

# The Sabbath Recorder.

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## The Sabbath Recorder.

For the Sabbath Recorder.

Abby.

BY IDA FAIRFIELD.

Fold the thin hands on her breast,  
Bear her gently to her rest,  
Death upon her lip has pressed  
His icy kiss.

With a cold but kindly hand,  
He has led her to that band,  
Waiting, welcoming, in the land  
Of changeless bliss.

Wearied months of pain are passed,  
Suffering hath its end at last,  
Sorrow no more may shadow cast,  
Upon her brow.

All life's fitful fever o'er,  
She has gained the heavenly shore,  
And with loved-ones gone before  
Is happy now.

Weep not o'er the soulless dust,  
Let the mould of ages rust,  
For the grave will guard its trust,  
And God will keep.

The fragile plant so fondly nursed,  
The flower which from this germ has burst,  
The soul, which from existence first,  
Can know no sleep.

Though love's tenderest ties are broken,  
Though love's saddest words are spoken,  
Vain is sorrow's bitter token,  
Or grief's wild cry.

Wait with patient hope and prayer,  
All life's pilgrimage of care,  
Till death's angel comes to bear  
The soul on high.

Where the loved one lost has fled,  
Where no parting tears are shed,  
And no wailing for the dead,  
Is ever known;

There the parted yet shall meet,  
There shall hold communion sweet,  
And love's chain be all complete,  
Around God's throne.

Ashaway, R. I., Dec., 1859.

### The Origin, Nature, and Tendency of Disease.

An Essay read before the Geneva Literary and Scientific Association, on the evening of December 19, 1859, by EDWIN R. MAXSON, M.D.

In order to understand the origin, nature and tendency of disease, we have to inquire first into the original constitution of man, as well as take into account the influences which have been operating to impair health, and originate disease. Then we may consider the nature of disease; and finally refer to the general changes which the influence of disease has produced on the physical, intellectual, and moral constitution of man.

Man as he came forth from the hand of the Creator, was evidently a perfectly constituted being; the mind being the essential part, the body being a mere instrument of the mind. But as the mind was created with an intuitive consciousness of self, and notion of God, and left to acquire a knowledge of the material world, through the bodily senses; it was necessary that the body should be a perfect instrument of the mind.

And especially does this appear obvious, when we remember that by the aid of knowledge thus obtained, through the senses, the mind improves its knowledge of self, and notions of God. And further, as the perfection of this knowledge enables the mind to understand its relations, as well as its obligations to self, to God, and to all creatures and things, physical perfection is indispensable for the perfect development of our intellectual and moral natures; thus rendering disease not only a physical, but an intellectual and moral calamity of no small magnitude.

With these facts in view, it would be absurd to suppose that man was created physically imperfect; or that he must necessarily have become so. Such a position would directly charge the Creator with folly, and would be in the highest degree absurd. And equally absurd would be the notion that anything, except man's own imprudence, could have led to the present state of physical degeneracy.

If, then, as man was created physically perfect, the laws of health had always been observed; disease, physical degeneracy, and probably death itself might have been avoided, and the whole human family, like Enoch and Elijah, if they had "walked with God," might have been removed to a more elevated state, in God's own time; and thus escaped the really unnatural passage "through the valley of the shadow of death."

This position appears the more probable, when we reflect upon the fact that human life has been gradually shortened, from the first deviation from the laws of health, to the present time. And whether the first deviation from the laws of health, which occurred in Eden, consisted merely in eating of the unwholesome "forbidden fruit," or whether it was from moral wrong, in partaking of that which had been forbidden; or whether, as is probable, it was from both, it matters little; for man is so constituted that every deviation from the laws of his being, physical, intellectual or moral, is a violation of the laws of health.

It may be objected to this, that if man had always obeyed the laws of his being, he would still have been liable to accidents, and to many of the ills to which we are now liable. But it should be remembered that God has probably no element in the universe, which could harm beings, acting in accordance with the laws

which should govern them. Thus man might have been exempt from accident, in a sinless state; even as the angels which have obeyed the laws of their being, are exempt. And as to the elements which now appear to produce disease, they were probably harmless; and might have produced none other than the most pleasing effects upon us, had we obeyed the laws of our being from the first.

If now we reflect upon the origin of every disease, to which we of the present age are liable, many of which we inherit, we shall find that they have arisen one after another, as our multiplied deviations from the laws of health have led to them. Every new disease leading the way to, or predisposing to that which has followed; as gluttony, drunkenness, licentiousness, tobacco, etc., have led to *scrofula*, and *scrofula* to consumption.

And this is equally true of the contagious diseases, one imprudence after another having led to such a degree of physical derangement, that a particular species of disease is produced; and the system, while laboring under this particular derangement, generates a *virus*, which propagates the disease. Disease then, or any and every deviation from the standard of health, which occasions suffering or endangers life, is in every case either the direct or indirect result of disobedience of the laws of health.

And as the humane constitution has now gone on degenerating for near six thousand years, having been bruised and shattered by the numberless deviations from the laws of health, since the creation of man, every one of which has tended to mar this "handiwork of God," we now inherit scarcely constitution enough to enable us to live on, even with prudence on our part, to three score years and ten; while those who are imprudent, or inherit a greater degree of physical degeneracy or imperfection, may scarcely continue a miserable existence through the periods of youth, childhood, or even infancy.

Now, in relation to the nature of hereditary imperfection, or predisposition to disease, it should be remembered that it varies materially in different individuals, not only in degree, but in kind; some tending to disease of one kind, and others of another. But it is probable that in every case, the leading or prevailing physical imperfections of one or both parents are entailed upon the offspring, rendering the whole physical organization, including fluids and solids, more or less imperfect; but the leading imperfection in the constitution of the child being similar to that of one or both parents, from which, it should be remembered, every particle of the materials, fluid and solid, of which the new-born infant is composed, has been derived. Hence, it is no doubt that children are born *scrofulous*, *tuberculous*, *symphilitic*, etc., literally fulfilling the declaration of the Almighty, that "the iniquities of the fathers shall be visited upon the children;" and that too, as it appears, by a necessary law of nature.

Having thus taken a glance at the original constitution of man, and inquired into the origin of disease, as it occurs in all its forms, as well as accounted for the transmission of disease from one generation to another, we are prepared to take a glance at the second branch of our subject—the nature of disease.

We call a person in health, when the fluids and solid tissues of the body are in such a state, that all the functions of the body are carried on harmoniously; taking into account, of course, hereditary physical imperfection, or predisposition to disease. But all deviations from this standard, involving a derangement of structure or function, and causing suffering or endangering life, we call disease.

Now in our original state of physical perfection, the powers of *vital resistance* in the human constitution were such, that every considerable imprudence in deviating from the laws of health, might have been endured, and yet no perceptible disease have been the result. And hence it was that human life embraced a period of several hundred years, even after the iniquities of men had become very great. But at the present day, with all our physical degeneracy, very slight imprudences in deviating from the laws of health, are liable to produce disease; and hence the great amount of disease with which the human family are afflicted, the diminished powers of *vital resistance* also greatly increasing the liability of a fatal termination, even in diseases of a comparatively trivial character, provided the hereditary predisposition be left out of the account.

Now we have seen that disease, hereditary as well as acquired, consists in a deviation of the system from the standard of health, including every possible variety and form, of a functional or organic character. And while all the fluids and solid tissues are liable to become changed or implicated, the brain and nervous system invariably suffer more or less in every case; thus interrupting or impairing especially that part of the physical organization through which the mind transmits and receives impressions to and from kindred minds, and the material world. Thus interrupting the operations of mind, in its acquisition of knowledge of the material world, rendering incomplete its knowledge of self, and notions of God; and thus causing a failure on the part of the mind, in understanding its relations, and also

its obligations to self, to God, and to all creatures and things. With this consideration of the origin and nature of disease, we are prepared to pass on to the consideration of the tendency of disease, in its different bearings, since its inception at the fall of man, on the physical, intellectual and moral character of the human family.

The first tendency of disease was evidently to limit man's physical existence, or to put a veto on our native physical immortality; thus changing the condition of the human family, from that in which health and the vigor of an eternal youth might have been enjoyed—to a state in which the elements of decay became apparent, in a few hundred years, and finally ended in death, ere the thousandth year of age had been attained.

Here was a mighty influence which disobedience and its consequent physical imperfection and disease had, at an early period in the history of our race. For by it, we not only forfeited the privileges of an eternal existence, with perpetual health, but inherit every possible variety of physical suffering, with the certainty of decay and death haunting us at every step. And so terrible has the influence of disease been upon the human constitution, that human life, as is well known, has been gradually shortened; till within a period of less than six thousand years, it has been reduced from near one thousand years to an average of much less than three score years and ten.

And it only requires about five hundred years more, allowing this tide of destruction to pass on as it has thus far, for the human family to become extinct; thus leaving this fair world, with all its mighty cities, towns, villages, etc., to be tenanted by wild beasts, the last man as he closes his eyes in death, bidding adieu to a world, with all its wealth and mighty treasures, which alas! he can no longer occupy.

Another influence which disease has had upon the physical constitution of the human family, has been to dwarf, disfigure, and mar the original perfection and beauty of the human body; and this too in almost every possible variety and degree; rendering it, at best, a very imperfect dwelling place for the immortal mind, even during the present short period of our earthly existence.

In fact, so imperfect have our bodies become, in consequence of derangement, degeneracy, and disease, that ere the mind has acquired its imperceptible by them, for a few short years, it often becomes impatient of the darkened windows of its frail tenement, and longs for a dissolution, that it may soar away and be rid of this almost useless, and often even deceptive instrument of the mind.

So much then for the influence of disease on the physical constitution of man. And mightily as it appears to be, hurling as it has the whole human family from a state of physical perfection, with the prospect of an eternal youth, to a condition in which pain and death are ever on our track, it would be comparatively trivial, if this influence ended with the physical constitution; and the intellectual and moral features of the human family had not been smitten by this withering blast.

But, as I have already intimated, as the human body is the instrument of the mind, being the medium through which the mind acquires a knowledge of the material world, and communicates with kindred minds, and thereby improves its knowledge of self and notions of God, enabling it to appreciate its relations, and hence its obligations to self, to God, and to all creatures and things, it follows that the effects of disease had a blinding, distracting, and most pernicious influence upon the intellectual and moral constitution of the human family.

For though the human mind, which very likely may be a direct emanation from Deity, is doubtless possessed of sufficient intuitive God-given powers, to enable it to think, reflect, and reason within itself; thus rendering it accountable to God, even though it had never communicated or received an impression through the organs of sense, it by no means invalidates the fact, of the pernicious influence of bodily disease, upon the intellectual and moral man. For we have only to compare the intellectual and moral capacities of the same individual, during his sober moments, when in the enjoyment of ordinary health, with his capacities after a few short years of intemperance and dissipation, with their attendant, or other accidental diseases, to see at once the influence which a deranged or diseased body has upon the intellectual and moral man.

If now, we can see such a vast change in the intellectual and moral capacities or characters of men, wrought from a few years of physical suffering and disease or derangement, need we be at a loss to account for the thousand and one systems of false philosophy, as well as false notions and doctrines, which have sprung up in the world, in relation to civil, religious, and in fact all other matters, when we take into account the mighty change which has been wrought in our physical constitutions, from our first deviations from the laws of health to the present time? And though it must be remembered that the soul sinned, from direct satanic influence, at the fall of man, from our original state of physical, intellectual and moral excellence, and has been thus directly

rebelling and signing ever since, on its own account, it can never be made to account alone for the mighty intellectual and moral blindness which has distracted our race.

While then it must be admitted that the soul might have sinned, and in fact, did sin, in yielding to the temptation in partaking of the forbidden and probably unwholesome fruit in Eden, while as yet the body was in a perfect state of health, it only proves that sin and rebellion, on the part of the soul were possible, without the influence of physical degeneracy; while all subsequent developments have proved that physical degeneracy and disease have contributed to render the sin of the soul more deep; and by blinding the intellectual and moral vision, in the way I have already suggested, have been the cause of most of the false notions which have been formed among men, and in fact, of most of the crimes which they have committed.

To verify this, it is only necessary to call to mind the enormous defect in intellectual development, and the great amount of moral depravity and consequent crime, which now curse our race, from the single physical disease which we call *drunkenness*, caused by intoxicating liquors. If now the single physical derangement or disease of *intoxication* from intoxicating liquors alone, cause so vast an amount of intellectual and moral imbecility, as it is well known to, at the present day; leading to every possible variety of crime, what must have been the amount of intellectual weakness and moral depravity, entailed upon the human family, during a period of near six thousand years, by the vast variety of physical disease, produced not only by intoxicating liquors but by licentiousness, and latterly tobacco, with the ten thousand other imprudences, practiced by the human family, in ancient and modern times? Or is it strange that mankind, under such influences, should have become just what they have been, intellectually weak, morally blind, and practically bad; fighting, worrying, and destroying each other, with only here and there a *race* a little more temperate, and consequently civilized, than the great mass, to receive and hold up the great truths of Divine Revelation; which God, in his infinite wisdom has handed down to save from utter destruction, a depraved and almost ruined race?

Or is it strange, that even the voice of Infinite Wisdom, aided by the Divine influence of the Holy Spirit, and commended to all human intelligences by the matchless love displayed in the great Atoning sacrifice, which has been made for us, should so generally fail in reaching the intellects and hearts of men, even when proclaimed by the living teacher of righteousness, offering pardon, salvation, and peace, on condition of repentance, faith, and a new life, in which temperance, purity, love, and all righteousness shall prevail?

In view of all the facts connected with this subject, it appears to me that we are compelled to believe, that physical degeneracy, and disease growing out of disobedience of the laws of health, now offer the very strongest barrier, in the way of intellectual greatness, moral purity, general civilization, and righteousness of life, blinding as it does, the intellectual and moral vision, thus hindering Divine illumination from the Word and Spirit of God, and rendering comparatively fruitless the arduous labors of God's most approved teachers of righteousness.

Shall then this tide of physical, intellectual and moral destruction be allowed to pass on, and the human family in a few hundred years become extinct? and the recording angel be allowed to write down the fearful reality of the physical, intellectual, and moral destruction of an entire race, by their own imprudence? Or shall we awake to this subject, and urge in all our teachings, a speedy return to the laws of health, and a pure morality; especially denouncing and discouraging the more glaring and flagrant imprudences of the present day, such as drunkenness, licentiousness, the use of tobacco, etc., and thus encourage a course of temperance, prudence and righteousness, which may not only save our race from physical, intellectual and moral destruction, but which, if it does not promise at once a complete restoration to our original state of purity, may ere long lead to that degree of excellence, foreseen by the Prophet, in which "the child shall die an hundred years old"?

Then may we hope that the human mind will comprehend more nearly its relations and obligations; be comparatively divested of false notions, error, and superstition, more readily receive with joy the Divine influence of the Word and Spirit of God, and having a lengthened probation, in a purer temple, may more certainly become wise unto salvation, and hence inherit eternal felicity.

To the learned, the wise, the prudent of this Association, I humbly commend this subject, with the full conviction in my own mind, that all its mighty bearings will never be generally appreciated, till the darkened windows through which human minds now look out of imperfect bodies, shall have been rendered more transparent, by an approximation at least, towards native physical perfection. And I verily believe that the human soul will never be fully aware of the influence of physical disease upon it, till it shall have been unfolded by the unerring records of ETERNITY.

For the Sabbath Recorder.

### The Kingdom of Christ.—No. 4.

In this article I want to show by the resurrection and the judgment, that Christ's reign must precede his second coming. Taking for granted, what is universally admitted, that after the final judgment all enter upon their eternal and unchangeable state.

I am settled in the opinion that there is to be but one resurrection. That is, a literal resurrection of the dead, at which time the righteous and the wicked are to be raised from their graves. The reader will understand me to be speaking of the "bodies" of the dead. I have before said, I believe, that the resurrection is only affirmed of the *body*. "And many of the dead bodies of the saints arose and went into the Holy City." It is the "corruptible" that puts on "incorruption." The "mortal" puts on "immortality." The spirit is not corruptible, and cannot be said to put on incorruption. The body only is said to be mortal, and that only which is mortal will be made immortal at the resurrection. The bodies may receive "immortality from Christ," but not the spirit. This is nowhere represented as being mortal, or dying, or receiving immortality, etc. If any one holding the doctrine of immortality, who has admitted more than this, has admitted too much. But I have departed from my purpose. There is to be but one resurrection from the dead, or grave. The words raised and resurrection are used differently—sometimes to represent the conversion of the soul to God, as in Eph. ii. 5-6: "Even when we were dead in sin, hath he quickened us together with Christ; (by grace ye are saved); and hath raised us up together," etc. Here the word raised evidently refers to the conversion of the Ephesians. The restoration of the Jews to their own land from captivity, is represented under the figure of a resurrection. (See Ezekiel xxxvii. 1-14.) I know that some have understood Ezekiel to be speaking of a resurrection from the grave, or a real resurrection from the dead. The difficulties are numerous and insurmountable to such an interpretation. I will not stop to notice them now unless called upon to do so. "The first resurrection" mentioned in Rev. xx. 6; is in my opinion a spiritual resurrection affecting the religious, civil, social, and political condition of those who are favored with it. The form of expression supposes another resurrection. Other instances may be adduced where the word resurrection is used in another sense than literal. With these facts before us we are admonished to a little caution, as to the use of the passages in which the word may be found. I was quite forcibly struck with this thought in reading an anonymous letter in the Recorder of Nov. 24, on the subject of the "second death." The two leading features of which were boldness, and a want of thought or study.

I am pretty well satisfied that there is but one resurrection of the dead. This will include both the righteous and wicked.

1. The general manner in which the Scriptures speak of the resurrection clearly indicates but one: "At the resurrection," "in the resurrection," "there is to be a resurrection," etc., etc. It is in the singular number all the time. This uniformity of expression is quite indicative, and falls but little short of positive proof. The resurrection of the dead is mentioned nearly forty times in the Scriptures, and there is but one passage that speaks of the resurrection in a manner to suggest the thought of two resurrections. This certainly is a strange silence on this important subject, especially when there is so much said on the subject, constantly alluded to, and repeatedly debated, without which God's people "are of all men most miserable." And if there are two resurrections they are represented by the two classes—the righteous and the wicked. If there are two resurrections, is it not passing strange that there is such a dead silence? The fact is, in my opinion, two resurrections would never have been thought of but for Rev. xx. 6. This passage is found in a chapter that is highly symbolic, but a small portion of which is capable of a literal construction by those most anxious to literalize everything that can be. What then is to be done? Must we interpret the many in favor of the one, or the one in favor of the many? Let the reader for himself decide. Now let us look at the passages, or a few of them that speak of the resurrection of the righteous and the wicked. Dan. xii. 2: "And many of them that slept in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The context shows that this is to take place at Christ's second coming. The passage shows that both the righteous and wicked are raised at the same time, and no one thousand years intervening. John v. 28: "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice; and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The explicitness of the language forbids explanation. (See Phil. iii. 11; Acts. xxiv. 15; John xi. 24.) Many other passages might be added that sustain the above doctrine in an indirect manner. But why add passages to such plain statements? Both the Old and New Testament state this matter distinctly.

2. The righteous and the wicked are judged at the same time. Now if they are judged at the same time; they will enter on their final state at the same time; after which there is no change in God's order of government. None pretend that there will be any change. Then there will be no thousand years of reign by Christ after the judgment. If he reigns on earth it will be previous to the judgment. That the wicked and the righteous are judged at the same time a few passages will show as well as many. Acts xvii. 31: "Because he hath appointed a day in the which he will judge the world in righteousness." Here is an appointed day (not days) in which the world (not a part) are to be judged. Rom. xiv. 10: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. So then every one of us shall give account of himself to God." Here all are advised to leave the matter of judgment to that day. All are to appear together before the judgment. 2 Cor. v. 10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body according to that he hath done; whether it be good or bad." Rev. xx. 12: "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." (Compare 2 Tim. iv. 1; Matt. xi. 24; Heb. ix. 27; 2 Pet. iii. 7; Jude vi.)

3. The final judgment will take place when Christ comes. Matt. xiii. 30: "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Here the order of the judgment is stated, first the tares are "bound in bundles to burn them." This done, the wheat is gathered. The Saviour says this is to take place at the end of the world. Matt. xxii. 2-13: "The kingdom of heaven is like unto a certain king which made a marriage for his son. . . . And when the king came to see the guests, he saw there a man which had not on a wedding garment. And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall he weeping and gnashing of teeth." 2 Tim. iv. 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Ps. l. 3: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him: he shall call to the heavens from above, and to the earth, that he may judge his people. . . . And the heavens shall declare his righteousness; for God is judge himself." (See 2 Pet. iii. 4-12.) The passage is too long to quote. Matt. xxv. 31: "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left." This passage so clearly and fully states the whole subject, that I will quote no more. Here the righteous and wicked are raised. Judged separate, each receives his reward at Christ's coming.

Now if I am not mistaken in the above, there is to be no reign of Christ after he comes. When the final judgment takes place, and both righteous and wicked enter on their final state, none will say that there is then to be a thousand years personal reign of Christ.

But this fact is more fully stated by Paul in 1 Cor. xv., where he is debating the question of the resurrection. To show that the righteous are not "of all men most miserable," he enters on a general discussion of the resurrection of the dead, including "all." "For as in Adam, all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Verse 28 he says: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." By these texts we are told that when Christ comes, the dead are raised, and by this act of Christ, death the last enemy is conquered. Conquered how? By taking away its victims, in raising the dead. Christ then is the conquering King. When this work is done, then his work as King is done. Why should he be King any longer? There is no reason why, and hence he "delivers up the kingdom to God." To me, I confess that it is strange that any will insist that Christ is coming "to set up his ever

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lasting kingdom." I repeat, if Christ is king now, he will never be king. If he is king now, he is not "coming to set up his everlasting kingdom," as we are told in almost every Recorder lately.

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EDITED BY WM. R. MAXSON.

What sentiment or doctrine can we learn from Phil. i. 6, 7? The text in our received English version reads as follows: "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is in me; for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace."

Dr. Doddridge has the following paraphrase upon the passage: "For I am confident of this very thing, that he that hath begun a good work in you, and upon you, and which I have now the pleasure of seeing so far advanced, will not finally forsake the production of his own grace; but will finish it in your souls; until he raise it to full perfection on the day of Jesus Christ, when he shall appear in all his glory."

Dr. A. Clarke makes the following remark upon the same passage: "Being confident, there shall be nothing lacking on God's part to support you, and to make you wise, holy and happy; and bring you at last to his kingdom and glory."

It is not difficult to see in these extracts the theological difference between these learned masters in Israel. They have both followed our received English version. But we think we can give a more literal version of the text, which will give a shade of difference in its signification, viz: "Having been persuaded of this thing, that he who having begun in you a good work, will continue to work until the day of Jesus Christ. As it is just in me to think this of you all, because I have you in my heart; and in my bonds, and in my defence and confirmation of the Gospel, ye are all partakers of my approbation."

The different understandings of this text result from the different stand-points occupied by different men. Those who hold to the sentiment that the good work commenced in the soul of man is inflexible, and predicate the certainty of the final salvation of all in whom God has begun a good work by enlightening them with the light of a spiritual and new life, on the ground of the love and omnipotency of God. That his love, even for sinful men would prevent him from beginning such a good work unless he is determined, against all the opposition that should be made against it from whatsoever source, to finally accomplish it in their salvation. Such a bold opinion would be inclined to understand, and explain this text in Philippians in such a manner as to sustain this opinion, as in the case of Dr. Doddridge and others. Such as take a more liberal view of the provisions of the Gospel, and hold that all are conditionally redeemed by the Atonement made upon the Cross by our Lord Jesus Christ, can see nothing of the real Calvinistic stamp in the passage, under consideration; or anything that all conflicts with the freedom of the human will, or anything that indicates that God is a respecter of persons in the distribution of the means of salvation among mankind, any farther than may depend upon contingencies. Of this class was Dr. A. Clarke, and probably a large majority of such as espouse the Christian faith.

But we may inquire what the doctrine of the text is. To us it is a very encouraging and precious word of comfort. For in it, we have the opinion of the Apostle Paul. And we think the Apostle had the Spirit of the Lord to instruct him.

1. The Apostle, though he had labored to instruct these Philippians in regard to the criminality of their former heathenism, and to enlighten them in the great and important truths of Christianity; yet he takes no part of the honor to himself, but ascribes their first mental exercises in this direction to the Divine influence. However instrumental he may have been in turning them from darkness to light, and from the power of Satan to God; he considered God to be the beginner of this work. And a work which God begins, must be a good work, and it proved especially so in the case of these Christians. They had given him the most substantial proof of their radical change, in their affectionate attachment to him. They gave evidence of their love to him as the "father" of Christ, having him in their hearts. They were not ashamed to manifest their love for him in his bonds, and were not ashamed of his chain. In their eyes it was as a golden bracelet—the most honorable and dignifying ornament. They had stood by him in his defence when straggled before his accusers, and in confirmation of the Gospel; and in his destitution they had supplied his wants. "In all the works of faith, love and Christian benevolence, they had abounded." Inasmuch that the Apostle could come to no other rational conclusion than that God had begun a good work in them.

2. From the well-known character of the piety of these brethren, there could scarcely be room for a doubt but that they would continue to avail themselves of God's assisting grace in their perseverance. For God, who had begun this good work in them, would still continue to work in them to will and to do of his good pleasure; so that nothing would be wanting or deficient in him, to render the Apostle at all doubtful as to the happy result of their conversion to the Gospel of Christ. He that had begun this good work in them would continue to work in the accomplishment of his redemptive purpose in securing his Son

and stake from roof to foundation and hundreds of human beings were crowded, and the natural result of the catastrophe that has shocked the nation. In strict justice the property of those whose negligence or cupidity has caused this tragedy, ought to be forfeited as a doleful and its living victims; but, experience tells us, that the law has no punishment for this class of offences and offenders. It would be fruitless to condemn them, but the awful result of their criminal indifference to human life ought at least to prompt measures for the prevention of similar calamities. It would be exceedingly pertinent just now to institute an investigation into the condition of other mills—for mill owners and manufacturing corporations are pretty much alike—and to pass laws regulating in future the buildings of such establishments. Especially at this moment, when, incited by the profits made by cotton spinning last year and the good prospects ahead, speculators in different localities are running up immense new mills in hot haste.

We have received the third number of the Milwaukee Wholesale Reporter and Price Current. It is handsomely printed upon an eight-column sheet, and designed principally for the benefit of our Western merchants and manufacturers. From the names of its editor and publishers, we judge that its moral and political influence will be on the side of the best interests of our common country.

Communications

To the Editor of the Sabbath Recorder:—A Member of the New Board, who says he has hitherto taken no part in the discussion of the difficulties of the Publishing Society, and who proposes even now to have nothing to do with the "dispute between the former General Agent and the Old Board, or any of its members," has nevertheless so far ventured into the arena as to show which side of the controversy has his sympathy and support. It can, however, hardly be expected that a new member can be so well posted in all the questions of this controversy, as to be able to appreciate all the points which project, even into his own pathway. He professes unshaken confidence in the integrity of both parties, and disclaims being affected by a partisan feeling as to the questions in dispute; yet ventures to accuse and to pronounce judgment in the same article against the Old Board on the most important point of the dispute.

I do not like controversy, but when undesired reproach is cast upon a party, and is sustained by misrepresentation, controversy becomes a necessity; and while I am willing to excuse the ignorance of some who have taken part in the transactions of the Society at its late Session, I am sensible of the wrong which has been inflicted on the responsible members of the Old Board, and therefore I speak. Not in that they were refused a re-election; but that they were condemned for alleged official misconduct, while their Report, which contained substantial reasons in justification of their action, was treated with contempt, and the members themselves insulted in the presence of the Society unrebuked. And not only so; but the doings of the Old Board were misrepresented and falsified by the official and published proceedings of the Society.

These may be considered grave charges; but if any rule of courtesy or parliamentary proceeding be allowed, it will not be difficult to substantiate all I allege. Even to the common sense of mankind I might appeal, in the absence of conventional rules, which among other organized bodies of men are of some use, but with us seem to be generally ignored. I will not now recapitulate the acts of the late General Agent, which made the intercourse of the Old Board with him unpleasant, nor the reasons which induced him to decline a continuance in their service; for the latter were published by him, but whether satisfactory to the Board or not, were doubtless so to himself. But beginning with the time when the Board being left by the General Agent with a heavy debt due him for his services, with all available means of continuing the operations of the Society exhausted, and when in consequence, the publications of the Society must from necessity have been suspended, had not the members of the Board advanced their own money to pay for wages and paper, and furthermore to save the thousand dollars per year which they had been paying for official services, substituted their own gratuitous labor for the good of the concern; beginning, I say, at this crisis, I ask what did the Old Board do during the succeeding year, to deserve censure at the hand of the Society? I need not ask "A Member of the New Board" to refer to the Report of the Board of 1858; for their Report was mutilated; and its statements expunged or misconstrued in the published proceedings of that year.

And though no material change was made in the Board for the succeeding year, the following resolution was passed by an adverse majority, which it was supposed would embarrass the Board, and which it seems has laid the foundation of the present dissatisfaction and controversy:—

"Resolved, That we request the Board to employ Geo. B. Utter as the General Agent of the Society." This request was duly considered by the Board, and the conclusions arrived at were ordered to be reported to the Society, in the Annual Report of the Board, and the members appointed by the Board for the purpose, continued to labor as before for the promotion of the interests of the Society, with all the economy they were capable of effecting. At the final meeting of the Old Board, which was appointed for the purpose of making up the Annual Report, and which was duly notified in the Recorder, and at which a quorum of members was present, consisting of

B. Maxson, J. P. P. L. Henry, N. A. B. Utter, E. D. D. and G. B. Utter. The former signature of "An Old Member of the Board," should have been printed "A Member of the Old Board."

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For the Sabbath Recorder. I Will Not Throw Away my Brother.

I will not throw away my brother, I will not throw away my sister, while they differ no more from me, than I do from them. What if we should differ a little in judgment, because we have been somewhat differently educated, or because we have not fully and carefully examined both sides of any subject? What then? Shall we throw each other away, because we cannot exactly all see eye to eye? No; no charity would say, my brother, or my sister, would rather know the truth, than to trust in a falsehood.

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I will think of it once in a while, when I ought to be listening to the sermon, or asking for God's blessings in prayer. Fire will destroy, or canker eat out the tissues of the body, but this law of nature is no surer than that. Gold, popularity, and fancied security because we belong to any sect or body, simply will eat out and destroy the simplicity and spirituality of the child of God. Goals may not burn, but if we handle them, they will blacken.

How far we, as a people, have suffered from these and similar causes, I do not know about to say, but that we are more worldly minded, have a greater love for dress, and desire for popularity, we think, is not generally denied, and with it another fact: that while we have lost the plainness and humility of former times, we have lost their earnest zeal and spirituality. There are, doubtless, other causes; but this evidently has had something to do in bringing about this state of things; and this we can, if we will, remedy; the means are in our power, and our own interests, the interests of the young among us, the demands of the times in which we live, and "our Father in heaven," all demand that we should do so, and now. How shall we heed?—GLEANER.

To the Editor of the Sabbath Recorder:—With your permission, I wish to offer a few remarks regarding the article of your correspondent, C. J. in the Recorder of Dec. 29. C. offers several passages in proof of his declaration that Christ was not in heaven the day of the crucifixion. The reason that those passages do not prove his assertion, is not on their relation to anything Christ said or did, or even proposed to do on the day of the crucifixion. If C's reasoning is correct, then by the same process, which he sustains his position, the weekly Sabbath can be overthrown, and I once heard a minister do it, and then claimed as confidently as C. does that he had considered and answered my argument. And to my mind his argument was as conclusive as C's. I will here state his argument. The Greek words for Sabbath in Col. ii. 16, and Matt. xxviii. 1, and Luke xxiv. 1, are the same; and it is plain that the Sabbath spoken of in the first text is not obligatory, therefore the Sabbath spoken of in the latter passages is not obligatory. Bro. C. don't that look like begging the question? Such precisely is your argument. As to Bro. V. Hall, I think it will be much easier for you to complain than to answer. But what is the tenor of the Bible regarding Christ's atonement for the day of his crucifixion?

1. He is God: "The mighty God."—Isaiah ix. 6. "God manifest in the flesh."—1 Tim. iii. 16. One of the attributes of God is Omnipresence. That this attribute belonged to Christ is clear from John iii. 13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." What, trust our salvation to a dead and buried God? To me such an idea is shocking. Nothing but humanity died. Divinity dead, and buried for three days and three nights. I charitably believe that C. has considered this subject only amid the darkness and gloom that materialism throws around it. "Father into thy hands I commend my Spirit," Bernard translates commit, instead of commend. What Materialist would ever think of using such language as this, or that of Stephen. "Lord Jesus, receive my spirit?" Or the words of Christ to the thief, "To-day shalt thou be with me in paradise?" Or those of the wise man, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Clearly, these are not the words of Materialists. Paul has been claimed as belonging to this class. But it has always been a mystery, to me why he should write to his brethren such unmeaning nonsense (if materialism is true,) as is found in 2 Cor. v. 8: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Evidently, no Materialist would use such language. Hear him again, Phil. i. 23: "For I am in a strait betwixt two; having a desire to depart and (lie in the grave?) to be with Christ which is far better."

I have referred to these passages to show the tenor of the Scriptures; and it is worthy of remark that they were not used with reference to some other subject. These are my views, I believe them to be scriptural, and having been allowed to express them through the Recorder, I am satisfied, and do not propose, or intend to be drawn into a dispute with any one on the subject. I heartily add, "Lord guide us all into all truth."

Extract of a Letter from Bro. R. Lippincott. To the Editor of the Sabbath Recorder:—We would wish through the columns of the Recorder to call attention of the Seventh-day Baptist Missionary Society to our little band of Sabbath-keepers in this part of our country; and if the Society, in sending their missionaries West, could so arrange it that some of the ministers could visit us, they would be cordially received. There are nine adults here that keep the Sabbath, and there are some that would follow the Saviour in the ordinance of baptism, if we could be favored with a proper administrator. We hold meetings every Sabbath-day, and I preach to this band; and finally, brethren, pray for us, that God may give us grace to endure to the end, that we may receive a crown of life at the last day.

West-Union, Iowa, Dec. 30th, 1859. R. LIPPINCOTT.

Extract of a Letter from Bro. L. H. Bond. To the Editor of the Sabbath Recorder:—I have looked with considerable interest upon the discussions in the paper the past year, on the subject of Immortality. And as

We once heard a minister say, in speaking of a certain class of selfish persons who profess religion simply to save themselves—who enter the Church as men do

is has ever been our motto, that the Bible is the rule for Protestants, and that truth can be ascertained only by investigation...

General Intelligence.

Proceedings in Congress Last Week.

In the SENATE, Messrs. Seward and Douglas appeared in their seats. Mr. Gwin introduced a bill to organize the Territory of Nevada...

In the HOUSE, Mr. Pugh's resolution relative to the government of Territories, giving the election of officers to the People, was taken up...

In the HOUSE, Mr. Sherman, Ad. Dem., of Ga., having the floor, proceeded to address the House, denying that the Democrats were responsible for the non-organization...

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Mr. Pennington, Rep. of N. J., moved the adoption of the 'rule' on the 'vote for Speaker, in case of tie on Monday next. Several points of order were raised...

Foreign News.

By the steaming Hungarian we have received news from Europe to the 20th December. It is stated that the Congress meets on the 19th January.

An announcement in a St. Petersburg Journal effectually dispels every doubt whether the Russian Minister for Foreign Affairs would be present at the Congress.

Prince Gortschakov has been formally appointed chief Russian plenipotentiary, and leaves St. Petersburg for Paris on the 31st of December.

The chief Spanish representative will be Señor Calderon Collantes, as Señor Martinez de la Rosa, declines to accept the post.

Sweden will be represented by Gen. Norden, who will be assisted by the ordinary Swedish envoy at Paris, and it was ministerially announced in the Diet at Stockholm that in the Congress Sweden will pursue a policy in conformity with her constitutional interests.

A Paris dispatch says the Papal nuncio had intimated to Count Walewski that it was an impossibility for the Pope to be represented at the Congress, if an official denial was not given the rumored authorship of the pamphlet 'Le Pape et le Congrès.'

A telegram from Rome also says that the Duke of Gramont had been officially informed by Cardinal Antonelli that in consequence of the publication of the pamphlet 'Le Pape et le Congrès' the departure of the first plenipotentiary of the States of the Church for Paris at the Congress, has been postponed.

The ship Blerio-Castle, which sailed from the Thames on the 16th for South Australia, was totally wrecked in the English Channel. All on board—numbering 22 passengers and 34 officers—are supposed to have perished.

The only evidence of the wreck is the picking up of Calais, of a large number of cases, which formed part of her valuable cargo.

All the principal German States have now revoked the prohibition on the export of horses.

Advices from St. Petersburg mention that the Russian government are negotiating for the purchase from the Emperor of Japan, the southern half of the island of Saghalien, the upper part of which they already hold.

Letters from Constantinople of the 14th, state that after numerous sittings, resolutions have been adopted calling upon Europe to settle the Suez Canal question in its political bearings by guaranteeing the integrity of the Turkish Empire.

A movement is on foot for a submarine cable across the thirty miles between the Land Islands, which would then be a part of call for ships arriving in the channels for orders.

The Chinese Government was gathering together a very limited means of defence.

LADIES' DRESSES IN TURKEY.—The Journal de Constantinople publishes the text of an imperial edict regulating the costumes of the ladies in Turkey in conformity with Mussulman tradition.

the arrival of the lady, she communicated with Mrs. B. who immediately promised to make inquiries for her husband, giving her assurance that they should not be long in ascertaining as to his whereabouts, if the thing was possible.

Upon investigation these gentlemen learned that the missing man was the one mentioned in the Sacramento papers, as having killed himself a few nights since, and the inquiry in relation to which the papers contained on 'Thursday last.' It appears that Mr. Moser arrived here several months since, on the Golden Age; and during the passage, was robbed of several gold watches and other valuables.

This ill luck continued after his arrival in this city, and in Sacramento, and being a desponding man of mind, he was at length driven down and placed the muzzle of a gun against his head, and pulling the trigger with his foot, he was instantly killed.

DRINKING-WINE, OR A WAGER.—Miles Winn, says the New Haven Journal, of the 10th inst., in company with Thomas McGwin, entered the distillery of Koeler & Co., corner of Fleet and Water streets, early Saturday evening.

A son of William Nicholson, of Fayetteville, aged 11, on the night before Christmas, got up in his sleep, saddled a horse and rode some distance from the house before he awoke.

It is said that, during the excitement at Paris consequent on the loss of the Hua-baby, and after the insertion of the advertisement offering a reward for its restoration, more than a dozen babies were brought to Madame Hubb, with the hope that a chance might exist of their being mistaken for the right one.

An animal called the laughing jackass, found nowhere but on the Australian Continent, has been brought to San Francisco. It belongs to the feathered tribe, has feathers, wings, and a long peak.

The Edgefield and Kentucky Railroad have just completed an immense draw in the bridge over the Cumberland river, near Nashville, Tenn., at a cost of about one hundred and eighty thousand dollars.

An old man has been wandering about through Washington and Fox townships, Carroll Co., for about three months, living exclusively out of doors, and almost destitute of clothing.

In Stratford, Conn., a few days since, a postman on returning from his work, found the doors of his house all open and three little children almost frozen.

A WOMAN POISONS HERSELF.—Margaret Chambers committed suicide on Jan. 2d, by taking laudanum. On the previous evening she and her brother had been to a ball, and on their returning home, some person fired a gun loaded with shot, wounding the brother in the arm.

In a district in Upper Canada, the other day, the magistrates refused to issue the necessary warrants for the arrest of a man who was suspected of having destroyed his own child, because it would cost fifty dollars to hold an inquest upon the child, and it might not be true.

The Boston Herald says Mr. Stewart, the well known manufacturer of steam refined candy bearing his name in New York, contributed \$10,000 towards purchasing the church edifice in Boston, at the corner of Beach street and Harrison avenue, for the first Presbyterian Society.

A young man at Yorkshire (England) assizes who refused to take the oath because he believed it to be contrary to the Scriptures were forbidden, by the judge to leave the court during the assizes, and directed, amidst the laughter of the court, to sit up in a corner of a gallery where every one could see him.

A young man calling himself David Ferguson and other aliases, has been traveling recently through Wisconsin and Iowa, and doing a large business in the way of marrying young girls and appropriating other people's property.

In Bradford, Me., while men were engaged in removing ice from a flume, one of them was carried down the whole length of the flume in the midst of ice and water, and out through the trap-door into the river, without serious injury or letting go his shovel.

A verdict for \$10,000 was rendered in a Philadelphia court last week, in the case of O'Donnell vs. the Reading Railroad Company. Plaintiff took the seat to the car, and tendered the collector a \$3 bill in payment of his fare, which was pronounced counterfeit.

A German named Fritz, recently jumped from the top of a three-story house in St. Louis, into a bank of snow, scraped to the ground, and, for the purpose, on a wager, by the terms of which he had to furnish the beer for the day to the party if he failed to make the jump, and if he succeeded some one else to do the same.

A man in Virginia, who possesses property estimated at \$50,000 in amount, was recently called upon to administer upon the estate of a deceased brother who left a little property. When he rendered his accounts to the judge of probate, they were found to contain, among other charges, the sum of \$2 for one day's time in attending the funeral of his brother, and \$2 for railroad fare in going and coming from the funeral.

A Baron in England, named Quits, lately deceased, made a request in his will that his coffin should not be finally closed, until the expiration of eight days after death, as he had a fear of being buried alive, which in his opinion, had often occurred.

The Charleston Mercury says that careful observation and calculation from reliable statistics show that more wives of Northern men, in proportion to the number, annually run away from their husbands than there are slaves who flee from their masters.

It seems to be generally considered that Prof. Felton will be nominated as President of Harvard University, although the name of Geo. B. Emerson, LL. D., has been used of late in connection with the office.

A company has been formed in Washington for manufacturing wine, with a capital of \$100,000. The Hon. Amos Kendall is the principal stockholder. The company contemplates using the wild grape.

The Territorial Legislature of Nebraska, on the 3d inst., passed the bill to abolish slavery in that territory. It is stated that it was expected Gov. Black, the Administration Executive of the territory would veto it.

Gov. Wise, of Va., has returned to the practice of the law, and will continue the defence of W. S. Land, charged with the murder of Benjamin F. Plannigan, whose trial will take place in February.

Wm. H. Forbes, a student of Harvard College, in the chapel on Thursday last, assaulted a private watchman named Hilton, inflicting injuries which are supposed to be mortal. Forbes was committed to Cambridge Jail.

The New York State Woman's Rights Convention is to be held in Albany, Feb. 3 and 4. The speakers announced are Wendell Phillips, Abbot Smith, Blackwell, Frances D. Gage, J. Elizabeth Jones, and Mrs. H. M. T. Cutler.

David Wheaton, of West Killingly, collected over \$600 picked on a small party of ice, just below a dam belonging to him, one day last week. They all weighed over a pound each.

Mrs. M. Weed, widow of the late E. Weed, of Westport, recovered a verdict in the Circuit Court against Samuel Byrnes, for slander, of \$1,000.

Mr. W. P. Dalin, of Easton, Md., playfully presented a loaded revolver at his wife on Christmas day, when by some means it exploded, driving the ball into her cheek and neck.

The Philadelphia Corn Exchange on Thursday last week made a donation of \$500 for the Lawrence sufferers. Over \$20,000 have been raised in Boston for the same object.

A writ of error has been granted in the case of Mrs. Mary Hartung, convicted of the murder of her husband by poisoning, and it now goes to the Court of Appeals.

The total amount of copper shipped from Ontonagon for the season just closed is 2,666 tons. This is thirteen tons less than the amount shipped last year.

William Sawyer and his wife were found dead in their bed at Haverhill, Mass., on Sunday morning Jan. 8; their deaths being caused by the colds passing from the flu.

Moses Leonard, an old hunter in St. Lawrence county, has killed twelve panthers the present winter.

St. John, N. B., papers of the 5th inst., state that the small-pox is raging there to some extent.

The population of the Provinces (Canada East and West) is now estimated at 3,000,000.

A woman in Cincinnati sold her herbs three days old for \$2.

The tax on negroes in Wilmington, N. C., is \$3 97 per head.

Special Notices.

MINISTERIAL CONFERENCE.—The Ministerial Conference of the Western Association will hold its annual session with the 23rd of February, on the first Tuesday of February, at 7 o'clock, P. M.

BOARD MEETING—EDUCATION SOCIETY.—A Meeting of the Executive Board of the Seventh-day Baptist Education Society will be held at the residence of Ed. N. Hull, Jan. 25th, at 6 o'clock, P. M.

BOARD MEETING—TRACT SOCIETY.—A Meeting of the Executive Board of the American Sabbath Tract Society will be held at the house of Ed. N. Hull, on Monday evening, the 23rd of Feb., at 7 o'clock, P. M.

LETTERS.—The following are the names of the correspondents of the Recorder for the month of January, 1860.

RECEIPTS.—All payments for publications of the Recorder are acknowledged from week to week in the Recorder.

ADVERTISEMENTS.—Advertisements for the Recorder are received at the office of the Recorder, No. 215 Broadway, New York.

DEATHS.—In Seneca Falls, N. Y., Oct. 14th, of typhoid fever, Lewis A. Brown, youngest son of the Rev. John L. Brown, deceased, formerly pastor of the Seventh-day Baptist Church at Verona, N. Y., and adopted daughter of Knight Springs, 24th of Seneca Falls, aged 24 years.

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Miscellaneous.

Influence. Drop follows drop, and swells With rain the sweeping river; Word follows word, and tells A truth that lives forever.

Ancient Paganism and Modern Slaveholding Christianity.

The reproduction of ancient Paganism under the guise of modern Christianity is a very curious phenomenon. It is presented in that phase of Atheism through which the priests of a slaveholding Democracy are now dragging the religion of our own State and country.

Here we are exactly. This State religion is set up as supreme by the apostles of the modern slaveholding Democracy, and they and their organs acknowledge nothing higher, but would put every man's conscience and piety under bonds to this.

Now here we are again exactly. Slaveholding and the sacredness of slave property being the religion of the State, a defection from that religion is a crime against the State.

Neander goes on to show that "in the ancient Roman world its exclusive political principle engrossed every other interest. Its influence is distinctly recognizable in the principle which Cicero lays down as a fundamental maxim of legislation.

Here we are again, and this is precisely the religion of the modern slaveholding politicians, with their Supreme Court of justice and of prayer. The Constitution and the laws, as interpreted by that Court, are entrenched as "the Bible of the people," and any who oppose that interpretation, are to be hated and punished as blasphemers of the great slaveholding image and principle that came down from heaven.

Again Neander remarks that it was a principle of civil law in the Roman State that any man introducing a religion whereby the minds of men might be disturbed, should be banished or punished by death.

Just so now, the higher law is denounced, as seducing citizens from the religion of the State, and endangering the Union. Mr. O'Connor expounds the doctrines of the State religion, and others of the priesthood accompany the exposition with the assurance that if all the slaves could be set free by a single prayer, it would be sinful to offer it.

It is wonderful to see in how many ways the priests and expounders of this State religion are bringing us back to its antique perfection. The turning of free negroes into slaves is an eminent characteristic of growth in grace under this kind of piety.

of Saturday, the 29th of November, the counsel requested an adjournment until Monday, saying that they had passed two nights without sleep, one in traveling, and the other in investigating the case.

There are, it is true, a few authorities on the other side. We take the following paragraphs from old John Calvin's Commentary on Exodus:

"It is the common duty of all believers, when the innocent are harshly treated, to take their part, and as far as possible to interpose, lest the stronger should prevail. It can scarcely be done, without exasperating those who are disposed to evil; but nothing ought to allow us to be silent, while justice is violated by their forwardness. For in this case silence is a kind of consent."

Some of our editors would do well to consider this example, and to hang up John Calvin's Speech along with John Brown's letters in their counting-rooms.

A French View of John Brown's Case.

We search vainly in our pretended liberal journals for a sign of protest against the iniquities of a criminal case tried in the United States in the latter part of October.

John Brown is a Protestant fanatic, who believed to have read in the Bible the condemnation of slavery, and who constituted himself an armed apostle for the deliverance of the blacks.

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place in order to view these falls; scramble everywhere you can, and get as many views as you can of them, and you will be unable to decide upon which is the most beautiful.

Like the gnarled oak that has withstood the storms and thunderbolts of centuries, man himself begins to die at the extremities. Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors.

WINTER SHOES.—Hall's Journal of Health give the following sensible advice:

The partisans of liberty in France, who pass over in silence the intemperate trial of John Brown, will object, without doubt, that it is unnecessary to quell, inexorably, an attempt at insurrection whose consequences would have been so grave to the tranquility of the fifteen slave States.

During the past year 186 applications for divorces were filed in the Philadelphia Common Pleas Court, and seventy couples were discontinued.

A party of hunters a few days since shot two wild cats in Sullivan county, N. Y. One weighed 45 and the other 38 pounds.

BAKER'S PATENT WEEDING HOES, FOR FIELD AND GARDEN USE.

THESE IMPLEMENTS ARE USED IN THE CULTIVATION of plants grown in drills, such as Corn, Broccoli, Beans, Carrots, Onions, &c., &c.

I have used Mr. H. L. Baker's new Patent Weeding Hoe, and find it to be an instrument of great utility and convenience.

Central Railroad of New Jersey, CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, and at Easton with the Lehigh Valley Railroad.

The Falls of Niagara Surpassed in India.

Did any of our readers ever hear of the Gairsoppa Falls, near Honore? If not, they will probably read with some pleasure a description which has just appeared in the Calcutta papers.

John Brown received, in the siege, three saber blows in the body and one upon the head; the last wound made him deaf, and he was rendered incapable of holding himself erect.

Attention of Patent Medicine Agents, and dealers in Drugs, &c., is solicited. Address G. W. Davis & Co., Townline, N. Y., or F. Jordan, Goodrich, C. W., sole proprietors and manufacturers. dec15-ly

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Like the gnarled oak that has withstood the storms and thunderbolts of centuries, man himself begins to die at the extremities. Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors.

WINTER SHOES.—Hall's Journal of Health give the following sensible advice:

The partisans of liberty in France, who pass over in silence the intemperate trial of John Brown, will object, without doubt, that it is unnecessary to quell, inexorably, an attempt at insurrection whose consequences would have been so grave to the tranquility of the fifteen slave States.

During the past year 186 applications for divorces were filed in the Philadelphia Common Pleas Court, and seventy couples were discontinued.

A party of hunters a few days since shot two wild cats in Sullivan county, N. Y. One weighed 45 and the other 38 pounds.

BAKER'S PATENT WEEDING HOES, FOR FIELD AND GARDEN USE.

THESE IMPLEMENTS ARE USED IN THE CULTIVATION of plants grown in drills, such as Corn, Broccoli, Beans, Carrots, Onions, &c., &c.

I have used Mr. H. L. Baker's new Patent Weeding Hoe, and find it to be an instrument of great utility and convenience.

Central Railroad of New Jersey, CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, and at Easton with the Lehigh Valley Railroad.

The Falls of Niagara Surpassed in India.

Did any of our readers ever hear of the Gairsoppa Falls, near Honore? If not, they will probably read with some pleasure a description which has just appeared in the Calcutta papers.

John Brown received, in the siege, three saber blows in the body and one upon the head; the last wound made him deaf, and he was rendered incapable of holding himself erect.

Attention of Patent Medicine Agents, and dealers in Drugs, &c., is solicited. Address G. W. Davis & Co., Townline, N. Y., or F. Jordan, Goodrich, C. W., sole proprietors and manufacturers. dec15-ly

MANHATTAN LIFE INSURANCE COMPANY.—\$1,000,000 Capital and Accumulation, \$400,000. Deposited with the Comptroller of the State, for the security of all policy-holders, \$100,000.

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THE FAMILY DOCTOR.

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It tells You How to attend upon the sick, and how to cook for them; how to prepare Drinks, Poultries, &c., and how to guard against infection from Contagious Diseases.

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It tells You The symptoms of Pleurisy, Mumps, Neuralgia, Apoplexy, Paralysis, the various Diseases of the Throat, Teeth, Ear, and Eye, and the best remedies for their cure.

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The work is written in plain language, free from medical terms, so as to be easily understood, while its simple receipts may save you many times the cost of the book. It is printed in a clear and open type; is illustrated with appropriate engravings, and will be forwarded to you address, neatly bound and postage paid, on receipt of \$1 00.

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Publications of the American Sabbath Tract Society publishes the following Tracts, which are for sale at its Depository, No. 6 Chatham Square, N. Y.

No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment into the constitution of the Christian public; 23 pp. 2. The Sabbath and Scriptural Observance of the Sabbath; 53 pp. 3. Answer to the Charge of the Day of the Sabbath; 23 pp. 4. The Sabbath and Lord's Day; a history of their observance in the Christian Church; 62 pp. 5. A Sabbath Day Catechism; 4 pp. 6. Twenty Reasons for keeping the Sabbath; 4 pp. 7. Thirty-six Public Questions of the First-day; 4 pp. 7. Thirty-six Public Questions of the Sabbath; 4 pp. 8. The Sabbath Controversy; a Dialogue between a Minister of the Gospel and a Unitarian; Counterfeit Coin; 8 pp. 9. The Sabbath Commandment; True Exposition; 4 pp. 10. The Sabbath Embraced and Observed; 16 pp. (In English, French and German.) 11. Religious Liberty Enlarged by Legislative Enactments; 16 pp. 12. Misuse of the "Sabbath"; 8 pp. 13. The Bible Sabbath; 24 pp. 14. Delaying Obedience; 4 pp. 15. An Appeal for the Sabbath of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference; 40 pp.

The Society has also published the following works to which attention is invited: A Defense of the Sabbath, by Rev. Wm. L. Chapin. First printed in London in 1724; reprinted at Stoughton, in 1802; now republished in a revised form; 168 pp. The Royal Law Contended For, by Edward Steiner. First printed in London in 1658; 64 pp. Vindication of the True Sabbath, by J. W. M. Church. Late Missionary of the Reformed Presbyterian Church. Also, a periodical sheet, quarto, The Sabbath Visitor. Price, 1/6 per hundred.

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