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The Sabbath Recorder is devoted to the exposition an 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 God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seen likely to improve the condition of society, diffus knowledge, reclaim the inebriate, and enfranchise the enslayed. In its Literary and Intelligence Depart ments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Re ligious and Family Newspaper, it is intended that the Recorder shall rank among the best.

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

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For each additional square two-thirds the above rates Communications orders and remittances should be directed (post paid,) to the Editors of the Sabbath Recorder, No. 5 Chatham Square, New-York.

An Essay.

THE NATURE AND EXTENT OF SPECIAL EFFORTS FOR THE CONVERSION OF SINNERS," READ BEFORE THE SEV-ENTH-DAY BAPTIST CENTRAL ASSOCIATION, BY ELD. D. P. CURTIS;

VOTE OF THE ASSOCIATION.

are opposed to "special efforts for the conversion of sinners," and exclaim against them as being not only unnecessary and unprofitable. but positively injurious in their tendency and effects. At the head of this class stands Satan. that old serpent, who said to Eve. "Thou shalt not surely die." He says that they are unnecessary, because, if God would have sinners converted, he is able to convert them without any such efforts on the part of men: and they are unprofitable to him, because by means of them he loses many of his votaries.

Next to him stands the Infidel, who says they are unnecessary; because there is no such thing as religion, it being all superstition or priestcraft: and they are unprofitable to him. because they prove religion to be a reality, and him to be a fool.

Next in the class is the Rum-seller. He thinks they are unprofitable; and his reason is the same as Demetruis of Ephesus assigned when Paul was making "special efforts for the conversion of sinners" in that city, viz., "This our craft is in danger to be set at nought." They withdraw men, particularly young men, from his ball-chamber, and his bar, and their money from his drawer. No wonder he thinks them unprofitable !

The next in order is the Universalist, who supposes them to be unnecessary, for the reason that all men will, finally, be saved, whether they are converted or not; and he says they cause an unprofitable and injurious state of excitement in the community.

Next in rank is the rigid Predestinarian. He declares that they are unnecessary, from the fact (as he considers it) that God predestinated from eternity that a part of mankind should be saved, and the remainder lost; and that no effort on the part of man can change God's decree. If a man is to be saved, God last and great commission, "Go ye into all the will convert him in his own time and way, but world and preach the Gospel to every creaif he is to be lost, he certainly will be, though ture." Hence Paul wrote to the Corinthians: he may profess conversion, and live and die in "After that in the wisdom of God, the world the faith that he is a Christian.

There may be some real Christians, who candidly and conscientiously object to them on the ground that they occasion an undue state of excitement in the system, especially of the men- | Gospel to you that are at. Rome also. For I tal and moral organs, and that while in such am not ashamed of the Gospel of Christ; for ception. state, persons may verily think themselves to it is the power of God unto salvation to every be true penitents, and real converts; who, when the excitement has passed away, will find them. Peter's preaching on the day of Pentecost that selves mistaken, and, hence be led to doubt the three thousand were converted; and, again tion reality of religion themselves, and give its opponents occasion to speak reproachfully thereof.

As this objection is often urged, and has some show of strength, let me meet it with an illustration. Some three weeks ago, as a train of the kingdom of God, and the name of Jesus the cars, whereby she was herself killed, the cars thrown off the track, some persons killed instantly, and others severely wounded and bruised: shall we therefore conclude that railroads are unnecessary and unprofitable and discontinue their use altogether?

railroads, is accidentally injured. while all the ed before him, said to him, "Almost thou perothers are actually benefitted, is it good logic, or sound philosophy to say that the nine hundred and ninety-nine shall be made to suffer union of heart and effort on the part of the loss by suspending their operation?

So, if one person of a hundred who profess to have experienced conversion during a special revival season, is made skeptical in consequence of mistaking excited feeling for genuine conversion, while the ninety and nine are actually cuaverted, and made pions and useful men and wo- rule; the circumstances of the case must govern

worse by the effort to save them?

sinner does not necessarily insure his final salvation, yet, there is no salvation without conversion: for Christ said, "Except ye be connot enter into the kingdom of heaven."

time that it urges obedience to the commandments of with salvation; and as salvation—the deliverance of the sinner from the power and do--is the most desirable thing that can be done ly, or by effort. All strong feeling must rest for him: so desirable indeed, and so important, quick." that Jesus, the Son of God, condescending to made attainable by him-surely no human ef- may depend on the decision. The direction of

> My theme recognizes the employment of prayer. special efforts in this direction, and raises these two questions, viz: 1. What should be the nature of such efforts? 2. To what extent may they be carried?

The nature of the effort should correspond with the nature of the work. The work is a heart work: the effort then should be a heart effort. The heart is hardened by sin: it must be softened, so that it can be molded in the likeness of Christ. It is a work of love. "God is love. In this was manifested the love of God towards us, because he sent his only bethrough him. Herein is love; not that we AND ITS PUBLICATION IN THE RECORDER REQUESTED BY A Son to be the propitiation for our sins. Beshed abroad in them, then are they prepared to enter upon this heart work, this work of lone. Then let them put forth their effort with vigor and energy, and devotion. "There is in the human soul 'a common feeling' which, being roused and stimulated, renders it possible for men to do in one hour, the ordinary work of ten." When this feeling is roused, and "men its influence, and led to submit themselves to Christ.

> The special means to be used at such times may depend somewhat on circumstances. Men differ in their mental and moral constitution, and in their modes and habits of thought and reasoning, and in their manner of understanding and receiving impressions. Some may be affected by truth presented in one form, and others by the same in another form.

> These facts must be taken into consideration. and means used in accordance with them. Much may be accomplished often by personal conversation with the sinner. He may have doubts, or difficulties, which can be best removed in this way: or, he may need encouragement, which he would receive when personally given, but would not, if the same were given publicly, and in a general way. Prayer, with and for the sinner, is indispensable. Many a sinner has been melted by a fervent, feeling prayer, who was unmoved by either personal conversation or public exhortation. Christ has promised great things in answer to prayer. "The fervent effectual prayer of a righteous man availeth much."

The preaching of the Gospel however, is the grand instrumentality chosen and employed by Christ for the conversion of men. Hence the by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe." And to the Romans he wrote: "As much as in me lieth. I am ready to preach the upon his preaching to Cornelius and his kinsmen they were converted.

preached unto them "the things concerning cars was approaching Syracuse from the west, | Christ:" even Simon the sorcerer believed and dealy rushed upon the track, between two of forth from the heart of the living preacher, who has himself felt its transforming influence. which will cause the most wicked. obdurate them forever! sinner to tremble before it. Witness the case of Felix, the Roman Governor, when Paul. "the prisoner of the Lord," "reasoned of righteousness, temperance and judgement to come:" If one person of a thousand, who travel on and of king Agrippa, who, when Paul preachsuadest me to be a Christian."

In special revival efforts there should be a preacher and of the church, and such an intermixture of personal conversation, and individual and united prayer, with the preaching of the

word, as the circumstances seem to demand. The extent to which the effort may be carried, cannot be determined by any general

to leave the whole hundred in sin, exposed to so long as the interest is unabated, and sinners death, through fear that one may be made are inquiring. "What must I do to be saved?" and are willing to be saved in God's way, the Though it is true that the conversion of a effort may continue; but when the interest wanes, and the spirit flags, it is an indication that the time has come to rest. A preacher of much experience in this matter says: "Revivals verted, and become as little children, ye shall of religion are in strict accordance with natural law. ... They are not to supercede the regu-Conversion, then, is indispensably connected lar, calm organized action of the church, but to work with all this, as an occasional, especial power. But when the excitement is worn out. minion of Death, under which, as such, he lies let it go. Do not try to keep it up unnatural-

It is, however, a solemn and important quesgive his own precious life that it might be tion to decide. The eternal destiny of souls fort is too great that may aid him in securing it. the Spirit should be sought, in humble, earnest

> For the Sabbath Recorder. Anniversary of Milton Academy.

The closing exercises of this institution were held in the anniversary grove near the Academy building, on the 4th instant. On the preceding Seventh day evening, the Hon. Carl Schurz addressed the literary societies of this institution. The same gentleman spoke at Monroe on the 4th, but we doubt whether he faced a larger or more intelligent audience there, than greeted him in the grove. by the gotten Son into the world, that we might live light of campfires, and under the gemmed canopy of heaven, at Milton. He was warmloved God, but that he loved us, and sent his | ly received, heard with attention, and left the impression on the minds of his audience that loved, if God so loved us, we ought also to he understands the workings of our governlove one another." When the hearts of God's mental machinery much better than the major-There is a certain class of individuals who people are warm and soft by reason of this love ity of equally prominent Americans. He is a noble representative of lofty manhood, above the littleness of political chicanery. Would that we could boast of more such men, and that their ideas might be echoed from Maine to California.

> Notwithstanding the attractions consequent upon the day at neighboring towns and cities. the prepared seats, although much more extenare energized by the Holy Spirit, and made to sive than on any former occasion, were quite work rapidly," sinners are broken down under insufficient to accommodate the concourse which assembled at the appointed hour on Monday.

> > The delivering of orations and essays commenced at 1 o'clock, P. M., and lasted intil 5. The students acquitted themselves nobly. All the orations were characterized by earnestness and several were remarkable for originality of conception and treatment.

A spicy paper, prepared by three young ladies, added much to the entertainment Through the "leader," some extremely novel ideas on the question of "girls' rights," were

The opposers of equal educational privileges to the sexes, received a spirited rebuke at the hands of Miss F. H. Bond, of Lima, in the form of an oration on "Woman's Intellect Properly Cultivated." Such living demonstrations of the capabilities of the "weaker sex" are worth more than all the mere pettifogging of women's rights."

The Academy glee club interspersed the exercises with song, and contributed to the pleasing variety of the entertainment.

The valedictory was unique in its line, and was received with marked interest.

Throughout the exercises, the audience manifested their approbation by earnest attention, which is more expressive of intelligent appreciation than the most clamorous applause. At the close, the principal, Rev. W. C. Whitford, made a brief statement of the condition of the institution, from which the public learn that the Academy has never been in a more flourishing condition than at present. The whole number of students in attendance during the past year, was two hundred and forty-six, which we think is greater than that of any other institution in the State, with a single ex-

The graduating class numbered five-one one that believeth." It was on the occasion of lady and four gentlemen, who had completed the course of study adopted by the institu-

Altogether, the exercises of the day were promptly conducted, characterized by liberali-The Samaritans were converted when Philip ty, earnestness, and originality; and furnished a refutation of the idea that the West is de. void of educational interests and advantages.

In the evening, the teachers and students a cow, (doubtless under the influence of excite- was baptized. There is a melting, subduing assembled in the chapel to enjoy their last soment, caused by the noise of the train.) sud- power in the Gospel of Christ, when poured cial reunion. When, at a late hour, the esteemed principal wished the company a parting "Good Night!" they separated-some of

Lips were silent, but the clasping hand And swimming eyes spoke more adieus Than tongue or pen may ever tell.

The following is the programme of the exer-

1. Climb Higher, Mr. J. Longfield; 2. The Obligations of Young Men, Mr. S. T. Minard; 3. I've Wandered in Dreams, Miss C. L. Brown; 4. Tunnage, Miss A. E. Wemple; 5. Der Deutche Einwanderung, Mr. H. C. Curtis; 6. The American Government, Mr. J. G. Dock-stader; 7. Education Essential to the Laborer, Mr. S. R. Wheeler; 8. Imperium, Mr. H. D. Weaver; 9. Hope on, Hope ever, Miss M. E. Carey; 10. When are we Happiest? Miss A. M. Wemple; 11. Purchase of Cuba, Mr. J. M. Jones; 12. Incentives to Action at the Present Day, Mr. E. H. Tuttle; 13. Declarations. Mr. U. Hollister; 14. Studium Veterum Linguarum. W P. Clarke; 15. Reading the Paper, edited by Miss M. A. Collins, Miss A. S. Pratt, and Miss L. A. Clarke; 16. The Mind—Its Cultivation, Mr. R. J. Greenman; 17. Have a Mind of Your Own, Mr. L. A. Platts: 18. The Follies of the Age, and their Antidotes, Mr. W. B. men; is it wise, is it consistent, is it Christ-like, in this matter. As a general thing, however, Sherman; 19. The Power of Thought; Mrs. A. M. Lewis, agains) the stream, and must men; is it wise, is it consistent, is it Christ-like, in this matter. As a general thing, however, 20. Woman's Intellect Properly Cultivated, Miss F. H. most do, but as the best do.

Bond; 21. The Future of our Republic, Mr. P. Norcross 22. Give me Liberty, Mr. S. G. Burdick; 23. The Qualimations of the Gospel Minister, Mr. O. U. Whitford 24. Gather Flowers in the Spring, Miss C. E. Pratt; 25. The Life of the Soul, Miss H. E. Hulse; 26. The Bible, and what we think of it, Mr. A. H. Lewis; 27. What is Truth? Mr. S. S. Wallihan; 28. The Dangers of Centralization, Mr. N. Johnson; 29. The Unity of Design, Mr. M. W. Serl; 30. Into each Life some Rain must fall, Miss M. E. Chamberlin; 31. Valedictory, Mr. S. S. Rockwood.

VALEDICTORY ORATION. DELIVERED AT THE FIFTH ANNIVERSARY OF MILTON ACADEMY, JULY 4, 1859, BY S. S. ROCKWOOD, OF MAGNOLIA, WIS.

A year has run its hungry course, And much that here a year ago Stood fair in form, and grand in mien Its eager appetite hath gorged. My friends, our year itself, to-day Shall find a tomb: and when the cold Sepulchral gloom of ages past Shall hold its treasured form, for aye Endeared by hour-wrought memories High hung around separate souls. We. far divided, flushed with youth Shall feel the common heart, against Our own, beat full with Titan blows. How throb our hearts to-day? Gives not The added year a stronger pulse? Have moments flown, and we, than when Our year began, no greater grown? Has time not made us more ourselves? Too well I know how fleet he is. For morn did never rise on day That did not glide to shaded eve Before its measured tasks were done: Yet, has he not ourselves unto Ourselves revealed—the higher to The lower man?

Full oft, when blazed The eastern sun athwart the world. And reddened morn paled into day. We came and sat where prayer was made, And sins confessed, and pardon sought, And blessings asked by holy men. We came, and when the solemn hush Of morning braver no longer clasped The chapel walls, we plied our tasks. Nor all forgetful, nor forgot, For some are changed; but how, or why, We cannot tell; and yet 'tis so.

Full oft when poured the western sun Aslant the wood and checkered plain, And flying day on fleeter wings Flew faster through the sun-set gates, Reluctant warned the truant home: And later closed the surcease hours. And bade to toil.

Of tireless toil that steal the day,

And cheat the night of half its sweets

And foil intended good? Who knows The ceaseless flights of thought, that round The mind concentric circles mark. That widen with the widening soul? Who sees the wasting wars we wage By midnight torch against our lot? Who feels our study temple-throbs That jar the aching brain from thought, And beat the knell of our dead selves? But need these struggles here a tongue? The thunder tones of future years Shall tell what they have done in this. In this, perchance, with prescient touch They've fired the soul of latter George,
Whose worth shall drive state Harpies from The nation's feast, and force to terms

A baser king—the mammon heart. In this, perhaps, they fanned to life. Within some deep, impassioned breast The flame that lit a Milton's, or A Homer's soul, from earth debarred By sightless orbs. Perchance they've wrought In common clay—e'en such as ours A power to calm a nation's pulse, Or shake a flation's throne with war. Enough, I'll brook no more the thought,

For in my soul are feelings stirred, That sting me with my littleness: And what is said, I'd have forgot, If idle Fancy paints the theme. Which Truth shall fail to 11ake her own. And shall she fail? I'd rather wish We ne'er had been, or being, hope To cease to be. If she shall fail. And with her all we've longed, and sought, And strove to be; and all we wish. And hope to be: 'twere better we-Had never been. 'Twere better dead. And tombed in youth-'twere better cursed With any fate, than that of life Long-lived below ourselves, and death Almost below our birth.

Forgive; I had but this to say-farewell. Methinks an iller word could scarce Be said: a word befitting tombs, And all unfit for living use. Is the world a tomb? Is absent life But present death? There is but once We say farewell; the rest is false, And mocks the heart with fancied woe I cannot, will not, speak it now, For there's an hour when boor and king Distinction lose, and heart from heart Forever breaks, and dust to dust Again returns; till then I'd have

Come, hearts of steel: Come, minds of fire; come, souls of light; The world is wide, and nature strong. Arouse. Go forth. The fitting time To live, is when the heart is young, And passions great, and living new. Ye cannot tell what time will bring-Ye know not what's to be—but is. What e'er is done, is quickly done, For time's nor long, nor slow: and he Who mates not future end with each Beginning, fails, and falls.

I know. 'Twere well to know the mighty world-The wild and varied heart of man-The length and breadth, the height and depth Of nature in her mystic moods. And life in all its covert springs; Yet better still to "know thyself," For knowing that, ye Time forestall, And from him wrest, at twenty-one, The power that makes the peasant king-

'Tis youth that loves

To lavish time, and try the heart By strong desire, and feel it beat With fiery pulse; and this is well, For manhood cools the fire of youth, And age too often puts it out. For this, whose youth has most of fire. Stall keep the warmest heart for age. Alas for age! Must all grow old? Must passion cease, and youth fall off? Most grey hairs come, and trembling steps? "Is hard to think these hands and limbs Shall fail, and we, who tread to-day Tle proudest path our youth has known. Shall bow a silver head at last. Ulon the breast of tottering age; Ylt, age is great to him who holds Bi swift embattled war against The gray-beard foe, a greater mind. While strength declines.

Tetreasure knowledge 'gainst decay, And measure life by what is done.

mind being singular in it, nor be drawn by the crowd to forsake his service. Those that are bound for heaven must be willing to swim agains the stream, and must not do as the most do, but as the best do.

Inose that are shade over the earth, we met in yonder coase or and must not do as the beside the dying bed of schoolmates, to shed mand in any age of the world?

I thinck that

For the Sabbath Recorder. Oration.

LIFE, THE TEST OF SCHOLARSHIP. ALEDICTORY ORATION, DELIVERED BY L. C. HOWELI AT THE ANNIVERSARY EXERCISES OF ALFRED UNI-VERSITY, JULY 6, 1859.

In ancient Greece, a scholar was called a man of leisure; but in modern America, he may well be termed a man of labor. Unceasing toil is the price of scholarship—a price so dear that very few however ambitious, or made of stuff however stern, have strength of will to pay the price and call the prize their own But a scholar in the broadest sense is not The man whose giant intellect has mastered all the arts and sciences and given him the cognomen of learned. Scholarship depends upon his mode of life. This world itself is the great school to which our Father sends us: Revelation. Nature, and Providence, the three great teachers; and life with its hundred scenes of trials its box of heavenly promise, its triumph or its failure, is the grand test of scholarship. When man has finished all the studies of this life, he graduates: receives his title from his standing here, and if life's record warrants it, passes to higher and nobler school where his feeble mind freed from its fetters, soars throughout our number and some lay down to die, then, those long unending years, a perfect asymptote, always approaching, but never reaching the knowledge of the Eternal One.

If to-day you look throughout our land, you see in college, academy, and common school, a band of earnest youth, who, having received the first few lessons that a mother could impart, have seen far in the distance the beckoning hand of a noble ambition; or better still, have felt that intense innate longing for a growth of intellect, a broader scope of life, which nothing could resist: and here to-day there may be found a toiling rank. Before these, life lies spread out like a field of pure new fallen snow, which they have only broken across this unknown plain, he leaves no doubtful record of his course; each faltering spot, and turning point, aye, every step is plainly imprinted there, and this record held up before the world, must be the test of progress. Many indeed have gone forth from our schools soon to be drawn from the narrow path of truth by a mere bauble, a false ambition or a golden glitter; though surrounded by all the light that learning could bestow, yet like a gilded sophistry their lives when closely scanned have proved a falsity. They have wasted their God given powers of growth, and sunk down to

But many others stand out before our view whose lives attest their power-giants in strength, who striding forth in majesty, seize whole mountains of error and hurl them headlong into the sea of night—benefactors of mankind, who cause a thousand blades of grass to grow where heretofore not even one could thrive—teachers of wisdom, who patiently devote their lives to training mind-statesmen. who grasp the helm of government and safely course. The names of men like these, are household words, cherished in every heart, these are the scholars of which a nation boasts. their shoulder somewhere upon that wheel within a wheel which moves the universe, and made a life-long push to turn the same way God himself was turning it. Upon the mountain top the soil is cold and poor, there grow the gnarled and crooked shrubs of no use in the world but to be admired for their high station or their showy colors. While in the valley far below, the forest giant stretches down his long roots into the fertile earth, sends up his noble trunk, puts out his lofty bows and verdant leaves in air, and stands a monument of beauty, strength and use; worth all the starving shrubs what ever grew in highland latitude. So often in our commonwealth the smallest man, of crooked policy is raised up to the highest station, while others, far above in worth stand down among the lowly; and yet they mould, and bless, and elevate humanity. and prove themselves a real God-send to our race. Ambition to attain a higher station has hurled angels from their seats; but ambition to fill well their places wherever it may be has raised men almost up to angelic rank.

Fellow Students,—This joyful day is full of hope to us-it is the promise of brighter days count o'er the golden sheaves that the past vear has given us, and may not we rejoice at gained, and as we look the field all over, we can point out the spots where the fight was it's that part of the law which commands rest for hardest, and we were sorest pressed: and feel like raising up a shout of victory. The future promises and we are credulous. And yet our of Egypt." Another reason might be that joy is not unmixed with sadness, for we know they might come together to be taught their that from this point, our paths diverge. Together we have delved amid the fossil remnants of an ancient tongue, or connect the puzzling pages of some modern Euclid. We of death. It seems to me death was general have made the old woods echo with our songs, as the command was general to the stranger Those who resolve to serve God must not and when the sun sunk slowly down behind the western hills, casting their long and solemn

the bitter tear of sorrow, and lay their lifeless

bodies down to their final rest. All these have drawn us closely to each other. But now our course lies homeward; and if perchance a father or a mother lingers around the old hearthstone, let us remember that

"They taught our youthful feet to climb, Upward life rugged steep;

Then let us gently lead them down To where the weary sleep. And then, the world demands our lives. Let us go forth to labor and to bless.

Beloved Teachers.-We turn to you. not to eulogize, nor to unlade our hearts of thankfulness: for this shall ever be their burden: but simply to assure you that your toil for us shall not go unrequitted. On coming generations claim our strength in turn, and only in its expenditure—aided by One who always aids the diligent—may we expect to discharge the great debt of gratitude we owe to you. Beside your faithful daily labors for our intellectual growth you have with swelling heart and tearful eye pointed to a Saviour, and bade us learn of him, and some of us, assisted by your earn. est prayers, and trusty counsels, have reached up and clasped his hands and vowed to walk with Him. And when disease laid hold upon self-oblivious, night after night, you stood beside their beds, cooling the fevered brow, calming the fluttering pulse, and speaking words of cheer. Now we go forth with all these precious memories garnered within our hearta they shall be our talisman, our future mor of duty. And as to-day one leaves your rank for another field of labor, may a kind Providence smile on his efforts there as he has smiled upon them here. Only one more boon we ask. that is your final blessing, and then FAREWELL classmates and friends, FAREWELL.

Shiloh, N. J., July 19. 1859. To the Editors of the Sabbath Recorder :-

I have been furnished with the written corby a single step. As each one tracks his way respondence of Rev. Enoch David, by his grandson, Benjamin David, Esq., of Sager-

> Some of this correspondence is of deep interest to me, both from the truth it contains, and from its great antiquity, bearing date more than a century past. If you think it worthy of a place in the RECORDER, I will transcribe some parts of it in its original style for publication. A biography of this man was published in the Seventh-day Baptist Magazine. vol. 1, page 161. It appears from this correspondence that Eld. David resided sometimes in Philadelphia, and sometimes in different localities in New Jersey. He was born in the State of Delaware, and died in Fayette Co., Pa.

W. B. GILLETTE.

Dear and well beloved in the Lord,-We are through mercy in our usal health, it is but broken at least, yet I look for a glorious resurection from the grave, when I shall contend no more: but in our time (state) let us be faithful, and I hope that through grace we may. I thinck I have hardly been faithful to you, or else I would have writen a reply to your letter (of pilot a nation past the roaring breakers in its June 16th, 1753.) We have seen each other since, but you know our time did not allow us to talk much, and therefore we did not enter upon the point I purpose to speak of. I shall with permition proceed to take another look at your men where lives tell of real service, who placed letter. You thinck I have not a safe ground for my seperation. If you mean my seperation in judgement, my answer is. I have the Fourth Command for my ground, which is one of the ten that your confession of faith says is moral and perpetual, binding all men in all ages. If so, I am bound, am I not? But if your meaning was yt I left your communion. my answer is, my friends were stumbled at me and forbid me until such times that I would covenant to keep First-day; but I thinck the former is your meaning, and therefore shall say no more of this. You thinck that the seventh day Sabbath was peculiar to the Israelites, and quote Deut. v. 15. It is true they were commanded to keep the seventh day Sabbath, because God brought them out of literal Egypt but it is not true yt ye Sabbath was instituted then, as may be seen by the words, "therefore the Lord commanded thee to keep the Sabbathday." It was the Sabbath day before this reinforcement at Horeb and Sinai. nou may see in Gen. ii. 2, 3. To what end did God sanctify it at first: was it for a day to rest on himself? No, it was because yt in it, he had rested from all his works. In this my friend Stout is seperate from all his brethren. See your confession of faith and chaticism, yet if you have truth, I own its best to seperate from men's errors, and cleave to it. But I hope my friend will be like the bee, and take honey wherever you can find it. It is true the Sabbath is said to be a sign between God and Is to come. As harvesters at close of day, shock rael.—(Exod. xxi. 13.) It was indeed a up and count the gathered grain, so we to-day very great sign of decensions between them and other nations. They worshiped the true God in the true Sabbath, which other nations did the full harvest? The past is one great battle to have respect to the seventh day Sabbath, yt he brought them out of Egypt? I answer

servants, and gives rest to their weary bodies,

they were servants we see. Deut. v. 15-" And

remember that thou wast a servant in the land

duty in the whole moral and ceremonial law.

Of this my friend thincks that the seventh day

Sabbath was given to Israel, then strangers

and servants. If the Sabhath was only pacu-

liar to Israel, the reason yt the Fourth Com-

mand binds servants and strangers among them.

if he has never mened. His duty me grow the onice of to notify the Fire or dayons or a con by the per-incere; store; or the payment and the state of the publisher.

you who have obtained mercy by Christ's keep ing the Ten Commandments for you, and give ing satisfaction, should not thus make light of it, by denying the very letter of ye Fourth Command, which you do when you say it was peculiar to Israel only, but I hope it shall be and is forgiven you. But sure it is that some of your work will be burned up. Penalty for breaking the Sabbath, you observe, "was la never read that the penalty was taken away by Christ or his Apostles, any more than I read that the Sabbath was abrogated. A matter I never saw in all the New Testament. Is it right to put a man to death for murder? If it is, there is the like command for one there is for the other: and until God's laws are abrogated, by his own authority they are in force. | good? whether men obey them or not. Many judge from the practice of men, rather than from God's word; but I thinck no Christian will aim to do so. Why do you thinck that the place in Collosians ii. has any reference to the sevculiar to the Jews, surely those Collosians could be under no charge of guilt for not keeping that which God never required of them and when it would have been a sin for them to have meddled with it. But I thinck all people have to dowith the Ten Commandments, not excepting the Fourth or any part of it. But blessed be God, the elect has to do with it in Christ. I do say indeed that when Christ appeared he taught no new Sabbath, and it's not to be wondered at, since he knew the law so had declared in his sermon on the mount there | lvii. 20. And here we may remark: should not a jot or title of it pass away till heaven and earth did pass away; he also had commanded his people to pray that their flight might not be in the winter, or on the Sabbathday, which flight he knew would happen many vears after his death. How then could he preach up a new Sabbath to take its rise from his resurrection, since he had first established

the whole moral law? And then had further

he said. thinck not that I am come to destroy: I am come to fulfill.'—Matt. v. 17. But must be dissolved, and then it would be no more the old Fourth Command, but a new fourth command fixed in among the old ones. Now you know that it binds to keep the sevsome suppose it is, then the form of words would be. Remember the first day of the week to keep it holy. Six days shalt thou labor and do all thy work: but the first day is the Sabnot do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord Christ finished the work of redemption, and procured all mercy for man, and he blessed the first day: wherefore the Lord Christ blessed the new Sabbath-day and hallowed it.' If] frame a new Fourth Commandment without numbers of presidents, then let me bear the blame. But if First day Christians have done this, then let them bear the blame, and repent of their sins which are great. My dear brother. I pray that the Lord may open your eves, and then you will see that there is more with us than with you who break the Sabbath God is with us by his unalterable law. Christ is with us by his keeping that royal law, and by his dying to pay the ransomed money. The Holy Spirit is with us by approving of the old Sabbath through both Testaments. The holy Anostles are with us, and so were all the Christians who lived in the apostles' days, and did not keep the Sabbath of the Lord our God. The First-day Baptists are with us in some part of their confession of faith: where they say the Ten Commandments are moral ages. Mr. Morgan is with us where he says ples of their humanity and unfitting them for there is an eternal difference between what God has commanded and what he has not Now the Lord has commanded the observation the seventh day, but not the first: therefore there is an eternal difference between the two. pleasure makers. Myfriend is still on our side, when he says he expects his Sabbath-day's righteousness in Christ It was the seventh day Sabbath he kept, and if von take vour Sabbath-day's righteousness in Christ, you thereby say the Fourth Command-

from being entitled to heaven. In a word, all that are godly among the First-day keepers our side when they say Christ kept the covenant of works for his people, and died for their breach; but what he did in this, made the law changeable. But since . . . fob-. . of works was unchangeable. ... (obliterated) ... the Fourth Commandment was partsof the law of works. First-day keepers are on our side, though not practically. My friend, I commend you to their children into the service of the god of God, he is the best teacher, and as you are his this world, to do what they know to be a sin until released by death, to join the church trimade to work, in order to prevent it; yet the against than encroachments on rights of conscience or very people who would prevent the poor man, conscientious exercises." trust in him. Let your difficulties be what an obstacle in the way, it can be trodden un been but feeble. She was attacked on the 15th they may, fear not to join with a poor despised der foot. For the sake of gain, parents encourhandful of Sabbath-keepers. If you love Christ, keep his commandments, they are ordained in his hand who is the antitype of Moses. My they know will involve them in a departure dear brother, if this doctrine is of Satan, let from the right way of the Lord; and all this me not receive it. If it be the Lord's truth, for gain, and a respectable settlement in the help me to embrace it. Let this be your prayer. I have written these lines in love praying that you may study the point vet more largely than my weak capacity admits of, that when you are brought to Sabbatize as we do, you may be unto us instead of eyes.

ment is moral and unchangeable, for you know

von cannot stand before God in a changeable

law righteousness, for then your righteousness

would be a mere shadow: but so is not this

righteousness, it is a substantial righteousness

of the God man, which he perfected in keeping

the ten moral precepts. I think that in Christ's

keeping the ceremonial law was not to show

that he was our righteousness. Then you are

bound to love the Fourth Commandment as

being moral and unchangeable; you expect to

other Sabbath for his people but that, in order

From your brother in Christ, ENOCH DAVID."

Alden, N. Y., July 27th, says:

corn is quite small yet. Wheat is good; povery little fruit."

The Sabbath Recarder.

New York, Fifth-day, August 4, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The editors of this paper are not to be condeath." which you say doth not well suit the sidered as indorsing the sentiments of the articles gospel; but it suits very well with the law. I furnished by correspondents, whether written anonymously or over their proper signatures. Correspondents writing anonymously should i

cases communicate their names to the editors.

Seeking for Pleasure

"There be many will say: who will show us any

There is a continual restlessness in the hu- for which they have sought. man mind for some kind of solace or comfort it does not possess. This is especially the case with men of the world. Men, though carnally enth day Sabbath, since you say that was pe-minded, and enemies of God, and by nature children of wrath, still they have in their composition, a religious element which is not, and cannot be satisfied with earthly enjoyments. Hence, there is a constant thirst for some unknown good, which is supposed by the restless inquirer to be needful for his happiness, and he asks, Who will show me any good? This is the case with every person who is unreconciled to God. His mind is like the troubled well in which the old was commanded. Yet he sea, whose waters cast up mire and dirt.—Isa.

> tions upon this subject rise no higher than to between a real good and a positive evil. The spirit that prompts this inquiry, puts good for evil, and evil for good; light for darkness, and darkness for light; deceiving, and being deceiv-

ed. Men think the pleasures of the world will established the Fourth Command which enjoins the observation of the seventh day, by binding fill the vacuum) in their minds, and the devil, them to pray that their flight might not be who has not power to destroy, nor effectually upon the Sabbath-day. But it is yet, as when stifle this moral element within them, instigates of 1819, the writer of this notice, removed multitudes who are under his influence, to inbefore the Fourth Commandment could bind vent modes of amusements, light, trifling, and keep the first day of the week, the other demoralizing in their influence, and which give promise of satisfying these devotees of plea- upon the Sabbath, accompanied by Bro. Joseph sure; while their only real power is like sea. Stillman and his family. Some of our neight and this no professing Christian does. The water to quench the thirst. The thirst returns bors occasionally assembled with us, making at Christian world takes upon itself then, in the enth day, and binds to work the other six; again with increasing intensity. Thus the cir- most but a small assembly. We soon enjoyed first place, without any scriptural authority, to whereas, was it dissolved, and changed as cuit of pleasure is performed from the veriest a season of refreshing from the presence of the uvenile amusement, to such as are more gravely adapted to the middle aged and the aged. All are tried with the same effect. Pleasurebath of the Lord Jesus Christ, in it thou shalt takers are not over scrupulous as to the morality and having from the time of her marriage, been of their amusements. Gambling for the lower a consistent observer of the Sabbath, and now class, and ball going for the higher, and the theatre for all classes, the high and the low, tism, (which was but sprinkling,) she obtained and convenience. Whether this is right or the degraded and the moralist. They are all a letter of dismission from the Church in Stonlooking for something good-something satis- lington, when she with my wife went forward in fying. But what good has been obtained from the lovely ordinance of baptism, and they were pleasures of this character? Some fancy that immersed in the Mohawk river, where it skirts they obtain some good lessons in morality from the north-eastern side of the city—a locality the stage, which may be useful to them at some | we love to remember; for it seemed to us that | are not bound to do so; we will allow this, but future day; but such persons are generally, if the very heavens were opened, and that the not always, furnished with a strong indisposi- Spirit descended upon us while we were thus tion to profit by them. The morality of the obeying the Saviour's command. They bestage and of the ball-room is extensively alloy- came members of the 1st Seventh-day Baptist ed with debasing ingredients that will in a fu- | Church in Hopkinton, R. I., in which the other ture day bite like a serpent, and sting like an | members of our little community held their adder. No person has ever by these means membership. To these two lovely disciples of been made happy. He might as well hope to Christ, this was the beginning of a new life. satisfy the cravings of hunger by a lecture One of these, and the eldest of the twain, upon the subject of good eating. Besides this, many years since died in the triumph of the so were the godly who lived in the first and there is a sin in the wanton waste of time, the Christian faith. They were pleasant in their second centrays, very few to be excepted, who dissipation of health, and the expenditure of lives, and now, in their death they are not dimoney. The last item so necessary to comfort. | vided. goes only to support and encourage those mimics and mountebanks. in their work of perpetually binding on all men in all abstracting from their minds the noble princithe great object of their creation. The morality of the stage may generally be seen in the characters of commedians, and that class of

Others suppose that the all satisfying good is found in the possession of wealth. And their inquiry is, Who will direct us in the way to wealth? It matters but little what the way or the means is, if so be that it may be obtained. Immoral speculations, over-reaching in trade, good bargain making, no matter who is wronged, nor how many are ruined by their fraudulent and over-reaching plans. In their estimation, the end justifies the means. They are sure if they can succeed in the accumulation of wealth, they will be respected, and have influence in the world. And so powerful stand before, Gop. In and through Christ's is the influence of wealth, that under its broad keeping the Sabbath for you, for he kept no shield, men find respect and protection in the world, and in the church when their course is vicious, degrading, and immoral. Such is the feverish heat of men's minds for becoming rich,

that they seem to pause at no obstacle. Friends' and principles are sacrificed upon the altar of mammon, and God's well-known commandments are wantonly violated rather than fail to accomplish their worldly ends For the advantages of wealth, parents sell age their daughters to form connections which world. Sometimes the fancied good is obtained: but the thirst for gain is not slaked. Instead of finding a soul satisfying treasure. they find that it preys upon their moral vitals as a canker, and eats their flesh like an unquenchable fire. There can be no honest wealth which is obtained by robbery. To rob A letter from Ethan Saunders, dated one's self is bad, to rob his neighbor is worse, but to rob God is superlatively bad, and jeop-"It has been very cool since the June and ardizes one's eternal peace to an extent that no toils and trials which fall to the lot of but few

it is not in them. They may ask the sea if it can be found in her pearls, and she will answer that it is not in them. They may make the same inquiry of the kings and potentates of the nations, and they will testify that they are at the farthest remove from the good and quietude

Obituary.

Another faithful Christian and mother in Is rael has passed away.

"She is not dead; but sleepeth.".

To-day, July 29th, we have the painful intelligence that Mrs. Mary Maxson, wife of Dea. John Maxson of DeRuyter, Madison Co. N. Y., closed her valuable and useful life, at half with too much ultraism on both sides; one City: past twelve on the morning of the 27th inst. after about ten days accute suffering.

Sister Maxson was born in Stonington Dorough, Ct., about the year 1792. In early life she became a subject of grace, and united with the Congregational Church in that place, un-1. He inquires for any good. His concep. der the pastoral care of Rev. Mr. Hart. example as a youthful Christian, and her amissome earthly good. Nor does he discriminate ble disposition were such as to win for her the affections, not only of the members of her Church, but of all who were favored with her

In 1816 she was united in marriage to our brother. John Maxson, and soon after their marriage they settled in Schenectady, N. Y. where they resided until 1820. In the spring our family to the same place, and resided in the same house with them. Here we commenced having public worship in our own hired house Lord. The work of grace was first manifested in the conversion of my wife.

Sister M. was much revived in her own midd, being convinced of the inefficiency of her bap-

and my own, removed to the town of Homer. Cortland Co., N.Y., within a few miles of Scott. where we attended Sabbath worship with the little company, who, in that town, kept the Lord's holy day. Our departed sister and her now lonely companion, were two of the original members who organized the Church of chosen to serve them in the office of deacon. where Dea. Maxson commenced the publication of the Protestant Sentinel, the first weekly publication of the Seventh-day Baptist de-

In 1832 she returned with her family to heathen indulged on their holy-days. Happy Schenectady for the purpose of better serving would it have been for the world had the exthe interest of the publication in which her husband was engaged, and to which he had devoted his temporal interest.

Here she and Dea. M. united in the organization of the Seventh-day Baptist Church in Schenectady. How long they remained in this city, is not distinctly remembered by the writer: but probably not more than three or four years.

for some years. On removing to this village. she, with her husband, desiring to put them. selves in the place to be most useful to the interests of religion, became members of the Seventh-day Baptist Church in DeRuyter, in of July with accute inflammation of the bowels: and after great suffering until the morning of the 27th, when she passed away.

During her severe illness, which she endured without murmur or complaint, she gave all desirable evidence of a happy preparation for her change. She departed this life with a full assurance of her acceptance through the grace of our Lord Jesus Christ, into that heavenly

Sabbatism which remains for the people of God In all her changes of residence which were made for the promotion of the kingtom of Christ, and the interest of the church with which she was identified, she was subjected to Laly frosts, consequently the crop of hay will insurance can cover. It infixes a stain too who have not been reduced to absolut want, not be more than one fourth of a common one; deep for hope, that such as are guilty can ever yet she endured them all with a nobleness and tatoes and beans look well; and there will be be induced to cease to do evil and learn to do generosity of mind which gave the dearest mortify the flesh, one day in the week, at least, driving the churchmen into the country air for evidence of her entire devotion to the interest by eating a cold dinner; and give the poer healthful recreation on Sunday. They can do tecost, and we now look for the antetype of

Others have sought in the road to worldly of her Redeemer. She had become extensive wretches they now devote to perdition a chance it with as much justice as bigots insist upon honor their chief good, and have inquired, ly known both within and outside of her own Who will show us the way to obtain it? The denomination, and was so extensively loved for politician and the lawyer are votaries for the her amiable disposition and kind heartedness good of worldly honors. But no worldly to all without respect to persons. She answerminded man has ever yet found the supreme ed the Scripture requisition of a deacon's wife, menials a place in Heaven, if only to wait good in the honors of the world more than they with exactness and constancy. She has honhave in its pleasures or riches. They may ask ored every relation of life, as a wife, mother the earth if it contains it in its mines, or in the and sister, and the vacuum occasioned by her The New York Sabbath (Sunday), Committee. productions of its soil and it will tell them that removal from the domestic circle, can never be

May we cherish in ourselves her virtues, walk in her pious footsteps, and close our lives as peacefully and hopeful as hers.

"Happy are the dead who die in the Lord."

The Sabbath Controversy.

The attempt in this and several other States in the Union, to enforce a more strict observ ance of the first day of the week, commonly called the Sabbath, is exercising the public ger body—some meeting or organization to mind to a considerable extent. Our duty as carry out its objects and desires. We should D. in thus disjointing what appears to us God public journalists, therefore, compels us to add like to know what meeting or body or organivert to the subject at a length somewhat commensurate to its importance.

claiming too much and the other allowing too Norman White, Chairman. | George W. Lane, little. From the creation of man upon the earth, one day out of seven has been set apart by the highest authority for a day of rest, and no nation, family or individual, who has habit ually disregarded the divine injunction, has escaped, one way or other, the penalty affixed to its non-observance. Man and beast, by their very nature, require a rest from habitual toil; the only question then, that arises is, how shall reasonable creatures best obey the divine

It is notorious to all. that Christian nations do not keep the Sabbath. They keep a day called the Lord's day, in commemoration originally, of the resurrection of the Saviour. For the keeping of this day, there is no commandment; not a word is said to that effect from Genesis to Revelations. The usage of the church is all that can be given as authority in its favor.

The advocates of transferring the observances ces of the Sabbath to the Lord's day, act with singular incensistency: for, if the sanctity of the Sabbath is really transferred to that day, it ought surely to be kept in the like manner, be binding, first by telling the Almighty that the day he has appointed being somewhat inconvenient, and that its observance would appear Judaistic, and, that as all days are necessarily alike to Him, they will make a fair exchange without asking his permission; and in the second place, that they will alter the manner of its observance to suit their own notions wrong we do not pretend to say, all we assert is, it is the fact, for no one can pretend that even the strictest Puritan ever kept the Lord's day in precisely the same manner that the Jew kept the Sabbath.

It will no doubt be asserted that Christians then it must be so allowed that if private judgment is allowable to one person, it is allowable to all, and this brings us to the question, how should the day of rest be kept?

From all that can be gathered of the practice of the Christians in the early ages, (the Jewish converts, be it remembered, at first kept the Sabbath as well as the Lord's day, it was customary to make it a day of general assembling, which the apostles made it obligatory not to neglect. On this day they rested from their ordinary avocations, and made it a holy-day. In the morning they sang hymns in honor of Christ, and performed other devotional exercises; during the day they had a love feast and Lord's Supper; the proper officers In the spring of 1820, my brother's family received the contributions of the faithful, and made provisions for the sick, the persecuted and the needy. In addition to these things, religious instruction was imparted, the erring confessed their faults, and the brethren and sisters endeavored by relations of mutual experience to build one another up in their most holy faith. Beside all this, a sort of picnic, so to speak, appears to have been held, in which Scott, and Bro. Maxson was the first member all partook in common of the good things each was able to provide, and no doubt as much rational and innocent amusement was indulged She resided a number of years in Homer, in by the families present as circumstances

Such then was the primitive Christian custom; far removed from the strict Judaical method, and equally far removed from the foolish, sinful and boisterous practice in which the ample been universally followed. Had it been so, the present angry strife would not have

That every person should abstain from work one day in the week, no sane man will deny, and we think that such rest should be rendered obligatory by the Constitution of the country, but we do not believe that any law should be framed, as to how the day should be kept, excent so far as the decencies and proprieties of Her last removal was to DeRuyter, where life demand. Pious people make a sad mistake Dea. M. continued the publication of his paper when they endeavor to render others religious ble by reason of the inefficiency of existing laws, and by legal enactments, the better plan is to set a must be permitted to continue because they have not ration of God, and is profitable for doctrine, good example and strive earnestly by the logic produced actual resistance and collision on the part of of the life to convert souls. Unfortunately, or with those who oppose such a course, they even will this plan is almost lost sight of, coersion prob- have the realization of what the unlawful act has a tenably being more convenient and tasteful.

There is a great fuss made about the sin- mistakable character. It was the duty of the conservawho has been cooped up all the week in his Is this intended for a menace?—an intimaand life, ride to church in their own carriages the church people meditate a resort to violence on that day, or visit their friends, or display to enforce respect for their "conscientious exer-

Compound for sins they are inclined to, By damning those they have no mind to. Such parties likewise blame folk for not going measures! The sinful people express a desire to church, who have to stop at home to look for peace—to interfere with nobody, and to may be a new lump."—1 Cor. v. 7. In the after their families, wilfully ignoring the fact be let alone in their conscientions enjoyment of feast of unleavened bread, on "the first day that in order that they may be able to worship the Sabbath; but the churchmen are not wil- (of the feast,) ye shall put away leaven out of God, (?) servants have sweated and toiled to ling to let them alone. They insist upon bullyget them ready, and that while they are working out their salvation, albeit, perhaps somewhat drowsily, souls, if what they assert be ways safe to push a long-suffering and patient on. The offering to the Lord is "two wave" true, are sowing the seeds of eternal wrath, body of people beyond the power of endurance: loaves, of two tenth deals: they shall be of that they may be sanctified, and at length for when the reaction comes it is apt to be fine flour; they shall be baken with leaven." glorified! never appearing to recollect that, as equal to the exciting cause. The people may Lev. xxiii. 17. consistent and real Christians, they ought to yet insist upon shutting up the churches and

to be saved. Why, these pattern saints, these their staying in town and attending church chosen of the Lord, these progressors on to and what is more, they have the power to enperfection, these heirs of everlasting beatitude, force their ends, should they see fit to retort in (according to themselves,) are worse than the kind. old barbarous heathen who would allow their upon their former masters [Westchester County Journal.

Who or what are these men that they should dictate to all others how they shall serve God or enjoy their own liberty on Sunday? A Sabbath committee presumed to control the enlightened citizens of New York in a matter with which these self-elected inquisitors have no concern. Who appointed them to superintend the incorrectness in our position as set forth therein religious worship or the recreations of the people? At what meeting of the inhabitants of New York were these extraordinary powers conferred upon them? We always understood that a committee were appointed by some lar- wish to hold an error though ever so small. zation delegated the following self-styled "Sab bath Committee," who so complacently issue The controversy hitherto has been marked tracts for the enlightenment of the Empire

E. L. Beadle, D.D.

George N. Titus, William Truslow, W. F. Van Wagenen

James W. Beekman, Recording Secretary. Russel S. Cook, Corresponding Secretary. J. M. Morrison (Cashier of Manhattan Bank), Trea

We are told, indeed, in the first of their tracts, that a meeting was held in the lecture room of Rev. Dr. Alexander's church, and that we are not told how that meeting was called. A Committee was appointed consisting of "B. F. Butler, A. R. Wetmore, Francis Hall and Hiram Ketchum, Esqs, to nominate a permanent committee to promote the better obserspiritual vigilance committee of twenty-three were appointed by the inquisitoral trmuviate, and they have been sitting ever since en per manence, attempting to domineer over the religious liberties of three quarters of a million people. The documents they have produced and governed by the feast of unleavened bread: are chiefly remarkable for their ignorance and It is not said in so many words, Thou shalt impudence, and are quite worthy sumption which prompted the authors to direct the citizens of New York how they should spend one-seventh of their time.

ORGANIZED OPPOSITION TO SUNDAY LAWS .-The newly formed German Association for Protection against the Unconstitutional Sunday Laws held their last meeting on Friday evening. July 29th, a the Steuben House. After the transaction of the ordinary busi-

ness. President Willmann introduced to the meeting the Corresponding Secretary of the American Society, for the Promotion of Civil ization, and an invitation to unite with them in calling a Mass Meeting of those opposed to the enforcement, and in favor of the repeal of and referred the proposition to a Committee. with instructions to report at the next meeting. The membership of this society is rapidly increasing, and it bids fair to be an effective organization. J. J. Freedman, Esq., of 120 Liberty street, is the Secretary.

SUNDAY IN ST. LOUIS,-People in different sections of the Union appear to have just as different ideas in regard to the observance of Utica Telegraph writes from St. Louis: "The chiming of the church-going bells mingles with the clash of music, preceding Sabbath-school pic-nics, (pious teachings,) and in the evening the public dancing assemblies; and those who throng the houses of worship can, while prayer is being offered to the throne of grace, hear in strange discord 'all hands round,' swing cor-

THREATS OF VIOLENCE.—A very discriminating man is Judge Thompson of Philadelphia He says there is no breach of the Sunday's peace in a nabob's driving through the street n his carriage: but if one or two dozen comcar, and ride through the street, the conductor of the car is guilty of a breach of the peace! If each had rode in his carriage, thus running one or two dozen vehicles rattling over the stones, it would have have been all right, be- month, when ye have gathered in the fruit of cause Judge Thompson could not decide against the land, ye shall keep a feast unto the Lord them without interfering with the enjoyment of seven days."-Lev. xxiii. 39. This, we observe

"If the running of cars on passenger railroads is the rights of worship and of rest, by reason of the inferential, it is positive testimony, plain and not, in all probability, long be wanting, and we may righteousness."—2 Tim. iii. 16. There is profitdency to produce, breaches of the peace of a more unon the first day, and men are employed, i. e., they will move more greedily and fiercely struggle tile delivered from sin; connected with the feast

rooting out heresy by a resort to extreme

Communications

For the Sabbath Recorder.

An article from Bro. W. Dixon, in the Recorder of June 30th, puts a different phase on the Passover and the Pentecost, than is presented in the several articles published in the RECORDER in May and June, under the head of "The Passover Sabbath." We can see no and Bro. D. probably had no reference to our exposition, but if he is correct, then we are in error, and error can do us no good, nor do we We do not comprehend the object of Bro.

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has joined together. The reading conveys to our mind that the feast of Penters sad special relation to the feast of unas ened bread, and we believe Bro. D. is the first, i. e. so far as we know, who has ever uttered a different sentiment. That the feast of Pentecost was commemorative of giving the law on Mt Sinai, is only an opinion, or a tradition void of evidence, is apparently true; but Bro. D. has not told us who this high authority is, that presents such a claim. It may be a question however, if Bro. D. gives a correct exposition of Exod. xix. 1. May be, "the same day," is the first day of the third month, and not the fifteenth: it seems more natural to understand it "the same day that the month began, instead of Mr. Horace Holden occupied the chair. But the middle of the month. In this way we understand it, and we suppose this is the way that others have understood it. If this is correct, Bro. D. can easily see why such a tradition might be pitched on to the feast of Pentecost. vance of the Sabbath." The above named for if it means "the third day" of the month and not the seventeenth, it would not vary much from fifty days from the Passover.

> Be that as it may, we have some evidence that the feast of Pentecost is dependent upon offer the wave sheaf on the morrow after the Sabbath included in the feast of unleavened bread, but the learned so understand it, and therefore count fifty days from thence, and to us it looks reasonable and sensible.

The harvest in Judea is probably different now from what it was formerly. The Jews observe the same reckoning of fifty days, and although they may observe it traditionally, it strengthens the evidence of the correctness of the (we may say) universal acceptation. Abib also signifies a green ear. (See Abib, Exod) and Religious Liberty," who brought a greet- xiii. 4; xxiii. 15; xxxiv. 18; Deut. xvi. 1.) If ing in behalf of that society to the new organ- there be no evidence of a different reckoning of the fifty days, we must conclude that reckoning from the feast of unleavened is more Sunday laws: The society passed a vote of likely to be correct than another reckoning thanks to Mr. Hatch, for his faithful and per- would be at this late day. True, our evidence sistent advocacy of civil and religious liberty; is only inferential, and Bro. D. can claim no more, and neither of us is entitled to a positive assumption.

Bro. D. also says: "The third feast is the feast of weeks at the end of the wheat harvest." How he comes to the conclusion that the feast of weeks is the third consecutively. he has not told us, and we are therefore in the dark. We had supposed the feast of the se the Sabbath as they have on many other ques- enth month was the consecutive third, and that tions. For instance, a correspondent of the the feast of weeks was the consecutive second. Are we in error? Can seven weeks from even the eighth of June (the latest date he has given for the commencement of wheat harvest) the organ strains blend with music issuing from reach into the seventh month? We cannot extend it so far. Bro. D. assumes that the sickle (or knife) could not be used to cut the corn (or grain of whatever kind,) for food, in the month Abib. We suppose, however, it might have been done, the inference seems stronger for it than against it. The feasts are designated Exod xxiii. 14, 15, 16, 17, and xxxiv. 18, 26; Lev. xxiii 4, 5, 6, 15, 16, 21, 34, 37, 39, 41; Deut. xvi. 1, 10, 13, 15, 16. mon people each pay for a seat in a railroad We cannot gather from these texts that the feast of weeks is the third consecutive, but rather that it is the second. Is it not so? "Also in the fifteenth day of the seventh Mr. Nabob! Judicious Judge Thompsen! He is one of the three "feasts of the Lord," in which "all the males" must "appear before the Lord."—Exod. xxii. 14, 17. This is not unequivocal." All Scripture is given by inspifor reproof, for correction, for instruction in able instruction for us in these feasts.

The Passover lamb has its antetype in Jean of unleavened bread, purging out the old leaven. ready to receive the leaven of salvation by workshop, or little room he calls his home, tion of the almighty inquisitorial engines that Jesus Christ, through whom we have the forfrom looking on the works of God, and breath will be brought to bear upon godless sinners, giveness of sins, and not through the deeds of ing the pure air, so necessary to his happiness if they persist in traveling on Sunday? Do the law. The feast of Pentecost, "the loaves. baked with leaven," falfilled in the work of the their splendid equipages to dazzle and excite cises?" We advise our Philadelphia friends Spirit of God, thoroughly moulding the discithe envy of their neighbors! Whitewashed to be on their guard. It may be that this is a ples into the principles of the doctrine of glimpse of a grand combination of the church- Christ, giving a new and powerful impulse to men throughout the country for the purpose of the doctrine, in a most wonderful manner.

Thus have ended the Passover and the Pen-

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ations.

V. Dixon in the Rr. a different phase on entecost, than is precles published in the June, under the head the? We can see no on as set forth therein. d no reference to our rrect, then we are in s no good, nor do we igh ever so small. d the object of Bro.

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Passover.

We are glad to see that the law prophecies Contract Converse to and tenchings of the Old Testament are receiving more attention than formerly: they are the "Scriptures referred to by Paul, 2 Tim. iii. Deis the first, i. . 16; and the "sure word of prophecy whereunto as ever uttered a difthe feast of Pentecost ye do well that ye take heed, as unto a light iving the law on Mt or a tradition void of rue: but Bro. D. has authority is, that premay be a question a correct exposition prophets: and God grant that the love of the e, the same dain truth may induce a thorough examination of month, and not the all the revealed word, and exhibit its profitastural to understand bleness in our lives and conversation. J. c. onth began, justend of In this way we un.

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For the Sabbath Recorder.

WESTERLY, July 16, 1859.

the feast of tabernacles. after the atonement

is finished, when our great high priest, Jesus

the anointed, is no longer a mediator, but is

King in Zion, and over all the earth. When

the harvest is past. (at the end of the world.)

when the angels have gathered the "elect,"

when the New Jerusalem has descended, when

God himself shall be the God of his people and

dwell with them, then we expect to keep the

great feast in the kingdom of God, and eat and

drink at the table of the Lord Jesus. Three

great feasts celebrated the providence and

economy of God in the Mosaic dispensation.

and three great events, the death and resurrec-

tion of Jesus the Christ, the gift of the Holy

The Sabbath has passed. The quiet of night has settled down upon our village, and I am alone. There are times when it is well to forget the coarser realities of life, and commune with those inward voices that by us flesh burdened mortals are so much unheeded; there are times when it is well, in thought, to face death-to question ourselves concerning those mysterious realities, so soon, so very soon, to be tried by us. This is a fitting time for me: for I know that now in another household, one member of which has been allied to one of ours by ties such as death alone should sever, sorrowing ones are gathered around the bed of one "sick unto death."

Yes; Martha, they think, is now dying-Martha the young, the lovely, the beloved, the beautiful. A few months ago no human rosebud bloomed more sweetly. Now, nipped by consumption's withering blight, she lies on a couch of pain, slowly breathing away her young life. And she so young, so fair, so much beloved.

to-night. There are choking sobs, and broken ejaculations of half-smothered anguish. The strong ties of life are being loosened—the been allowed in Piedmont, many Italians, from conflict taking place. The way in which it is prisoner will soon be free.

The evening has advanced. Friends have returned, bringing me fresh tidings from Martha's death-bed. She is here yet. An earthly day or two may yet detain her, ere angels loose the cable that binds her to these mortal shores; but what are a few moments of time, more or less, to the happy believer who is ready to depart?

the apparently unfortunate, is calm, cheerful, hopeful—is indeed mest truly blessed, for she trusts in Jesus.

spoke peac to my soul yesterday. I see him now; He is with me. His arms are around New York at different intervals. me. He prays for me, and for you my friends. I have prayed for you. I have prayed for my die in peace."

These words, spoken faintly and at intervals, by one who at the brink of the grave, has everything in doctrine and practice; and this peace on terms so entirely repugnant to all learned to know and love that Saviour of whom she did not see her need in the thoughtless happiness of health, how forcibly should they appeal to the heart of every youth.

TUESDAY, 19th. Martha has passed forever from us. To-day we have seen her mortal remains consigned to their kindred dust.

hers? We weep; but rather for the stricken cipient of celestial peace and joy.

But we are human, and at times o'ertopping all hope and faith, dark thoughts, strange room. doubts, wild fears will arise within us. The "region of the shadow of death." these—these are to be ours. Ours—and we so strong, so countrymen should begin now. full of life, so fond of life!

And we must go alone alone! What, no familiar face to, cheer us through the gloom? No friendly hand to cling to while stumbling through the shadowy valley? This, oh my soul, is dreadful. To be in this world alone is sad; but to enter companionless that unknown. dreaded region, tis not so, doubting soul. One there, strong to shield, faithful to protect. He will enfold thee in His sheltering arms; He will be with thee all the way—even up to the portals of light. Give thyself to Him, and there is then nought to fear everything to HARRIET W. STILLMAN.

To succeed you must keep moving; to grow rich, you must keep saving.

LA MONTE, July 15, 1859. To the Editors of the Sabbath Recorder:-

I recently preached the funeral sermon of BETHUEL CHURCH. As he had long been a reader of your paper, and a strict keeper of the Sabbath according to your views of the day I have thought you might like to publish some of the items of his history.

He was born in the town of Cambridge, N. Y., February 17, 1784. At the early age of ten years, he experienced religion, and at the age of fourteen he made a public profession of the same: so that for more than sixty years he was numbered with the friends of the Redeemer. He was seventy-four when he died. Spirit, and the resurrection of the just unto eter- His early years were spent in Washington coun nal life fills up and finishes "the mystery of ty, N. Y. His first church connection was God" as "declared by the month of all his holy with the Baptists, (close communion.) Subprophets since the world began," and "blessed sequently embracing the seventh day Sabis he whom his Lord, when he cometh, shall bath, he was separated from his former Baptist, ity, probably, friends, (but not from Christians,) and he re mained in this belief, with increased firmness, to the end of his life. Meeting with some reverses in business, at the east, to place himself in better circumstances, and to lav a snitable foundation for the temporal welfare of his rising family, he came out to this State in '37 that shineth in a dark place," (2 Pet. i. 19,) and located himself in the pineries of Sand that testify of Jesus, both of his humiliation Creek, where he lived, and reared his rising famand his glory, and it is indeed profitable to lily, and died. Mr. Church was characterized read and learn the wisdom and goodness of for intelligence, sociality, and a high regard for God in the teachings, invitations and warnings | the authority of the Bible. His own state and given by his Spirit through his servants the standing in the sight of God, occupied a large share of his attention. Our deceased friend was eminently a Reformer. The great causes of temperance and human rights found in him a warm friend. The first vote ever cast in Ottawa county for the slave, was cast by him His last days were serene and peaceful. His work all having been done before hand, at the appointed hour he sweetly fell asleep in Jesus. A large circle of children and grand-children mourn his loss, and the whole community feel that a good man has fallen. I regarded him as one of my most valued parishioners.

JAMES BALLARD. Pastor of Cong'l. Church, La Monte, Mich.

Protestant Religion in Italy.

gelical religion has been greatly promoted, of though this document has lost much of its inlate years, by various circumstances; and the terest at present, we may state that the Franresults have been exhibited, wherever men have co-Sardinia line of demarkation was drawn been allowed to avow their sentiments, in many from the frontier of Tyrol, through Bagolino, instances of a highly interesting nature. The Lavenone, and Idro, to Maderno, on the westhistory of the efforts which have been made, ern bank of the Lake of Garda. Between by associations and individuals, for the diffu- the eastern bank of Lake Garda and the Adsion of the Gospel in Italy within a few past ige, another line was drawn south of Lazize, years, will be read with deep interest whenever from Vallona, through Salino down to Pasit shall be published.

in Malta. Dr. Gajani, in his entertaining and ze Moretto, Prabiano, Quederni, Massimbona, instructive work, "The Roman Exile," gives Goito, Rivalta, Casteliucchio, Gabbiaea, Cesan account of his own baptism in private, by a Weeping friends are thronging around her disguised Waldensian pastor; and the records of the Swiss Italian Committee abound in The Invalide Russe publishes an article in and received the truth as it is in Jesus; and in from a Russian journal. It says: Florence, notwithstanding the persecution of If the Austrians have hitherto been unthemselves as devoted and well-informed Pro- well in the sphere of diplomacy, and although testants, since the recent revolution has given in that sphere they sometimes experience them an opportunity.

the opinion quite unfounded. When they re-

An Italian convert who was equally poor and nearly blind, made a pungent satirical reply to a priest, who one day anthematized him for a heretic, in the presence of a party of their countrymen. "You will go to the fires of Purgatory!" exclaimed the priest. "They cannot hurt me much, if I do," replied the other. "Why?" inquired the ecclesiastic-"how Dear Martha! What more can any of us dare you say that?" "Why," replied the oth- nental journal, says: "The Prince of Tour d' hope or wish for, than the blessedness that is er, (alluding to the pictures stuck up at every Auvergne, Auditor of Rota for the French hearts left behind, than for her. They are the in the flames, with long disheveled locks,) Emperor Napoleon. It is said that he is comchastened sufferers; she is the triumphant re- "why—the fires of Purgatory are not hot missioned to present to the Emperor Napoleon

The present condition of Italians is highl wasting flesh, the failing breath, the faltering interesting. They are prepared for the generspeech, the last look on friends that may not al reception of the Gospel as few other nabear us company through the dread, untried tions ever have been; and their feelings more incline them to receive favorably American influence, than French, or even English. Our

[Independent.

DESTROYING THE BIBLE IN IRELAND .- A COT respondent of the London Watchman states that as he was going to one of the Church him, smiling, "England is now in the hands of news spread like wildfire. A thousand persons your relative, Lord John Russell, who in order were soon on the ground, and it is expected the Rev. John Gregg, of Dablin, deliver a lecture to the children of the surrounding schools. who were assembled to meet him, and partake of tea together, he found the street literally covered with portions of God's Word princi- war, and of so many governments overthrown, were originally made for idols. One is a hupally in the Irish language; they were torn the Pope will remain always the Pope. Pro- man figure about three inches high, with the leaf by leaf, and he need not say by whom: Several portions of these were afterwards gathered, and publicly burned in three places. The ed. Perhaps at this moment such persecutions study for the lovers of Indian antiquities. Some magistrate and police interfered; but the deed enter into the designs of God."

General Intelligence.

Foreign News

The Jura brings the English mails to the 16th ult., and the details of the peace news in France. Italy and elsewhere. Our readers will be struck with the varied comments of both the English and French 'press, and espe. cially of the latter.

The Austrian newspaper authorities say: "Lombardy so far as the line of the Mincio is to be given up. Mantua, Peschiera, Borroforti. and the whole of Venetia remain Austrian possessions: But the Paris Constitutionel, on the other

hand, says: "Peschiera and Mantua form part of Lombardy and are consequently ceded to the King of Piedmont."

This is a difference, indeed, and which is right remains to be seen—the Austrian author-

Papal States are provided for. The Peace intelligence is indeed almost the ation. one idea of the European press and letters. The new war tax upon the property of Pied-

the Treaty. Only Tuscany, Modena, and the

and the Clergy. The Milanese, who believe the expected rush. that a nation may be liberated and, at the

of the ladies in the Hospitals had to be dispensed with owing to their kindness to the wounded soldiers. They "spoiled the sick." etc. There are no less than 9500 of wounded they promptly returned to their places. soldiers in the 32 hospitals, and in the private dwellings at Brescia. The same letter says of the Austrians wounded at Solferino:

"They are found in every hospital, where they are nursed as carefully as our own men; but it is not easy to understand them, and, as the fear to be poisoned, they refuse both food and medicine. Add to that the hardships they experienced in the ranks, as well as the unwholesome food they are accustomed to, and you will not be surprised that the Austrians die in greater numbers than the French or Pied-

lishes the text of the convention for the armis-In Italy the conversion of the people to evan- tice, signed at Villafranca on the 8th. Altrengo. From the latter place the Franco-Sar-Twelve or fourteen years ago, Dr. Achilli dinia line of demarkation lay along the Somestablished his Seminary for converted Italians macampagna road, thence passing through Pozole, and Scorzaolo, on the Po. Villafranca was declared neutral.

cases of deep interest. During the past eight which it points out the impossibility of Sardior nine years, in which religious freedom has nia and Austria living side by side without a been able to learn them, are about as follows:

among the numerous exiles from Italy have the humiliation, the weakening, and even the play. While others mourn, Martha, the suffering, been some men, of different ages, classes, and annihilation of Sardinia. A liberal and condistricts, who have been attending the public stitutional power, enjoying the freedom of the knew that my sisters would follow me. I could pompous form of worship. The facts prove resignation. Such a state of things could not company could be well dispensed with. continue."

ceive the Bible as the Word of God, they are Lord Palmerston does not conceal his sur inclined to apply it, as the great standard, to prise and regret at the abrupt conclusion of they do, because they have the abuses of Pope- thoughts of Italian freedom. What is now agreed to as territorial concessions by Austria, was offered by her before the battle of Novara

The votes for additional defences by sea and comes on next week

THE PAPAL STATES .- A letter from Rome. dated the 7th ult., and published in a Conticorner in Italy, over the contribution-boxes government, has received orders to hold himfor "the souls," where sufferers are represented self ready to leave for the head-quarters of the enough to singe hair!" A general shout of an autograph letter from the pope, and to anlaughter showed how apposite was the remark, nounce in the name of his Holiness that he is and drove the priest precipitately from the determined to demand of the Catholic Powers an armed intervention. It is certain that the Spanish and Portuguese governments have offered assistance if required. The Government of the temporal See is determined to maintain its temporal power by force of arms. It will concentrate all its troops at Ancons, and when the reinforcements arrive which it expects from the Catholic powers, it will command them to enter into the legations and to retake Rimini and the neighboring towns.

Mr. Russell, British Charge d'Affaires, had an audience with the Pope, a few days since. in five days over \$100,000 of gold images D. C. Harvey, He was well received, and his Holiness said to were taken from one huaco or tomb. The Rollin Godfrey, to obtain office, united with Palmerston. Both that millions of dollars will be dug out of these are enemies of Rome, and with their ministry Indian burial places, as there are hundreds of the government of the Holy See will, no doubt, huacos at Chiriqui. be exposed to some unpleasantness; but I as. The images on exhibition, are small, rude sure you, that, in the midst of revolution, of imitations of animals and birds, and probably vidence and the history of so many centuries head of monster. Another a spread eagle. are my guarantee for that. What matter Another a frog, and there are a variety of nonthat the papacy be annoyed or even persecut- descripts that will make an highly interesting

from Europe, to the 20th ult.

al Press, and its provisions appear to be very freight, generally unacceptable.

The Vienna correspondent of the Times regard to images. says that the representatives of France, Austria and Sardinia were soon to meet at Zurich to conclude a treaty of peace, and the Post's Paris correspondent says that the conference has just been arranged at St. Cloud, to meet early next month

The proceedings in the English Parliament Let been interesting. The Budget had been submitted by the Chancellor of the Exchequer, and it exhibits a deficit of nearly £5,000,000,

REVOLT AT SING SING PRISON.—The officers mont would yield 18,000,000 francs, but it is of the Sing Sing Prison have been aware for the defence, the case went to the jury on Satsupposed that it will be suspended, now that some time that a revolt was projected by about urday, with a charge from Judge Watrous. It one handred of the convicts confined in this in- was not till yesterday afternoon that the jury The Pic Imontese papers are filled with at atituden. The project was betrayed by one of could agree upon a verdict of Guilty. Hill is tacks on the Roman Catholic Church, the Pope the convicts, and the officers were prepared for therefore convicted of murder in the first de-

same time, religious, profess to be scandalized was given about 5 o'clock, Monday afternoon. will be applied for, or if so, whether it will be Obson, of the former place. A number of men in the hat shop stopped granted, we know not. A letter from Milan reports that the services work, and started for the door, where they were met by Keeper Glen, with a revolver, and driven back by the determined threats of that officer to use his weapons effectually, unless

Fifteen or twenty men in the foundry shop also made a start, but returned to their work from some confederate outside the shop, who is dangerous apparel. saw the game was up. Only two men persisted in the attempt, so far as to escape from the immediate custody of their keepers. These were a couple of colored men working in the lighing about a pound, attached to a stout cord-making a most deadly weapon.

The second man was met by the Agent Mr. Beardsley, armed with a revolver. He dodged around the lime-kiln, however, before Mr. B. could get a shot at him. After a protracted search he was found in the pit of the kiln, in a place so dark that he could not be seen-being brought out by a remark by Mr. B. to another officer that the easiest way to search such a place was to fire a charge of buck-shot in it. The two runaways were duly punished, and order restored in time to lock up the prison at the usual hour.

HORRIBLE TRAGEDY AT EQUALITY, ILL.-A most lamentable occurrence happened in the towa of Equality, in this county a few days since. The particulars, as near as we have down on gas in future.

"A Baptist minister (we have failed to learn all parts of the country, have heard, studied, proved is, indeed, highly startling, as coming his name) from Christian county, Ky., it appears, stopped at the boarding-house of Mrs. McCool during the day, and in the evening the Madiai, there have constantly been num- fortunate in the field of battle, we must render started on his way. He had not proceeded far bers of devout Bible-readers, who new show them this justice that they manœuvre admirably out of town before he returned, seemingly much agitated in manner, stating that an attempt had been made to shoot him from the road-side. checks, such incidents are caused by circum- and that he had seen tracks across the road The progress of reformation has not been stances which it is impossible to forsee. It is and heard the click of a pistol or gun producunknown to all of us in the United States; for, now a long time since Austria has contemplated ed in cocking, which excited his fears of foul

'He then asked for a room for the night which was given him. His strange conduct meetings in Piedmont or the private ones else- press, a tribune, a parliament — a power soon satisfied the proprietoress of the house where. Eight or nine years ago, Dr. de Sanc. where publicity in everything prevails, could that there was something not altogether right tis had regular meetings in Geneva, attended not exist by the side of the absolutism of the with him, when she called at the door of his These are her own words: "I have suf- by Italians, then in exile in that city; the room Austrian Government in Lombardy, or by the room to ascertain what the matter was when fered much but, oh, that dear Saviour, He hired by a Boston gentleman, then in Switzer- side of the military provinces of Austria, for he abruptly confronted her with the accusation land. Italian Bible classes have been held in that is the only name that can be given to the of intending to rob him, and threw his pocket-States of Tuscany, Modena, and Parma or book towards her, remarking that it contained It is a general and highly encouraging fea- again, of the Pontificial Government, and last- all the money he had. She immediately left ture in all the cases alluded to, that the great-est simplicity has prevailed in the manner of has prevailed there for some years back. The if possible, what ailed him. They went, as desisters, and for all that are around me. Do conducting worship and the study of the Scrip. contagion of Sardinia has been reached by the sired, but left in a few moments, finding that not weep for me. I can see the path in which tures. Some speculative writers have express- whole flock of quiet lambs who had allowed he was armed with a pistol and not in his I am walking. It is a glorious one. If I only ed the belief, that the Italians would require a themselves to be shorn with pained and mute right mind, and as he advised them that their pect of an abundant harvest. Elder Hyde

> Brewitt stepped upon the porch in front of the room in which he was, to take a survey of the premises and see what he was driving at. when they were greeted by a pistol shot from the window, the ball taking effect on the person of Mr. McCaleb, inflicting a fatal wound. in 1848, and under Lord Palmerston's advice, A second shot passed through the clothing of rejected by Piedmont as insufficint.
>
> A second shot passed through the clothing of Mr. Brewitt, who speedily retreated. A third report from the pistol was heard, and shortly land will now be opposed by none. The budget afterwards an entrance of the room was ventured unon, when the stranger and principal actor in the dark drama was found, bathed in B. Clarke, Harriet W. Stillman, S. S. Griswold, Joseph his own blood, lying dead upon the floor, having shot himself in the breast. Mr. McCaleb who was an old citizen of Equality, expired the A. M. West, E. Lanphear, A. W. Coon. next day after he was shot. Thus terminated one of the most singular and mournful tragedies that it ever has become our painful duty to record as having occurred in Gallatin coun-Southern Illinoisian.

gold images, brought by the last steamer from the Isthmus by Dr. Otis, the surgeon of the Moses Taylor. It seems that about the first of this month some parties exploring in an In-THE CURIOSITIES FROM THE ISTHMUS.—Ball dian burial ground at David, Chiriqui, found R. E. Crumb, an earthen pot at the left hand side of the Horace W. Burdick, DeRuyter, grave. The pot contained several small im- Mrs. Polly Goodrich, Milton, ages of gold, roughly cast, and about twenty R. C. Bond. carats fine.

Further exploration showed that a similar pot was placed at the left side of every grave, and

of the images are af gold mixed with copper Large. By the arrival of the Anglo-Saxon alloy; but the greater part are of 20 carat

the subject at Panama, and on the 15th of The unexpected Peace continued to be the July, three clipper schooners were advertised absorbing topic of the English and Continent to sail for the diggings with passengers and

Chiricul is the name common to a river, la-The Paris correspondent of the London goon and archipelago in New Grenada, in the Church at West Edmeston, Post, Lord Palmerston's organ, even asserts department of the Isthmus. The river after a Church at Albion, Wis., Loaned from Market Bank, less interest, Youth's Juvenile Missionary Society. Plant. become convinced that the basis upon which it a spacious bay with three entrances, and capawas founded are impracticable in many respects. ble of containing ships of the largest class. It The Post had commenced an attack upon the extends along the coast about 90 miles, and proceedings at Villafranca, and with all the 40 to 50 miles inland. David is one of the other English journals, treated them with ridi- small towns on the Archipelago. The Panama Star and Herald has some interesting facts in N. Y. Express.

W. HILL, OF NEW YORK, CHARGED AND CON-VICTED OF MURDER.—By the steamship General Rusk, Captain Denison, the Galveston News is brought to New Orleans (containing this Collection at Central Association at Scott, verdict,) via Berwick Bay:

"The trial of W. Hill before the U. S. District Court, for the murder of W. W. Lyon on board the steamship Matagorda on the 4th which it is proposed to make up by direct tax- day of June ult., consumed nearly all of last week, and after argument by the District Attorney, Mr. Mason, and Messrs, Jack and Andrews, who were appointed by the Court on gree, the only punishment for which, by our The Albany Statesman says that the signal criminal code, is death. Whether a new trial

Two LADIES KILLED BY LIGHTNING.—The Washington Arkansaian of the 2d ult., says: In Benton county, a few days ago, during the thunder storm, three ladies were struck by lightning and two of them killed. The prevailing fashion for female dress is a first rate as suddenly as they left it, probably on a signal | conductor and in times of severe thunder storms

SUMMARY

The liberal government of Mexico, through yard who made desperate efforts to effect their their agent in the United States, has concludescape. One was met by a guard with a re- ed a contract for the supply of Minnie and volver. The first effort to fire it failed, but Sharpe rifles, and cannon and ammunition to the guard recocked it so quickly as to have the suit them. These are to be forwarded to Mexman under fire before he reached him. Seeing ico by the 1st of September. Many letters age. She was attacked in February last with chills the chances were against him the convict sur- from different quarters have been received at and fever, which lasted daily for near ten weeks, when The Piedmontese Gazette of the 12th public rendered. He was armed with a hammer Washington expressing anxiety to raise volunties for the continued, attended with a severe cough. Sister Ranteers to assist the liberals in Mexico; but it is dolph professed faith in Christ, embraced the Sabbath; not yet known whether they will be needed.

The statement of the revenues of the Post The statement of the revenues of the Post fering with patience, often speaking of being ready for her dissolution, which she longed for, to release her March 31, 1859 was \$1.132.240 27. It must, however, be borne in mind, that on or about the 1st of April large amounts of indebtedness previously incurred for mail transportation, etc. were paid, so that in a short time thereafter were paid, so that in a short time thereafter lowed with dropsy on the brain, RALPH, only child of there was a deficit in the funds of the depart- Chrus N. and Eliza E. Barber, aged 1 year, and 23 ment rather than a balance in its favor. Samuel Lyon, of Westchester Co., N. Y.

stopped at Ames' saloon in Norwich a few nights since. On retiring to bed he very innocently blew out the gas and the natural consequence was that he was found nearly suffocated in the morning. He has recovered from the effects of his experiment, but says he is

Recent intelligence from Peru states that President Castilla is about to declare war against Eucador, with a view, it is said, of placing his friend General Flores at the head of affairs in that country. It is also expected that he will make war on Bolivia.

The English papers say that Sardinia, by accepting Lombardy without the fortresses necessary to defend it, has made herself the vassal of France, and that Italy has gained nothing, while the Emperor returns to Paris nominally the conqueror, but in reality a baffled and dishonored man

A large and enthusiastic meeting was held at Philadelphia on Saturday evening to devise means to obtain the repeal of laws which prohibit traveling on Sunday. It was composed of citizens of all creeds and conditions, and will without doubt lead to good results.

There are 22,000 Jews in the Austrian army in Italy, and a captain of the Jewish persuasion, in the late engagement, most heroically rescued the colors of his regiment from the French, who had taken them.

Advices from Salt Lake announce the proscounseled the people to lay in a store against Institute, DeRuyter, Madison Co., N. Y. Some time after this, Messrs. McCaleb and famine. Emigration was brisk.

Kossuth and Kalapa, according to late private letters from Turin in Paris, have both been detained at that place under the strictest survilliance of the French police.

President Buchanan has declined, in a letter,

being considered a candidate for re-election.

James Ballard, Geo. G. Hamilton, J. C. Green, Geo. Goodrich, Henry L. Jones, Geo. S. Crandell, L. M. Cottrell, J. C. Green, E. R. Clarke, F. Beebe, R. D. Burdick, S. Dilley, Jos. Clarke, E. Saunders, D. Crumb,

RECEIPTS.

All payments for publications of the Society are acknowledged from week to week in the RECORDER.

16 16 2 00 2 00 4 00 David R. Platts. 2 00 2.00 2 00 2 00 2 00 4 00 15 15 Henry L. Jones, Wellsville, Peleg Clarke, Honkinton, R. I., Alfred Clarke, Samuel Allen. J. D. Langworthy, 2 00 Matt. S. Kenyon, R. D. Burdick, Utica, Wis., Dilley, Klecknersville, Pa.,

Elisha Stillman, Unadilla Forks, 2 00 Josiah D. Ayres, Wirt, FOR THE SABBATH-SCHOOL VISITOR J. C. Green, Independence, ELIPHALET LYON, Treasurer.

Ethan Saunders, Alden,

at Quebec we have four days later intelligence gold. There was considerable excitement on Report of A. D. Tilsworth, Treasurer of the Seventh-day Baptist Missionary Society, for the RECORDER, since last · For General Purposes: Dividend from Market Bank,

David Dunn, New Market, Loaned from Plainfield Building Loan, 290 63 Youth's Juvenile Missionary Society, Plainfield 12 10 1st Church Brookfield, to con. Dea. R. S. S. 3d Church Honkinton, R. I.,

Joshua B. Maxson, Stephentown Sarah Carpenter, Charles Deckerson, Spiloh. John Bacon. Church at Shiloh, Monthly Concert, Nathan Vars. New Market. Collection at Eastern Association. Plainfield. B. D. Randolph, New Market,

Church at Jackson, Shelby Co., Ohio, Church at West Edmeston, 2d Church at Alfred, toward con. Rev. Albert A. Lewis L. M. Geo. W. Knapp, Scio, Church at New Market, Collections at Western Association at Nile

A Friend for China Mission, A Friend for Palestine Mission Susanna Maxson, deceased, part of a Legacy given in her will for Home Mission, A. D. TITSWORTH, Treasurer.

MARRIAGES

In Barton, Wis., July 3d, by E. L. Babcock, Esq., Mr. Isaac D. Wilson, of Richfield, and Miss Elizabete OBOURN, of the former place. In Pleasant Spring, Wis., July 19th, by R. D. Burdick, Esq., Mr. James Onson, of Burg, and Miss Jane

DEATHS.

At his residence in Berlin, N. Y., July 25th, Mr. JEO. N. GREENMAN, in the 55th year of his age. His ickness, which he bore with Christian resignation and cheerfulness, was protracted and distressing in the extreme. He leaves a companion and quite a large family of children, with a very extensive circle of the atives and friends to mourn their loss. He made a profession of religion at the age of sixteen, and afterwards united with the Seventh-day Baptist Church, of which he continued a worthy member till called by death to join the church triumphant. He lived a cheerful and kind-hearted neighbor and brother, and dled in the glorious hope of the Gospel. As a business man he will be greatly missed by the citizens of Ber-

At the residence of her father, in Doddridge Co. Va., July 25th, after an illness of five months; of congestion of the lungs, MARY C. F., wife of Franklin F. continued, attended with a severe cough. Sister Runand united with the Seventh-day Baptist Church at New Salem, in the spring of 1856. She bore her sufspirit from her suffering clog of clay. She leaves an early bereft husband and a large circle of friends to mourn their loss. But they mourn not as those without hope.

In Ceres, N. Y., June 5th, of whopping cough, fol-

In Ceres, July 1st, of congestion of the lungs, Mrs. SUSAN E. COMMINGS, wife of Geo. Commings, and daughter of Samuel A. and Nancy Barber, aged 23 years, 9 months, and 8 days. . She died in the triumphs of faith

In Maine Settlement, N. Y., July 4th, of lung fever, MILTON LANGDON, aged 42 years, 1 month, and 11 days.

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Ladies and Gentlemen. REV. JAMES R. IRISH, Principals. REV. S. CARVER, REV. S. CARVER,
MISS M. A. FISHER, Preceptress. Miss F. D. BROWN, Teacher of Music. The Year for 1859 and 1860 is divided into three

Terms of Fourteen weeks each, viz.: First Commences Wednesday, August 31, closing Luesday, December 6. Second Commences Wednesday, December 14, 08 ng Tuesday, March 20. Third Commences Wednesday, March 28, closing

Wednesday, July 4. The Regular Academic Course embraces three years, and the studies are arranged in view of progressive mental development.

Preliminary to this course, the student must sustain examination in Spelling, Grammar, Geography, Arithmetic and History of the United States.

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NOTICE. THE poor health of the subscriber induces bim to I offer for sale his House and Lot, Store and Goods, in the village of Nile, Allegany Co., N. Y. Any per-52 son wishing to open trade of the kind, in a country town, will find this a very pleasant location, surrounded with good facilities for trade, being in a section of country where stock, wool-growing, and butter-making are extensively and profitably carried on. The Store and goods will be sold without the dwelling, if desired.

Any further particulars may be had by addressing the subscriber.

E. B. CLARKE

Central Railroad of New Jerus CONNECTING at New Hampton with the Dela-ware, Lackawanna and Western Raillead to Scranton, Great Bend, the North and Western at Easton with the Lehigh Valley Railroad to Manch Chunk Spinier Areangements, commercing 16 1859. Leave New York for Easton and mediate places, from Pier No. 2, North River, 16, A. M., 11 45 A. M., and 4 00 P. M.; for Some ville 5 45 P. M. The above trains connect at Electrical Society (1) with trains on the New Jersey Railroad, which leave New York from the foot of Courtland street, at 7.40 A. M., and 12 M., and 4 00 and 6 00 P. M.

JOHN O. STERNS, Superintende

Migrellaneaus.

A Sketch.

"Every person exerts some influence, either for good or evil. No one is so poor and lowly so isolated and friendless, but there is some one either the better or worse for their living. And, oh dear, I'm sure it can't be true. for I at least, am an exception. Whom do I influ ence? Alas, I fear, no one," and little Mis Grey sighed.

She lived in a tiny white cottage, and with no companion, save a little "bound girl." Her life was lonely and quiet, in the little vil lage in which her youth was spent, and now was descending the vale of life. Gray hair was sprinkled in the brown, and her brow showed the marks of approaching age. She had seen the orphan children of a deceased sister arrive at muture age, and leave her sheltering roof for a home in the "wide world." and she felt almost alone. Yet, not alone, for Miss Grey was a sincere and humble Christian, and she never doubted the promise, "I will

never leave thee, nor forsake thee."

As a companion for her loneliness, and an assistant in her household duties, Miss Grey had taken a little girl from the Alms-house, a shy, sensitive child of eleven years. Alice Brown was an orphan, quiet and reserved, and yet she often, with natural longings, yearned to join in the childish sports of the village children. But though Miss Grey did not mean to be unkind, still she could not recall her own youthful days, and never thought what an injury she might be doing the child, when she denied her only request to play with preserved a home in her heart and Miss Grey the little ones, who would have been her friends. And Alice Brown often wept at her tasks, and sometimes longed for the rest which cometh after death.

"I've no influence," repeated Miss Grey, and she let the paper drop to the floor, and and higher, and it was almost noon. "Alice," called Miss Grey, "Alice."

at the door, which afforded an entrance way to the kitchen.

"Hurry up your dinner; you can get it alone, just as well as to have me help you. I don't think I shall help you so much hereafter: you're altogether too lazy;" and Miss Grey leaned back in her arm chair, as Alice disap-

influence over Alice?" She was troubled a little, and called again.

"Yes, ma'am." "You may set the table. It's high time." "Yes, ma'am," answered Alice meekly.

on the floor, and the potatoes were strewn in how we have used our influence.

"Oh, Alice, you careless child! Ain't you ashamed of yourself: you don't deserve a bit of dinner," cried her mistress; "now pick them all up, every one, and see if you can't be more careful next time. Don't you know better than to put them on the table now, child?

"Yes. ma'am," said Alice, but her eyes number of ships in the stream. He says: flashed, and her bosom heaved with indignation, at being addressed so crossly, when it was only an accident. When she was in the kitchen, she gave vent to her sorrow in wild sobs, but she soon controlled them, and started to get some water, preparatory to taking up the remainder of the dinner.

Miss Grey heard the sobs, and her conscience reproached her; and she exclaimed, inwardly, "Yes. I have influence, and it's exerted for evil!"

The thought brought sorrow and shame and good resolves, and as Alice re-entered she noticed the look of bitter defiance on the fair little face, and in the tear-blinded eve.

Owing to the fact of her eyes being filled with tears, and she herself aroused to a passignate-feeling of hate towards Miss Grev. Alice again tripped, but she did not fall. though the pritcher did, and broke in pieces.

Miss Grey's first impulse was to say some thing very harsh, but one thought decided her. "Never mind, Alice; you didn't mean it." she said, kindly, to the child, who stood as if The child obeyed, still sobbing, but with a

far different feeling now; no more hate in it. but sorrow, and a feeling which she could not herself define.

"Dinner already! What a nice little house-

"I didn't mean to do it, Miss Grey, I didn't mean to do it," said Alice, earnestly and

"I know it. dear." answered her mistress.

the smile was full of childish happiness; poor len far in the rear of an emporium whose chief Alice, had found little kindness since her element of progress has consisted in the metroparent's death. Miss Grey noticed it, with a politan spirit, the bold and generous enterresolve to make the orphan's life brighter, to prise, and the energetic activity of its citizens. be a mother to her. "Sit down, dear, at your and which, without that element in its competipatch-work," she said, in the same kind tone, tors, irrespective of all other conditions, need fear as she left the room and went up stairs. Here no rivalry in all time to come. Let us, then. Miss Grey began examining the contents of a with this conviction hang our diminished heads closet laying the things out carefully. Here, and brag and rail and sneer no more, until we was a large doll, there, some aprons, and here, can exhibit something of that admirable temeverything which once belonged to a lost cate their native talents, and have been dunces youngster who had been practicing his toe raps, land in potatoes. friend; and as her niece was of Alice's size, and drones all their lives; and any community or his knee joint crackings, for a month preshe selected a pink dress and white apron and that depends for advancement in commerce on vious. the doll, and went down again to the sitting-the geograpical and like surroundings and at- Oh! no, no, a thousand times no. If in The most prosperous portion of Texas at

"Here. Alice, try these on."

looked prettily enough.

"This is your doll, dear, and all those things in the closet off your room, are yours, Alice. "O! thank you, thank you, dear Miss Grey. "How much she looks like dear Ellen did,' thought the lady, then she added aloud:

"Haven't you any relation in the world, Alice?" "None but an uncle out west ma'am, and

he's poor." A new idea struck Miss Grey, and she said: "Alice, I haven't always been kind; I did In future I desire to be like a mother Wouldn't you like to call me 'aunt to you.

enny,' as Ellen and all my nieces did?" "Oli yes, ma'am, indeed I should." "Let me hear you do it now, Alice!"

"Aunt Jenny," said Alice, slyly. Miss Grey drew her closer to her, and kissed her, then said:

"I've kept you in a great deal, Alice, and this afternoon you may go and play with those children on the green. "O! thank you, thank you," and Alice star-

ted for a sun-bonnet. "Thank you, auntie, suggested Miss Grey.

and again.

That afternoon Miss Grev spent in earnest thought and prayer, and her resolve was strong to use her influence for good. She now knew that she possessed a large share of influence, and when she thought of Alice's quick sensibilities, her large capacities for learning, she did not underrate it. Henceforward, the child repeated as she heard the feet of Alice bounding merrily towards her own door, "There is no one so poor and lowly, so isolated and friendless, but some one else is either the better or worse for their living."

began to think. The morning sun rose higher then, there is no one can say, "I've no influence." Is there no one either better or worse for your living? Is there no one who loves "Yes, ma'am," said Alice, quickly appearing you? Say not then, "I've no influence." Have you talents? Then you possess influence. Are vou alone in the world, poor, without talents, without love? still you may influence others.

A kind sentence from you, may so far influence the mourner, that beneath the seeming anger of God, he shall behold a smiling face. So far influence him, that in meekness he shall But Miss Grey saw the shadow on Alice's bow his head, saying, Thy will be done. In life's brightest hours, there is at least one to whom you may tell of the Author of your by the melee in which he is threatened, every joys, whom you may influence for good; in moment, with being run down or run over. life's sorrows there may be some who will listen as you point to them the Throne of love and

A child influences children; and often, oh. The table was drawn out, and neatly spread; how often, older people. Friend acts on friend; the plates were laid, and Alice brought in a sister, on sisters and brothers, and no one can dish of smoking potatoes; but the carpet say, "I am alone; I influence no one." No being loose near the door, the child's foot one can say this; and of our talents we shall caught, and the next second she fell prostrate be required to give an account of this, too-

Philadelphian's Astonishment at the Sights of New York.

A correspondent of the Philadelphia Evening Journal writes a letter from the Flume House giving a description of New York, which coming from a Phiadel-Take them in the kitchen, and go on about phian, is worth quoting. Approaching the City by way of the Narrows he was greatly astonished at the

"The immense fleet was packed at its moorings so closely, and extended so far out from the wharves into the stream, as to present the aspect of a dense wilderness of pine trees. whose foliage and branches had been stripped | ges wherewith to revile, to coax or to cajole off by the elements, and their bare, bleached us. Our ladies, it is true, seem to have a wontrunks left standing alone in their desolation. like the skeleton of a once green and living forest. This appearance of the scene was heightened by the veil of mist through which it was descried, the view allowing the fancy to or French tuition, for we say to ourselves supply the details of a picture of which the outlines only were seen with distinctness. But I was more impressed by the sight as an eviof New York. I had never seen elsewhere incline their mediums to gabble in fancy one hundredth, or perhaps one-thousandth part | tongues-tongues not understood even by the of the shipping which I then beheld concentrated at one point. I recollected also that what I then saw was but a fraction of the entire mercantile marine of the "Empire City" -that thousands of vessels trading or belonging to the same port, were scattered far and wide upon distant seas and upon the great stupified, awaiting the usual scolding, "never ocean—many being in foreign harbors bound mind. dear, hasten to wipe up the water, before for home, others on their return voyage from the carpet is completely soaked; go, quickly, the extremities of the earth, and still others speeding away over the deep to various and remote lands. It was truly said by a gentleman near me—a fellow townsman—that there was more shipping anchored out in the North River and the Bay, than the entire aggregate of vessels to be found at any time in the port of sometimes they purport to speak in Greek, Galkeeper you are becoming, Alice! I am getting Philadelphia. I never before was made so lic, Hebrew, Choctaw, Seminole, etc. Now quite proud of you," and Miss Grey seated completely conscious of the pre-eminent grand- it strikes us, it would not be a very hard herself at one side of the table, while Alice eur and power of New York as a metropolis, and the comparative insignificance of every ancient tongues—with the help of able pony. other American city. What I witnessed in to make a very erudite display at one of these ten minutes' run down the bay to Castle Garden, cured me effectually of all petty feeling of jealousy which I had ever felt as a Philadel- In fact, we are more than ever convinced that "Dear!" How the word thrilled Alice's phian towards New York. I had to acknowlheart; it made her think of her younger days, edge immeasurable superiority in every com- him, or her we incline to the feminine Saint Modena, in Italy, and about four miles around when her parents were alive, and lived in a mercial point of view-I had to realize that little cottage, too; though they were very poor, God had obviously designed it for one of the ed by the faithful and faithless. kindness and affection brightened their daily few great centres of the world's trade and inlife: these memories clung to Alice, and she tercourse, and that he had endowed it with of an unfortunate man who found the name of with an augur five feet deep. They then with ner. "My mother used to always call me dear." | tude for that purpose, and I must confess that upon the arm of the medium, which arm had and upon its extraction the water bursts up "Did she? Do you like it?" asked Miss the people entrusted with the execution of the become quite cold and dead for the purpose. through the aperture with great violence, and "Ol yes, ma'am, more than anything else, fully by the noblest enterprise and industry. most," answered Alice, for the word dear The population of other cities nearly if not always signified kindness to her. She couldn't quite as well circumstanced for commercial realize any one's saying it crossly and angrily. and industrial growth, have been content to After Alice had finished her kitchen-work, rely wholly on the natural capacities and facilshe came again to the little sitting-room, but ties of several places, and hence they have fal-

ly fail in their calculations.

morning last; I spent the day, hot as it was, in traveling some of the principal streets and looking about me. The great roaring human rents up and down Broadway. The spectacle of itself is enough to stun a person who beholds it after many years of sojourn amid the calm village-like quietness, the semi-stagnation and the Methodistical sobriety of the "Quaker City." All was hurry, bustle, noise and confusion, yet through all this turmoil and entanglement their reigned a certain kind of rude, but effectual order—a system of movement which carried every individual of the mass to his destined aim and the execution of his particular mission. I saw the faces, the costumes, and almost the manners of nearly all races and lands, pass before me, yet no one stopped tesqueness of apparel, or strangeness of physiognomy, or singularity of deportment. distinguished him from the crowd. Here was a characteristic cosmopolitanism which marks "Thank you, auntie, I love you, O! ever so only these two or three microcosms in which much:" and she kissed the lady's hand again the world is epitomized by representative persons and classes and habits and habliments. gathered together from all extremities of it, commingled familiarly, until they cease to regard each other's peculiarities. London Paris and New York are such places, and one cannot live in either without having his ideas enlarged, his philanthropic sentiment developed and his view of life—of its duties and relations—expanded to the measure of the habitable globe. New Yorkers are not actuated in their business affairs and speculations by any narrow feeling of individualism. They are moved within their immediate municipal limits by an intense sense of community, or public Every little child exerts an influence, surely spirit, or local pride; and, extending this principle still further, they seek intimate communication and connections with all nations and hence take hold, energetically, and promote all measures necessary to bring the interests of the world within the circle of their particular interest, and thereby centralize its commerce, and wealth, and speculative aims in New York. Nothing impresses you more forcibly with the amazing activity of this city, than a walk through its main business thoroughfares and along its crowded wharves. It is hard to press through the crushing throng of pedestrians and vehicles, and one who is not used to it is soon wearied and perplexed and even terrified

The Talk of Spirits.

We are supposed to be a common sense na tion—such is our reputation—but one is temp ted to doubt the justice of the repute when such a manifestation of arrant folly and errant intellect appears in print, as have done of late in Judge Edmonds' communication on Spiritualism headed "Speaking in many tongues." The Judge fills a column and a half of the Tribune sheet with instances of "this gift of many tongues" so much vaunted by the Spiritualists. We have looked carefully through it. and with one or two exceptions do not find any cause to suppose that spirit aid has been at al necessary in producing the versatility of speech which is so much dwelt upon. The first thing that struck our sceptical mind was the large

majority of the gentle sex cited in the Judge's list. Now the dear creatures have always been remarkable for their flow of words, their flux de bouche, and it would be a little hard on us poor men were the Spirits really to help our wives and daughters to a dozen more languaderful fancy for acquiring new languages, and it is with a sigh of pity and symathy for the future husbands of our petted daughters, that

we pay the bills for Spanish, German, Italian, "What will the poor fellow do when Kate attacks him in five different languages? Alas! Catharine, our lamented wife was enough in one! dence of the marvellous commercial greatness | But, according to the Judge, the Spirits do fair mediums themselves-nor, the Judge would insinuate, by their hearers either. Rather an apocryphal language, forsooth, unknown both to speaker and hearer!

To support this theory, or the reputation o the spirits-if such airy nothings have reputations—the Judge quotes Scripture, and tells of the gift of tongues on the day of Pentecost. But he does not remember on the other hand, that we are told there was "silence in Heaven about the space of half an hour," and how could that be did all spirits "speak all tongues?" Impossible—especially for lady spirits.

These spiritual linguists generally prefer modern tongues—the ladies especially—though week's work to cram enough of modern and so called spirit circles—particularly if our circle did not understand anything but English! the assistant spirit here is a humbug. Call Humbuggin, and we have a saint acknowledg-

bered. purified soul—this soul which our bless- But what is most remarkable in this opera-

bug can learn to crack his joints at regular in- is found again. some dresses. They had once belonged to per, intelligence and energy which have made tervals. We have frequently seen this done. Ellen, the youngest niece of Miss Grey, and as New York what she is, and which only can But when a lady's age was rapped off to dou-

tributes of the locality in which they dwell, this ether about us, of which we know nothing, present is that included in the cross timbers,

without putting forth any exertion and apply- there float the spirits of the dear ones who embracing Collin, Tarrant, Denton and Dallas The delighted child was soon arrayed, and ing any means to improve the natural advan- have gone before us—if the great and good are tages and resources of the situation, will sure- indeed permitted at intervals to return, believe us, it is to stimulate us to the good and the Reaching New York early on Wednesday great—to elevate our natures with a yearning for the sphere of purity which is spread about God's throne—it is to strengthen us to resist tide was pouring as usual its two contrary cur- vacant fatuities, on tables and chairs, nor to farm on shares. write the names of dead wives on living arms!

> The Bible Confirmed by an Egyptian Seal at Nineveh.

[N. Y. Express.

On the temple walls of ancient Egypt among the figures of men and gods and many historical records, there frequently occur certain oblong parallelograms with rounded corners, enclosing various hieroglyphics. These wartouches, as they are called, often stand over the image of some king, and being deciphered, are found to contain his name, titles, etc., and seem to be somewhat like the coat of arms or to remark his neighbor, no matter what gro- the royal signet of modern princes. Each king has a cartouche of his own, and in some cases these kings are identified with kings are daily and hourly servitors of those tyrant known to us through history. Among these are Shishak, 2 Chron. xii. 1-9: Tirhakah. 2 Kings xix. 9; Pharaoh-necho, 2 Kings xxiii 29-35; and Sabaco II., or So, 2 Kings xvii. i; mentioned in Bible history. This last king, So, was of the Ethiopian or twenty-fifth dynasty, and his cartouche is well-known to the stu- later command respect. dent of Egyptian antiquities. Egypt lay at a distance from Assyria, and

> by Sennacherib, and hostilities existed during both reigns, (2 Kings xix. 9): war alternating with peace—the campaign followed by the mother-in-law first discovered that the young slaved. In its Literary and Intelligence Departments, treaty. But who could have hoped to find man had a hardward for her darrelten that treaty. But who could have hoped to find man had a hankering for her daughter, that and tastes of every class of readers. As a keligious any new verification of these statements of good old lady said she did not know so well Scripture after a lapse of two thousand five about giving her daughter to a printer—there hundred years?

Konyunjik, recently explored on the site of would support them. It was plain young Nineveh, the ancient capital of Assyria, are Franklin would depend for his support on the found the remains of a palace built, as its own profits of a third, and this was rather a doubtrecord informs us, by Sennacherib. One of its ful chance. If such an objection was urged chambers would seem to have been a hall of to a would-be son-in-law when there were but records; for it contained a large number of two printing offices in the United States, how pieces of fine clay bearing the impress of seals Such clay was used in those ages, as sealingwax is used now, in sealing important documents, and manuscripts have been found in Egypt with these clay seals still attached to them. One of these pieces of clay in Sennaoherib's palace presents us with two seals, one a royal signet of Assyria, and the other the well known cartouche of Sabaco, or So, king of Egypt, just as it stands on the Egyptian monuments; thus showing the probability that a treaty between the two monarchs had been deposited there, and furnished an unexpected confirmation of the Bible history. The document itself, and the cord by which it was at tached to the seal, have long since turned to dust, but the seal with its double impress though buried for ages, has come to light, and is now in the British Museum. The two kings affixed their seals to a document which had perished like themselves; but in their act the hand of the Most High affixed an additional seal to His Holy Word, which is true and Amer. Messenger. abideth forever.

MIXING UP THE BABIES.—The Weaverville (Cal.) Journal contains the following:

"Some time ago there was a dancing party given 'up north;' most of the ladies present quired too much attention to permit the mothers to enjoy the dance. A number of gallant young men volunteered to watch the young ones while the parents indulged in a 'breakdown.' of your family, or others equally near and dear. No sooner had the women left the babies in charge of the mischievous devils, than they stripped the infants, changed their clothes, giving to one the apparel of another. The dance over, it was time to go home, and the mothers hurriedly took each a baby, in the dress of her own, and started, some to their homes, ten or fifteen miles off, and were far on their way before daylight. But the day following there was a prodigious row in that settlement; mothers discovered that a single day had changed the sex of their babies; observation disclosed startling physiological phenomena, and then commenced some of the tallest female pedestri- the benefit of skillful Homeopathic prescriptions—an anism: living miles apart, it required two days to unmix the babies, and as many months to restore the women to their naturally sweet dis- Cancers, (in their early stages,) and Caries and Necropositions. To this day it is unsafe for any of sis of bone. the baby-mixers to venture within the terri-

CURIOSITIES OF THE EARTH.—At the city of it, wherever the earth is dug, when the workmen arrive at a distance of sixty-three feet. every natural advantage and condition of apti- his first wife printed in a strange, weird mainer draw from the pit before the augur is removed, Almighty's will in the matter, have achieved it | Charlatanry again! How can he who believes | quickly fills this newly-made well, which con- inserted with all the latest improvements, combining in the holiness, purity and elevation of the tinues full, and is affected neither by rains or beauty, utility and durability.

A B. W. is also prepared to insert the new and im-

ed Saviour died on the cross to save—could tion, is the layers of earth as we descend. At descend to the dark world again, simply to the depth of fourteen feet are found the ruins manifest its presence, in a circle of doubtful of an ancient city, paved streets, houses, floors, faith, by writing the name of a man's first wife and different pieces of mosaic work. Under on a medium's arm! Horrible idea! Subser- this is found a soft, oozy earth, made up of vient of all morals and of all Christianity. vegetables, and at twenty-six feet, large trees Again, we are told by other spiritualists entire, such as walnut trees, with the walnuts that news of a hidden world is brought to still sticking to the stem, and the leaves and them by the tipping of a table, knockings on branches in a perfect state of preservation. At the floor and other puerilities. How can man, twenty-eight feet deep, a soft chalk is found, formed in the image of his Maker, for one mo- mixed with a vast quantity of shells, and this ment harbor such a fancy? Any clever hum- bed is eleven feet thick. Under this vegetation Pittsburgh Almanac.

INDUCEMENTS TO GO TO TEXAS.—A Texas Ellen died about three years before, her sunt make any city great and prosperous. I have ble the true number of years, we never thought paper says that four hundred bushels of sweet still retained her clothes, though for what pur- seen young men who, fancying they would rely of accusing the much abused spirits of such potatoes can be produced on one acre of land pose, she had never thought. She had little on their genius to attain honorable fame and rudeness, but satisfied ourselves by giving a in that State, which will bring fifty cents per of that feeling which prompts us to remain influence in the world, have neglected to edu- hearty pull to the ear of the mischievous bushel. One hand can cultivate ten acres of

to be well adapted to the culture of wheat.

Two hundred bushels of Irish potatoes, or two bales of cotton, or fifty bushels of corn can be made on an acre of ground in Texas. A voung man from Kentuck realized six hundred and fifty dollars for one year's labor evil and to learn to do good—not to count out in Grayson county. Texas. He cultivated a

Sugar lands in Texas can be obtained at from three to eight dollars per acre. Good lands within thirty miles of Houston can be purchased for one dollar per acre.

WHAT WILL THEY SAY? - Mankind are governed, more than many are willing to confess. by the silent self-queries, "What will people think?" and "What will people say?" Think of it, reader, if these be not among your own perpetual inward questionings. Is it not every day, perchance, that you halt in some purpose or pursuit, and suffer the imagined verdict of the outside world—of your friends, acquaintances and community? There are thousands who fancy themselves independent, but who queries: "What will people think-what will they say?" Never mind what they'll think or say, so long as you outrage no duty or decency; but only do what your own judgment dictates as best—as right and proper for yourself. This is the kind of independence that will sooner or

Social Life not the Chief End of Man. an army from one country could not reach the The value of social life has been unduly magniother without going through the Jewish terri- fied. It is of far less moment than domestic tory, or traversing vast and almost impassable life. That a man should please and entertain deserts. Yet the Bible informs us that at one his neighbors or acquaintances, for a few moperiod these two nations were frequently in ments or hours it may be while he is with conflict with each other. Thus we find the As- them, dwindles into insignificance by the side syrian armies in Egypt, (Isaiah xx...) and an of the question, whether he makes happy the Egyptian army on the borders of Assyria, companion of his life, and the children whose (Jeremiah xlvi. 2,) and the Jews were involv- weal or woe for time and eternity depend much ed in the strifes of these powerful neighbors. on a father's influence. That a woman should King Josiah was defeated and slain by an be fascinated at the social party, what is it com-Egyptian army on its march against Assyria. pared with shedding the radiance of love and Hosea, king of Israel, made a treaty with So, kindness on husband and children in her famiking of Egypt, to help him throw off the yoke ly? Any social life that would interfere with of Shalmaneser, king of Assyria, but the re- these most sacred home duties, will prove a curse, sult was an Assyrian invasion and the first not alone to the families immediately affected, great captaivity of the kingdom of Israel.—but to society at large. We shall owe no grat-This So, or Sabaco II., was succeeded by Tirlitude to him who shall so solve the social probhakah in Egypt, and Shalmaneser in Assyria lem as to disturb the happiness of the fireside.

A DOUBTFUL CASE.—When Dr. Franklin's were already two printing offices in the United Yet this has been done. In the mound of States, and she was not certain the country can a printer hope to get a wife now, when the recent census showed the number 15,067?

> Advice. - Advice. says Coleridge, is like snow—the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

He whose soul does not sing, need not try to

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