randolph Dunn, of Piscataway.

In Verona, N. Y., Dec. 4th, by Samuel P. Marsh, Esq., Mr. CHAS. ANDRUS, of Verona, and Miss LOUISE HOLDEN, of Vienna.

In Douglas, Mass., Nov. 24th, by Rev. J. L. Maynard, Mr. JAMES W. BROWN, of Norwich, and Miss LOUISE M. BACON, of Webster, Mass.

In Hopkinton, R. I., Nov. 24th, by Eld. J. Clarke, Mr. AMOS C. BUNNICK, of North Stonington, and Miss KATE REDMOND, of the former place.

In Hopkinton, R. I., Dec. 6th, by Eld. J. Clarke, Mr. JOHN A. SIBSON, and Miss JUDITH A. EDWARDS, both of Ashaway.

DEATHS.

In Hopkinton, R. I., Nov. 30th, Mrs. FENELope DAVIS, wife of Oliver Davis, deceased, and daughter of a widow some 47 years. She was the mother of 12 children, most of whom are yet living, and of course the Revolution, being about 15 years old when the colonies declared the Independence. She retained her health and vision remarkably for one of her years; and her last words were, "I have lived a long and useful life, and I thank God for it. I am now ready to go home, and I shall be glad to see my dear friends there."

In Dakota, Wis., Nov. 16th, MRS. HARRIET CHESBROUGH, aged 67 years. Deceased was a member of a Seventh-day Baptist Church in Allegany Co., N. Y. Since coming to Wisconsin she had been united with her brethren in church relations. She was a devoted Christian, and conversed freely upon it—enjoyed religious exercises much, and was calm and resigned, and died with the full consolations of hope in Christ.

In Dakota, Wis., Nov. 14th, MERRY D., infant daughter of Silas and Abigail Shays, aged 2 years and 24 days.

In Bolivar, N. Y., Dec. 1st, Mrs. ELIZABETH, wife of Chas. Withey, and daughter of Abel Root, aged 28 years. She was a woman of more than ordinary worth.

In Walworth, Wis., Nov. 12th, of metastasis of erysipelas to the brain, DULCE ALLEN COON, in the 7th year of his age.

In Cuyler, N. Y., Dec. 6th, after an illness of three weeks, WILLIAM W. MOONEY, aged 76 years.

RECEIPTS OF THE TRACT SOCIETY.

An account of receipts by T. S. Stillman, as Treasurer of the American Sabbath Tract Society:

Table with columns for item and amount. Includes entries for Balance from last year, Cash from Eld. W. B. Gillette, Pawcatuck Church to con. J. W. Ran-

DR. BAAKKE.

TREATS ALL DISEASES. SPECIAL attention given to all chronic diseases—such as Consumption, Syphilis, Asthma, Bronchitis, all diseases of the Head, Throat, and Lungs; all SKIN DISEASES; of every description successfully treated—LUMBAR ACHNESSES, SCROFULA, RHEUMATISM, GOUT, NEURALGIA, PARALYSIS, EPILEPSY, or CONVULSIONS, DYSPENTIC, DYSENTERY, DIARRHOEA. The very worst cases of PILES cured in a short time; also diseases of the Stomach, Liver, and Bowels. There are many diseases incidental to women and children which are treated with distinguished success. All particulars will be given by letter. Dr. Baakke has produced one thousand certificates of his perfect success in curing Cancer, Old Sores, or Ulcers, Hip Diseases, Fistula of every description, Scald Head, Itch, Polypus of the Nose, or in any other part of the body.

Amorals and Swindlers of every description, and without the use of the knife, or any surgical instrument. These last-named diseases cannot be cured by correspondence; therefore all such patients must place themselves under the Doctor's personal supervision.

Dr. Baakke has made a new discovery of a "Fluid," that will produce absorption of the "Catarract," and restore permanent vision to the Eye, without resort to the knife. All diseases of the

EYES AND EARS are successfully treated without the use of the knife or needle. Dr. Baakke has constantly on hand at his office a very extensive assortment of beautiful

ARTIFICIAL EYES and TYMPANUMS, or EAR-DRUMS, which are suitable for either sex and all ages—inserted in five minutes. Ear-Tromps of every description; and the very worst varieties of artificial teeth known in the world—a large assortment of beautiful and durable

ARTIFICIAL HANDS, with the Arm and Elbow attachment; Artificial feet, with the Ankle, Leg, and Knee-Joint attachment. These articles are perfectly natural, and adapted for either sex, and can be sent by express to any part of the world. All kinds of Trusses for Hernia or Rupture of every description; of either sex, and Trusses particularly adapted for females in a weak condition; also for those with Protrusion Uteri.

Doctor Baakke is one of the most celebrated and skillful physicians and surgeons now living. His fame is known personally in every principal city of the world.

All letters directed to Dr. Baakke must contain ten cents to pay postage and incidental expenses. All chronic diseases can be treated by correspondence, except those mentioned, which will require his personal supervision.

Office hours from

Miscellaneous.

Soliloquy of a Drunkard's Wife.

Time was, when much he loved me, When we walked out, at close of day, I inhale The vernal breeze—ah, well do I remember, How then with careful hand, he drew my mantle Round me; fearful lest the evening dew Should mar my fragile health. Yes, then his eye Look'd kindly on me, when my heart was sad, How tenderly he wip'd my tears away, While from his lips the words of gentle soothing, In softest accents fell.

Gray Skies; and a Way to Brighten Them.

Seated together in a pleasant parlor, in the appointments of which everything betokened comfort, not unmingled with elegance, were two ladies. The younger, who had not reached the meridia of life, bore in the rounded form, and classically regular features, evidences of great youthful beauty, hallowed, rather than dimmed, by the ten years that had passed since she stood a bride at the altar. But upon those fair features there rested a shadow, indefinable, yet plainly there; the bright eye had a tinge of melancholy mingling with its most cheerful glance, and the finely-chisled mouth, beautiful in its repose, looked as if it had forgotten how to smile. Yet very more advanced salutation, as she entered in that pleasant parlor on the bright May morning.

conduct to him is the reverse of what you expect from him. "No, Mrs. Brown, you do me wrong!" "Do you ever praise your husband?" "Praise him! No; he does not want my praise." "Do you never censure him?" "I do find fault sometimes, but how can I help it, when he is so unreasonable as he often is?" "You, then, withhold praise, and bestow censure upon your husband; these things of which you complain in him, make you say, your home-skies are gray—have you never thought that the effect might be the same on him?"

as Mrs. Selwin was about to interrupt her, "hear me through, and then act as you please. If you really wish for the sunlight which brightened your early wedded life, you may find it again! Meet your husband, as of old, with a smile; let him see that his presence is a pleasure to you; make his home the brightest place he finds; let those attentions, which once were so freely rendered, take the place of querulous complainings—in short, let the influence of a loving heart fill your home with its brightness and its beauty, and you will not wait long ere the gray will brighten into golden light!"

men who would enter a school and twaddle first with the teacher and then with the scholars—interrupting the discipline of one and the studies of the other? And yet this is the precise effect of the loafer with the course of business—distracts the great attention which is necessary to the good printer, no gentleman will ever enter it and presume to act the loafer. He will feel above it, for no real man sacrifices the interest or interferes with the duties of others. The loafer does both. Let him think, if he never has, that the last place he should ever inhabit his unweelome presence is a printing office.

Publications of the American Sabbath Tract Society. THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 5 Chatham Square, N. Y., viz: No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scriptural Observance of the Sabbath; 52 pp. 3. A Narrative for the Change of the Day of the Sabbath; 28 pp. 4. The Sabbath and Lord's Day: a history of their origin and service in the Christian Church; 52 pp. 5. A Christian's View; 4 pp. 6. Twenty Reasons for keeping holy, in each week, the Seventh-Day, instead of the one of the First-Day; 4 pp. 7. Thirty-six Plain Questions presenting the main points in the Sabbath Controversy; Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin; 8 pp. 8. The Sabbath Controversy; the True Issue; 4 pp. 9. The Fourth Commandment: False Exposition; 4 pp. 10. The Sabbath Commandment and Observance; 16 pp. (In English, French and German.) 11. Religious Liberty Endangered by Legislative Enactments; 16 pp. 12. Misuse of the Sabbath; 8 pp. 13. The Sabbath; 24 pp. 14. Delaying Obedience; 4 pp. 15. An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference; 40 pp.

THE SABBATH RECORDER, PUBLISHED WEEKLY. TERMS—\$2 00 PER ANNUM IN ADVANCE. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Department, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a religious and Family Newspaper, it is intended that the Recorder shall rank among the best.