

The Sabbath Recorder.

EDITED BY WM. B. MAXSON.

PUBLISHED BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

TERMS—TWO DOLLARS PER ANNUM IN ADVANCE.

VOL. XVI.—NO. 40.

NEW YORK, FIFTH-DAY, MARCH 8, 1860.

WHOLE NO. 820.

The Sabbath Recorder.

For the Sabbath Recorder.
Christian Reflections.

BY CHARLES DENNISON.

My trust is in the Lord,
The Saviour of mankind;
His love is shed throughout my soul,
And peace within my mind.

I know my Lord yet lives,
And intercedes for me;
He stands with arms extended wide,
To save us all from sin.

In Him I do confide,
And to Him do I pray;
I long for Him to come, and free
My soul from earth and clay.

My Saviour's full of love,
He fills my soul with joy,
I long to be at rest with Him,
Where all is without alloy.

My eye is fixed on Him,
Upon His throne in heaven;
It fills my soul with joy, to know
That rest by Him is given.

I know that when He comes,
I shall be glorified;
He'll take me to his home above,
Forever to abide.

Akron, N. Y.

For the Sabbath Recorder.

The Devilry and Doom of the Nations;

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

NUMBER THIRTEEN.

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 he prophesieth 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 that which I have spoken shall be done,
saith the Lord God.—Ezek. xlii. 20-23.

While, in the beginning of the 15th century,
those in England who maintained opposition
to the papacy were suffering violent persecution,
their views and their writings were being
widely circulated. Anne, the Queen of
Richard II., was a Bohemian by birth,
and the consequent intercourse between England
and Bohemia tended to the extension of
Divine truth. Bohemians led to visit England,
there heard of Christ as the only and all-sufficient
Saviour; and returning to their own land,
carried thither the published exposures of the
errors and immoralities of the Church of Rome,
which found ready acceptance everywhere.

Among those who early received and preached
the views of a needed reformation of the
Church was John Huss. Born near Prague
in the year 1376, he was educated at the University
of that city; and in 1400 received
priest's orders, as they are termed, and afterwards
was appointed a professor. A considerable
time previously he had read the writings
of Wickliffe, and was greatly impressed
by them. He even spoke of their author as
an angel sent from heaven to instruct men.

When translated into the Slavonian tongue,
Huss recommended them, and they were read
with great attention in every part of Bohemia.
The clergy of that country were most corrupt,
and in the exercise of his ministry, and in
the books he wrote, Huss vehemently exposed
their vices and the corruptions of the Church.

The Archbishop of Prague was greatly provoked,
but Huss enjoyed for a time full protection
under the patronage of Queen Sophia. He was
cited by the Pope to appear at Rome to answer
the accusations made against him. Instead of
appearing personally, he appointed three proctors
to answer for him. He was, however, condemned
and excommunicated. He retired for a time to
his native village, where he was protected, and
from which he wrote many letters, and two
treatises on the errors of the Church.

Meanwhile the knowledge of the Gospel had
so extended and taken such firm root in Bohemia
that the people boldly affirmed that "the
commandments of the Pope and prelates are
not to be obeyed, but so far as they follow the
doctrine and life of Christ and of His apostles."
In 1410, forty-five articles from the writings
of Wickliffe were not heretical or erroneous—
"the which," said his accessors, "are not only
condemned in England, but also by the whole
Church, because they were first invented and
set forth by the members of Antichrist."

Certain nobles of Bohemia, having in various
ways interceded for Huss, representing the
injustice and cruelty to which he was being
subjected, his adversaries justified his seizure
and imprisonment, on the ground that faith
was not required to be kept with such. He
was, however, now brought before the council,
but not suffered to speak without much interrup-
tion. How much he was at one with them,
on an important point, on which departure from
them was alleged against them, may be judged
from his statement: "I do think that the body
of Christ is really and totally in the sacrament
of the altar, even that body which was born
of Virgin Mary, suffered, died, and rose again,
and sitteth on the right hand of God the
Father Almighty."

Articles drawn from his books, and especially
from that "Of the Church," were presented.

curring in Huss' view. Wenceslaus, King of
Bohemia, fearing that a tumult might ensue,
and stirred up by the prelates, suggested the
necessity of removing Huss from Prague;
which was done, although he still occasionally
returned to the city and even preached in his
church. The questions at issue were committed
to the decision of prelates and doctors,
who gave decree against the doctrines of Wick-
liffe and Huss.

Huss continued to write in reply to those
who opposed his doctrines. He denied "the
Pope and his cardinals to be the true and man-
ifest successors of Peter and of the apostles;"
and said that if the Pope should be a repro-
bate, "it is plain that he is no head, no mem-
ber also of the holy Church of God, but of
the Devil and of his synagogue." The con-
demnation of the forty-five articles from Wick-
liffe, he said was "unlawful, and unjust, and
rashly done." The King also required reformation
on the part of such of the priests as
were known to live in immorality. Fear falling
on the clergy, Huss became bolder, and
preached again openly in his church to the
comfort of the people.*

Finding his censures unavailing, Pope John
XXIII., in June 1414, addressed a letter to
King Wenceslaus, exhorting him to root out
"this blot of heresy, which doth so lamentably
and miserably spring and creep in those
parts." The "blot" desired to be rooted out
was those "which do follow and lean to the
errors of that Arch-heretic Wickliffe," and who
"openly teach disobedience and contempt of
the keys and ecclesiastical censure."

There having been for twenty-nine years
previously, three rival popes striving for supremacy,
sustained respectively by the Italians, the
French, and Spaniards, Sigismund, the Empe-
ror, now called a council to be held at Con-
stance, for the purpose of putting an end to
this conflict of ambition. This council con-
tinued for four years. Pope John, after open-
ing it, resigned the papal chair, but speedily
repenting his resignation, he sought to flee.
He was, however, taken and imprisoned, proof
having been led of his guilt of very gross im-
moralities. The other two popes were also
deposed from the dignity they had so long en-
joyed, and a new pope chosen.

Although specially called for the settlement
of this unseemly contention, other business also
was transacted at this council. In its early
sessions, the memory of Wickliffe was declared
infamous, and the previous sentence for the
burning of his books confirmed; and even his
bones ordered to be consigned to the flames.

To this council, the Emperor sent to bring
Huss also, (to be under the Emperor's safe-
conduct in going and returning,) in order that
he might clear himself of the charges brought
against him. Huss not only intimated to the
Emperor his obedience, but gave public notice
of it, as if any could allege that he taught
false doctrine that they should make their com-
plaint in the presence of the council.

When Huss had reached Constance, intima-
tion was made to the Pope of his arrival, "who
when request also certified Huss' safe conduct,
nevertheless, ere he presented himself to the
council, the Pope and cardinals, by craft, in-
duced him privately to appear before them,
they having placed guards in and around the
house in which they were met, and setting dif-
ferent individuals to converse with him, en-
deavoring to find opportunity of charging him
with heresy. Failing even in this, he was,
however, notwithstanding the safe-conduct of
Emperor and Pope, made prisoner, and moved
from one place of confinement to another,
until by age, fetters, and filthiness of lodg-
ing, his life was despaired of.

Even while Huss was under these circum-
stances, his enemies plotted in the council for
his condemnation. They presented a series of
articles impeaching him with departure from the
faith of the Church. Among the things they
alleged was, "He saith also that Constantines
and other secular princes erred by enriching
and endowing churches and monasteries."† It
was further alleged that he held that the forty-
five articles selected from the writings of
Wickliffe were not heretical or erroneous—
"the which," said his accessors, "are not only
condemned in England, but also by the whole
Church, because they were first invented and
set forth by the members of Antichrist."

Certain nobles of Bohemia, having in various
ways interceded for Huss, representing the
injustice and cruelty to which he was being
subjected, his adversaries justified his seizure
and imprisonment, on the ground that faith
was not required to be kept with such. He
was, however, now brought before the council,
but not suffered to speak without much interrup-
tion. How much he was at one with them,
on an important point, on which departure from
them was alleged against them, may be judged
from his statement: "I do think that the body
of Christ is really and totally in the sacrament
of the altar, even that body which was born
of Virgin Mary, suffered, died, and rose again,
and sitteth on the right hand of God the
Father Almighty."

Articles drawn from his books, and especially
from that "Of the Church," were presented.

One of these articles states, "If he that is
called the vicar of Jesus Christ, do follow
Christ in his life, then he is his true vicar.
But if so be he do walk in contrary paths and
ways, then he is the messenger of Antichrist,
and the enemy and adversary of St. Peter, and
of our Lord Jesus Christ, and also the vicar
of Judas Iscariot." The substantial accuracy
of this representation of his views, Huss ac-
knowledged.*

Another article averred that "the ecclesiastical
censures are Antichristian, such as the cler-
gy have invented for their own preferment,
and for the bondage and servitude of the com-
mon people. Whereby if the laity be not obedi-
ent unto the clergy at their will and pleas-
ure, it doth multiply their covetousness, de-
fendeth their malice, and prepareth a way for
Antichrist." Whereby it is an evident sign and
token that such censures proceed from Anti-
christ; the which censures in their processes
they do call Fulminations or lightnings, where-
by the clergy doth chiefly proceed against such
as do manifest and open the wickedness of
Antichrist, which thrust themselves into the
office of the clergy."†

From his treatise against Stephen Paletz, it
was charged, and acknowledged by him, that
he affirmed, "If the Pope, be an evil or wicked
man, and specially if he be a reprobate, then
even as Judas, so is he a Divell, a Thief, and
the Son of Perdition."‡

From his treatise against Stanislaus de Znoy-
ma, similar charges were preferred against
Huss. In their election of a pope, he said,
"It may also be that they do choose a thief,
a murderer, or a divell, and consequently they
may also elect and choose Antichrist."§ And
in another article from the same treatise, he
asks, if the pope walk contrary to Christian
virtues,—"and there is no society between
Christ and Belial,"—"how is he then the true
vicar of Christ or Peter, and not rather the
vicar of Antichrist?" How should he not
"be truly called Sathanas, and consequently
Antichrist, or at least the chief and principal
minister or vicar of Antichrist?" But when
charged with affirming that "the Pope is the
same beast of whom it is spoken in the Apoca-
lypse, 'power is given unto him to make war
upon the saints,'" Huss replied, "I deny this
article to be in my book."|| In a letter to Lord
John de Elton, he, however, writes, "By your
letter which I received yesterday, I understand,
first, how the iniquity of the Great Strumpet,
that is, of the malignant congregation (whereof
mention is made in the Apocalypse), is de-
tected. With the which strumpet the kings
of the earth do commit fornication, fornicating
spiritually from Christ, and as is there said,
sliding back from the truth, and consenting to
the lies of Antichrist, through his seduction
and through fear, or through hope of confeder-
acy, for getting of worldly honor."¶

In another letter he writes, "surely, even at
this day is the malice, the abomination and
filthiness, of Antichrist revealed in the Pope
and others of this council. Now the faithful
servants of God may understand what our
Saviour Christ meant by this saying, 'When
ye shall see the abomination of desolation,
which is spoken of by Daniel, etc., whoso can
understand it, etc.' Surely, those be great
abominations, pride, covetousness, simony, sit-
ting in a solitary place, that is to say, in a
dignity, void of goodness, of humility, and
other virtues; as we do now clearly see in those
that are constituted in any office and digni-
ty."**

Once more I repeat that in these applica-
tions of prophecy to the parties and circum-
stances of his own times, resulting from their
wickedness and cruelty, there is an entire want
of the consideration requisite to an understand-
ing of the Apocalypse—and therefore a mis-
giving of the blessing to him that readeth, hear-
eth, and keepeth its sayings. There was, how-
ever, fidelity in high degree to the light which
he had.

Huss was condemned, with the sanction of
the Emperor, as a Wickliffe. He was burned
at the stake—a pile of his books being con-
sumed before him.††

* Fox's Acts and Monuments, vol. i., p. 803, folio
edition, London, 1641.
† Ibid. p. 807.
‡ Ibid. p. 808.
§ Ibid. p. 809.
|| Ibid. p. 811.
¶ Ibid. p. 824.
** Ibid. p. 826.
†† Ibid.

For the Sabbath Recorder.

"To him that overcometh will I grant to sit
with me in my throne, even as I also overcame,
and am set down with my Father on his throne."—Rev. iii. 21.

CONCLUSION.

Having already extended this article to the
length of my original design, I will notice as
briefly as the subject will allow, the last divi-
sion of the text, viz.: "That when that time
should come, he would grant 'to him that over-
cometh, to sit with him in his throne.'" I un-
derstand the terms, "sit in the throne," "sit
on the throne," "sit upon the throne," to sig-
nify the same as to reign, or to rule, or to be
invested with sovereignty. David said to
Bath-sheba, "Assuredly Solomon thy son shall
reign after me, and he shall sit on my throne."
—1 Kings i. 13. Also he commanded that
Zadok the priest, and Nathan the prophet,
should "anoint him," at Gihon, "king over
Israel," "that he may come and sit upon my
throne; for he shall be king in my stead: and

I have appointed him to be ruler over Israel
and over Judah." I need not multiply quota-
tions nor comments on this point. In the
text, Christ declares "to him that overcometh,"
that when he shall sit in his own proper throne,
he will grant unto him to sit with him, and to
reign, by his appointment, to the extent which
he shall appoint; and that in consideration of
his having overcome, even as the Father had
given to him to "set down with him in his
throne," and reign, to the extent which He ap-
pointed, in consideration of his having over-
come. I think that it is to this fact and time
that Daniel alludes, (ch. vii. 22,) when he says
that he beheld unto "judgment was given to
the saints of the Most High; and the time
that the saints possessed the kingdom?"

I think that the explanation of this matter, as
given by the angel in the five succeeding verses,
places it beyond a reasonable doubt, that this
part of the vision relates to that fact and time.
In further confirmation of this point, we have
the words of Christ, in Luke xxii. 28-30;
"Ye are they which have continued with me
in my temptations; and I appoint unto you a
kingdom, as my Father hath appointed unto
me; that ye may eat and drink at my table in
my kingdom, and sit on thrones, judging the
twelve tribes of Israel." Also Matt. xix. 28.
The same idea is conveyed by Paul in 2 Tim.
ii. 10-12: "Therefore I endure all things for
the elect's sake, that they may also obtain the
salvation which is in Christ Jesus with eternal
glory. It is a faithful saying, For if we be
dead with him, we shall also live with him;
if we suffer, we shall also reign with him." Also,
Rom. viii. 16, 17: "The Spirit itself beareth
witness with our spirit, that we are the child-
ren of God; and if children, then heirs, heirs
of God, and joint heirs with Christ; if so be
that we suffer with him, that we may be also
glorified together." And this is in perfect har-
mony with what Christ taught, when he brought
to view the scenes of the last day, in Matt.
xxv. 31, and onward, saying, that "when the
Son of man shall come in his glory, then shall
he sit upon the throne of his glory," and the
nations being gathered before him, he shall
separate the righteous from the wicked, placing
the one on his right hand, and the other on
his left, and he shall say to them on his right
hand, "Come, ye blessed of my Father, inherit
the kingdom prepared for you from the founda-
tion of the world." John, the beloved disci-
ple, was permitted to behold, in vision, the ful-
fillment of this promise. Being carried forward
to the time of the first resurrection, and per-
mitted to look upon the scenes then and there
transpiring, he wrote, "And I saw thrones,
and they sat upon them, and judgment was
given unto them: and I saw the souls of them
that were beheaded for the witness of Jesus,
and for the word of God, and which had not
worshipped the beast, neither his image, neither
had received his mark upon their foreheads, or
in their hands; and they lived and reigned
with Christ a thousand years. But the rest of
the dead lived not again until the thousand
years were finished. This is the first resurrec-
tion. Blessed and holy is he that hath part
in the first resurrection; on such the second
death hath no power, but they shall be priests
of God and of Christ, and shall reign with him
a thousand years."—Rev. xx. 4-6. This pas-
sage is sufficient, of itself, to show that those
described as living and reigning with Christ,
were none other than those who had lived for
Christ, and died for him, and been raised from
the dead, by the power of God in the resur-
rection; having thus overcome all opposition
in life, and triumphed over death and the grave,
so that they are seen to be identical with the
class specified in the text at the head of this
article, and "their reigning with Christ" is
seen to be the fulfillment of the promise therein
made—"To him that overcometh will I grant
to sit with me in my throne."

A word to the reader, and I have done.
Here is a great, a glorious promise extended
to you by Christ. He makes no promises that
he is not able to fulfill—that he will not fulfill,
but the conditions specified are complied with.
But remember the conditions. It is only "him
that overcometh," that is to thore in the bless-
ing promised. "It is not to them to the indolent,
the thoughtless, the worldly-minded; it is not
to those who wait to be dragged along. It is
to him who marches to the conflict in the spirit
of self-sacrifice, such as characterized our Lord
in his conflicts, and in which he overcame." Your
enemies are already in the field; they must
be met in open conflict, and vanquished. You
cannot do this of yourself, and with your
own weapons. Remember that "the captain
of your salvation," was made "perfect through
sufferings," and is become "the author of eter-
nal salvation to all them that obey him." Therefore,
"put on the whole armor of God, that ye may
be able to stand against the wiles of the devil."
He has said, "My grace is sufficient for thee;
for my strength is made perfect in weakness." But
his directions must be implicitly followed, and his
commands obeyed. To enable you to do this, he
has promised to send the Holy Spirit; "and he
shall guide you into all truth." "Surely the encour-
agement to go forward in the struggle for victory
is abundant, and the help offered ample." God
grant that you and I, dear reader, may over-
come, and enter into the joy of our Lord.
D. P. CURTIS.

Desolations of Palestine.

We left the good monks of Ramlah at five
o'clock on Thursday morning, and through in-
conceivably crooked and narrow pathways,
emerged into the plain of Sharon. An hour or
two sufficed to bring us into the mountains of
Judah, which separates that plain from the
valley of Jordan and the Dead Sea. The
ascend is steep, the mountains are a mass of
system irregular, and almost unrelieved by val-
leys. In fact, all of Palestine, including the
site of Jerusalem and the scenes of Scripture
history, consists of these mountains, except the
beautiful plain of Sharon, which lies between
them and the Mediterranean Sea. Ten weary
hours we toiled in making our way up these
mountains to find the Holy City. Reaching the
summit of one, we descended it only to ascend
another still higher, and the roads often
steep, steep, stone-stairways, which only a
trained animal can ascend or descend safely.

Nor have you ever seen any such mountain
scenery. Gardens, fields, trees, plants, and
shrubs disappear; chalky rocks lie heaped on
heaps, no house or habitation of man or beast,
no verdure except here and there a tuft of
brown dead bushes or grass, withered for want
of water or shade—no sign of life, ex-
cept here and there a shepherd, armed with his
reed, and his dog and his flock of sheep and
goats, which extract some juices from the roots
of this dwindled and stunted vegetation. Then
once in a long way we find a ravine where
water is detained during the dry season, and
here are small fields and gardens; but the gen-
eral and almost exclusive aspect of the scene
is one of desert and desolation.

We found a ruined village on a high emi-
nence, bearing the name of Latroum. The
legends of the Christians say that it took its
name because it was the home of the malefac-
tor who suffered death with the Saviour, and
was pardoned by him on the cross. Farther
on, I descended into the valley of Jeremia-
h, which is held to have been the birthplace of
the Prophet, who most touchingly struck the
chords of the heart of his earnest and devotional
countrymen. Descending the next mountain,
I found caves and seemingly tombs in a hamlet
which contains perhaps half-a-dozen families,
but the ruins of many habitations.

This is the village of Ramatha, the birth-
place of Samuel, and the place where he re-
ceived the sublime call to it of God, and I
almost fancied that I stood over the cave of
the witch of Endor, when she called up the
dead at the entreaty of Saul. I walked
through the brook, now all dried up, where
David took the five pebbles to supply the sling
with which he conquered the Giant of the
Philistines. I did not refuse to believe when
they told me, I was now in the valley where
Abraham dwelt with his family and flocks,
and now on the summit of the mountain where
the Sun was stopped in his course at the com-
mencement of the Jewish nation.

It was a weary journey, through a sad and
mournful land, relieved by an occasional rest
under the shade of a solitary olive tree, for
Jerusalem seemed to be a myth—ever promised
but unattainable—when we reached at last, at
four o'clock, the summit of a hill higher than
all that we had passed, and right before me on
the rocky plain, at the distance of a mile,
stood the Holy City. It was not the ancient
Jerusalem, not a vast metropolis, not even a
medieval city like Rome, but a modern built
town of small circuit, enclosed with a graceful
military wall, and surmounted with a citadel,
towers, steeples, and monuments, beautiful to
look upon, but disappointing all the concepts I
had formed in regard to its aspect. Filled
with veneration for its by its wonderful history,
and expecting to find its sacred monuments
every where speaking their own great explana-
tion, I could not consent to enter it rashly
and rudely. I dismounted and sat down upon
a rock surrounded by tombs, and contemplated
the scenes I was about to enter, under the
favor of the declining sun. We dismissed our
equipage and walked slowly on, passing by
half the city to find a gate in the wall. The
road, like all I had traveled, was only a camel's
path over loose stones and fixed rocks, up and
down; but at length we found the hole in the
wall, Turkish sentinels on guard, and a narrow,
low, vulgar, rough street, through the middle
of which, along the gutter, we made our way,
jostling now against the horses, asses, camels,
Turks, Arabs, Jews, and Christians, all differ-
ing from each other in costume and address,
but all equally *outré* and *bizarre*, while the
voices, cries, disputes, and contentions of a
crowded population, added to the confusion of
the scene. This was Christian Street, but a
street that no Christian of any civilized state
would own. A father town without than Jeru-
salem I never saw, a barer town within I hope
never to see.

On Saturday morning (24th) we mounted
for an excursion into the eastern part of Pal-
estine. The Turkish guard were already under
arms on the plain, and a bugle blast that went
forth from the height of Mount Zion was re-
sponded to in an exquisite echo by another Turkish
bugle amid the tombs of the ancient Kings of
Jerusalem.—Nearly four thousand years old is
Jerusalem.—She has seen many days of tri-
umph and of glory, and has endured many
and long seasons of humiliation and disgrace.
But none that were more cheerless than her
present degradation, it seems to me—trodden
to the earth by the fierce Arab of the desert,
while the outside world respects only her past,
and is indifferent to the future.

We made our way around the south-eastern
corner of the walls, and then turned to the
westward, and descended Mount Moriah by a
winding camel-road, having the Mosque of
Omar, which stands on the site of the ancient
Temple, and the Beautiful Gate directly at our
side. We descended into the Valley of Jehoshaphat,
and crossed the brook Kedron. We could see
before us its winding course, and underneath
the tombs of hundreds of generations,
until it reaches the Pool of Siloam, now not
only without healing waters, but almost with-
out any water at all. We rose on the southern
side of Kedron, and stood upon the declivity,
looking over the wall into the Garden of Geth-
semane, with its few relics of olive trees, and,
after a pause for contemplation of the scene,
I resumed my way, and ascended the Mount
of Olives.

This side of the Mount of Olives is an easy
grade, and it towers so high as to overlook the
Mount Moriah and most of the city. Olive
trees grace the declivity, and "the site of the
Transfiguration" is now covered with a monas-
tery. The features of the country around the
Holy City are bold and distinct. I wondered,
as I looked down into the vale of Gethsemane
or Tophet, that I had not recognized these scenes
without a guide. The hill-sides are covered
with tombs of every age and every nation,
from those closed yesterday, until you get back
to the period of your antiquity. Indeed, those
who live at Jerusalem speak as if antiquity
was only of yesterday. Centuries of history
are brought into near review by the habit of
studying antiquity with the aid of tradition. I
was roused from my meditations on the per-
verness of man, which always rejects instruc-
tions the most benevolent, and persecutes most
bitterly those who come to avert its evils, by
finding that I had quite lost sight of the Holy
City, and was pursuing my way along a rough
road towards Bethany, the village of Mary,
and Martha, and Lazarus.

An hour-and-a-half brought us to that inter-
esting place, which is situated on the eastern
declivity of Mount Olivet, looking down into a
dark, deep ravine. I had already seen in the
distance the Dead Sea, which was twenty-seve-
nearly miles distant—now the intervening moun-
tains closed the prospect suddenly. Bethany is
a ruin. Some twenty dilapidated houses are
occupied by Bedouin Arabs. Nothing of culture
or comfort was seen; only a tomb and a bur-
ying ground showed any accord with the exist-
ing habits of society.

Here the Sheik, or chief of the tribe of Be-
douins who possesses the land below Jerusalem
and the Dead Sea, joined us on horseback, with
five of his mounted and armed men, and with
this force we proceeded down one mountain,
up another, by the most intolerable road ever
mortal traveled, all day long, seeing no fields;
no houses, no man, no trees, nothing but bar-
ren rocks with dried tufts of grass and shrubs,
until, at a depth of two thousand five hundred
feet below the level of Jerusalem, I stood on
the beach of the Dead Sea, near to where it
receives the waters of the Jordan. On its
eastern side the mountain rises as abruptly as
on its western shore,—the western shore the
land of Canaan, the eastern the land of savage
enemies.

The sun was shining brightly upon the mys-
terious lake, but a wholesome and genial
breeze came off from its surface, and it looked
for all the world like Cayuga or Seneca Lake.
But its waters were acid and bitter to the
taste, and painful to the touch. Two absolutely
naked Arabs were carrying skins of the Dead
Sea water to some cabins of theirs in the rocks,
and they were the only human beings whom I
saw during the whole day, from Bethany to the
Dead Sea.

[Senator Seward's Letter to the Albany Journal.]

A WARNING TO YOUNG MEN.—In nearly all
the large towns and cities, young men form
themselves into clubs, of various kinds, to en-
able them to pass away the hours of the long
winter evenings socially and pleasantly. They
are, many of them, among strangers, far away
from the home circle, and the pleasant associa-
tions which gather around the hearthstone of
their childhood, and they find it difficult to get
into society. Their time, after the business
hours of the day are past, drifts heavily, and
they are ready to take up with almost anything
that offers itself in the shape of amusement or
recreation. A club of jolly good fellows has
many attractions under these circumstances.
Whilst we would not do anything to curtail the
real enjoyments of the young, especially under
such circumstances as we have detailed above,
we would warn them against those which are
injurious to either soul or body.

An old merchant, related in our hearing, a
few evenings since, his own experience and ob-
servation in regard to this matter. When he
left home to go into business in the city, he
felt lonely in the evenings, and longed for com-
panionship. He was diffident, and had no in-
fluential friends to take him by the hand and
introduce him into society. A friend invited
him to join a social club. They spent their
time in song and jest, eating and drinking and
general jollity. He kept a list of all who be-
longed to the club during his connection with
it, and has traced their histories since. Of
forty-nine, but three now remain, enjoying a
green old age. Most of the others went to
early graves the victims of intemperance.
Very few of them were ever successful in busi-
ness, though some of them were young men of
fine business capacity. Our venerable friend
thinks the seeds of their ruin were sown in the
club room. He said, with great emphasis, had
I an iron voice, which I could ring through
our whole country, I would say to every young
man, beware of the club room, and especially
the room of a drinking club. Many a young
man is ruined there before he is aware of his
danger. [Presbyterian Herald.]

A RELIGIOUS BELIEF.—The following lines
were taken from Sir Humphrey Davy's Sal-
monia: "I envy no quality of mind and intel-
lect in others—be it genius, power, wit, or
fancy—but if I could choose what would be
most delightful, and, I believe, most useful to
me, I should prefer a religious belief to any
other blessing; for it makes life a discipline
of goodness; breathes new hopes; vanishes
and throws over decay, the destruction of existence,
the most gorgeous light; awakens life even in
death, and from corruption and decay, calls
up beauty and divinity; makes fortune
and shame the ladder of ascent to Paradise;
and far above all combination of earthly hopes,
calls up the most delightful visions of palms
and amaranths, the garden of the blest, and
securities of everlasting joys, where the sensu-
alist and skeptic view only gloom, decay, anni-
hilation, and despair."

All the blessings of the Gospel are for
"whosoever will." Are you willing? then
they are for you. Believe this, and what be-
comes of all your doubts and fears?

Use the best language in your common con-
versation at home, and you will soon acquire
the habit of using it on all occasions.

Sabbath Tract Society.
THE TRACT SOCIETY
which are for sale
at the following prices:
viz: The Sabbath
Tract Society, of the
consideration of the
moral Nature and Soc-
iety of the Sabbath; 28 pp.
A history of their ob-
jections to the Sabbath;
28 pp. 5. A Chris-
tian's Reasons for keep-
ing the Sabbath; 16 pp.
Six Plain Questions pre-
sented in connection with
the Sabbath Controversy;
of the Gospel and a Sab-
bath; 16 pp. 6. The Sabbath
Controversy, The Fourth
App. 10. The Sabbath
Controversy, The Fifth
App. 12. Misuse of the
Bible Sabbath; 24 pp. 14.
An Address to the Sab-
bath, in an Address to the
First Baptist General Con-
vention, 1859, 16 pp.
The following works
are for sale at the rate
of 18 cents per copy, and
may be ordered of the
Sabbath Tract Society, No. 6
Nassau Street, New York.
The Sabbath Tract
Society's Publications
Recorder,
WEEKLY.
TERMS IN ADVANCE.
Copies to the exposition
and movements of the Seventh-
day Baptists, at the same time
of the commandments of
the Sabbath, are open to
every measure which secures
to the cause, diffuse knowl-
edge, and franchise the en-
tire intelligence Departments,
after adapted to the wants
of the churches, as a Religious
intended that the Recorder
CHOO VISITOR,
Monthly.
TERMS IN ADVANCE.
No. 25
1 00
2 00
3 00
4 00
5 00
Carol.
Selected Music and Hymns, for
Social Religious Meetings,
and for CHORAL, 125 pp. oct.
principally for Sabbath
and Hymns adapted to all
special occasions as the
anniversaries, &c. A
large and public worship,
and songs are included in
and 150 hymns.
Copies for the above should be
of the Sabbath Recorder

The Sabbath Recorder.

New York, Fifth-day, March 8, 1860.

EDITED BY WM. B. MAXSON.

Modern Sadduceism and Annihilationism.

It may be supposed that the peculiarities of the ancient Sadducees had forever passed away with that once numerous sect of the Jews. Solomon once wrote thus: "The thing that hath been, it is that which shall be, and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us."—Ecc. i. 9, 10. This may not be as literally true of mechanics and scientific discoveries, as it is of moral and religious theories; for the human mind was as likely to adopt a certain train of reasoning, and to arrive at a final conclusion in ancient times as in our own. Human intellect has undergone no radical metamorphosis any farther than has been effected by education. We have at the present day, samples of all the philosophic and religious dogmas that have checked the moral world in all past ages.

The Sadducees were a sect among the Jews in our Saviour's time. They differed from all other sects and orders of religionists, in their opinions. They are said to be the disciples of one Saddoc, the founder of their sect. And he is supposed to have succeeded one Antigonous Soubceus, as a disciple succeeds his master, and probably lived about 260 years before the birth of Jesus Christ.

They differed from the other Jews in regard to angels and spirits, and the immortality of the soul. They admitted that men have rational souls; but that the soul is mortal, and as a necessary consequence, they denied future rewards and punishments. This is what the writer of the Acts said of them in chap. xxiii. 8: "For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." They held to the doctrine which is now known by the name of Annihilationism, which consists mainly in denying the immortality of the human soul, and maintaining that the soul dies with the body. This is the main feature of Sadduceism. The Sadducees denied the resurrection of the dead, as a necessary consequence of their doctrine, that the soul becomes extinct when the body dies; and by the same mode of reasoning, they denied a hereafter, and future rewards and punishments. Other opinions may be appended to this ancient heresy—such as creating the soul anew at the time of the resurrection, and subsequently annihilating the wicked; but these sentiments are nothing but appendages to the ancient Sadducean faith, and they must stand or fall together.

It can hardly be necessary to go into the history of this heresy. But we would briefly observe, that the so-called wise men of ancient Egypt, Chaldea, and Greece, had many speculations upon the origin of the soul, the nature of the gods, and of man, which were called, philosophy, and this philosophy was extensively cultivated in Greece. The Epicureans were of this class. Mosheim says, "The Epicureans maintained that the universe arose out of a fortuitous concurrence of atoms; that the gods were indifferent as to human affairs; that our souls are born and die, and that all things are determined by accident;—that sensual gratifications were to be sought after as the chief good." Another sect held that the immortality of the soul was doubtful—the Stoics denied it altogether. Thus these different sects were on terms of fellowship in opposing the doctrine of the immortality of the human soul. Their other sentiments were cognate to this leading opinion; and as earthly gratifications constituted their chief good, their motto was, "Let us eat and drink, for to-morrow we die." The characters of the rich man and Lazarus, as given by Jesus Christ, is a true expose of the two classes. The manner of life of the rich man, was in strict agreement with the doctrine of the Sadducees. He considered the chief good of man consisted in being gorgeously attired, and faring sumptuously every day; while he disregarded the poor diseased beggar that lay at his gate. And he appears not to have awakened to the danger of his false opinions, until in hell he lifted up his eyes, being in torment, reaping the fruit of his impiety. Lazarus appears to have been a truly pious believer of the orthodox faith, and he obtained the fruits of his piety and patient suffering in the paradise of the just.

The Stoicisms of the 16th century adopted the principal features of the Sadducean doctrine; and they, and the Unitarians and Universalists, with some modern modifications, have brought these opinions down to the present time. The principal points of modern Sadduceanism have been advocated, and may be found in the "Age of Gospel light," "Bible versus tradition," "Monscrieff's dialogues," "Dobney on future punishment," and "Storr's six discourses."

The main point relied upon for the support of annihilationism is that the only proper signification of the word death, is the entire extinction of being. Storr says, "Life and death are put in opposition; not life and conscious being in misery, but simply life and death, without any qualifying terms." And our correspondents who have taken their stand with Mr. S., use his arguments to sustain their opinion. We have in a former article briefly noticed some of their remarks upon this point. And as they demand either an admission, or a refutation of their views upon this and kindred points, we shall take the liberty to add something further to show the unsoundness of their position.

1. It was said to Adam, when placed in the

garden of Eden with permission to eat freely of every tree in the garden, but of the tree of the knowledge of good and evil, "for in the day that thou eatest thereof, thou shalt surely die." Now if extinction of being is the only proper signification of death, to die, etc., Adam must have died—become physically dead—or the threatened punishment was not visited upon him, and the threat was false. If Adam did then become extinct, the present race of men has another origin. Mankind could not have descended from one who had already become extinct. If the position in question be a true one, then it follows, that as Christ died, he became totally extinct; for he took our nature and suffered physical death. To such absurdities does the annihilation sentiment subject its votaries. "Let the dead bury their dead." No man can be so blind as not to see the ridiculous absurdity of maintaining that death always means the extinction of life.

2. If death is the threatened punishment of sin, for "by sin came death," which will be admitted by all, applies to the natural body. And as it is said in Ezek. xviii. 4: "The soul that sinneth, it shall die," the threatened punishment extends also to the soul. Now, if, as is claimed, the soul is a department of the physical organization of man, and becomes extinct when the body dies; the violated law of God has received its demands to the uttermost. In the case here supposed, the sinner has become extinct, both body and soul, and the Sadducees who denied that the soul survived the body, were less inconsistent in denying the resurrection, than our modern annihilationists who contend for it; for the resurrection signifies the renovation of something that exists, and not the creation of that which does not exist. And the inconsistency of this scheme still further appears in this, that it subjects the righteous and the wicked to the same penalty; for good men die as well as the wicked, and are, by the doctrine under consideration, equally the subjects of annihilation—death making no distinction between the righteous and the wicked. It is a plan, therefore, that sets aside and makes void the life-giving and life-preserving grace of God, through the death and merits of the Son of God, and makes the words of Christ of no effect. God said by the prophet Ezekiel, "If the wicked restore the pledge, give again that which he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die." "When the wicked turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Says Christ, "He that believeth on the Son, hath everlasting life;" not that he shall have it some two or three thousand years hence. "This is the bread that cometh down from heaven, that a man may eat thereof and not die." "Whoso liveth and believeth on me, shall never die." If the souls of the saints die with their bodies, what becomes of the promise of Christ?

3. The doctrine that when the bodies of men die, every department of their conscious being dies with them, not only subjects the righteous with the wicked to the extreme penalty of the Divine law, (for death comprehends all that God has denounced against sin;) but it subjects the wicked to a second punishment, which in its results is exactly like the first. For we can conceive of nothing as a punishment for sin, beyond the destruction of soul and body. And this view of the subject presents the character of God quite similar to that which was entertained by the ancient heathens, as taking pleasure in the infliction of misery upon his creatures. This is quite the reverse of what he has said by Ezekiel—"Have I any pleasure at all that the wicked should die? saith the Lord God. For I have no pleasure in the death of him that dieth, saith the Lord God." Now if the extreme penalty of the law is once inflicted upon the wicked in their death, and this is the extinction of their being, the idea of their being recreated for no other reason than to be subjected to a second annihilation, is, of all ideas, the most preposterous.

4. Having briefly noticed the unscriptural character of the Sadducean and annihilation doctrine, we will take a glance at its tendency. It is saying too little, simply to call it an error. Men may err in their judgment, and adopt erroneous opinions on many points, without seriously affecting them in their religious character or future prospects; but this can hardly be considered an error of this kind. It begins by subjugating man to the condition of a mere brute, and corrupts that system of truth which gives to virtue its sanctions. It says, the penalty of God's law is death; and this admits of no degrees. "The soul that sinneth shall be annihilated. Nothing can save it from this doom. All have sinned and all must die. There is no difference between him that reforms to the life of virtue and religion, and him who continues to live after the course of this. "Let us eat and drink, for to-morrow we die," is the course that this doctrine naturally encourages. It is therefore devoid of the encouragement and stimulus to virtue and uprightness of life with which the Scriptures are replete. It is dishonorable to the moral government of God. It professes to relieve his character from the imputation that rests upon it from the eternal punishment of the wicked, which it claims, is too horrid to think of, or to believe, and which is inconsistent with his character for goodness. It is admitted that while sin remains, misery will continue. And as sin will dishonor God while it continues to exist, and as the only way to put an end to sin is to annihilate the wicked, the injured honor of God demands that this shall be effected. Sin, we are told, shall not forever be triumphant against God. The continuance of sin, if it be eternal, is not more dishonorable to God than it now is. The mystery of its continuance with its consequent

misery is not greater than that they should exist at all, or that God should have permitted them ever to deform the moral world.

This system of doctrine dishonors Christ, and excludes the idea of grace to the guilty. According to its teachings, all the righteous and the wicked suffer the full penalty of the law of God; for they cease to exist, there being no remission of the penalty. All the departed saints from the death of righteous Abel, including the patriarchs and prophets; apostles and martyrs of our Lord, have all passed into non-existence, and some of these for nearly six thousand years have ceased to be. There are no spirits of just men made perfect in the paradise of God. None of them have yet arrived in that happy place. And uncounted millions of our race are sunk, and are constantly sinking into annihilation, under the curse of God's inexorable law, which has consigned them to death.

We hope our readers will wisely ponder this subject in their hearts, and choose such a version of God's word as has stood the test of philological and biblical criticism against the efforts of the enemies of the Gospel of Christ for nearly eighteen hundred years, without suffering one of its glorious truths to be obscured. You have in the narrative of the rich man, an inspired illustration of the results of the system. Paul was on this point of fundamental truth, a Pharisee—a believer in man's immortality. He believed that when he departed this life, he would be with Christ, and enjoy the rest that remains for all the people of God when they are released from their conflicts and toils of the present life.

NEW CLOCK FOR THE CITY HALL.—The Common Council having recently authorized the Street Commissioner to choose a committee of gentlemen to select a clock for the new cupola on the City Hall, that gentleman requested Mr. Stillman, Police Commissioner, and Messrs. Campbell, Savage & Mansfield, clock makers, to perform the task, which they consented to do. They finally selected a clock manufactured by Mr. Sperry, which is similar to the one in Dr. Tyng's church. It is to be put up in the course of a fortnight, and also the figure of Justice to surmount the whole, as in former times. The dials of the clock will be of wood for the present, and six feet four inches in diameter. The pendulum is fourteen feet long. Glass dials, for the purpose of showing the time at night by illumination on the inside, are to be imported from Europe.

CONGRESS.—But little business of importance was transacted in Congress the past week. In the Senate Mr. Callamer (Rep., Vt.) moved an inquiry into the expediency of having letters remaining in a post office thirty days unclaimed for returned to the writers, which was adopted. Bills Passed—to extend the benefits of the Swain land act to Oregon and Minnesota; amending the act regulating the collection of duties on imports, etc.; also the Invalid Pension bill. In the House the election of a Printer was the principal business, which has finally resulted in the election of Henry A. Ford, of Ohio. The bills for the payment of invalid and other pensions, and for the support of the Military Academy were passed.

Bro. N. Wardner of Alfred, N. Y., writes: "It may be interesting to the friends of Zion to learn that the Lord has manifested himself in our midst again of late. Several have professed hope, and several wanderers have been restored."

SUPPRESSION OF RELIGIOUS FREEDOM IN TEX. CANY.—The Florence correspondent of the Newark (N. J.) Advertiser, writing under date of Dec. 17, communicates the following unpleasant intelligence:

Notwithstanding the recent so much welcomed decree authorizing religious freedom, the Government has thought proper to check the humble company of native Christians, who had ventured to set up public worship without priest or missal. Nothing could be more simple and orderly than their services, scrupulously restricted to prayer and reading the Scriptures, with such practical expositions and exhortations to the holy life as Christians of every name might approve. But their semi-weekly meetings were becoming popular, so that the hall, fitted up for five hundred, became crowded long before the hour, morning and evening, and could not contain the half of those who thronged for admittance. The priests, some of whom were always present, jealous as the Ephesian craftsmen, persuaded the Police that the pious prayer meetings threatened a deluge of both political and religious heresies. Accordingly, restrictions have been prescribed, which limit both the number of the meetings and the attendants, and otherwise unlawfully interfere with that perfect liberty which the reform Government decreed some months ago, with a flourish of self-laudation.

THE TRUE GENTLEMAN.—The following sketch is called the portrait of a true gentleman, found in an old Manor House in Gloucestershire, written and framed, and hung over the mantel-piece of a tapestried sitting room. A true gentleman is God's servant, the world's master, and his own man; virtue is his business, study his recreation, contentment his rest, and happiness his reward; God is his father, the Church is his mother, the saints his brethren, all that need him his friends; devotion is his chaplain, charity his chamberlain; sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasurer, piety his mistress of the house, and discretion his porter, to let in or out, as most fit. This is his whole family, made up of virtues, and he is the true master of the house. He is necessitated to take the world on his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself happy. Take him in two words—a Man and a Christian.

A rich silver mine has been recently discovered in Noxbee county, Miss.

RELIGIOUS PERSECUTION IN SPAIN.—A correspondent of the London Morning Herald calls attention to the case of Escalante, a colporteur employed by the British and Foreign Bible Society at Gibraltar. He is a British subject, born and bred at Gibraltar, where he has a wife and five children. The crime imputed to him is the distribution of the Bible. The following narrative is given:

Towards the end of April last, he and a guide left Gibraltar on horseback, to attend the fair at Vezze, (a town some few leagues to the east of Cadex,) which was to be held there on the 1st, 2d, and 3d of May. On the night of the 2d of May last, about 12 o'clock, Escalante was aroused by the entrance of six gendarmes (guardias civiles,) under a captain. He was immediately arrested and taken to the local jail. Seventeen diamond Testaments were found in his possession, and nine had been previously given away—and he is there remarked, that all of them were Roman Catholic editions, translated by Padre Scio from the Latin Vulgate, declared to be authentic by the Council of Trent. For two days Escalante was confined at Vezze, closely guarded, after which he was conveyed to Chielana, twelve miles distant, and there cast into a loathsome dungeon. It was damp and almost dark, and in this place he was kept for twenty days, by which time, as was to be expected, he became very ill. On the 25th of May he was removed to Cadiz (twelve English miles) on horseback, handcuffed, having had a doctor's certificate, stating that his health necessitated the removal; the prison at Cadiz being somewhat better than the dungeon at Chielana. He has been in Cadiz jail ever since, without having been brought to trial.

THE REVIVALS IN SCOTLAND.—The Revival Record, a paper published at Glasgow, is filled with the accounts of the revival at Glasgow, and the extra services in Edinburgh, Pollock's, Perth, Ayr, Dumbarton, Hamilton, Helensburgh, etc., etc. It says:

The course adopted is to invite anxious inquiries forward to the communion rail, and to the vestry, as an opportunity is thereby given for their immediate direction to the Saviour, while the prayers of the people of God ascend to the throne of grace on their behalf. The number of persons who have thus sought the Lord in these services was stated to have been upwards of five hundred, at the close of the services of last Sabbath night; of these, more than four hundred had given satisfactory evidence of having found peace with God through our Lord Jesus Christ.

Pressing invitations from other places are likely soon to deprive Glasgow of the services of Dr. and Mrs. Palmer. The encouraging state of things, however, induces them to prolong their stay longer than they first intended. The above extract is from the Record of Jan. 21st. A paper of the 25th says that up to that date the names of eight hundred persons have been recorded.

Communications.

For the Sabbath Recorder. Our Foreign Missions.

It is well known to most, if not to all the members of our churches, and especially to the readers of the Recorder, that there exists a diversity of opinion among us, in relation to our "Foreign Missions." And that this variety of sentiment has been for a few months past considerably canvassed in our paper. But more especially have those views been set forth and discussed, that tend to produce side issues, and promote faction. By some of these writers the Missionary Board have been charged with being ignorant, hasty, prejudiced, prelatial, etc.; because its actions in regard to our missions, and especially the Palestine Mission, failed to give satisfaction to certain anonymous writers on this subject in the Recorder. Who, of course it must be allowed, knew better the reasons for the Board's action, than the Board itself. And who, it must be presumed, have the right to raise side issues, make disciples to their seceding doctrines if they can, and when sufficiently strong, to rise in their might, and put away this unnatural protuberance, and cumbersome deformity, in the form of Executive Boards. What a discovery this,—a plan for carrying on a large business without machinery, and of course without friction or expense. If this discovery is apostolical, it of course need not be patented.

Now if the Board thought this wholesale manner of judging them by these anonymous contributors to the columns of the Recorder, were unkind, and indicating that their accusers were justly chargeable with all they have alleged against the Board, I presume they would consider it a violation of the principles of politeness and Christian courtesy, to prematurely affirm and publish it before the world. If however, we may be permitted, we wish to say that we do not think that the most earnest and persistent improvement of the gift of fault-finding, tends to promote brotherly love, the peace of Zion, or to secure unanimous, vigorous, and efficient action in prosecuting the work of our denominational missions. But we do think it works evil, and only evil, continually; not only in this field, but in all other departments of our denominational enterprise. Now, why this diversity of opinion in regard to plans and methods for carrying forward our work? Why this almost endless variety of belief in regard to Bible doctrine? And if differences exist among us in regard to these matters, why not, if we treat of them at all, treat of them kindly, as though we were not strangers to Christian charity? Why this endless striving and warring among ourselves; throwing, it may be with well directed aim, or at venture, arrows dipped in gall, or it may be in the poison of error, when the wounded and slain tell the sad story of the diminution of our numbers and moral force? Or if this strife must be carried on to satisfy those interested, why not confine it to them alone, instead of allowing them to hurl at random their missiles through the columns of our family paper, thus exposing

to danger the multitude? Can we afford to adopt the policy of the Assyrian host, and destroy our own men? Have we any brethren to spare, or moral strength to lose?

It appears to us that the time has come, when each of us, should enter upon the work of getting himself right, and of acquiring that grace of the Spirit that helps its possessor to esteem others better than himself. May heaven send us pardon, purity in the faith, brotherly love, and salvation.

This article was commenced with the view of saying a few things in justification of the Board's action in relation to the Palestine Mission, which of late has been so much complained of. We would not do this, but for the cause sake; for if it be any satisfaction to any of our brethren to find fault with the Board and its doings, let them enjoy this gratification to their full. But we do exceedingly regret that the cause of missions should suffer in consequence of the hasty judgment, or improper construction, that any should pronounce against, or put upon the Board's actions, thereby prejudicing the public mind against, and embarrassing our mission work.

At a meeting of the Missionary Board held in Westery in October last, a resolution was unanimously passed, recalling the mission families in Palestine. This action has been interpreted as the abandonment of that mission. Why thus interpreted we cannot tell. Such a thing was not discussed in the Board, and so far as we can say, not entertained in thought. And certain it is, that such a thing was not hinted in the resolution passed at that meeting. (See resolution.) It has been charged against the Board, "that they were prejudiced against this mission." We assert, that so far as we are prepared to judge in regard to this matter, of the views and feelings of the Board, the charge is untrue. Besides, if they had been, they are not the men to act contrary to the known wishes of the Missionary Society to gratify such prejudice.

It has been charged against them, "that their action was premature and hasty." In reply to this charge we wish only to state a few facts and let the public judge. We ask, what else could the Board have done under the circumstances? It has been said "they might have kept these families in the field until the next Anniversaries." But how was it? They were in the flesh and could not live on angel's food. The Board saw no reason to expect the Lord to rain manna from heaven to supply them with the comforts of life; nor that he would send them food by the agency of ravens, as he did Elijah. The Board had to be sure, as available fund, about \$50 in the treasury; while they found a debt of some \$1,000 or \$1,100 against the Society. They found also that it would require some \$2,500 or \$3,000 to return Bro. Carpenter and family to China, and meet the necessary expenses for the year, making in all about \$4,000 that must be met during the year; while they had next to nothing, with which to meet these liabilities. It has been said, "they might have used the property belonging to the Society." To which it may be answered, 1. That there was at least in the Board, a doubt, in regard to the propriety of using up property that the Society had come into possession of by will, while at least, there was an implied wish on the part of the donor, that the interest only should be used. 2. The estimated value of the Society's property was only about \$5,000, and which if sold under present circumstances, would not probably bring half its estimated value.

The sale of this property, therefore, in the wisdom of the Board, was not deemed advisable. It has been urged that if there existed good financial reasons for curtailing the Society's expenses, by calling some of our missionaries from their respective fields, for the time being, at least, why not, as Bro. Carpenter and family were in this country, propose to keep them still longer in their field, rather than recall the Palestine missionaries? To which it may be replied, that the same reason exists in justification of the Board's action in regard to this matter, that would justify a prudent financial manager, who has been carrying on an extensive business upon two or more important fields. But who, in consequence of some financial embarrassment, is under the necessity of ceasing business on one of these fields for the time being. He finds, upon due consideration, that the cost of carrying on business upon each of these fields is about the same, and that, though they are all paying interest, yet, one of them pays far less profit than the other, and it may be, he has at this point, far less interest in investment to suffer from exposure, should it be vacated, than at either other point. Now who does not see the course that the prudent man would take in the case described? Here is set forth the position of the Board, and the reason for their action. The Society had property in China that needed attention, and a little Church of 11 or 12 souls,—the fruit of many years earnest toil, which had been left for almost two years as sheep among wolves. While on the other hand, the Palestine Mission could hardly be said to be established. Not to say, that our missionaries have not worked in Palestine, and perhaps done all they could under the circumstances. But the Society have no property, or comparatively none, on that field to require attention, nor is there but few who have professed the faith, compared with the number in China, to be left.

The Board prayed and talked over this matter, regretting to take a step backwards, or to grieve any whose heart was set on this mission. But something must be done. The Board inquired what is the cause of this lack of funds? It was known to the Board, and quite extensively to the churches, that there

was an unhappy difference existing between the families of the Palestine Mission, and that this difficulty must work embarrassment to the success of the mission. For it has been said by good authority, "That a house divided against itself cannot stand." "And how can two walk together except they be agreed?" Are the Board to blame for believing these testimonies? And could they expect to succeed in this mission, while the mission families were divided, and could not work together, and especially, when there was no means furnished to defray the expense of it? And it also appeared to the Board that the friends of this mission having been apprised of the want of union between the mission families, had declared in effect at least, that it was not proper under these circumstances, to continue them on the field, by withholding the means of supporting them. The Board could not, neither do they desire to decide between these missionaries, and say who is guilty, and who is not guilty, or who is most or least guilty, or whether either are guilty. But they think it must be allowed that there exists such a want of cordiality and agreement between them, as must, while it exists, work great embarrassment to their success. And besides, there are Prudential circumstances that seem to give countenance to the Board's action.

1st. Bro. Saunders was sent out to Palestine to take charge of, and conduct the Agricultural department of that mission. As yet, there has been no such department organized, nor is there any prospect, that there will be very soon. Now when we say that this department of this mission has failed, we do not mean to reflect on Bro. Saunders; for it certainly is not his fault, that the denomination have not furnished the means to fully organize the industrial department of this mission. On the other hand, Bro. Jones and family have been so much out of health for some time past, that he has intimated to the Board, that his physician has counseled them to take a trip into the country and spend several weeks or months to regain their health; and that an appropriation by the Board of £25 or £30 for this object would be very acceptable. Now it is a question of some importance whether Bro. Jones and family had not better come home to enjoy the proposed season of relaxation from labors to regain their health, even though the Society should deem it advisable to return them after a few months, to their field.

Now although we do not claim the infallibility of the Board, yet, we do think that the reasons for its action in relation to the Palestine Mission, when properly understood by the unprejudiced and candid, will induce at least, a modification of censure, if not an approval of their action. J. CLARK. Potter Hill, Feb. 28, 1860.

For the Sabbath Recorder. The Marlborough Church.

The Church at Marlborough, N. J., have been passing through scenes of trial and discouragement. But a brighter day has dawned upon them. They have been successful in raising enough to pay their entire indebtedness, and intend carrying the present year to finish their house of worship.

During the last year, they have been supplied with preaching the most of the time by Bro. G. B. Wheeler. In January, the Church and congregation gave him a unanimous call to unite with them, and take the pastoral charge of the Church. After prayerful deliberation, he consented to make the sacrifice it would subject him to, and become the pastor and leader of that department of God's Zion.

By their request, letters were granted by the Shiloh Church to Bro. and Sister Wheeler, after having been members there for fourteen years, to unite with the Church at Marlborough. Arrangements were made to hold a public meeting on Sabbath afternoon, Feb. 25th, for them to be received in the Church, and Bro. Wheeler to be publicly recognised as their pastor. When the time arrived, we were happy to see the house densely crowded with anxious worshippers, who we trust felt an interest in the prosperity of that little Church. An appropriate sermon was preached on the occasion on "Ministerial fidelity," by W. B. Gillette, of Shiloh, from Jer. xxiii. 28; after which, in behalf of the Church, he gave the hand of fellowship to Bro. Wheeler and wife, as members of the Church, and to Bro. Wheeler as their chosen and acknowledged pastor.

The exercises throughout were deeply interesting and profitable; and our wish and prayer is, that the union may be a happy one, a lasting one, and a prosperous one. Com.

For the Sabbath Recorder. Quarterly Meeting at Linckse.

Our Quarterly Meeting held at Linckse commencing on the 24th, was well attended, and the Spirit of the Lord was with us, encouraging the hearts of the brethren, and giving them a stronger desire for the salvation of sinners.

We had preaching on Sixth-day and evening. On Sabbath morning a sermon followed by communion. Preaching in the afternoon and evening. Bro. Hunting cheered us by his prayers and preaching on Sabbath morning and First-day evening.

Bro. Horjesky returned from Scott in time to be with us through the meeting. He preached on the evening following the Sabbath, and on First-day morning he gave his experience in Romanism and his conversion to Christianity; and though the exercises were lengthy and the house was running over full, yet there was no want of attention to the last. The brethren in this section have sympathized with our brother in his trials and labors, and we feel

General Intelligence.

Foreign News.

By the arrival of the steamship Africa, Captain Shannon, we have European news to the 18th of February.

The great excitement which prevailed in Europe on the subject of the proposed annexation of Savoy to France had subsided in a measure, the Emperor Napoleon having assured England that he would defer to the decision that may be arrived at by the great Powers of Europe on the question.

Accounts state that a conspiracy has been discovered among a portion of the Neapolitan army, and on the same authority it is affirmed that the plot had been traced to the agency of the Piedmontese emissaries.

Lord John Russell assured Parliament that negotiations were in progress with the United States government respecting the navigation laws and the rights of British shipping engaged in the American coasting trade.

From Morocco we hear that Marshal O'Donnell had received eleven delegates sent by Mulay Abbas to ask on what conditions peace would be re-established.

The official Dresden journal publishes a dispatch from St. Petersburg to the effect that Russia had rejected the English proposition for the settlement of the affairs of Italy.

The Liverpool Journal says it is contemplated by the directors of the Atlantic Telegraph Company to attempt, in the course of the ensuing summer, to raise the injured portion of the Atlantic cable, in order to remedy the defective portion, and to bring it into working order.

Austria had prohibited the export of a large quantity of arms which were on the way to Servia through her territory.

In the Prussian Legislature the First Chamber had discussed the Government Matrimonial law, and had rejected civil marriage in every form.

The London Star says it has reason to believe that the government are in possession of recent intelligence from Peking, by way of St. Petersburg, to the effect that the Emperor of China is disposed to make every reasonable concession for the purpose of averting further hostilities, and that if these pacific dispositions are met in an honorable spirit by England, all further contest may be avoided.

A CRUEL SUGGESTION.—Some time since, a money lender of this city lent a merchant a small sum of money, at two per cent. a month; but owing to the hard times the note was not taken up at maturity, which alarmed the lender not a little.

2. It has been already stated that the services of religion at the Naval Academy have always been conducted by clergymen of a particular Church. In the revised regulations for 1855, "a compliance with the forms and ceremonies of Divine service is earnestly recommended, for the observance of all persons who attend."

3. The regulations of the Navy have required, as the uniform of the chaplain, the black gown, which is the clerical dress of the same denomination. The gown is still recognized as uniform and though at present not required, can be at the will of the Secretary of the Navy.

Under these apparent indications of the intention of the Government to grant peculiar privileges to a particular denomination, it would be strange if the conscientious clergymen of other denominations in the Naval and Military service were not subjected to frequent annoyances in the discharge of their legitimate duties. Such, we believe, has in many cases been the fact; and we believe that it requires the interference of Congress.

Impressed by these considerations, your memorialists respectfully request that an act may be passed to the following effect:

1. That it is the right and duty of chaplains in the Army and Navy to conduct public worship according to the manner and form of the Church of which they are members.

2. That chaplains in the Army and Navy shall have free access to the sailors and soldiers under their spiritual charge, for the purposes of religious conversation and the distribution of religious books. They shall rank with surgeons of the same date in their respective services.

3. The term of service for a chaplain at the Naval and Military Academies shall not exceed four years, and a chaplain of the same Church shall not serve oftener than one term in twelve years.

4. The recognition as uniform of any clerical dress that is not common to clergymen of all denominations, is prohibited.

All which is respectfully submitted.

4. In the Naval School at Annapolis, no one but a clergyman of the same denomination has ever held the office of chaplain.

5. At the military post on Governor's Island, in the harbor of New York, your memorialists are informed that the same denomination has been allowed to erect a chapel, which can be used only for worship according to their own peculiar belief.

These facts become the more significant, when it is remembered that the denomination referred to is one of the smallest in the United States. Its members amount to not one twentieth of the worshipping population in our country. That the talent of its ministry is so pre-eminent as to render such a discrimination just, will not, we presume, be asserted.

If it be said that a large majority of the officers of the Army and Navy prefer the forms of worship established by this denomination, this preference, if it exists, must rise from one of two causes. Either in making appointments to the Army and Navy, the selection must have been made in a very undue proportion from the members of this Church; or else the education given at our Naval and Military schools must have proselyted our sons from their original beliefs.

In either case, the spirit of the Constitution has been violated, and the interference of Congress is rendered necessary.

It is also to be remembered that the religious services in the Army and Navy are designed for the spiritual benefit of the privates, as much as at least as the officers. That the Church in question possesses no peculiar facility for interesting the masses is evident from a comparison of its numbers with those of many other Christian churches.

But further: In the first article of the amendments to the Constitution, it is declared that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

Under this provision of the Constitution, we believe that a minister of the Gospel of any church, is always and everywhere in the United States, at perfect liberty to exercise the duties of his profession according to the belief of the Church to which he belongs. The least interference of this right, either by a law of Congress or by any subordinate officer under their appointment, is a violation of the Constitution, against which we respectfully and solemnly protest. We believe that the Constitution has, in this respect also, been frequently violated.

1. The Navy Regulations for 1818 require a chaplain to "read prayers at stated times," etc. This regulation has, we believe, been so interpreted as to consider any other mode of prayer a violation of the usages of the Naval service. Now, while it would be a gross violation of right to enact that prayers should not be read, it is equally a violation of right to enact that prayer in no other form shall ever be offered.

2. It has been already stated that the services of religion at the Naval Academy have always been conducted by clergymen of a particular Church. In the revised regulations for 1855, "a compliance with the forms and ceremonies of Divine service is earnestly recommended, for the observance of all persons who attend."

3. The regulations of the Navy have required, as the uniform of the chaplain, the black gown, which is the clerical dress of the same denomination. The gown is still recognized as uniform and though at present not required, can be at the will of the Secretary of the Navy.

Under these apparent indications of the intention of the Government to grant peculiar privileges to a particular denomination, it would be strange if the conscientious clergymen of other denominations in the Naval and Military service were not subjected to frequent annoyances in the discharge of their legitimate duties. Such, we believe, has in many cases been the fact; and we believe that it requires the interference of Congress.

Impressed by these considerations, your memorialists respectfully request that an act may be passed to the following effect:

1. That it is the right and duty of chaplains in the Army and Navy to conduct public worship according to the manner and form of the Church of which they are members.

2. That chaplains in the Army and Navy shall have free access to the sailors and soldiers under their spiritual charge, for the purposes of religious conversation and the distribution of religious books. They shall rank with surgeons of the same date in their respective services.

3. The term of service for a chaplain at the Naval and Military Academies shall not exceed four years, and a chaplain of the same Church shall not serve oftener than one term in twelve years.

4. The recognition as uniform of any clerical dress that is not common to clergymen of all denominations, is prohibited.

All which is respectfully submitted.

CONNECTICUT STATE PRISON.—Religious services are steadily held on Sundays, consisting of preaching, Sunday-school, etc. Many hopeful conversions are said to have taken place during the past year.

This memorial of the undersigned, citizens of the State of _____, respectively sheweth. That, in the sixth article of the Constitution of the United States, it is expressly declared, that "no religious test shall ever be required as a qualification to any office or public trust in the United States."

The meaning of this declaration your memorialists suppose to be, that, in view of the Constitution, all religious sects standing on the level of perfect equality, this Government is prohibited from showing a preference for any; and that, in the appointment of a citizen to office, provided his other qualifications be satisfactory, his profession of any particular religious belief shall inure neither to his prejudice nor advantage.

Your memorialists have, as they suppose, reason to believe that this fundamental principle of the Constitution has been violated for a succession of years, in the appointments to the offices of chaplains in the Army and Navy of the United States. The facts on which this opinion is founded are the following:

1. According to a statement furnished by the Adjutant General, dated March 6, 1856, containing a list of the chaplains in the Army from 1813 to 1856, there are fifty-nine whose religious denomination is specified. Of these, forty-one are of one denomination.

2. In the Navy, from 1813 to 1856, there have been fifty-four chaplains appointed whose denomination is known. Of these, twenty-one are of this same denomination.

3. In the Military Academy at West Point, from the year 1813 to 1860, the office of chaplain has, with two exceptions, been filled by clergymen of the same denomination.

He says that a person burning gas may contract the disease abroad, and take it home with him, but it will not be communicated to any other member of his family.

A NEW MORMON HEAD.—A correspondent of the St. Louis Republican, writing from Nauvoo, under date of the 15th ult., says: Joseph Smith, Jr., son of the late Prophet, is here, and also the other members of the family.

Joseph is understood among the saints to be the successor to his father in his prophetic office, and it is hinted among the would-be-wise ones, that he is about to assume the robes of the sacred office. Be that as it may, it is true that he is now entertaining a delegation from Salt Lake, who are using every persuasion in their power to convince the young prophet that he is called of God forthwith to assume the office and proceed to Salt Lake, and take the head of the Mormon Council. Joseph is a man of good strong sense, and should he undertake to make a reform among his people. He is decidedly against polygamy, in favor of obedience to law.

It is to be hoped that he will undertake the task, and succeed in making Salt Lake the home of the upright, law-abiding citizen, instead of a den of thieves. Joseph, however, is best on the other side by an organization of Mormons in this State, who are to meet in Council at Amboy, on the 6th of April next, to become their head, and call around him all the faithful.

A CURIOUS WILL.—Mrs. Mary W. Dale, of Philadelphia, lately deceased, has left several liberal bequests in her will. Among them we notice the following: "To James Baxter, a colored servant, who has been in the service of my late husband, Captain Dale, and myself, for twenty-three years, \$12,000, to be paid to him within three months after my death; also, I give to the said Baxter all my silver plate, furniture, music, etc., for his own use, and he is to occupy my house for three months after my death, and to receive his usual wages, \$20 per month, during that time, besides his expenses for keeping the house." The second bequest is as follows: "I give and devise all my estate, right, title, etc., in the property known as the Draw Bridge Estate, unto J. C. Miller, in trust, and out of the rents and income thereof to pay the board of my old horse 'Sam,' during his life; and also \$15 per month to James Baxter, for his services in taking care of the horse, and in case the said Baxter dies before the horse, the executor is to employ some one else to attend to this duty. At the death of the horse, the estate is to go to a sister of the deceased." The sum of \$1500 is left to the waiting-maid of the deceased during her lifetime, after which the said sum is to go to the hospital of the Protestant Episcopal Church, in Philadelphia.

BURIED CITY AND ITS TREASURES.—The New Grenada grave excitement having pretty well died out, the restless treasure-seekers have taken it into their heads that the old city of Port Royal, which was swallowed up by an earthquake in 1592, and over the ruins of which now dash the waters of the Bay of Kingston, Jamaica, if its deluged secrets were explored, would pay for the risk and trouble and expense with untold gold. Such an experiment is already projected, and with marine armor, it is in the range of modern possibilities that it will result in something practical. When the city was sunken, it was large, populous, well-built and wealthy; and when the earth opened and the waves of the sea engulfed it, it became the coffin of thousands, and in its ruins, yet to be seen in a clear, sunny day, as the vessel glides over the smooth waters of the bay, and over the house-tops and streets of the once gay metropolis of the Island, many of its ruins having yet resisted the action of the waves and wear of time, there can be no doubt that great wealth lies buried, and is probably accessible to the approach of modern arts and adventures. More improbable expeditions have been started, resulting in some instances in success.

A HEROIC LITTLE GIRL.—A heroic little girl named Louisa Hudgins, in Norfolk, Va., a few days since, proved herself a worthy competitor of the famous Grace Darling. It appears that a few days ago, during a gale, a small sail-boat was seen approaching the Matthews shoals. When about one hundred yards off, a squall of wind capped the bark, and one of the men was thrown headlong into the billows. The accident was witnessed by a little girl, who was at the moment watching the approaching boat. She rushed hastily from the house to the shore, divested herself of her shoes and hose, and waded out to a canoe which was secured to a stake a short distance from the shore. This she hastily paddled to the relief of the drowning man, and reached him in time to save his life. She then, with the assistance of the other man, succeeded in getting him into her boat, and paddled him safely to the shore.

EXTRAORDINARY CHARGE.—The statement recently made by the press of Jersey City to the effect that certain undertakers in that city and in New York have been in the habit of selling handsome coffins to their customers, and procuring admission for bodies to the receiving tombs of a certain cemetery; and after the bodies had remained awhile in the tombs, having them removed, put into common coffins, and buried four or five in one grave, while the handsome coffins were taken back to the shop to be resold to new customers, created, as might have been imagined, considerable excitement, though doubts were entertained by some respecting the truth of the allegation. It appears, however, that there were good grounds for the accusation, a suit having been instituted by Christian Yest against Mr. Edward Hoop, an undertaker of Jersey City, to recover damages for having sold him a grave already occupied by other corpses.

AN ARTFUL DEVICE.—An Irish farmer living in the township of Dorr, Allegan county, Michigan, having for some time past been annoyed by an ugly customer in the shape of a huge black bear, which was in the practice of making nightly visits to his premises, hit upon the following plan for his extermination. Loading his gun heavily, and fastening to it an old work-bench, with the muzzle pointing slightly downward, he took a piece of pork, and crowded it into the mouth of the piece, and then tied a string to it, and ran it back through the bands that usually hold the ramrod, and securely and carefully fastened the trigger of the cord, with a purchase along, and smelling the pork, began to pull away at it, when the gun was discharged and a bullet planted in the unsuspecting animal's head, killing him instantly.

SONS OF MALTA ROBBER.—The Lodge Room of the Sons of Malta, in West Troy, N. Y., was forcibly entered a few nights since, and every article used for the lodge was taken away. Among the articles stolen were 37 pitchforks, 8 gridirons, 7 pistols, one small brass cannon (3 pounder), 7 cavalry swords, 39 muskets (with Maynard primers), one large Bible, a G. R. jackass, a portable railway, a variety of masks, several coarse sheets used in the initiation for elevating the ideas of neophytes, a goat, a herdy-gurdy, a tin horn, and the rail that hangs over the door of the inner temple, the warrior caps of the several cardinals, and several other articles, generally used for military purposes. A reward has been offered of \$50 for the apprehension of the burglars, and for the recovery of the property the sum of \$500 is promised.

SMALL POX.—It is stated that there is no house in the city where gas is burnt, of the ordinary consumption, in which the disease has yet found lodgment. The gas, it is supposed, is a powerful disinfectant, and hence there is no contagion within the circle of its influence.

SINGULAR RECOVERY.—The New Bedford Standard relates the singular recovery of a young lady given up to die. Miss James, of Fairhaven, who has been ill for a year, was considered past recovery. In the course of a religious conversation, she said she felt that she should a certain Reverend gentleman pray for her she should recover, and after a short conversation she made such a request. The clergyman and the mother of the invalid knelt down, and a fervent and earnest prayer was offered up in her behalf. Before the minister prayed the body of the sufferer was as cold and rigid as marble, and at the close of the exercise she perspired freely. Miss James describes her sensations during the prayer as similar to those of a person receiving a galvanic shock. That night she passed comfortably and in the morning she arose and dressed herself without assistance, and on the following Sunday she attended church. She is now enjoying the best of health, and relishes the heartiest food.

Fred. Whitehead, of St. Louis, late of Buffalo, says the St. Louis Bulletin, bids fair to eclipse Travis himself, or even the world-renowned Tell. The other evening he shot an apple from the head of another gentleman, who stood at the distance of ten paces. It was performed with a pistol and ball, and not with an air-gun, which is usually employed in shooting galleries. The same gentleman stood off ten paces and held a seven spot of diamond card in his hand. Mr. W. with a pistol and ball shot five spots out of the card.

A case in under investigation, says the Detroit Advertiser of the 25th ult., in the police court of that city, involving the right of a fellow to take back the presents he has made to a girl, when she says she won't have him, and is getting ready to marry somebody else. A young man who had disposed of about \$75 worth of jewelry in this way, during three years' courtship, is on trial for larceny, in invading the lady's bedroom and seizing the property, when he had discovered it was to adorn another man's wife.

Mrs. Rusk, of Champaign county, Ohio, has recovered \$5,000 of Peter Dawson, for the loss of her foot. The case, in brief, is this: Dawson sold liquor to the husband of the plaintiff, and the husband under its influence, made an assault upon his wife, and so injured her foot that amputation was necessary; she brought suit, under "An act to provide against the evils resulting from the sale of intoxicating liquors in the State of Ohio," and the jury returned said verdict.

An Eastern editor says that a man in New York got himself into trouble by marrying two wives. A Western editor replies by assuring his contemporary that a good many men in that section have done the same thing by marrying one. A Northern editor retorts that quite a number of his acquaintances found trouble by barely promising to marry, without going any further. A Southern editor says that he was bothered by simply being found in company with another man's wife.

In Columbus, Ohio, Thursday of last week, two little sons of the Rev. J. S. Wise of that place, were playing in a room apart from the rest of the family, when the eldest seized his father's shot gun, which was standing in the corner heavily loaded, and drawing it upon his little brother ordered him to surrender or he would shoot. The little one persisted in whatever he was doing, whereupon the other pulled the trigger, lodging the entire load in his brother's head and body, killing him instantly.

The present assessed valuation of New York City is about double that of Boston, although the population is probably four times greater. The valuation of Boston in 1859 is the same that New York had in 1850, namely, \$270,000,000. In 1851 New York had about the same amount of banking capital Boston has in 1860—nearly forty millions of dollars.

The Salisbury (Eng.) Journal says that Mr. Robert Howard has in his possession a Scotch terrier with a wooden leg, which runs about with a scarcely perceptible limb. The dog had his right foot amputated by an express train three months ago, and a veterinary surgeon from Manchester supplied it with an artificial limb, of which it appears somewhat proud.

A miserly old lady in Northampton, who has lived in great apparent destitution for many years, mainly supported by charity, died recently, and in her trunk was found a long stocking full of five and ten dollar gold pieces, and a roll of bills of the first issue of the Northampton Bank. It was also found that she had sums of money at interest in different banks.

A new copper mine has been lately discovered in Bristol Connecticut. It lies near the railroad, and has already been opened for some distance. The ore is the sulphuret of copper, occurring in large masses and as usual improving as it runs deeper. The gang is quartz, and the mines has the appearance of being inexhaustible.

It has recently been discovered that the water of a spring in the town of Poland, Me., possesses medical qualities of great value. It is diseases of the liver and kidneys it has been found to be very efficacious. Buildings are to be fitted up for the reception of visitors the approaching season.

The Montgomery (Ala.) Mail says the vigilance committee at that place is engaged in burning dangerous books, and that two volumes of Spurgeon's sermons have been contributed for the bonfire, and that they will be burnt. The Mail calls for more.

In consequence of some strictures on the insubordination existing in Utah Territory, the editor of the Salt Lake Valley Tan has been denounced by the Church authorities, and notified by the civil officials that he can no longer be responsible for his safety.

There is a room in a house in Duxbury, Mass., in which fifteen children, eleven girls and four boys, were born of the same parents and, what is still more singular, the eleven girls were all married in the same room.

Native iron has been discovered in but very few parts of the world. Specimens have been found in Austria; and in Canaan, Conn., there exists a seam of native iron, two inches in thickness, from which horse-shoe nails have been forged.

It is stated that in Cincinnati, when their drinking water is too thick with mud, they are in the habit of filtering it through a cane-bottomed chair.

The bill abolishing slavery in Kansas, which was vetoed by Governor Medary, has been passed over his veto by a vote of 30 to 7.

The British army estimates has been published. The total amount required is £14,842,000, being a net increase on last year of £1,982,978. The land force is to number 143,000, an increase of 6,456. In addition to this the East India establishment is 92,000, making the total number 235,000 men. The manufacture of the Armstrong guns absorb a large portion of the increased estimates.

It is suggested by Lieut. Morrison, R. N., that the discovery of so many planets which have not hitherto been detected, is in support of the theory held by some astronomers, that these bodies are thrown off by the sun.

The people of Bucks county, Pa., were all agog recently, some gold having been found there. But the enthusiasm vanished on the assay showing that only ten cents worth of gold could be got from a ton of ore.

A conductor on one of the city railroad cars, says a Cincinnati exchange paper, has been fined \$24 for compelling a man to yield his seat to a lady. The Court claimed that no lady could claim a seat as a right.

Mrs. Cynthia P. Clapp, of Hartford, Conn., has brought a suit against Mr. J. L. Prosser, of the same place for breach of marriage contract. Mrs. Clapp assesses her damages at \$25,000.

The Grand Trunk Railway company uses for the transportation of freight about 6000 box platform cars, which placed in a line would reach nearly twenty miles.

Rev. Chauncy Allen Goodrich, Professor of Pastoral Theology at Yale College, died at his residence in New Haven, on Saturday, the 26th inst.

The Wisconsin Assembly has passed a bill to abolish all laws for the collection of debts. It is expected to find favor in the Senate. It passed the Assembly by a vote of 65 to 24.

Stephen Gardner, who died at Hingham, Mass., recently, has left a family consisting of thirteen children, fifty-nine grandchildren, and forty-nine great grandchildren.

The King of Siam has expressed his admiration of American character by naming his youngest son George Washington.

A large beaver was killed in a brook near Petersburg, Va., a few days ago.

NEW YORK MARKETS—MARCH 5.

Asks—Pots was steady, with small sales, at \$5 75; Pearls at \$5 50. Flour—Canadian was firmer at \$5 75@7 25. Southern was firmer at \$5 80@6 00. Rye flour was firm at \$7 00@7 40. Grain—Corn was quiet with small sales of Jersey yellow at 79@80c; Southern at 80@81c; white was quiet at 80@92c. Rye sold at 85@90c. Barley was in a fair demand at 81c. Oats, 44@44 1/2c; for Western and Canadian; 44@45 1/2c for State. Potatoes—New York was selling at \$18 25@18 37 1/2 for mass; 17 50@18 00 for new prime; 12 50 for old prime. Beef was selling at 6 25@5 50 for country mess, with sales of 625 lbs. Lard was quiet and heavy at 10 1/2@11 1/2. Butter at 11@11 1/4 for Ohio; 13@14c for State. Cheese is firm at 11@13c.

LETTERS.

Ira Hull, Morell Coon, J. B. Clarke, W. B. Gillette, V. Hall, N. Y. Hill, Wm. F. Randolph, (all money sent to us at our risk, if directed correct.) L. M. Cottrell, A. A. F. Randolph, C. A. Burdick, J. B. Wells, (please return to paper not wanted); G. W. Stillman, E. Koungmaeh, J. Bailey, N. Gardner, E. M. Osgood, Erastus Clarke.

RECEIPTS.

All payments for publications of the Society are acknowledged week to week in the Recorder. For us sending the receipt of which is not fully acknowledged, would give us early notice of the omission.

FOR THE SABBATH RECORDER:

R. Drake, Delavan, (by I. S. D.), \$2 00 to vol. 16 No. 52. Hor. W. Wood, Stowell's Corners, 2 00 16 62. Morell Coon, Circleville, Ohio, 66 16 40. Ezra Babcock, Scott, 2 00 16 62. Mrs. Stillman Sheppard, Shelton, 2 00 16 39. J. N. Loofbory, Shelton, Conn., 1 00 17 13.

FOR THE SABBATH-SCHOOL VISITOR:

Sabbath-school at Plainfield, N. J., \$12 50. Mrs. Stillman Sheppard, Shelton, N. J., 1 00. G. W. Stillman, Shelton, Pa., 3 00.

MARRIAGES.

In Shelton, N. J., Feb. 14th, by Rev. W. B. Gillette, Mr. Jacob B. Pierce, of Canton, and Miss Mary Ann Keene, of Bridgeton.

By the same, Feb. 16th, Mr. David Garrison, of Salem, and Miss Matilda Hone, of Stoe Creek.

In Hartsville, N. Y., Feb. 29th, by Eld. N. Gardner, Mr. Martin E. Emerson, of Hartsville, and Miss Martha Satterfield, all of Hartsville.

In Saugerties, N. Y., by the Rev. William Lewis, Mr. Thomas Avery Randall, of Brookfield, and Miss Mary Jane Spencer, of the former place.

DEATHS.

In Cussewago, Pa., Feb. 11th, of consumption, Mr. Samuel Strelle, aged about 40 years. Mr. S., like many others, had never given to the subject of the Christian faith that serious and candid consideration which it so much demands, until some months before his death, when he sought in earnest, and consequently obtained a personal interest in Christ. He was much favored with the consolations of the Gospel during his sickness, and died in the faith of a glorious resurrection to eternal life.

In Hayfield, Pa., Feb. 13th, of consumption, Mr. Moses Crozier, aged about 75 years. He professed religion in early life, but lived in New Jersey. For many years he has lived in this country, and was a member of the Seventh-day Baptist Church in Hayfield. Mr. C. has been a sufferer for many years. He bore his sufferings with Christian patience, and died in full confidence of a glorious immortality beyond the grave.

In Warren, N. J., Feb. 26th, Mrs. Sarah, wife of Nathaniel Drake, aged 43 years. Sister Drake was an acceptable member of the Seventh-day Baptist Church in Plainfield. Her hope in Christ made her happy in the hour of death.

SAND'S SARSAPARILLA.

The very best remedy FOR PURIFYING THE BLOOD.

The health of the human system depends almost entirely upon the state of the blood. If the vitalizing fluid which pervades every tissue, every membrane, fibre, filament, gland, or other organ primary or subsidiary; if the body be charged with the elements of disease, sickness must be the consequence, and until the CAUSES OF DISEASE existing in the blood are eradicated, no permanent relief can be expected. It is here that the powerful health restoring properties of this medicine are manifested; its searching operation reaches the causes of disease, and the cure it performs are therefore radical and thorough.

Prepared and sold by A. B. & D. SANDS, Druggists, 100 Fulton street, New York.

For sale also by Druggists generally.

THE subscriber would call the attention of physicians and others that he has a remedy capable of subduing in from two to twenty hours, without the least possible injury to the patient, the most formidable and most complicated, as well as the most simple fevers incident to our country and climate; quelling all nervous irritability and excitement, equalizing the circulation, promoting perspiration, and rectifying the various secretions, without causing nausea, vomiting, or purging, and is also adapted to any stage of disease. Physicians sending 2 postage-stamps to his address, will be informed of this remedy.

D. R. KINGENSTEIN, Berlin Center, Rensselaer Co., N. Y.

Miscellaneous.

The Bereaved Heart.

My wife, my dearest earthly friend, Has passed away from earth; She's dead, dead thought!

Property Qualification.

Remarks of Hon. D. E. Maxson, of Albany, before the Assembly, on the Proposition to Strike the Property Qualification from the Constitution.

Mr. Speaker—I have earnestly sought, here and elsewhere, during the last fifteen years, for a substantial reason why a man with a large amount of coloring matter in the under layer of the cuticle should not exercise the elective franchise on the same terms as those not distinguished by this cutaneous peculiarity.

Nothing more than the cheapness of suffrage, distinguishes us from the despots of the old world, and nothing so tortures those old moated despots to-day, as the steady but unmistakable march of free principles, before whose stern and indignant tribunal they must shortly render an account.

Our fathers assure us in definite language, that "the rights for which they fought were the rights of human nature." They incorporate this bold doctrine into the cornerstone of our government, and affirm the grand axiomatic truth, that "all men are created equal," and that they are all "endowed by their Creator with the inalienable right to life, liberty and the pursuit of happiness."

It was to secure these rights they instituted our government, which differs from the despots of the old world in nothing more than in the fact that it derives its "just powers from the consent of the governed."

It is in the name of these great and fundamental principles of our government, that I demand the equal right of suffrage for the colored man in my State. I demand it also in the name of that "higher power," which "hath created one blood all the nations of the earth."

The effort of the honorable member from New York (Mr. Callcott), and the honorable gentleman from Orange (Mr. Ryan), to prostitute the genius of our government to this warfare on human rights, is quite in keeping with the dark spirit of feudal ages, but can hardly stand before the light of civilization which it is the glorious prerogative of the nineteenth century to develop.

The Empire State may be proud of her title; but ponder when this relic of feudalism shall have been wiped from her Constitution, and all men find equal rights and sure protection under her laws.

What are the pleas set up for this anomalous provision of our Constitution, which demands that the man of color shall be the owner of \$250 as a condition necessary to the exercise of the elective franchise, while the white man, be he Yankee, Irishman or Hollander, may vote without a cent in his pocket?

hands, if admitted to equal privileges at the ballot box. Do these gentlemen know that in this miserable place for despotism they pay a tribute to negro talent which the most enthusiastic abolitionists has never awarded him?

It is because the negro is black that this discrimination is made against him? Not this, for if he be worth \$250, the discrimination ceases and he votes with the rest of us. Does this \$250 so whitened out his face that it is no longer dangerous nor disgraceful to go to the ballot box with him?

Is it because he is poor? Not this, for hundreds of thousands as poor as he vote at every election unquestioned; and besides this, where is the Democrat who will not swear that he is the poor man's friend? Sir, it is the chief glory of our republican institutions that they discard the surroundings of the man and estimate him by his manhood.

The rich, the powerful, have other means of protection; but the poor, the weak, are poor and weak indeed, if the ballot box is taken from them. Sir, it is the peculiar glory of this age, that it reaches down its hands to the lowly of every condition and lifts them up. Take out the benevolent enterprises of the nineteenth century, and you pluck away its chief glory and leave it a cold and dreary land of speculation and unhealthful activity.

But States as well as individuals, derive their highest glory as they most completely guard the rights of the lowly and the weak. Why, sir, this is the chief function of the State, and most especially is it consonant with the genius of republican institutions.

But the gentleman from Saratoga is greatly afflicted at the idea of cheapening suffrage. So have despots of all ages been afflicted. The gentleman should be admonished that it is too late by several centuries to shed tears over the "cheapening of suffrage." Sir, it was to cheapen suffrage that the gallant pilgrims "moored their bark on proud New England's shore." It was to cheapen suffrage that our revolutionary heroes grasped the sword.

Our fathers assure us in definite language, that "the rights for which they fought were the rights of human nature." They incorporate this bold doctrine into the cornerstone of our government, and affirm the grand axiomatic truth, that "all men are created equal," and that they are all "endowed by their Creator with the inalienable right to life, liberty and the pursuit of happiness."

It was to secure these rights they instituted our government, which differs from the despots of the old world in nothing more than in the fact that it derives its "just powers from the consent of the governed."

It is in the name of these great and fundamental principles of our government, that I demand the equal right of suffrage for the colored man in my State. I demand it also in the name of that "higher power," which "hath created one blood all the nations of the earth."

The effort of the honorable member from New York (Mr. Callcott), and the honorable gentleman from Orange (Mr. Ryan), to prostitute the genius of our government to this warfare on human rights, is quite in keeping with the dark spirit of feudal ages, but can hardly stand before the light of civilization which it is the glorious prerogative of the nineteenth century to develop.

The Empire State may be proud of her title; but ponder when this relic of feudalism shall have been wiped from her Constitution, and all men find equal rights and sure protection under her laws.

Well may I repeat the question of the sage old Franklin, and ask the gentleman so learned in "quicks of law," "Which was the voter, the man or the donkey?" The donkey alive, and the vote may be given, but the donkey dead, and the vote is a red hot shaft of fanaticism.

Come, then, legislators, let us rise above the driving carts of conservatism and miserable cells of fossil ages, and breathe the better air of a living age, an age of great thoughts and philanthropic deeds. Let us redeem our Constitution from the relic of feudalism, and make the ballot

Difficulties of the English Language.—Freemason: Ha, my good friend, I have met with one difficulty—one very strange word. How do you call hough?

Freemason—Tres bien, huff; and snuff you spell s-n-o-u-g-h, ha!

Freemason—No, snuff is snuff. The fact is, words ending in o-u-g-h are a little irregular.

Freemason—Ah, very good! This beautiful language. Hough is huff, I will remember; and c-o-u-g-h is cuff. I have one bad cuff, ha!

Freemason—Pardonnez-moi, how you call d-o-u-g-h, huff? ha!

Freemason—Not duff; ah, oui, I understand—is duff, hey?

Freemason—Doe! It is very fine; wonderful language, it is; and t-o-u-g-h is toe certainment. My beefsteak is very toe.

Freemason—O, no, you should say tuff.

Freemason—Tuff! and the thing farmer uses how you call him p-l-o-u-g-h, pluff? ha, you smile; I see I am wrong; it is pluff, no? ah, then it is ploe like doe; it is beautiful language, ver' fine—ploe?

Freemason—You are still wrong, my friend. It is ploe.

Freemason—Ploe! Wonderful language. I shall understand ver' soon; once more, t-o-u-g-h is ruff, and b-o-u-g-h is buff.

Freemason—Ab, very simple, wonderful language; but I have had what you call e-n-o-u-g-h; ha, what you call him?

INSTRUCTIVE PARABLE.—1. A certain man going up from Yonhi to Manhood fell among grog-shops, where he was stripped of his money, his character, and his friends, and left poor, ragged and half dead with disease.

2. And by chance there came along a certain moderate drinker that way, and when he saw him he passed by on the other side.

3. And likewise a Friend of Temperance came where he was, and when he saw him he passed by on the other side.

4. But a certain Temperance Man, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and wept over him, and besought him with tears to repent and reform.

INGENUOUS TORTURE.—The Chinese have invented a new species of torture. They fasten round the neck of a malefactor, the "all-round color," such as is worn by swells and fashionables in England. They then take the malefactor out to some public place, and make him promenade up and down for several hours at a stretch.

The effect is not only painful, but extremely ridiculous, and, inasmuch as the poor devil cannot move his head either to the right or the left, the infliction excites the risibility of the populace to such an extent that it is as much as the unfortunate victim can do to submit patiently to the sarcasms of the mob without resenting them.

THE WAY TO STOP A PAPER.—If you wish to do so pay for it in full to the time when you cease taking it. Don't go seeking to the Postmaster and tell him to send your paper back "refused," but reckon the number of papers you have received at four cents per number, deposit the amount with the Postmaster, and ask him to forward it, or what is a much better way go to the office of publication yourself, and pay your honest dues like a man.

A man named Stephen Hamel, of Cincinnati, endeavored to drive some cats from a garret, and struck one of them several blows with a stick, when suddenly the cat leaped upon him with the ferocity of a tiger, and before he could free himself from his grasp, scratched and bit him about the face in a terrible manner.

The late Legislature of Mississippi raised the taxes to 75 cents on each negro, instead of 40, as heretofore; and to 20 cents on each \$100 of land, instead of 16—thus nearly doubling the tax on slaves, and increasing that on land 25 per cent. As there are almost 400,000 slaves in the State, it will increase the taxes on that property alone about \$150,000, and on the lands about \$60,000 per year; so that, after this year the gross revenue will be about \$210,000 more than it has been past years from these two items.

A Mormon advertisement reads as follows: "To be let—rooms for two gentlemen and four wives, or rooms for one gentleman and six wives."

BAKER'S PATENT WEEDING HOES. FOR FIELD AND GARDEN USE. (Patented Oct. 4, 1859.)

THESE IMPLEMENTS ARE USED IN THE CULTIVATION of plants grown in drills, such as Corn, Brood-Corns, Beans, Carrots, Onions, &c. The advantage of these "WEEDING HOES" over any other implement in use, consists in having a guard so arranged to allow working near the plants without endangering them; also cutting the weeds, and at the same time distributing a layer of fine soil near the plants.

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

WINTER ARRANGEMENTS.—Commencing Dec. 19th, 1859. Leave New York for Easton and intermediate places, from foot of Courtland-st., at 8 A. M., 12 M., and 4 1/2 P. M.; from Somerville by the above trains, and at 5 30 P. M., from Pier 2, North River, at 7 30 and 11 30 A. M., and 3 30 P. M., for Easton and intermediate stations; for Somerville by the above trains, and at 4 30 P. M.

THE GREATEST IN THE WORLD. With the herb of the meadow, the flower of the plain, I come to relieve of anguish and pain; And baffle disease, as he sees me appear, Is stayed in the midst of his cruel career.

MANHATTAN LIFE INSURANCE COMPANY. Office, Bank of Commerce Building, No. 31 Nassau-street, opposite the Post-Office, New York. Cash capital and accumulation, \$900,000.

Mariner's Saving Institution. 34 Avenue and 9th Street. OPEN daily for the reception and payment of deposits from 9 to 3 o'clock, and on Wednesday and Saturday evenings from 5 to 8 P. M.

EVERYBODY'S LAWYER. COUNSELLOR IN BUSINESS. BY FRANK CROSBY, OF THE PHILADELPHIA BAR. It tells You How to draw up Partnership Papers, and gives general forms for Agreements of all kinds, Bills of Sale, Leases and Petitions.

EVERYBODY'S LAWYER. It tells You How to draw up Bonds and Mortgages, Affidavits, Powers of Attorney, Notes and Bills of Exchange, Receipts and Releases.

EVERYBODY'S LAWYER. It tells You The legal relations existing between Guardian and Ward, Master and Apprentice, and Landlord and Tenant.

EVERYBODY'S LAWYER. It tells You The Law for Mechanics' Liens in every State, and the Naturalization Laws of this country, and how to comply with the same.

DR. BAAKEE 704

TREATS ALL DISEASES.

SPECIAL attention given to all chronic diseases. Coughs, Croup, Consumption, Influenza, Asthma, Bronchitis, all diseases of the Nose, Mouth, Throat, and Lungs; all SKIN DISEASES of every description successfully treated.—LUMBAR, LUMBAR ABSCESS, SCROFULA, RHEUMATISM, GOUT, NEURALGIA, PARALYSIS, EPILEPSY, OR CONVULSIONS, DYSPEPSIA, DIARRHOEA.

ARTIFICIAL EYES AND TYMPANUMS, or EAR-DRUMS. which are suitable for either sex and all ages—inserted in five minutes. Ear-Trumpets of every description; also every variety of artificial article known in the world—a large assortment of beautiful and durable ARTIFICIAL GLASSES.

THE FAMILY DOCTOR. Containing Simple Remedies, easily obtained, for the Cure of Disease in all Forms.

What Everybody Wants. THE FAMILY DOCTOR. Containing Simple Remedies, easily obtained, for the Cure of Disease in all Forms.

THE SABBATH-SCHOOL VISITOR. Published Monthly. TERMS PER ANNUM—INVARIABLE IN ADVANCE.

THE CAROL. A Collection of original and selected Music and Lyrics, for the use of Sabbath-Schools, Social Religious Meetings, and Families.

EVERYBODY'S LAWYER. COUNSELLOR IN BUSINESS. BY FRANK CROSBY, OF THE PHILADELPHIA BAR.

EVERYBODY'S LAWYER. It tells You How to draw up Partnership Papers, and gives general forms for Agreements of all kinds, Bills of Sale, Leases and Petitions.

EVERYBODY'S LAWYER. It tells You How to draw up Bonds and Mortgages, Affidavits, Powers of Attorney, Notes and Bills of Exchange, Receipts and Releases.

EVERYBODY'S LAWYER. It tells You The legal relations existing between Guardian and Ward, Master and Apprentice, and Landlord and Tenant.

EVERYBODY'S LAWYER. It tells You The Law for Mechanics' Liens in every State, and the Naturalization Laws of this country, and how to comply with the same.

EVERYBODY'S LAWYER. It tells You The law concerning Pensions and how to obtain one, and the Pre-emption Laws to Public Lands.

EVERYBODY'S LAWYER. It tells You How to make your Will, and how to Administer on an Estate, with the Law and the requirements thereof in every State.

EVERYBODY'S LAWYER. It tells You The meaning of Law Terms in general use, and explains to you the Legislative, Executive and Judicial Powers of both the General and State Governments.

EVERYBODY'S LAWYER. It tells You How to keep out of Law, by showing how to do your business legally, thus saving a vast amount of property, and avoiding litigation, by its timely conclusion.

EVERYBODY'S LAWYER. Single copies will be sent by mail, postage paid, to every Farmer, every Mechanic, every man of business, and everybody in every State, on receipt of \$1 00, or in law style of binding at \$1 25.

EVERYBODY'S LAWYER. \$1000 A YEAR can be made by enterprising men everywhere, in selling the above work, as our inducements to all such are very liberal.

EVERYBODY'S LAWYER. JOHN E. POTTER, Publisher, No. 617 Sansom-st., Philadelphia, Pa.

PUBLICATIONS of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 5 Chatham Square, N. Y., viz. No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public; 23 pp.—2. Moral Nature and Scriptural Observance of the Sabbath; 42 pp.—3. Authority for the Change of the Day of the Sabbath; 22 pp.—4. The Sabbath and Lord's Day; a history of their observance in the Christian Church; 62 pp.—5. A Christian Catechism; 4 pp.—6. Twenty Reasons for keeping holy, in each week, the Seventh-Day, instead of the First-Day; 4 pp.—7. Thirty-six Plain Questions presenting the main points in the Sabbath Controversy; Dialogues between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin; 8 pp.—8. The Sabbath Controversy; the True Issue; 4 pp.—9. The Fourth Commandment; False Exposition; 4 pp.—10. The Sabbath Embraced and Observed; 16 pp.—(In English, French and German.) 11. Religious Liberty Endangered by Legislative Encroachments; 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 Restoration 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, in reply to Ward on the Fourth Commandment, by George Gordon. First printed in London in 1724; reprinted at Stonington, in 1802; now republished in a revised form; 168 pp.—The Royal Law Contended For, by Edward Stenner. First printed in London in 1658; 64 pp.—Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church, 64 pp.—Also, a periodical sheet, quarto, The Sabbath Visitor, color. Price \$1 per hundred.

The series of fifteen tracts, together with Edward Stenner's "Royal Law Contended For," by J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 papers for \$1. Persons desiring them can have them forwarded by mail or otherwise, on sending their address with a remittance, to Geo. B. Uzzell, General Agent of the American Sabbath Tract Society, No. 5 Chatham Square, New York.

Seventh-Day Baptist Publishing Society's Publication. The Sabbath Recorder, PUBLISHED WEEKLY. TERMS—\$2 00 PER ANNUM IN ADVANCE.

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

THE SABBATH-SCHOOL VISITOR. Published Monthly. TERMS PER ANNUM—INVARIABLE IN ADVANCE. Five copies to one address, \$ 25 Twelve copies to one address, " 50 Twenty-eight copies to one address, " 1 00 Forty copies to one address, " 1 50

THE CAROL. A Collection of original and selected Music and Lyrics, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by LEUCUS GRANDALL. 128 pp. oct. Price 35 cents per copy.

Local Agents for the Sabbath Recorder. NEW YORK. Adams—Charles Potter. Alfred—Charles D. Langworthy, Hiram P. Burdick. Alfred—Charles D. Langworthy, Hiram P. Burdick. Alfred—Charles D. Langworthy, Hiram P. Burdick.

CONNECTICUT. Mystic Bridge—S. S. Griswold. Waterford—New London—P. L. Berry. RHODE ISLAND. 1st Hopkinton—Thomas M. Clarke. 2d Hopkinton—Forbes Beebe. 3d Hopkinton—Alanson Crandall. Pawcatuck—S. P. Stillman. Pawcatuck—Clarke Crandall.

EVERYBODY'S LAWYER. COUNSELLOR IN BUSINESS. BY FRANK CROSBY, OF THE PHILADELPHIA BAR. It tells You How to draw up Partnership Papers, and gives general forms for Agreements of all kinds, Bills of Sale, Leases and Petitions.

EVERYBODY'S LAWYER. It tells You How to draw up Bonds and Mortgages, Affidavits, Powers of Attorney, Notes and Bills of Exchange, Receipts and Releases.

EVERYBODY'S LAWYER. It tells You The legal relations existing between Guardian and Ward, Master and Apprentice, and Landlord and Tenant.

EVERYBODY'S LAWYER. It tells You The Law for Mechanics' Liens in every State, and the Naturalization Laws of this country, and how to comply with the same.

EVERYBODY'S LAWYER. It tells You The law concerning Pensions and how to obtain one, and the Pre-emption Laws to Public Lands.

EVERYBODY'S LAWYER. It tells You How to make your Will, and how to Administer on an Estate, with the Law and the requirements thereof in every State.

EVERYBODY'S LAWYER. It tells You The meaning of Law Terms in general use, and explains to you the Legislative, Executive and Judicial Powers of both the General and State Governments.

EVERYBODY'S LAWYER. It tells You How to keep out of Law, by showing how to do your business legally, thus saving a vast amount of property, and avoiding litigation, by its timely conclusion.

EVERYBODY'S LAWYER. Single copies will be sent by mail, postage paid, to every Farmer, every Mechanic, every man of business, and everybody in every State, on receipt of \$1 00, or in law style of binding at \$1 25.