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## The Sabbath Recorder.

For the Sabbath Recorder.  
Journal of Mrs. Carpenter.

LONDON, April 1, 1859.

Visited the British Museum. Here again, as every where, nothing was as we anticipated. It was a great collection of natural wonders and the marvelous things of antiquity; ancient statues, Grecian, Roman and Egyptian; giant figures from Thebes, and winged beasts from the Nile; colossal images, of which we had seen fac-similes in the Crystal Palace; fossils of the various formations, one of which, a restored specimen stood boldly forth in the center of a long hall, a gigantic skeleton of the lost tribes. There were stuffed birds of every variety of plumage, and animals of all names and orders, foreign costumes, and curiosities, and mummies in their diurnal caskets. Some were still in their coffins; some were near to, but outside of theirs; others again were partially unrolled, among the most interesting of which, was Cleopatra herself, bound head and foot, and closely enveloped in her numerous winding sheets. In stature the figure seemed very small, but the outline and proportions were those of a well-formed woman, although no part of the person were at all revealed. I looked at it long, and tried to fancy the wonderful feats performed by that little delicate figure, whose name shall live, while those of Julius Caesar and Mark Antony exist, a notable trio, at which history grasps, and the reading world wonders, and will do so, while history and the world coexist. Then there were the exhumed relics of ancient graves, old coins, old books, and old paintings, with various instruments of labor or art. One room contained autographs of remarkable individuals, among which I noticed the original will of Mary, Queen of Scots, written the night before her execution. It was in a large character, like the copy hand of children, only the letters were more sharp and upright, as well as irregular. There was also the copybook of devotions which lady Jane Grey used upon the scaffold, a tiny little volume, and seeming much worn by use. Then there were rich volumes, once the property of kings, and done up in a style to astonish the book-binders of the present day. Days instead of hours, rather weeks instead of days might be exhausted here, and the half not yet explored. This brief outline gives but a faint idea of the busy day we had, and the weary frames, with which we sought our homes at night.

Glad were we that the next day was Sabbath, for we felt the need of its quiet rest, for soul, spirit and body. And it was a day long to be remembered by us, the first in which we had been thus permitted to surround the sacramental board, and much did we enjoy it. There was something novel too, in the manner of this celebration. Seated in one common circle around a table, in a large pew in front of the desk, the elements were passed, around by the administrator, Mr. Black, after which he gave the hand of fellowship to each before rising. It struck me as peculiarly appropriate and pleasing. In the evening we attended the quarterly Church meeting of this little body, which was also conducted in the most social and genial manner possible.

Sunday morning found us thoroughly refreshed, and ready to commence again the busy round which we had marked out for ourselves. We must go to-day and hear Mr. Spurgeon preach. Sight-seeing in London would never be completed without a visit to this, the lion of certain circles. We had intended to obtain tickets for the greater facilities of admission, but had neglected to do so until too late. This ticket system is one of the great conveniences of English Assemblies. Though generally bought, they are not always so, but distributed to an extent corresponding to the number of convenient seats, so that those thus supplied are sure of accommodations, after which, if admittance is granted, it is with the understanding that persons so admitted must be content with whatever remains for them; so we comforted ourselves with the hope that by this time the Spurgeon excitement had so far subsided, that we could afford to stand our chance with the multitude. We hastened on to the Surrey Gardens, wherein is situated the Music Hall, he occupies at present as a Chapel. At the first gate the people were passing in, and we turned our steps thither, but were told it was those with tickets who entered here; so we went on to the next gate, at which a crowd already waited, and to which multitudes more were flocking to await admittance on the opening thereof. We dispensed of accommodation, if we waited there, and fortunately our attention was just then directed to a ticket seller standing near. We caught at the chance, bought our tickets at a shilling a piece (English), and hastened back to the open gate, delivered them up, and were soon comfortably seated within nice hearing distance of the wonderful Oracle of Surrey Music Hall. He came in accompanied by an elderly man, who took his seat and remained with him to the end in the desk, but bore no other part in the exercises. His entrance must have been an "open sesame" to the great gate, for instantaneously the rushing in of the crowd was like the overflowing of a great river, and the Hall was soon filled,

apparently to its very utmost. He opened the meeting by giving out the hymn and requesting that the audience would join in the singing, standing, which they did. His reading of the Scriptures was very quiet and not at all oratorical, but his opening prayer did savor of preparatory labor. It had three grand divisions, distinctly marked, and carefully sustained. First, he prayed for the impenitent, second for the doubting, and third for the established Christian. It was a well digested preliminary to the forth-coming sermon. His text was: "O thou of little faith wherefore didst thou doubt?" His sermon was a plain, practical one, and almost entirely free from those erratic flights, which so often give umbrage. One remark I shall long remember. He said, "we were as much required to be able to give a reason for our doubts as for our faith." This was clear from the text. Another remark I shall remember for its (as I believe,) erroneous teachings, "No man was ever drowned going upon Christ's errand." It was too nearly akin to the Chinese idea, that none but reprobrates are killed by lightning. For the rest, I may say, his manner was mildly energetic, free from rant and ribaldry, and scarcely capable of giving offence to the most fastidious. His personal appearance is that of a very young man, somewhat too self-reliant, yet acting under the full conviction that he has the entire sympathies of his audience; just the feeling to give him self-possession and ease in his performances. This is, in my opinion, the secret of his popularity. His manner is so different from the stately labored style of the popular Divines of England. The self same sermon from the lips of a Cumming or a Noel, would be, by the crowd, mistaken for a different affair altogether. I may be wrong in this, I give it only as "mine opinion." One thing, however, did strike me as in bad taste, which I may venture to mention, inasmuch as I have seen the same thing mentioned in some newspaper criticisms upon Spurgeon as happening before now. As the crowd passed up the avenue to depart, he, as it seemed, for convenience sake, passed up the high front steps of a private dwelling by the way-side, and along the balcony to the street beyond, and from this conspicuous elevation, turning to the admiring multitude, whose captivated eyes were fixed upon him, he lifted his hat to them, with a gracious smile of acknowledgment, and then disappeared around the corner, where a carriage (his carriage,) awaited him, and he was out of sight. Like all popular people, he has doubtless been over-praised and over-conjured. Manner with him, as with others, is everything, at least it is much, and he should go over to America, where every man talks after his own fashion, much more, if I am not mistaken, than in England, before his reputation can be safely signed, sealed, and delivered over to posterity. His personal appearance will improve by age, and his face, which is simply a pleasant one, will exhibit the lineaments of intellect cultured and enlarged.

This evening we went to tea with a friend in Houndsditch, and while there we listened for the first time to the chimes of Aldgate Church bells, calling the people to church with a tune. It was Greenville, and although some of the tones were not quite perfect, yet for chimes only, it struck us as something wonderful.

And now came Monday, with its renewal of sight-seeing, and a visit to the Zoological Gardens. We went by the cars from Fen Church street station to the foot of Primrose Hill, this side the tunnel, as we designed to add to the pleasures and fatigues of the day by a ramble over its mound-like surface, and a view from its well-trodden summit. It is singularly destitute of trees, for a spot so much admired and sought after—the favorite retreat of the citizens of London, in search of pure air and healthful exercise. The surrounding prospect is most lovely, and children with their nursery maids were there before us to enjoy the healthful breezes of this beautiful spring morning. From this height we looked down into the gardens we were about to enter, and towards which we soon took our way. The grounds are uneven and extensive, with every variety of landscape, rock, rivulet, and tree, to add interest to the place. Nor have they forgotten to introduce a subterranean passage, dignified with the cognomen of tunnel, through which you pass in your explorations of the artistic whole. And here too are found almost every variety of animal comprised in the Zoological department of nature one fancies upon seeing them. A description of the whole is impossible here, and a mere catalogue of their names undesirable. One word however about the lions. While we were passing their quarters, one of them, an immense Nubian, eyed us with dignified indifference until it espied among the visitors (there were a goodly number besides ourselves), the singular costume or strange personality of our Chinaman, Chau Chung La, when it suddenly commenced a most unaccountable growling, walking back and forth in its cage, eyeing him uneasily, and seeming greatly annoyed at his presence. Fearing these angry demonstrations might proceed too far, we walked on, and the lion became quiet, but afterwards passing again before the door, the same suspicious restlessness was exhibited, the same troubled pacing to and fro, with the ominous growling, and we were glad afterwards to keep him behind us out of sight when pass-

ing near that den. All the other animals treated him with the utmost indifference until we came to the little pond, the domestic quarters of the seal, a creature, which in my ignorance I had been prone to rank as among the lower orders of the finny tribes. But this was none of that class. He paddled up from his dormitory in the borders of the mimic lake, and took his station where he could eye our party to advantage, which he did, as a child might, turning from one to another, with a look of intelligence which was almost startling. Presently he caught sight of the Chinaman, and started off to where he could get a better view of him—eyed him with a most scrutinizing glance for a little while, then casting a half-doubting look at the rest of the group, he turned away and scrambled off as a frightened child might at the sight of some oft-threatened horror close upon his heels. But the innocent object of so much terror might have felt himself absolved for his unluckiness had he understood English enough to catch the remarks of the visitors, who were saying to each other, they were well paid for coming to visit the Gardens, if it had been only to see the Chinaman.

L. M. C.

For the Sabbath Recorder.

### The Devilry and Doom of the Nations;

OR,

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

NUMBER EIGHT.

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

When considering the nature of the interpretations of the Apocalypse, at present largely accepted, it is not merely interesting but instructive to give attention to their origin and progress to maturity. In the case of Wyckliffe, I have shown that his views of the promised thousand years between the binding and loosing of Satan, were altogether unscriptural; and that a mistake of such a kind must have seriously affected the views which he had concerning the agents and operations of his own time, is evident.

We cannot but wonder, indeed, how it was possible for such a man so to deceive himself, as to imagine the fulfillment that for a thousand years after the birth of Christ, Satan was so bound up that he could deceive the nations no more; and that his being let loose at the close of that period had produced no more obvious effect upon society—apart altogether from the promised resurrection of the righteous dead, and their reign with their Lord.

But besides this gross inattention to the nature of the First Resurrection and the characteristics of the Millennium age, it is also to be observed that in supposing the thousand years to be already past while he applied the predictions of the Antichrist to a Pope living and reigning in his own day, was a sad anachronism. From the Apocalypse and other prophecies of Scripture, it is perfectly evident that the prevalence of Antichrist precedes the thousand years, and that he is destroyed before the commencement of that blessed epoch. If, then, in Wyckliffe's time, the thousand years had been already past, then so also must the period of Antichrist's blasphemy and oppression have been at an end a thousand years before. If, therefore, Wyckliffe had been correct in his interpretation of the thousand years, the Pope of his own day, however flagitious his conduct, or unscriptural his rule, could not possibly have been the Antichrist of the Apocalypse,—and this, at least, he could scarcely have failed to discover, by attention to the statements of the book, which all are invited to read, with the promise of blessing annexed.

Let me not be supposed desirous of undervaluing the importance of the reformation,—defective in many respects, though it was—of depreciating those who labored for the Lord in its dawn. I am not insensible of the difficulties and temptations of their position; and am, therefore, by no means disposed to speak disparagingly of men to whom, I gratefully acknowledge, we owe so much. But it were to cast away the liberty which it cost them so much to secure; it were to dispense the grace through which alone they triumphed; it were to render nugatory the victory they achieved—were we blindly to accept, on a single point, their unsubstantiated dicta, in preference to the mind of God, as it is revealed in His word. Thankful as we are, and ought to be, for the encouragement and help to faith which their example supplies—as showing how the Lord ever leads the willing, and how He is ever ready to give strength to the weak,—we cannot shut our eyes to the fact, that much as the reformers and their precursors were taught of God in important respects, they were far from being perfect. Nor is it doing their memory any injustice to assert, that their obvious mistakes are more to be regarded as beacons, than retained for their excellence. Availing ourselves gladly, therefore, of whatever aid their works may impart, it becomes us but to use such as a means of further advance in the Christian cause.

In 1384, Wyckliffe died; the seed which he had sown, the tares as well as the wheat, however, bore fruit, to the alarm of those who preferred Papal darkness to reformation light. In

1399 an act was passed in England condemning to the flames those it pleased such legislators to call "heretics;" and, in the same year, William Santhe so sealed the testimony he had given against the Papacy. Among the associates of Santhe had been William Thorpe, who, in 1407, was subjected to examination by Arundel, Archbishop of Canterbury, who charged him with having been twenty years teaching heresy in the north of England. He gives account himself of this examination, which is contained in Fox, and re-edited by Wordsworth.

Thorpe avowed that he had been "right homely" with Wyckliffe and others of the same faith, with whom he said he communed "long time off; and so before all other men I close willingly to be informed of them and by them; and specially of Wyckliffe himself, as of the most virtuous and godly, wise men that I heard of or knew." Wordsworth indeed notes that he sometimes "closely follows the arguments of his master, Wyckliffe. Thorpe also quotes Grosthead approvingly, as having said, "The priest that preacheth not the word of God, though he be seen to have none other default, he is Antichrist and Salhanas, a night thief and a day thief; a slayer of souls, and an angel of light turned into darkness."\*

The main subject of his examination, it is not our present purpose to enter into. But even in the definition he gives of "Holy Church" we discern a fundamental prophetic error, when he conceives that the reign of the saints has already begun. Holy Church, he says, "hath two parts. The first and principal part hath overcome perfectly all the wretchedness of this life, and reigneth joyfully in heaven with Christ. And the other part is here yet in earth, busily and continually fighting day and night against temptations of the fiend," etc.†

When the Archbishop intimated his purpose to make him obey "the determination of Holy Church," Thorpe replied, "Sir, by open evidence and great witness, a thousand years after the incarnation of Christ, the determination which I have here before you rehearsed was accepted of Holy Church as sufficient to the salvation of all them that would believe it faithfully, and work thereafter charitably. But, sir, the determination of this matter was brought in, since the fiend was loosed, by friar Thomas Aquinas, specially calling the most worshipful sacrament of Christ's own body an accident without subject."

In this statement of Thorpe as to the time of the loosing of the fiend we have again Wyckliffe's error as to the thousand years deliberately adopted and continued. Wordsworth subjoins as a note upon it, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season."—Rev. xx. 1-3. To this passage in the Apocalypse reference is here made by Thorpe as it was by Wyckliffe and his followers on many other occasions as prophetic; first, of the purer ages of Christianity, and also of the corruptions which overspread the Church in the second millenary after Christ's ascension. See Lewis' History of Wyckliffe, pp. 87, 124; Fox, pp. 365-6. §

And once more, in reply to an assertion of the Archbishop, that "many great and praiseworthy miracles" were being done in London and various other parts of England, and that the images of the saints in whose name they were done should be especially worshipped, Thorpe promptly replied, There is no such virtue in any images made with men's hands, and that none should trust there is such virtue, nor vow to them, nor pray to them." And he adds, "Therefore, sir, if men take good heed to the writing and to the learning of S. Augustine, of S. Gregory, and of Saint John Chrysostome, and of other saints and doctors, how they spoke and wrote of miracles that shall be done now in the last end of the world, it is to dread that for the unfaithfulness of men and women, the fiend hath great power for to work many of the miracles that now are done in many such places."||

Wordsworth again in a subjoined note remarks, "So in a dialogue between Bilney and friar Brusier, Bilney says, 'These wonders, which they call miracles, be wrought daily in the Church, not by the power of God, as many think, but by the illusion of Satan rather, who, as the Scripture witnesseth, hath been loosed now abroad five hundred years, according as it is written in the book of the Apocalypse, 'After a thousand years, Satan shall be let loose.' Fox, p. 914. Compare Lewis' Life of Peccock, pp. 112, 113. ¶

Thus we perceive how error,—the error of good men, is apt to be propagated and continued. The more, therefore, does it become

\* Wordsworth's Ecclesiastical Biography, vol. i. pp. 131, 145, 151. I have again modernized the spelling. † Ibid. p. 146. ‡ "Aquinas." Wordsworth explains, "Undoubtedly St. Thomas Aquinas; and the place cited may be found Summa Theolog. part 3, Quest. 75, art. 5. § Ibid. p. 153. ¶ Ibid. p. 161. \*\* Wordsworth's Eccl. Biog., vol. i. pp. 161, 162.

us to seek to use Scriptural means for its prevention and correction. And here it deserves notice, when men are ready to ask, What practical effect the knowledge of Scripture prophecy produces on those who believe it? Truth and error both have their fruit. The error of misplacing the relation of the thousand years we thus see influencing injuriously in a practical manner the minds of those leading men, and those of others, not only in their own day, but also long beyond it.

I may add that it is supposed Thorpe himself is supposed to have been committed closely to prison, and that he either died there by sickness or was secretly made away with.

For the Sabbath Recorder.  
Sunday no Sabbath.

Anti-Sunday-Sabbatarian Testimonies Compiled from the Writings of the most Distinguished Protestants, Reformers and Confessors of the 16th Century.

If it be granted that the Law of the Fourth Commandment is binding on Christians, then it follows, necessarily, that the Seventh-day, or Saturday, must be kept holy; that particular day being specified in the Commandment, and no other day having ever been, by Divine command, substituted in its place; wherefore Sunday is not the Sabbath; and the observance of the first day of the week as a day of rest is no keeping of the Fourth Commandment. To the establishing of this plain proposition, it will be observed, all the following testimonies tend:

TESTIMONY OF MARTIN LUTHER.

Concerning the observance of the first day of the week as a day of rest and worship, Luther says: "There is no necessity for keeping it, but if we do, it ought not to be on account of Moses' Commandment. . . . If anywhere any one sets up its observance upon a Jewish foundation (i. e., upon the authority of the law given by Moses, the Fourth Commandment), I direct you to work on it, ride on it, dance on it, to fast on it, to do anything that shall prove this encroachment on the Christian spirit and liberty."—Quoted in "Michelet's Life of Luther," Bk. iv, cap. 2, and Coleridge's "Table Talk," May 19, 1834.

TESTIMONY OF JOHN CALVIN.

"The Lord's-day is not observed by us upon the principles of Judaism (i. e., as a Sabbath, and as required by the law of Moses in the Fourth Commandment). For we celebrated it not with scrupulous rigor, as a ceremony which we conceive to be a figure of some spiritual mystery, but only use it as a remedy necessary to the preservation of order in the Church. . . . And indeed we see what advantages have arisen from such a sentiment, (viz. That the Sabbath has been changed from the seventh to the first day of the week!) For those who adhere to it far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath, (or that of which they call Sabbath,) so that the reproofs of Isaiah (i. 10-15; lviii. 3-7; lxx. 2-7), are equally applicable to them in the present age (i. e., the Papists who were then the most strict Sunday keepers), as to those whom the prophet reproved in his time."—Calvin's Institutes, Lib. ii. cap. 8, § 34.

TESTIMONY OF PHELIP MELANCTHON.

In the "Augsburg Confession," prepared by Melancthon, it is thus written, concerning festivals which, as he says, "it may be well to observe," but the neglect of which is in itself considered "not sinful." "Such are the observance of the Lord's-day, the Passover, the Pentecost, and other similar feasts and rites. For those who judge that, by the authority of the Church, the observance of the Lord's-day has been substituted for that of the Sabbath, as if necessary, greatly err. . . . There yet exist prodigious disputes about the change of the law, of the Sabbath, etc., which all sprang from the false persuasion that Christ committed to the Apostles and Bishops the charge of inventing new ceremonies which should be essential to salvation. These errors crept into the Church at a time (viz., the dark ages,) when the righteousness of faith was not taught with sufficient clearness. Some maintained that the observance of the Lord's-day was not Divinely appointed, but, as if it had been, they prescribed respecting holidays, how far it was lawful to work (i. e., what were cases of necessity and mercy). What are controversies of this sort but snares for consciences? For, however they may attempt to harmonize their traditions, truth can never be attained while the opinion of their necessity (or binding obligation) remains."—Confession, Wittenberg Edition, p. 28.

TESTIMONY OF THEODORE BEZA.

Concerning the manner in which the Lord's-day was observed by the early Christian Church, Beza says, that though it was made by them "a day for assembling together," there was no cessation from all work required, as was observed among the Jews (on the Seventh-day), and enjoined by the Fourth Commandment. This cessation (from labor on the first day of the week) was first brought in by Constantine (A. D. 321,) and afterward confirmed with more and more restraints by the following emperors."—Beza on the Apocalypse, ch. i, verse 10. (Quoted in Heylin's History, p. 173.)

TESTIMONY OF ULRIC ZUNGLER.

This great leader of the Reformation in Switzerland, in enumerating some ways in which the observance of the Lord's-day as a day of Christian worship may be made a vain and empty ceremony, mentions this: "If we think the Lord's-day so affixed unto any time, that we conceive it an impiety to change it unto another (than that now celebrated, the first of the week), . . . this would indeed make it become a ceremony. . . . It is lawful on the Lord's-day, after the end of Divine service, for any man to follow and pursue his ordinary labors; as commonly we do in the time of harvest."—Ad Valentine Gent., Tom. i, p. 254.

TESTIMONY OF HENRY BULLINGER.

This eminent Swiss Reformer, the friend and co-laborer of Zuingli, thus expresses himself in

his Commentaries respecting the appointment of the Lord's-day: "In memorial of our Lord's resurrection, the churches set apart this day. . . . By their own authority and of their own accord they made choice thereof, it being nowhere to be found that it was commanded."—Comment on Apocalypse, ch. i, v. 10.

TESTIMONY OF WILLIAM TYNDALE.

The opinion of this zealous English Reformer and martyr, respecting the mere human appointment of the Lord's-day, coincides exactly with that of Beza, Zuingli and Bullinger, and is thus expressed: "We be lords over it, (the first day festival) and may change it to Monday or any other day as we see need, or we may make two (such festivals) every week, if it were expedient."—Tyndale's Works, Bk. i, ch. 25.

TESTIMONY OF MARTIN BUCER.

This distinguished Reformer expresses himself very clearly and strongly against the Sunday superstition. In his Commentary, after declaring that the Lord's-day was appointed "by the common consent of Christian people, and not by Divine authority, he adds: "To hold that working on the Lord's-day is, in itself, considered a sinful thing, is a superstition, an apostasy from Christ. . . . I do indeed well approve of the Lord's-day meetings, if there be excluded from men's minds all opinion that the day is necessary to be observed; that it is holier, in itself, than other days; and that to work up on that day is, in itself, sinful."—Comment. in Apocalypse, ch. i, v. 10.

TESTIMONY OF JOHN HOOPER.

Bishop Hooper, who was burned at Smithfield by Queen Mary for his bold and persistent advocacy of Protestant doctrines, compares the day of Christ's Crucifixion, Friday, with that of his Resurrection, Sunday; and declares that we are under no more obligation to celebrate the latter than the former, and that "The one is no more holy than the other;" nor, as he plainly indicates, than any other day—Monday or Thursday.—Treatise on Decalogue, p. 103.

TESTIMONY OF THOMAS CARTWRIGHT, AND THE FIRST PURITANS.

Neal, in his "History of the Puritans," sets down Thos. Cartwright as "the father of the Puritans," (Dugdale calls him "the standard-bearer of the Puritans") and says that he was "the great antagonist of Archbishop Whitgift, 'the persecutor of the Puritans,' and the author of the Second Admonition to Parliament in behalf of the Puritans." His testimony, together with that of John Field (author of the First Admonition), Edward Deering and others of "the chief Puritans about London" is given in the "Confession of Faith which they put forth to testify 'against the uncharitable surmises of Dr. Whitgift, uttered in his answer to their Admonition.' In this Confession they utterly deny the first day of the week to be 'more holy than another.'" "We keep the Lord's-day," they say, "as we are commanded, (i. e., by the civil and ecclesiastical laws of England, which did not require it to be observed as Sabbath), but without all Jewish superstition, (i. e., all notion of basing it on the Fourth Commandment,) we think that those feast days of Christ, as of his birth (Christmas), Resurrection, (Easter and Lord's-day), etc., may by Christian liberty be kept, because they are only devoted to Christ, to whom all days and times belong; but days dedicated to saints, with fasts on their lives we utterly dislike, etc."—Neal, vol. i. p. 122.

TESTIMONY OF ROBERT BROWN, AND THE FIRST CONGREGATIONALISTS.

This earnest Reformer, the first to advocate the principles of Independent or Congregational Church government, (and who, as Neal tells us, was thrown into thirty-two different prisons for his persistent efforts to expose the corruptions of the Hierarchy,) has left on record his testimony, to the same effect with Thomas Cartwright and John Field, viz.: "That Sunday is not the Sabbath, nor of Divine appointment. It is given in his subscription with them to the Confession put forth in reply to the aspersions of Dr. Whitgift, quoted before, where it is expressly avowed that 'the Lord's-day' is but a humanly appointed 'holly-day,' which, like Christmas and other festivals of our Lord, 'may, by Christian liberty, be kept.' Further testimony is found in his life and practice in Northamptonshire, which, as Fuller tells us (B. x. p. 263.), was 'far from that Sabbatarian (he means Sunday-Sabbatarian) strictness, that his followers aspired after.'"

It may be added that the ministers of the town of Northampton formed themselves into an "independent" association, in 1571, and adopted "Regulations" and a "Confession of Faith," in the latter of which they declared the distinguishing of the Lord's-day and other festivals as holy, to be in common with distinction of meals and apparel, "a tyrannous yoke" imposed by "the Papistry;" "set up of their own invention;" "a deceitful confusion" established, as it were, in spite of God and to the reproach of religion." This "well-minded" association, (as Mr. Strype calls it,) and others of the same sort were suppressed by the Queen, in 1577, as "injuries of Puritanism," and their members were "silenced" so that the following year there was not a single acting minister in the large and populous town of Northampton. The same views were entertained by Smith and Barrow, who, next to Brown, took the lead in establishing Church Independency.—Neal's Hist., vol. i, pp. 118-122.

TIME AND ETERNITY.—We step on the earth; we look abroad over it, and it seems immense—so does the sea. What ages had men lived, and knew but a portion? They circumnavigate it now with a speed under which their vast bulk shrinks. But let the astronomer lift up his glass, and he learns to believe in a total mass of matter, compared with which this great globe itself becomes an imponderable grain of dust. And so to each of us walking along the road of life, a year, a day, an hour, shall seem long. As we grow older, the time shortens; but when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of years which have rolled over the human race, vanish into a point; for then we are measuring Time against Eternity.



Chr Sabbath Recorder.

New York, Fifth-day, January 5, 1860.

EDITED BY WM. B. MAXSON.

It will be seen by the communication from Bro. Hatch, that he thinks that in our criticisms upon Rev. Mr. Cathcart's printed sermon upon "Lord's-day and the Sabbath," that we have mistaken, and consequently misrepresented his sentiments in regard to the Sabbath and Lord's-day. We regret it, if we have so done; for we would not willingly misrepresent the sentiments of any man, especially to do this to his injury.

We have never doubted the sincerity of Bro. C. in the statement of his opinion upon the subject in question. We have long since ceased to be surprised by the endorsements of any possible opinion that may be entertained upon this subject. When Bro. C. advocated the abolition of the Sabbath from 2 Cor. iii., upon the ground that the precepts engraved upon those tables were abolished, and that it did not seem possible for the keenest intellect to evade his (Paul's) conclusion—that the system whose prominent features were the two tables, is abolished in all its powers and shadows, and having become old and decayed has vanished away; it appeared to us that the only conclusion to be come at was that the whole moral code, termed the decalogue is abolished. We admit that if the Apostle had stated that the laws engraved upon the two tables were abolished, the Fourth Commandment being one of them, it must of course be included.

We do not insist that Bro. C. designed to be understood that he believes men are not bound to respect all the other precepts which were engraved upon the tables of stone; but we think that the legitimate results of this position would be to leave mankind without law. Still we did not design to allege that he believed whatever might be the tendency of his opinion in this matter. The qualifying clause referred to by Bro. Hatch in the 9th page of Bro. C.'s pamphlet, being so remote, unconnected and so conditional that we were not aware that it was designed to qualify those remarks made on his 20th page, for we were not impressed that he so intended it, or that he designed in his succeeding remarks upon the abolition of the decalogue, any qualification.

We trust he will pardon us for any misrepresentations we have thus inadvertently made of his sentiments upon this subject; for we would not willingly place him in a false position.

We have not doubted that our Bro. C. observes the first day of the week upon what he regards as the example of the apostles, and that he looks upon such as equivalent to a Divine precept. We have not aimed at representing him as insincere; but our remarks have been designed to show the inconsistency, and the legitimate tendency of his opinions. Had our brother been a Catholic, we should have expected him to resort to ecclesiastical authority and tradition to support his religious theory; but he is a protestant, and a brother Baptist, who, of all Christians should be the most opposed to the Catholic rule of faith. It is boldly and frequently asserted by Protestants that, the Bible is the religion of Protestants, and that what is not written therein, or plainly inferred therefrom, is in no wise obligatory upon us. Now although Bro. C. and a myriad of other Christians may believe in the infallibility of the apostles, and that their "religious practices are laws to all coming Christians," we would ask in all candor, where is it written in the Bible that the apostles were unerring men? By Gal. ii. it appears to have been quite otherwise. Peter, who has been considered prince of the apostles, and Paul had a serious contention together, and though we may think Paul was right in this matter, the case shows very plainly that they were not unerring men. Where is it written in the Scriptures that the religious practices of the apostles are laws to all coming Christians? The Apostle said, "Be ye followers of me, even as I am of Christ." There was certainly no first day keeping found in Paul's pattern. Again he says, Gal. i. 8: "But though we or an angel from heaven preach any other Gospel than that which we have preached unto you, let him be accursed." From these passages it does not appear that it was impossible for an apostle to err. Where can we find it asserted in the Bible that the apostles regarded the first day of the week as a day of religious worship? One solitary case is only mentioned, (Acts xx. 7,) and this of a single apostle only, and this a night assembly, held during the interval between the Sabbath and the first day of the week, in the morning of which, Paul and his company departed for their journey. And there is nothing recorded in the Scriptures showing that there was any thing like a concurring practice in the teaching or practice of any one of the apostles. Can any man in his senses claim this as an apostolic practice?

Now while we admit that our brother holds himself religiously bound to keep all the moral laws, which, he aside from the decalogue, understands to be moral laws; and also that he keeps the first day of the week from the persuasion that the apostles did so, and that their practice is religiously binding upon all coming Christians; he must excuse us when we say that we consider his position as justifying our pedobaptist brethren in the course they pursue in regard to baptism. They admit that they have no express warrant in the Scriptures for their practice; but justify it by inference and analogy—from a single act of an apostle meeting with the disciples once on a special occasion upon the first day of the week, it is inferred that all the apostles met for worship on every first day of the week. And it is also inferred that what they all did, is a law to all

coming Christians. And all this inference upon inference is without anything written in the Scriptures in support of it. This is not the position assumed by our Protestant fathers, in their motto—"The Bible is the religion of Protestants."

The Sunday Question.

The Rev. J. L. Hatch, recently excluded from Dr. Cheever's Church of the Puritans, for his denial of Scripture obligation to observe the first day of the week, (which body has refused to submit his case to a mutual council,) has issued a call to several Congregational Churches of the cities of New York and Brooklyn, and the neighboring cities, for an ex parte council, to meet in the lecture-room of Dr. H. W. Beecher's Plymouth Church, Brooklyn. The council should consist of delegates from about twenty churches. Delegates from a minority of the churches met on Tuesday morning last, at Mr. Beecher's Church; it was therefore thought proper to adjourn the council until Tuesday, Jan. 3d, at 4 o'clock, P. M. The following is a copy of the letter which Rev. Mr. Hatch has addressed to each of the Congregational Churches in New York and vicinity, in calling for an ex parte council:

The undersigned, recently a member of the Church of the Puritans, New York, feels himself deeply aggrieved by the recent action of that Church, in his suspension and subsequent excommunication. Having repeatedly protested against their action, while proceedings were pending, and having twice—once before and again since the final act of excommunication—solicited that the points upon which he had taken exceptions might be submitted to a mutual council, and been denied, he now proposes to refer the case to an ex parte council, which is invited to meet at the lecture-room of the Plymouth Church, Brooklyn, on Tuesday, the 27th day of December, 1859, at ten o'clock, A. M.; and your pastor and delegate are hereby respectfully requested to be present as members. The charges brought against the undersigned, were two, viz.:

1. Holding unscriptural views concerning the Sabbath, in proclaiming the abrogation of the Fourth Commandment.
2. Circulating injurious publications in ridicule of the Sabbath.

The points upon which exception is taken—which were offered to be submitted to a mutual and are now proposed to be referred to the ex parte council—are three, and are embraced in the following questions:

1. Had the Church of the Puritans the right of jurisdiction over the faith and practice of the excommunicated member, in the matter involved in the charges?
2. Were the charges brought, and trial had upon them, in a regular and valid manner?
3. Were these charges just and true, and was the accused member worthy of excommunication or suspension therefor?

J. L. HATCH.

Brooklyn, Dec. 9, 1859.

Contributions received from the societies of Berlin, N. Y., for the support of Rev. Vincent A. Horjesty, of the City of New York and vicinity, \$44 25. Received from the Seventh-day Society in Petersburg, \$15 74.

STILLMAN COON wishes his correspondents to address him at West Milton, Rock Co., Wis.

CHRISTMAS AT THE NEWSBOYS' LODGING-HOUSE.—About seventy poor boys, belonging to this Institution, feasted on an ample supply of the good cheer of Christmas on Monday afternoon, Dec. 26th. The abundance of hams, roast turkeys, chickens, pies, etc., on the board, proved to the newsboys that they had not been forgotten in the dole of good things. We are informed that a large proportion of the feast was contributed by the proprietors of the Howard House and the United States Hotel. Mr. A. J. Hill and Dr. Swan, of the Astor House, and Messrs. Cummin, Seaman & Co., Day street, with an expansive benevolence which does them much honor, contributed fifty shirts for the poor boys of the Lodging-House. This addition to their comforts gave them a respectable appearance; their faces were bright and clean, and their hair nicely smoothed. They joined in the religious exercises of the evening with a decorum that marks a creditable improvement in morals and manners. Their singing was remarkably good. We had delightful proof in the cheers and expressions of feeling with which the names of the generous donors of the Christmas gifts were received, that there are not within the walls of any Institution in New York more grateful or deserving recipients of the bounty of the charitable.

ANNIVERSARY OF THE WILSON INDUSTRIAL SCHOOL FOR GIRLS.—The Seventh Anniversary for Girls was held on Thursday last at the School Building, 137 Avenue A. The exercises consisted of recitations and singing by the children, and addresses by Rev. Dr. Clark, of the Mercer Street Church, Pardee, Atwill and Johnson.

The Wilson Industrial School is the oldest establishment of the kind in the United States, and owing to the able management of the ladies who have the control of the institution, it is in a prosperous condition. There are at present one hundred and seventy-five children in daily attendance at this school. The exercises commenced at 11 o'clock, and were gone through by the children in a very creditable manner, after which they adjourned to partake of a beautiful repast, prepared for them by contributions from several ladies attached to the Institution. After having regaled themselves to their content, they were marched to another room, where each girl was presented with a hood and talm, and those girls who had taken good care of the clothing presented to them last year, received also a warm dress and a pair of gloves, in addition to the hood and talm. When they had been attired in their warm presents, they were again marched to another part of the building, where two beautifully arranged Christmas trees appeared loaded with gifts. These were distributed, after which the children were dismissed, rejoicing over the good things they had received.

Communications.

Corrections.

ELDER CATHCART'S VIEWS OF SUNDAY OBSERVANCE, ETC.

To the Editor of the Sabbath Recorder:—

I feel it to be due to the Rev. William Cathcart, of Philadelphia, to say, that in a recent communication to the Recorder, I alluded to his views of Sunday-observance in a way which is liable to misconception, and which, being misconstrued, would greatly misrepresent our brother's opinions on this subject. Allow me to correct, by stating more fully his position upon the point involved.

My statement was: "Rev. William Cathcart, of Philadelphia, and others, now adopt and defend the same doctrine, viz: that the observance of one day in seven is the Sabbath, is not, under the Christian dispensation, binding as a matter of Divine command or religious obligation."

Now this is, literally, true of his views of Sunday, as the Sabbath; but many would be likely to draw the inference that Bro. C. takes the ground of Milton and others, (which I also hold,) that not only is there no Divine authority for the observance of any particular day of the week as the Sabbath enjoined by the Fourth Commandment, but no Divine authority or religious obligation to observe the first, or any other day of the week, as a day of special religious worship.

That this is not Bro. C.'s position, will appear from the following lines, quoted from the 20th page of his pamphlet: "By the example of unerring men, whose religious practices are laws to all coming Christians, we are taught to keep the Lord's-day as a day of worship. It is not to be a Jewish Sabbath, clogged with effete rites, and rendered gloomy by death penalties; it is to be a day of holy joy and sacred worship; a day of triumph to our souls."

Thus, while clearly rejecting the authority of the Fourth Commandment, on which all Sunday-Sabbatarians rely for the observance of the first day of the week as a day of public worship, he still asserts the binding and virtually Divine authority of Sunday observance, on the ground of apostolic example; and this is the view taken by Bunyan, and some others. Much as I differ from it, and deprecate the idea on which it is founded, that the apostles were "unerring men, whose religious practices are laws to all coming Christians," I am anxious to do him no injustice by a partial representation of his views. So much for myself. Allow me, now, to correct two important errors, into which, as I think, you have inadvertently fallen, in your view of his pamphlet, in the Recorder of Dec. 15th. I feel sure that you would be as unwilling as myself to misrepresent his views, and place him in a false position. You say, "Mr. C. asserts that whatever was incorporated with the Jewish economy perished with it. This is certainly high-toned Antinomianism." But you overlook an important qualifying clause in Bro. C.'s statement. His words are (p. 9), "But supposing the Sabbath to be enjoined in Eden for the race, that would not save it from abolition with every symbolical ordinance, when the Jewish dispensation was set aside. Sacrifices existed in Abel's day for the race. They were incorporated in Moses' Law, and with his ceremonies were swept out of the worship of God forever. So the Sabbath, a typical institution incorporated into the Jewish economy, as a matter of course perished with it."

Now, his proposition here, is plainly not that "whatever was incorporated with the Jewish economy perished with it," but whatever of a "typical" or "symbolical" nature was incorporated with the Jewish economy "perished with it." To this latter proposition I should accede, and perhaps you would also. At any rate this statement is very different from the other, and is not "antinomian" in any other sense than in which the Protestant Reformers, the early Christian fathers, and the Apostle Paul may be said to have been "Antinomians."

Again, you say, "Mr. C. advocates the abolition of the whole decalogue, from 2 Cor. iii. It is easy to see that if the decalogue was abolished at the death of Christ, in consequence of its weakness and imperfection, both the Saviour and his apostles were in error in inculcating those precepts and making them the standard of moral rectitude still."

This would be a perfectly correct representation of Mr. C.'s views but for the important omission to recognize, and bear in mind, the distinction which he makes (and which theologians generally, I think, admit to be a proper one,) between moral and ceremonial laws, or laws that are of natural, and those that are of positive institution.

The former he holds to be eternal and universal in the application; the latter temporary and limited; and he considers the decalogue to have comprised laws of both kinds; so that, while the decalogue, as such, is not binding on Christians, and they are utterly absolved from any allegiance to that portion which is peculiar to it, viz: the positive or ceremonial portion, they are still under obligation to obey that portion of it which is moral and natural; which is revealed to all men in all ages, being written on their hearts; and which is substantially and summarily given in the law of the two commandments—"the golden rule"—as laid down by our Saviour.

Accordingly Mr. C. says, (p. 16), "When the crushing blow of the Lamb shattered the power of Judaism, and bereft the whole system of Divine life, the golden precepts of the moral law were unharmed. Moral laws can never be abolished. They existed as soon as mind, and they must exist until mind itself is crushed into idioy." etc.

Now here, as before, Mr. C. takes the same ground with Bunyan, Baxter, and other pious

and learned men. You differ with him entirely, as to this point—whether any part of the decalogue is positive, ceremonial, and therefore temporary; and you have men to support you in this view equally pious and learned with Bunyan and Baxter. But, it is evidently unfair to connect your views of the decalogue, as entirely moral, with his view of its making him responsible for the whole abrogation; for, in declaring its abrogation, as such, or as a whole, he specially and distinctly excepts that part of it which he considers moral and positive in its nature; which, though incorporated in the decalogue was independent of it, having existed equally before the Jewish law was given, and since it has been repealed; or rather superseded by the Gospel dispensation. That you did not intend this injustice, I am without a doubt. Hoping that you will see the importance of these corrections, and out of all this writing and discussion good may come, and the great cause of truth be advanced, I remain, for the truth, whatever it be, yours truly,

J. L. HATCH.

Brooklyn, Dec. 23.

To the Editor of the Sabbath Recorder.

In the SABBATH RECORDER of Dec. 1st, I find an article over the signature of a \*, with a caption in the following language: "Man in the Image and Likeness of God;" taking for a text Gen. i. 26: "And God said let us make man in our own image, after our likeness." And commences with the interrogation, "What is the image and likeness of God after which man was created? is it a physical or spiritual image or likeness, or a combination of the two?" Now I do not wish to enter into an argument with Bro. \*, as I am, what in these enlightened days may be called unlearned; but when I read the text referred to, I understand, that when God formed man out of the dust of the ground, he was physically in the image of his Maker, and when he breathed into him the breath of life he then became in the likeness of his Maker morally.

Now, what are we to understand the word image to mean when it is mentioned in the Scriptures, besides the one under consideration, in Gen. v. 3. We read that "Adam begat a son in his own image," we understand that the son resembled Adam physically and morally. In Gen. xx. iv., we read, "Thou shalt not make unto thee any graven image or any likening of anything that is in the heaven above," etc., which I understand to mean physical likeness. In Lev. xxvii. 1, we read, "Ye shall make ye no idols nor graven images, neither shall ye set up any image of stone," etc. In Matt. xxi. 20, the word image is used where the Herodians presented the tribute money to our Saviour, who inquired of them, "Whose image and superscription hath it," alluding no doubt to the figure impressed on the money. "They say unto him Caesar's," and his answer to them plainly shows to my mind that he understood man to represent his Maker physically. He says, "Render therefore unto Caesar the things that are Caesar's." If that is Caesar's image, give it to him. "And unto God the things that are God's." As I have said, (to my mind at least,) as ye are in the image of God, render therefore, (as in the language of the apostle,) your bodies a living sacrifice, holy and acceptable to God. Many more passages might be introduced to prove that an image is made to represent to our vision the physical form of some being. If we take the Scriptures as they read, (and I know of no better way,) how can we form any other idea than that God has been pleased to impress on the minds of those who penned the sacred Scriptures, the fact that he was himself possessed of a physical form. I will now cite the mind to some passages of Scripture, which I think sustains this position. And first I refer to Bro. \*'s text, Gen. i. 6. We find in Gen. xxxiii. 18, that Moses besought the Lord to show him his glory; and in verse 19, we understand that God was willing to make his goodness pass before Moses, and proclaim his name, etc. But in verse 20 it reads thus: "And God said thou canst not see my face, for there shall no man see my face and live. And the Lord said there is a place by me, and thou shalt stand upon a rock, and it shall come to pass while my glory passeth by, I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by. And I will take away my hand and thou shalt see my back parts, but my face shall not be seen."

Now, here we have the declaration of God himself, he had a face and a hand, and had back parts. Now, I should be glad to know how it can be understood in any other sense than what it is expressed. In Philippians ii. 6, the Apostle in speaking of the Lord Jesus, says, "Who being in the form of God, thought it not robbery to be equal with God." And in verse 7 he tells us what that form was, viz: "And was made in the likeness of man." Paul to the Hebrews i. 1, says: "God, who at sundry times and divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who bring the brightness of the Father's glory, and the express image of his person," etc. And now brother I cannot see how you came to the conclusion "That the being created in his (God's) image and after his likeness refers not to any physical attribute or appearance whatever, but a causative poor creative energy a freewill, and a great many other words, altogether proper I suppose, yet we that are unlearned would have to resort to Webster for a definition, and from that probably we should get up a God that would be very difficult to keep in our minds, and be very much in the dark when we thought of what the Saviour said in his sermon on the Mount, viz: "Blessed are the pure in heart, for they shall see God."

VERDENT.

Brooklyn, Dec. 15, 1859.

"The Publishing Society."

To the Editor of the Sabbath Recorder:—

It is widely known that difficulties of a somewhat serious nature have for some time affected the interests of the Publishing Society, and that from time to time these difficulties have been referred to in the columns of the Recorder. Hitherto the writer of this article has taken no part in this discussion, nor would he now feel impelled to do so but for an article in a recent issue, reflecting on the Society and the New Board, by one who signs himself "An Old Member of the Board." But my object is not controversy, nor will I have anything to do with the dispute existing between the former General Agent and the Old Board, or any of its members. I have never entertained other than feelings of good will toward both parties and an unshaken confidence in their integrity. I have ever regarded their difficulties as a public calamity to be deprecated by all good men; nor have I for one moment been affected, to my knowledge, by a partisan feeling as to the questions in dispute. My appointment to a place in the New Board at the recent meeting of the Society was wholly unexpected. This is true also as I suppose of the other members of the Board.

But now for some things in the article under review far above those merely personal. "An Old Member of the Board" says, "before taking leave of the SABBATH RECORDER, and the Board into whose hands it has, by a singular providence, been confided." "Why take leave of the SABBATH RECORDER?" Suppose those disliking its management for a time past had pursued the same course? That others have been tempted to do so I am aware, but better counsels have prevailed else the SABBATH RECORDER had months since taken leave both of the "Board" and its patrons! But why take "leave of the Board" into whose hands the Recorder has, by a "singular providence," been committed? The New Board has done nothing but in the most earnest and sincere manner to seek to know and do the will of their employers. Is this an occasion of offence? Their first act after their appointment was to correspond faithfully and honestly with persons in various and important parts of the denomination, taking special pains to embrace in that correspondence the Old Board and their sympathizers, to learn to a certainty, if possible, the wishes of the people. Between thirty and forty letters were received in return, singularly uniform in their character and views, showing most unequivocally the direction in which the public mind was drifting. Now if the Board are not to perform the will of those appointing them, and in whose interest they serve, what are they appointed for? The Old Board were refused a reelection, not because they were personally offensive to the Society, but because in their official capacity they refused to be governed by the Society's clearly expressed wishes. Should the New Board repeat the action of their predecessors, the seal of public disapprobation would be stamped upon them at once.

But perhaps you will say the public are misled. This may be so, but they will never be set right by any actions which bear upon their face the signs of a purpose to set their will aside by arbitrary action. Let us then patiently wait the full development of the new movement. If it should happily succeed then I know from the well known, generous nature of "An Old Member of the Board" that he will rejoice.

As to the controversy between the Society and the Old Board at the September meeting, I can only say I shall ever mourn over it and pray the like may never occur again. But "An Old Member of the Board" goes on to say, "Under pretence of appointing a Board which should be free from party strife, one which should be neutral in regard to all questions of former dissatisfaction, a Board has been appointed like those sufficiently in the majority to appoint them." For this charge upon the Society in the appointments of its New Board I am sorry; but may it not be that stronger language is used by the writer than he intended? To accuse the Society of hypocrisy in the appointment seems to me under the circumstances contrary to that charity which "suffers long and is kind." But it is said that the New Board are like those appointing them, that is, hypocritical in their actions. I am sure that these words will fall heavily upon the hearts of the New Board, especially as they come from a brother beloved. That these men possess ordinary infirmities is, doubtless true, but that they deserve the character here imputed, I trust is not true. Let us patiently wait and work and pray! Also let us be careful about judging, for "with what judgment ye judge, ye shall be judged."

A MEMBER OF THE NEW BOARD.

To the Editor of the Sabbath Recorder.

The office of the Free South, published at Newport, Ky., was broke into by a mob; and the press and type thrown into the Ohio River.

This office is owned by Wm. S. Bailey, the editor and proprietor of the Free South. He commenced his labors as an editor in that place in the year 1850, by issuing a paper devoted to freedom and free labor. For a few years he met with much opposition; was once burned out, at a loss of about \$15,000. Not feeling willing to give up the work he had undertaken, and feeling a deep interest in the principles of freedom, and that freedom of speech and of the press should be sustained in his State, he set himself at work preparatory to the issuing of his paper again.

By the assistance received from Northern friends, and by depriving himself and family of many of the comforts of life, soon issued his paper again. The labor of conducting his paper has been principally performed by him

self and family—his two daughters usually setting up the type. He has depended mostly upon subscribers, and donations from the Northern States, to sustain him in his position in publishing an Anti-Slavery paper upon slave soil. For a few years past, however, he has been receiving considerable patronage from the citizens of his own State; so much so that he was induced to commence repairs on his office and buildings. His building in front is a three story brick; the second and third floors being used for press, type, etc. At the time his office was moved, which took place on the evening of the 28th, and afternoon of the 29th of Nov. last, he had commenced painting the front part of the building, preparatory to lettering the name of his office thereon. At the time the mob made their appearance, the family had no weapons of defence, nor had they kept any for two or three years past. They had been unmolested for so long a time, they had no suspicion of danger. The Harper's Ferry affair (without doubt,) was the first cause of this distraction of property, and the braking up of this press. The editor thinks the mob was hired by those not living in that city to commit the work of depredation upon his office. The mobites were careful to ascertain the fact that the family kept no weapons for defence. "One of them," said Mr. Bailey, "came into the office the day previous, joking and laughingly asked if he felt secure to go on with his publications under the present exorbitant condition of the country?" Answering him in the affirmative, he continued to ask questions. Asked me "if I did not keep weapons on hand for defence, providing an attack should be made upon me or my office?" Said he answered him, "that he did not, neither had he for two or three years." Said he: "I never mistrusted, or had any suspicion of anything wrong at the time, but after the mob I could easily see the fellow's object." Mr. Bailey is having press and type fitted up in Cincinnati. He is desirous and intends to be ready to issue his paper again, in from one to two months. In order to do that he must necessarily have some money, or means to assist him in his work. I visited him on the 23d Dec., inst. Believing his cause and efforts good, and knowing that the readers of the Recorder were usually Anti-Slavery in sentiment, I drop this short sketch for publication, hoping our Anti-Slavery friends will feel it a privilege to assist him in his efforts to get under way again, by donation, or by becoming subscribers for his paper. I would there say, that I have been a reader of his paper for several years past, and have found it to be a paper worthy of our patronage. Those desirous to assist him by donation, or by becoming subscribers, can address him, Covington, Box No. 9, Ky. The object of his address being changed to Covington, is on account of the Postmaster at Newport being implicated in the above mentioned mob. I intend to pass around through some of our societies in New Jersey, Rhode Island, Connecticut, and New York between this and spring. If any should wish for further information, I shall hold myself ready as far as I am able to give it. Terms for the Weekly Free South, \$2 per annum. Mr. Bailey desires hereafter to be prepared for defence, provided similar attacks should be made. His daughter received a present a short time ago from a friend in Mass, in the form of a six shooter. He showed me quite a long list of names, both from Newport and Covington, that he said, "had pledged themselves that he should be protected hereafter." Prosecution has been commenced against the leaders of the mob.

E. LANPHEAR.

Washington, D. C., Dec. 26th, 1859.

To the Editor of the Sabbath Recorder:—

In the Recorder of Dec. 23, I see what purports to be an answer to my inquiry of Dec. 1, as to the meaning of the word "death." Your correspondent has seen fit to blink the question I put. It may have been impertinent in me to ask it, but I trust not. Let me state the point. Your correspondent is a Materialist, and as such has entered the arena of debate. The meaning of the word "death" is supposed to be material in the controversy, and for this reason he quoted it and gave the definition he did. I have seen the definition he gave, disputed, and that too by what seemed high authority. What I want, is to see his lexicographical rule. No doubt he has it, or he would not have made the statement he did, in the columns of a religious newspaper. It is to be supposed when a man attempts to speak through the press upon points of great moment, and especially as a disputant, that he has authority for what he utters. Will "M." then have patience with a novice, and quote his authority for his meaning of the word death? INQUIRER.

To the Editor of the Sabbath Recorder:—

We have been very much pleased with a visit from Bro. V. A. Horjesty. His labors with us have been of a deeply interesting character. He seems to be eminently fitted for the work in which he is engaged; and we trust that he will be well supported in the field. We feel that he is worthy of our contributions and our prayers.

We are enjoying good health in this place, and we trust the Lord is still converting poor sinners. O, that Zion might arise and put on her beautiful garments. Then sinners by hundreds would be converted to God. Remember us at Berlin in your prayers. We are a feeble band, but I trust united in the truth of God, and striving to keep his holy commands.

Yours, in haste, A. W. COON.

Berlin, N. Y., Dec. 23, 1859.

A bill authorizing the holding of a State Convention to revise the Constitution of the State of Georgia, has passed both houses of the Legislature.

Burning

On Tuesday fire broke out in a log-house in W. threatened the which fortunate injury to person damage to prop Mrs. Amos St. house, which was brought in moon was nearly the front end of year, rose and fire. The house, but before filled with smoke a large sheet of bale.

Of course extinguish the of water from two engines, and brought down; not subbed; no, basement and the audience the whole building it probably

As to the or doubt. It he (racco, which front entrance fire had been seats were into were closed by of those seats red the wood finally house was ins One of the p Company of v on the 4th of There is oc the fortunate who saw the first two doors thro some should b or combustible with the flame and expressing stand that through the learn, however

As soon as procession for Bend Cemetery

We under Church was Union Meetin repaired.

RELIG

Last Sunday the Second P Ohio, stated that day off present at some time since Reformed ch York, to fill B. Hume, M fees of the which they g tion of his d did not rel therefore go Barring his church, Mr love of his t that they p the church affecting, as ple the app

The Bishop tion in G morning of 2 Mr. Josiah Baptist den Deacons, M Rev. Daniel candidate. Bishop, Mr pastor of the He subsequ within the tical relation Episcopal s summer, by of Rome, the denomi trust that t him to a p into whose

In the y McLeod, D Presbyterian preached a slavery, ent ble." It w holders of t them to be from the e are glad t printed b great inter was commen times both It re-appe Under the Committee Paper, in gently calli as much as the part of to say, ab The simpl Parish that same the y come to st parishes th begin, wh what is be

It was a noted rev the last of prior engag early last, his meetin Well attend and thus plain, and in a manne able person ings in, for 12 to 1 and 7 o'clock

The On saide day ing last, a chapel in the disab



Burning of the Pawtucket Church.

On Tuesday afternoon, at 2 1/2 o'clock, a fire broke out in the Seventh-day Baptist church-house in Westerly, R. I., which at first threatened the most disastrous consequences, but fortunately was subdued without serious injury to persons, and with comparatively small damage to property.

Of course all hands at once set to work to extinguish the fire; and with the aid of buckets of water from the neighboring wells, and of two engines, which were soon on the ground, and brought water from the river, the fire was subdued; not a portion of the floor and seats of the audience room had been demolished, and the whole building flooded with water, damaging it probably from \$500 to \$1,000.

There is occasion for gratulation in view of the fortunate termination of this affair. Those who saw the flames bursting out between the two doors through which the crowded audience must pass and thought of the consequences if some should faint in the aisles, or if expansive or combustible dresses should come in contact with the flames, were pardonable for feeling and expressing anxiety.

As soon as the fire was subdued, the funeral procession formed and proceeded to the River Bend Cemetery, where the remains of Mrs. Silliman were buried.

We understand that the Seventh-day Baptist Church have made arrangements to use the Union Meeting House until their own house is repaired. [Narragansett Weekly, Dec. 29th.]

RELIGIOUS INTELLIGENCE.

Last Sunday morning, Rev. James Eells, of the Second Presbyterian church of Cleveland, Ohio, stated to his congregation that he should that day officiate for the last time, for the present at least, as their pastor.

The Church-Extension Committee of the General Assembly have received an application, numerous signed by brethren in Central and Western New York, in which they state that they, "believing the time has fully come for a more efficient effort among their churches for Church-Extension," unanimously and cordially recommend the appointment of Rev. A. M. Stowe, as District Secretary for the territory embracing the Synods of Utica, Susquehanna, Onondago, Geneva, and Genesee. He has accordingly been appointed.

The death of Rev. Dr. Perry at Groveland, Mass., on the 16th is announced. Dr. Perry had lived more than three-quarters of a century, and held a very prominent position in that State. He was one of the oldest ministers we believe the second in age, in the Essex North Association, and had exercised a wide influence in the churches. He was a gentleman well informed on other than theological questions, and was always interested in whatever could promote the public good.

For the year ending the 1st of November, the Missionary Union received from donations and legacies the sum of \$33,266 09, against \$38,264 18 last year, a decrease of \$3,997 09. This deficiency is explained, in part, by the fact that the efforts made for the extinguishment of the debt of the Union have in some cases diminished or delayed the regular contributions.

The late Dr. Cooley's last participation in a public gathering of his character was in October, when he attended a conference of the Congregational churches of Hampden county at Longmeadow, and took an active part in its proceedings. He had a vigorous constitution, and thought, wrote, and spoke clearly to the last of his protracted years. His life, like his ministry, has been long, useful, and peaceful.

The First Presbyterian church, Baltimore, has been in existence about one hundred years, and has had four pastors, to all of whom it was their only charge. Three of them commenced in it their pastoral labors, and ended life in its service. The fourth there began his ministry, and still continues.

Rev. R. H. Timlow has been dismissed from his charge as pastor of the Second Presbyterian church, in Newburyport, and has accepted a call to become the pastor of the Dutch Reformed church in Rhinebeck, upon the banks of the Hudson, in New York.

In Travancore, India, the scene of the recent outrages against Christians, twenty-eight Hindu adults, of whom twenty were females, have since been baptized, at one Missionary station.

Rev. J. H. Nixon has been compelled by the failure of his health to ask a dismission from his church in Cambridge, Washington county, N. Y. He will seek a more Southern clime.

Rev. Daniel Lord of Nyack, has declined the call from the Third Presbyterian church of Chicago.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, DECEMBER 26TH. THE SENATE WAS NOT IN SESSION. IN THE HOUSE OF REPRESENTATIVES, Mr. Moore offered a resolution declaring Mr. Boteler Speaker. Mr. McClernand moved to substitute the name of Mr. Davis of Indiana. But there were objections that the resolution was out of order, and the Clerk so decided.

THIRD-DAY, DECEMBER 27TH. IN THE SENATE, the President's annual Message was received, when Mr. Collamer objected to its being read, on the ground that, on the adjournment of the Senate, it was agreed that no action should be taken in the absence of many Senators who had left the city under that agreement.

FOURTH-DAY, DECEMBER 28TH. THE SENATE WAS NOT IN SESSION. IN THE HOUSE, Mr. Rost of Ark., obtained the floor, and indulged in bitter denunciations of John Brown's raid and the Republican party, characterizing the principles of the latter as treasonable. Mr. Dunn of Ind., promptly called the gentleman to order, and said if such epithets were to be applied to any one, it must be to the other side of the House.

at them. Finding they were determined to have our lives and take the vessel, I fired upon them, the shot taking effect in Sullivan's side. Kelly then dropped his weapons and went forward. After examining the wound, and finding it not mortal, dressed it, and confined him at quarantine, and Kelly taken in charge by officers Mathew and Stack.

STRANGE MURDER.—An extraordinary affair has occurred at Hanover, says the Lockport Journal. A few days since, a respectable tradesman, with two children, went to the police office, and stated that she had murdered her brother in her own house, and that she wished to be taken into custody. The police went to the house, and found the dead body of her brother, whose name was Razel, lying in one of the rooms with his throat cut. The woman said that the man, after losing from drunkenness several situations as clerk to advocates, had been reduced to the necessity of accepting the position of railway porter, but that she had kindly allowed him to live with her gratis, on condition of his giving a solemn promise that he would abstain from drink for the future.

SIXTH-DAY, DECEMBER 29TH. IN THE SENATE, Mr. Rice of Min. introduced several bills relative to public conveniences in that State, and also gave notice a bill providing for a temporary government within the Territory of Dacotah. The Senate then adjourned till Tuesday next.

IN THE HOUSE, Mr. Perry of Me. moved a resolution that, until an organization was effected, members be restricted to twenty minutes speaking, and not more than once, until all members desiring to speak shall have been heard. Also, that all motions to lay on the table be decided without debate.

NEGRO INSURRECTION IN MISSOURI.—A dispatch dated St. Louis, Dec. 29th, says: About eleven o'clock on Monday night, the citizens of Bolivar were aroused by shouting and the throwing of stones on the public square. The negroes threatened to burn the town before morning. A vigilant watch was kept, and all attempts failed. One negro was dangerously wounded by a pistol shot. Several were captured and confined in jail.

BURNING ACCIDENT AT FORDEHAM.—On Saturday evening of last week, a woman by the name of Watson was burned to death in Fordham. Her husband went down to Tremont after some articles for his children, and on his return home about 8 o'clock, in company with a neighbor, upon nearing his home he perceived that the house was on fire.

FATAL ACCIDENT AT THE HOOSICK TUNNEL.—On Friday last week, says the North Adams News, the gang at work in the Eastern portion of the tunnel, having lighted the fuse, retired behind the embrasures and awaited the blasts—four of which had been loaded. Three of these exploded with the stunning report which only those who have remained in the cavern during discharges can realize, but the fourth "hung fire."

FRESH AIR IN RAILROAD CARS.—In the Superior Court at Boston, the case of Robert A. Forbes agt. the Old Colony Railroad Company resulted in a verdict of \$5 for the plaintiff. The facts in the case are as follows: Plaintiff was riding in the cars in October last, and opened a window to let in some fresh air, and get some ventilation.

A DOUBLE ELOPEMENT.—Esquire Marchant was called on to unite in wedlock at the Burnett House, a couple who had fled from Fayette County, Ky. At the Spencer House another couple—the male somewhat advanced and the bride but eighteen—were also anxious to unite themselves for life.

FATAL BURNING CASUALTIES.—On Tuesday last, Margaret Goodin, a chambermaid at No. 44 Bleeker street, accidentally set fire to her dress, and on calling for assistance, Margaret Dunlavy, also a servant in the house, ran to her aid and threw her own dress about the person of the burning girl. Unfortunately the dress took fire, and before assistance could be afforded, she was fatally burned, and died the same day.

THE LATE JOHN E. COOK WAS BORN ON THE 16TH OF MAY, 1830, WAS SENTENCED TO DEATH ON THE 16TH OF NOVEMBER, EXECUTED ON THE 16TH OF DECEMBER, AND HIS CHILD WAS BORN ON THE 16TH OF LAST JULY.

SUMMARY.

A dog fight recently ended in a way not laid down in the programme. A butcher of Ninove, in Belgium, went to Brussels, in consequence of a stupid bet, to fight with a large dog in that city. He had been engaged in several combats of the kind, in which he had come off conqueror; but in this case a different fate awaited him. At the very commencement of the fight the dog, rendered furious by the blows it received from its antagonist, made a spring, and seizing the man by the throat, laid him dead at his feet.

A singular phenomenon occurred, in the towns of Victor, Bloomfield and Mendon, during a late snow storm. Spherical balls of snow, from 6 to 18 inches in diameter, and every one perforated longitudinally—the largest having holes sufficiently large to enable a man to insert his arm—were seen rolling in the snow. It is presumed that they were formed by the wind.

A movement toward the beginning of the Parliament buildings in Canada has been made. The first sods were turned at Ottawa on the 26th ultimo, in the presence of a large concourse of people. The event was honored by a royal salute, speeches, music, and a general jollification on the part of the citizens.

Through the energy of the American Consular authorities at Beirut, Syria, the perpetrators of the outrage upon the Dickson (American) family, have at last been brought to justice. Four of the accused have been imprisoned for life, and the dead body of the fifth and principal criminal had been brought into Beirut.

The trial of Rev. Jacob S. Harden, on a charge of having murdered his wife by the administration of poison, which was commenced at Belvidere, N. J., on Tuesday last, was postponed Wednesday on account of the absence of a witness material to the defence. The case was set down for the first day of the next regular term.

A late assessment of Memphis, Tenn., shows that there are three gentlemen who own property in this city to the amount of over half a million of dollars; twelve who pay taxes on over \$100,000; fifteen who pay taxes on over \$75,000; and forty-two on \$50,000 and upward.

Rev. Benjamin Ober closed his ministerial labors with the Congregational church at Saxton's River, Vt., on the last Sunday of December. Inability to support the ministry in the church, is the reason assigned for the surrendering of the relation.

It is stated that under the late decision of Postmaster-General Holt, Mr. Jesse Thorn, Postmaster at New Market, Middlesex Co., N. J., has decided that Abolition documents, and especially Helper's Impending Crisis, shall not be delivered from his office.

A verdict of guilty has been rendered in the case of Gibson, one of the robbers of the State Treasury of Ohio, and the associate in crime of the notorious Breslin. A desperate effort will be made to secure a new trial for Gibson, with the hope of acquitting him upon a second hearing.

A steer, raised in Vermont, called the "Great Eastern," has been purchased by a Boston man, to be sent to England. He weighs over 4,000 pounds, although far from being fat. It is thought he will carry 1,400 pounds of flesh in addition to his present weight.

The Board appointed to test the rifle cannon at Fort Monroe, recommend the appointment of a permanent board for testing fire-arms, and say that the era of smooth-bore guns for field exercise has passed. They urge the necessity for further experiments.

At South Abington, Wednesday forenoon, Mrs. Olive Nash, aged 77, was standing near a stove, when her clothes took fire, and before the fire could be extinguished, the flesh dropped from her body. She lingered till half-past 5, and died in great agony.

A Frenchman in California has been detected in a new swindling operation. He was in the habit of purchasing from the restaurants coffee that had been used, then drying, mixing a little fresh with it, repacking, repapering, and then selling it to the poorer classes.

Despatches from Costa Rica represent the new Government as in a rightful condition, and as even more tyrannical than that of President Mora. The Conservatives hold the balance of power, and may possibly hold the extremes in check.

Archbishop Hughes of New York, has accepted the invitation of the Senior Class of the University of North Carolina to deliver the Commencement Sermon before them on the 4th of June next.

Dr. Henry Letheby writes to the London Times that he has investigated 93 cases of small pox in London, and finds that about three quarters of the patients had been vaccinated.

An iron cannon of 70,000 pounds weight, the largest ever made, was cast on Friday week at the Fort Pitt Foundry, Pittsburgh, for the U. S. Government. The casting is 50 inches in diameter, and 19 feet 4 inches long.

A line of four steamships is about to be established between Baltimore and Boston, to run in connection with the ports of Norfolk and Providence, and forward freights for ports beyond Boston, free of commissions.

A farmer in Richmond, Mo., in constructing a road across his premises uncapped a hillock, when in the space of about two feet square he discovered 84 snakes, principally those known as the "Green Snake."

The Winterset, Iowa, Madisonian, of the 17th, gives notice that there is an agent of the Government in that town, who intends to purchase one hundred yoke of working oxen for the use of the Utah army.

Mr. Rembrandt Peale, the venerable and distinguished artist, is lying ill at Stonington, Conn., where he stopped on his way home from a visit to Boston. Mr. Peale will be 82 years of age on the 22d of February next.

Otto Sahrland, a native of Hamburg, Germany, who had completed his medical studies in Baltimore, shot himself accidentally, a few days since, while loading his pistol to shoot at a mark. He died in three hours.

Advices from New Mexico state that the Nevejo Indians were again hostile, having killed one man and wounded others, who had gone to trade with them.

On Friday, the 9th ult., S. Moore, who murdered David Dunlap, at Napoleon, Ark., was hung at that place between two negroes, both murderers.

SPECIAL NOTICES.

The next Quarterly Meeting of the Seventh-day Baptist Churches of Berlin, Dakota, and Coloma, Wisconsin, will be held with the Church in Berlin, commencing on the evening of Sixth-day before the first Sabbath in January next.

BOARD MEETING. The Board of Managers of the Seventh-day Baptist Publishing Society will hold an adjourned meeting at the residence of Eld. N. V. Hull, in Alfred Center, January 7th, 1860, at 6 o'clock, P. M.

LETTERS. Hannah L. Vars, John Sheldon, Geo. S. Crandall, J. Clark, J. J. Minor, Chas. Potter, D. E. Lewis, E. Lanphier, B. W. Millard, (will you state when there are three persons paid); R. C. Langworthy, A. W. Coon, Jos. I. Tucker, L. M. Cottrell, N. V. Hull, L. A. Davis, D. Burdick, Eunice P. Osgood, Stillman Coon, B. Forsythe, Moses Forbes.

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

FOR THE SABBATH RECORDER: Hannah L. Vars, Dorville, R. I., \$2 00 to vol. 16 No. 52; Henry Sheldon, Alfred Center, " 2 00 16 52; Geo. Crandall, " 2 00 16 52; Saml. A. Potter, " 2 00 16 52; Arza Coon, " 2 00 16 52; Calvin Hall, " 3 00 16 30; Clark Crandall, " 2 00 16 52; Dan'l Sheldon, Forestville, Iowa, 2 00 16 44; Wm. E. Palmer, Potter Hill, R. I., 5 00 16 26; J. J. Minor, Fayetteville, N. C., 2 00 17 25; Roswell Saunders, Adams Center, 2 00 16 52; Orrin Townbridge, " 1 50 16 62; Ezra Whitford, " 2 00 16 52; Edward W. Whitford, " 2 00 16 52; Henry B. Babcock, Berlin, Wis., 5 00 15 26; W. E. Green, Center Berlin, 2 00 16 52; Silas Leuphar, Berlin, 2 00 17 30; Leroy B. Burdick, Hebron, Pa., 5 00 16 26; G. W. Stillman, " 2 00 15 52; L. A. Davis, Westfield, Iowa, 1 00 16 52; Stillman Coon, Deming, Wis., 2 00 15 52; Maxson Babcock, Monroa, O., 2 00 14 52.

FOR THE SABBATH-SCHOOL VISITOR: R. C. Langworthy, Little Genesee, \$5 00; Eunice P. Osgood, Lairdsville, 1 00.

ELIPHALET LYON, Treasurer.

MARRIAGES.

In the Seventh-day Baptist Church near Weldon, Iowa, Dec. 24th, by Eld. L. A. Davis, Mr. JOSEPH C. SIMMONS and Miss REBECCA E. DAVIS, both of Weldon. In Alfred, N. Y., Dec. 25th, by Eld. N. W. Gardner, Mr. SYLVESTER S. HAMILTON, of Fortville, and Miss SARAH S. MERRICK, of Alfred.

DEATHS.

In Berlin, Wis., Sabbath morning, Dec. 17th, EMILY A., daughter of Benjamin and Emily Baker, aged 21 years. She was a worthy member of the Seventh-day Baptist Church in this place, having made a public profession of religion three years ago the present winter, together with several others, during a season of revival, under the pastoral labors of Eld. J. M. Todd, which she adorned with a consistent life and godly conversation, being ready to give a reason for the hope she possessed. She bore her sickness of eight weeks with Christian fortitude, viewing her approaching dissolution with great composure, saying she was willing to die if it was God's will. The last day or two she seemed in much distress, yet her faith remained firm and unwavering. She died like one going to sleep; and although her friends desired mourn the loss of one beloved in the family circle, yet they mourn not without hope. In her death, the Church has lost one of its valuable members. Her disease was bilious typhoid fever. B. E. L.

In Adams, N. Y., Oct. 29th, of consumption, accompanied by dropsy, Eunice Whitford, daughter of the late Jesse and Reub Whitford, in the 72d year of her age. Sister Whitford was formerly and for many years a resident of Alfred, N. Y. She was a most worthy member of the 1st Seventh-day Baptist Church of that town. The subject of this notice was for many years known to the writer as a worthy and devout follower of Jesus her Saviour. It is pleasant to learn that in her recent sickness grace was given, so that while suffering from bodily ailments and exhaustion, her soul nevertheless maintained unshaken confidence in God. N. V. H.

In Ashblain, Ohio, Dec. 15th, HARRIE M., daughter of David and Lucy W. Burdick, of Milton, Wis., aged 2 years and 7 months. D. B.

SAND'S SARSAPARILLA. UNEQUALLED FOR THE CURE OF. All diseases arising from an impure State of the Blood. Persons long afflicted, who have vainly tried many expedients to eradicate a disease, are but too apt to give way to despondency, and relinquish all hope of cure. Even when a remedy that has cured thousands is placed within their reach, they exclaim, Oh! it is of no use, nothing will cure me. Such mortals feel peculiarly belong to.

SUFFERERS FROM Scrophula, Ulcers, Dyspepsia, Catarrhs and Eruptive diseases. The unpropitious success of this preparation in the restoration to health of those who had long pined under the most distressing forms of the above maladies, has given it an exalted character, furnishing, as it does, evidence of its own intrinsic value, and recommending it to the afflicted in terms the afflicted only can know.

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

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Miscellaneous.

The Heroes of Industry.
Let others write of those who fought
On many a bloody field—

The Royal Penitent.

The Rev. Henry Schubert, minister at Potsdam, one day dining with King Frederick William, a comedian was announced, asking permission to play a farce.

How Weeds are Produced.
Professor Buckman has recently made some careful investigations as to the amount of seeds of weeds contained in seeds sold as clean,

The plant is in its inactive state there is little to prevent it from decomposing, by the action of heat and moisture, like other vegetable matter.

DANGER OF STRAINING THE EYES IN TWILIGHT.—In the London and Edinburgh Philosophical Magazine, for May, is an account of sudden loss of the power of distinguishing colors, produced by over-taxing of the eyes.

VALUABLE INFORMATION.—An experiment was tried on board the leaking bark Orestes, a few days ago, which may often prove of great service in cases of vessels springing a leak at sea.

BAKER'S PATENT WEEDING HOES, FOR FIELD AND GARDEN USE.
THREE IMPLEMENTS ARE USED IN THE CULTIVATION of plants grown in drills, such as CORN, BROOK-CRUISE, BEETS, CARROTS, ONIONS, &c.

CONNECTING AT NEW HAMPTON with the Delaware, Lackawanna and Western Railroad, and at Easton with the Lehigh Valley Railroad.

He has so often sent me answers to my prayers; often directed me to the choice of ways and means in this or that concern, when none whatever happened to be at my command."

"That's a fact," said the king, adding some other remarks on the Lord's Supper, and on the disposition of his heart during its celebration.

"The next day he himself called upon the minister. After the usual salutation, the king said: "But, my dear pastor, how ill you look!

The DECLINE OF THE QUAKERS.—We have lately noticed in the London literary journals the announcement of three different books relative to the Society of Friends and its decline.

MEN WHO HAVE RISEN.—One of the best editors the Westminster Review could ever boast of, and one of the most brilliant writers of the day, was a cooper in Aberdeen.

WHEN I SAW MR. H. H. BAKER'S NEW PATENT WEEDING HOES, AND FINDED IT TO BE AN INSTRUMENT of great utility and convenience, for expeditious operation in the drill row, I know of nothing more.

VEGETABLE PAIN-REMOVER.
THE GREAT EST in the WORLD.
With the herb of the meadow, the flower of the plain, I come to relieve thee of anguish and pain;

THE SABBATH SCHOOL VISITOR.
TERMS PER ANNUM—INVARIABLE IN ADVANCE.
The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist denomination.

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