

# The Sabbath Recorder.

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## The Sabbath Recorder.

For the Sabbath Recorder.  
The Second Adieu!

Dedicated to Mrs. L. M. Carpenter.

We come to bid thee—sister dear—  
A second adieu!  
Thy ship is leaving—thou art!  
Art hidden from our view.

Full swiftly doth our memory revert  
To years long past—when at the "dear old home"  
A solemn scene was passing. Silence reigned—  
No words were uttered—all inadequate  
They proved, to tell the bitter part-up feelings  
Of that household band.  
A mother—every thought as angel's pure;  
A sister—striving meekly to submit;  
A brother—bearing manfully the grief;  
And four fond sisters—each perchance unwise  
To cling to dust with such tenacity.  
Oh! not our tears—were we could not well restrain  
Our feelings; sad forebodings of the future  
Swelled in every breast.

We scanned each feature,  
Deeming ne'er to see thee more.  
We feared the angry waves might o'er thee close,  
Or thou on some lone isle be left to rest.

Twelve years rolled by,  
And thou again art treading native soil.  
Thou seekest at once the dear old home at home,  
And find'st the spot, but the dream-spell—DEATH—  
Hath made such havoc, that thou fign wouldst ask,  
Where is my home?

I wonder not thou hastened to be gone,  
Or watched with eager eye the coming time,  
That wore thee onward to thy field of toil.  
Dear sister, go! no mother's heart is wrung  
With grief at thy departure—she is gone—  
Across the flood, and in a fairer clime  
Await thy coming.  
Brother and sisters too are beck'ning thee  
From scenes of earth, to brighter realms on high.  
Thy father's growing old, and soon will be  
Admitted where no separations come.

The welcome summons will be long to send  
To that dear, that cherished household band.  
Go forth! reposing all thy trust in Him  
Who will be with thee, even unto death.  
He grant the joy, if nearing that far port  
Thy gaze shall rest upon a tawny group  
Coming to meet thee—with the Saviour's love  
Beaming from each known face—welcoming thee home.  
Their stony hearts treasuring truths Divine;  
Hating been taught by thee, redemption's plan.  
But should the surges swell—the angry waves  
Claim thee their victim—that thou never reach  
The Mecca than a second time hast sought,  
It matters not.

Thine is an envied lot;  
A better legacy than princes' share,  
Is in reserve for thee when mortal shall  
Part on its glorious immortality.  
Thy crown bedecked with diamonds—each a brand  
Placed from the burning. 'Ere one soul to call  
Thine Mecca, will enhance thy glorious resting-place,  
While bright eternity shall roll its rounds  
When we who bid thee now adieu! shall reach  
The goal for which we sigh, and find our home  
Among the mansions promised those who tread  
The path of peace—marked out by God's own hand—  
And roam the fields where flowers ever bloom,  
Will praise the Guide who brought us safe at last,  
An undivided family—to dwell in heaven. F. J. L. C.

For the Sabbath Recorder.

## The Devilry and Doom of the Nations;

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

NUMBER FOURTEEN.  
"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 for many days to come, and  
he prophesieth of the times that are far off. Therefore  
say unto them, Thus saith the Lord God, they shall  
none of my words be prolonged any more; but the  
word which I have spoken shall be done, saith the  
Lord God."—Ezek. xii. 28-28.

Rope Julius II. was a warrior, and ambitious  
of such fame as the tented field can give.  
He occupied the papal chair from 1503 till  
1513. After having formed other alliances  
and broken treaties, he, in 1510, induced the  
Venetians, the Swiss, and the Spaniards, to  
unite with him in making an attack on Louis  
XII, King of France. Louis feared him not,  
but prepared in different ways to meet the  
Father, as a foe. I have already had occasion  
to notice how Frederick, Emperor of Germany,  
in defending himself against the attacks of  
Gregory IX, the Vicar of his day, without  
hesitation or remorse branded that Pope as  
the Great Red Dragon, which deceiveth the  
whole world. In parallel circumstances, Louis  
now availed himself of a similar weapon of  
defence, giving to that weapon a keener and  
more enduring edge. He "published a threat,"  
says Mosheim, "upon the coins he issued, that  
he would completely overthrow the Romish  
power, which he designated by the name of  
Babylon."\* Murphy appends this illustrative  
note upon the statement: "Liebe has given  
engravings of these coins. On the one side  
was the King's likeness and his title; on the  
other side, the arms of France, surrounded  
with the inscription, *Perdam Babilonem* (in-  
stead of *Babylonem*), *Nomen*, or also simply  
*Perdam Babilonem*, Harduin understood  
Babylon here to denote the city of Cairo  
in Egypt; and he explained the coin of a mili-  
tary expedition which Louis contemplated  
against the Turks. But Liebe has fully con-  
futed this ingenious Jesuit, and has shown that  
*Babylon means Rome, together with the Pope*,  
and that the threatened vengeance was aimed  
by the King against the pontiff.†

The whole circumstances make it sufficiently  
evident at whom the King aims, while the his-

tory of Applications of Apocalyptic designa-  
tions already given shows that even at this  
early date, there would be little difficulty, on  
the part of the contemporaries of the parties,  
in discerning distinctly that the Pope was as-  
sailed. But, if preceding adversaries of the  
papal See had denounced the Pope as *Anti-  
christ*, they left us generally to understand  
that they meant *Rome* to be understood as  
*Babylon*. Here however, in greater disregard  
of the true meaning of the language of the  
Apocalypse, which is so perverted, we are as-  
sured that Liebe "has shown that Babylon  
means Rome together with the Pope," on the  
coins of the King. If, however, we respect  
the authority of the Word of God, we may  
find that in its "Babylon" neither means the  
Pope nor Rome.

Besides making for the war, material prepa-  
rations, great and imposing, Louis twice as-  
sembled the clergy of France, and submitted  
to them questions, relative to the duties of  
princes and their subjects, when popes act  
tyrannically; the answers received by the King  
were quite in accordance with his wishes.  
There does not, however, seem to have been  
among the questions submitted, any inquiry as  
to whether the inscriptions upon the issued  
coins was a correct reading of "the words of  
the prophecy" given unto Christ to show unto  
his servants things which most shortly come to  
pass. But it is not readily to be supposed  
that the royal use of the term *Babylon* was  
the result of a careful "reading," still less of  
a correct understanding of the Apocalypse.

Two conflicting councils were called, but the  
death of Julius, in the beginning of 1513, ren-  
dered unnecessary other preparations which  
Louis was making for the humiliation of the  
belligerent pontiff. That event permitted the  
speedy solution of various complications which  
the ambition and intrigues of Julius had occa-  
sioned among the nations; but the spirit of  
popery remained essentially unchanged, and  
its wickedness obtained other developments.

It was during the pontificate of Leo X., the  
immediate successor of Julius, that the *Refor-  
mation* was effected. Long had Christendom,  
as by sad perversion it is termed, groaned un-  
der the oppression of the arrogant papacy.  
Looking at its organization and its aim, its  
fostered impiety and superstition, to speak  
of such a confederation, as a system even seeking  
to promote religion in the world, would be the  
evidence of imbecility. In its efforts at ag-  
grandisement and worldly pomp, it had placed  
its feet, speaking literally as well as metaphori-  
cally, on the necks of kings who had to sue  
at Rome for the crowns they inherited, or which  
were the gifts of their subjects. Escape from  
its matchless cunning or resistance to the pow-  
er it was able to call to its aid, had rarely  
proved successful, on the part even of the  
mightiest of the princes of the earth. And  
little prospect had there hitherto been of the  
longed-for deliverance.

It had also exercised a despotism even still  
more appalling over the consciences of all who  
had a sense of responsibility to God or ap-  
preciation of His character. Attention to the  
Divine law was not only discouraged, but, as  
we have seen, imprisonment and death were  
unscrupulously inflicted on all who dared open-  
ly to disavow participation in its misdeeds, or  
bring its enormities to light. While the en-  
lightened were persecuted, the awakened con-  
science was sought to be soothed by the super-  
stitions it cherished. But the believer is privi-  
leged with the possession of a weapon of  
might, more potent by far than the arms which  
the kings of the earth employ. It is his, in  
distress, to cry unto the Lord for help, with  
assurance of the prevalence of the Lord's right  
hand. And many doubtless were the prayers  
which had ascended into the ears of the Lord  
God of Sabaoth for deliverance from the gall-  
ing yoke.

The means of relief chosen, also testified ef-  
fectually of the power of the Hearer of prayer.  
It was indeed Divine strength made per-  
fect in human weakness. The papacy had  
learned no lesson of heavenly wisdom through  
its past experience. The new Pope, though of  
a milder disposition, was not more inclined to  
reform the monstrous evils of the Church than  
even his immediate predecessor. He was  
prodigal, luxurious, and vain; "perhaps also  
according to report, positively infidel." Nor  
was there seen any gathering storm ready to  
burst over him; no combination of earthly po-  
tentates to resist his decrees.

Yet was a day of vengeance approaching;  
and the very measures which he was adopting  
to procure revenue sufficient to rear in magnifi-  
cence the great Church of St. Peter, were des-  
tined to cause the pseudo-chair of St. Peter to  
totter, if not to fall. Leo's predecessors, when  
requiring to replenish their treasuries, had had  
recourse to the sale of *indulgences*, and the  
avidity with which they were purchased, indi-  
cates the credulity of men. For his *pious* pur-  
pose of church-building, Leo, therefore, sent  
forth letters, and issued bulls announcing the  
value of the offered article and urging all to  
buy. Sometimes, when in great haste for the  
money, these indulgences were *formed* by rich  
merchants, who procured afterwards, a large  
interest on their outlay capital, when the ar-  
ticle was sold in retail. Under ordinary cir-  
cumstances, however, the Archbishops of the

Church, were the agents employed to procure  
the sale—they themselves having a pecuniary  
interest in their success. To those who had  
the means to pay, there was therefore, profes-  
sedly a favorable opportunity of remission, and  
exemption from the deserved punishment of  
all manner of sin, and—were licensed to eat  
cheese and eggs even in Lent!\*

Leo's indulgences, issued in the fifth year  
of his pontificate, published everywhere, were, in  
Germany, committed to Albert, Archbishop  
both of Mentz and of Magdeburg, who ap-  
pointed as agent for their sale, John Tetzel,  
an impudent Dominican inquisitor, who scan-  
dalized all having a sense of decency, by his  
mode of hawking them about. The writings  
of Wickliffe had for upwards of 150 years  
been circulating widely, in spite of all efforts  
of popes and cardinals for their suppression,  
stimulating general perception to the enormity  
of the abuses of the Church. Others had im-  
bibed and enforced his opinions; and the doc-  
trines of Huss and the perfidy of which he was  
more recently the victim, were not allowed to  
be forgotten. The seed sown, and watered  
with blood, was now bringing forth fruit ex-  
tensively. The field was even ripening to the  
harvest, when Tetzel unwittingly called forth  
the laborers to the work of the Lord.

Many who witnessed the shameless audacity  
and profanity of the Dominican, were grieved  
at the palpable deceptions practiced on the ig-  
norant; and the burning indignation of one,  
destined to effect a mighty change, was al-  
ready openly expressed, at the abominable  
traffic, and the more abominable manner in  
which that traffic was conducted. The spirit of  
MARTIN LUTHER was stirred within him as he  
beheld the wickedness of the Church to which  
he belonged. In a condition of comparative  
darkness, he was yet faithful to the light he  
had received; and trusting not in his own wis-  
dom or strength, he experienced largely of the  
upholding of the Redeemer in a work so mani-  
festly his own. Divinely qualified for the ap-  
pointed duty, Providence gradually opened the  
way for his performing it.

\* Milner's History of the Church, Cent. xvi, chap. ii.

For the Sabbath Recorder.

Letters from Palestine—No. 58.

Dear Brother,—The present important cri-  
sis has induced me to submit the following cor-  
respondence and remarks for the consideration  
of the friends of the Palestine Mission:

COPY OF THE BOARD'S LETTER ADDRESSED TO REV.  
WILLIAM M. JONES, JERUSALEM, PALESTINE.  
WESTERLY, R. I., Oct. 12, 1859.

Dear Brother Jones,—On Wednesday and  
Thursday last, the 5th and 6th inst., the Execu-  
tive Board of the Missionary Society held a  
session, when the following resolution was  
passed:  
"That the Corresponding Secretary request  
our missionaries in Palestine, each, to forward  
a full inventory of the agricultural tools and  
other property now in his hands, belonging to  
that Mission, and that they be, and hereby are  
severally authorized to dispose of such tools  
and other property, as are not needed for use,  
to the best advantage, and report the amount  
for the same to the Board."

After a further, and somewhat extensive and  
free canvassing of the prospects of the Pales-  
tine Mission, and the propriety of a further  
prosecution of it under the present auspices,  
the following preamble and resolution were  
offered, discussed, and unanimously adopted:

Whereas, an unhappy difference in feeling  
and policy has, for some time, existed between  
Brethren Charles Saunders and William M.  
Jones, missionaries in Palestine, and whereas,  
this difference has, in the opinion of this Board,  
greatly hindered their efficiency, and, at the  
same time lessened the confidence of the Board  
and the denomination generally, in the success  
of the Mission, through the labors of said  
brethren, and whereas the Board has but little  
or no hope that a harmonious and efficient  
action may be looked for in future between said  
missionaries, therefore

Resolved, That it is the unanimous opinion  
of the Board, that immediate measures should  
be taken to recall Brethren Saunders and  
Jones, with their families from said field, as  
soon as may be thought practical to do so, and  
that they be notified, without delay, of the  
action of the Board in this respect.

In the light of this resolution it is therefore  
desirable that in all your arrangements and  
calculations hereafter you may have in view  
the carrying out of this action on the part of  
the Board, as soon as it can be done consis-  
tently. You will please inform the Board, im-  
mediately, how soon you can make your ar-  
rangements for returning home; at what sea-  
son of the year it would be best for you to  
leave; what route it would be best for you to  
take, whether by sail or steamer; how much  
funds will be necessary for your fitting ar-  
rangement, and any and all other such infor-  
mation as may facilitate the action of the Board  
in relation to this matter. It will be well, in  
your disposition of the tools and other property  
belonging to the Mission, as contemplated by  
the first resolution, also to have in view the  
consummation of this. In adopting this reso-  
lution, the Board was not unaware of the im-  
portance of the step which it was taking;  
especially in view of the fact that it was com-  
posed almost entirely of new members; but  
the preamble will explain to you the reason for  
this action perhaps as fully as I could do by a  
more lengthy exposition; and you may be as-  
sured that it was with much caution, and with  
a sincere desire to promote the interest of  
Christ's kingdom that the final action was  
taken. It is sincerely hoped that you will re-  
ceive this notice of a recall in a similar spirit,  
and with a confidence in the judgment of the  
Board which shall induce a cheerful compliance  
with its requisitions. The members of the  
Board feel that in this matter they have the

hearty approval of their brethren throughout  
the denomination, and, indeed, that it has be-  
come absolutely necessary for the well being  
of the cause and for the credit of the Society  
for which they act, that such a course should  
be taken.

On behalf of the Board,  
E. G. CHAMPLIN, Cor. Sec'y.

REV. JONES' LETTER TO THE BOARD.

JERUSALEM, PALESTINE, Dec. 8th, 1859.  
To E. G. Champlin, Esq., Cor. Secretary of the Seventh-Day  
Baptist Missionary Society, Westerly, R. I., U. S. A.:

Dear Brother,—Your letter of 12th Oct.  
came to hand on the 26th ultimo. (1) I  
wrote the Board Sept. 29th, and should have  
numbered it 53 under the heading of "Letters  
from Palestine." Our illness has continued  
to be what we call, "this," except that its severity  
is lessened. I feel that I am nearly well, but  
my family are still far from it, though we hope  
for a speedy recovery, yet subject to disap-  
pointment. I trust the brethren will duly con-  
sider my letter of 29th Sept., and take such  
action as in their judgment, my case demands.  
I regret that your letter did not contain a let-  
ter of credit for £100, to balance my salary  
to the first of July next. My house rent had  
to be paid about the first of November. Dur-  
ing the summer and autumn, fuel, provisions  
and some clothing have to be purchased,—so  
that I need my salary in advance, and of this  
the Board have been frequently advised. Not  
receiving my salary in advance has obliged me  
to loan over two hundred dollars, at 18 per  
cent., and if I do not receive a letter of credit  
by next post, I shall be obliged to loan more.  
In the above account I have included some of  
the expenses during sickness, much of it how-  
ever, remains unpaid, [i. e. expenses of sick-  
ness, funeral, etc.] By the enclosed you will  
see that I have credited the Board \$370 09, and  
that there is yet due \$429 90, and the inter-  
est on money from the 25th October. In or-  
der to balance my account on salary to July  
next, I wish you to forward one hundred pounds  
sterling. A strict account of its sale will be  
rendered to the Board, as formerly. You and  
the Treasurer are doubtless posted as to my  
accounts, receipts, etc., with the Board.

In reply to the resolution on "a full inven-  
tory of the agricultural tools and other prop-  
erty" I wish to say the tools are in the hands of  
Bro. Saunders. When I wanted the use of  
any, while at Jaffa, I referred to him, and so  
when others have wished to borrow, they have  
been referred to him. I have one barn shovel,  
also five dollars worth of tools, such as one  
rule, two gimlets, two augers, a shoe brush, a  
scratch awl, small saw, etc., given for my use  
in behalf of the Palestine Mission. Also a  
few second-hand tools hardly fit for use, [that  
is by a workman, but has served a good pur-  
pose.] from Jaffa, [many thanks for the same.]  
(2)—A saw, plane, etc.; a full account of which  
was placed in the hands of the Treasurer. My  
outfit was accepted on the condition that it  
should be my own property; a part of it, how-  
ever, was given to Bro. Saunders' family at  
their request on our arrival in this country.  
Duplicate bills were given by me to the Treas-  
urer of all purchases made by me, and of all  
articles bestowed by the friends of the cause.  
I shall keep an account of the articles sold.  
At present they "are needed for use." What  
is sold will bring but little of the little all I  
possess.

In reply to the second item of your letter, I  
beg leave to say that my intention is to return  
(3) per second class passage, per steamer and  
railroad, via Marseilles, Paris, and London.  
After a very careful estimate, I find that I  
shall need for outfit, freight, and passage to  
Plainfield, N. J., the sum of two hundred  
pounds sterling, which should be forwarded at  
your earliest convenience. Nothing can be  
done on my part, towards breaking up and  
leaving the country, till I receive the money.  
A strict account of the expenses will be ren-  
dered to the Board. Permit me, my dear  
brother, to say that the action of the Board in  
calling me home from my work in Palestine,  
has frustrated the plans, studies, labors and  
sacrifices of past years, undertaken for the  
precious cause of Christ for many years to come,  
and indeed for life. If "the Board was not  
unaware of the importance of the step it was  
taking," as you write, then it must have weigh-  
ed well to the bearing of this "step" upon  
me, and through me upon those interested in  
Christ's precious cause. But is this so? Are  
the brethren prepared to experience the feel-  
ings and trials of one in my situation, and to  
suffer the anguish of mind that comes in like  
an overflowing flood, consequent upon the  
"step" that a field so interesting as this must be  
abandoned, and that I must bid farewell to  
those over whom the Gospel exerts an influ-  
ence through my humble instrumentality, and  
this just at the time when success begins to at-  
tending labors? The study of one of the  
most difficult languages of earth has been suc-  
cessfully pursued, and now am I to be deprived,  
by the deliberate action of my brethren, of  
the glorious privilege of preaching the riches  
of Christ's grace to the perishing Arab, and to  
others in other languages already acquired and  
in the course of acquisition? Have the breth-  
ren counted the cost of all this to a brother  
who has once before known how bitter is the  
cup which others in ignorance of the truth  
force him to drink? Brother! What have  
I done to merit this "step" at the hands of  
the Board? Did the brethren, in considering  
the equity of this action of theirs, for once ad-  
mit the possibility even of not having embraced  
in their preamble and resolutions, a single, just  
reason for my recall? These questions and  
the remarks that follow, are prompted by the  
most fraternal feelings, and I hope they will  
be received and considered in a similar spirit,  
and with the undoubted confidence that I am  
fully able to demonstrate to the Board and to  
the denomination the TRUTH and the VERY TRUTH  
which should have occupied the new Board,  
and the new members of the Board at the  
first regular meeting. Let me not be under-  
stood as appealing from my recall. (4) Wherever  
conscience and duty call, there I  
hope, by assisting grace, to go and labor. My  
feelings and policy in this Mission have been in  
perfect harmony with the Board's appointment,  
my duty to them, and to Bro. Saunders. The  
Board have not shown, and cannot show that  
I have deviated in the least from my depart-

ment of labor, and it need not be expected  
that I shall remain silent before the denomina-  
tion and the world under the implication con-  
tained in the Board's preamble, that my feel-  
ing and policy has hindered my efficiency, or  
the efficiency of any one else in the Mission.  
Personal difficulties were overlooked long since;  
on my part the published agreement is valid,  
and in reply to his letter of 31st March last,  
Bro. S. was so informed. Aside from the total  
abandonment of his department [of labor] after  
the first year, and that contrary to appoint-  
ment, and void of consultation, either with  
myself or the Board, (5.) Bro. Saunders did, as  
is well known to you, assume in an unpreced-  
ented manner, and without the least shadow of an  
excuse, (and none exists) to administer the  
ordinances of the Lord's house. This is the  
special line of policy with which you have to  
do. This policy has been the occasion of an  
unfavorable impression of, and disrespect for  
the denomination. The impression has obtain-  
ed that this policy would be discontinued, if  
not *reproved* by the Board. As it is, the  
matter is made worse, for it will be apparent  
that they either contenance that policy, or  
that they lack the moral courage to set the  
matter right. But calling me from the field  
will not remove this unfavorable impression;  
for all know that I was in no way the occasion  
of that "step" of Bro. Saunders, viz., a de-  
viation from the very necessary arrangement of  
the Board for the harmony of the Mission, and  
from the established order of the Gospel as  
held by Baptists. The business of the Board  
ought therefore to be considered: who has, and  
who has not deviated from his department of  
labor in the Mission? To conclude, if I must  
leave the field at the will of the brethren, I  
prefer to return to your midst knowing that I  
have kept myself within the line of my duty,  
and of the plans and appointment of the Board,  
and that the responsibility of this "step" rests  
entirely with them.

I am, dear brother, yours in the service of  
the Gospel,  
WM. M. JONES.

REMARKS.

1. The Board's letter was answered by the  
first post which arrives here via Alexandria  
every fortnight on: Fifth-day morning, and  
leaves by the same route for Marseilles at five  
o'clock P. M. the same day. There is a second  
arrival on the Sabbath morning following, via  
Smyrna and Beirut. This steamer stops at  
Jaffa on Sixth-day, en route for Alexandria  
and Marseilles.

2. The words in brackets in the foregoing  
copy are not in the original letter to the Board.  
3. This was penned on the supposition that  
the means for prosecuting the Mission were to  
be withheld.

4. The friends of the Mission may rest as-  
sured of my warmest attachment to the inter-  
ests of our cause in Jerusalem and Palestine,  
and that it is wholly against my wish to leave  
the field mutually chosen by the denomination  
and myself,—a field of labor and an enterprise  
fraught with mighty interests to the kingdom  
of Christ. Since the reception of the Board's  
notice of the abandonment of the Mission, my  
daily and hourly prayer to the Redeemer has  
been, and shall be, that the friends of the  
*Palestine Mission may now rally and take  
hold of the work in earnest.* The RECORDERS  
for October 20, to December 22 not coming to  
hand till the last post, caused me to delay cor-  
respondence on this subject. The coming of  
the papers, and the expression of eight articles  
found therein have caused me to thank God  
and take courage. And I only pray God who  
giveth all things abundantly, to nerve me for  
the stern hour of strife, not with brethren, for  
I hope to be spared from that, but with cir-  
cumstances and obstacles which are now pres-  
suring upon me, and which tend to hinder the  
good work. Friends of the Mission, may I not  
count upon your prompt and united action to  
save all necessity for a temporary absence  
from the scene and field of my labors? Men  
of Israel! help! we have put our hands to  
the work, and by Divine grace are accomplish-  
ing it. If God be for us who can be  
against us?

5. The great hindrance to the prosperity of  
the Mission is the want of interest in, and the  
inexcusable neglect of the Industrial Depart-  
ment. The necessity for the active operation  
of this department, especially in a mechanical  
way is as important and as practicable as it  
ever has been. What others are doing here  
is proof positive of what can be done. The plan  
and arrangement mutually agreed upon are of  
such a nature that noncompliance therewith  
should have been accounted for in the way  
proposed by L. E. L., viz., granting leave for  
the person appointed to this work to withdraw  
and appointing instead thereof a minister of  
suitable qualifications for the work to be united  
with me in the Mission. This has been fre-  
quently suggested, but no attention has been  
given to it; on the contrary, the time of the  
person appointed has been spent in a way ut-  
terly at variance with the *known regulations  
of the Board*, and that without consulting me,  
in spite of my manifest desire to consult here  
on the ground, and of appeals and remonstran-  
ces to the Board during the past five and a  
half years. Important business has been  
treated—as I am left to infer—with silent neg-  
lect. Wherein the Board have *deigned* to  
answer my letters, they have done so threaten-  
ingly, and their letters will speak for themselves.  
The burden of this conduct has been exceed-  
ingly onerous. It has caused me to use up a  
great deal of precious time in writing to the  
Board, seemingly all to no purpose; to endure  
a constant and indescribable anxiety of mind,  
and even of physical suffering on account of

this declared want of heart to carry out; the  
appointment, and the way in which the Board  
have treated their own resolutions and engage-  
ments in the premises. Had it been known  
before that the Board entertained the opinion  
that it was none of my business what they did  
in regard to these engagements—that I should  
be threatened with the action of the Board in  
case of non-compliance with a certain reso-  
lution based upon a false report, and that an-  
swering their own questions concerning Brother  
Dickson I should receive a reproof from them,  
I know that myself and the friends of the mis-  
sion would have demurred coming forth under  
the past and present auspices. The last act of  
the Board in abandoning the Mission is only  
in keeping with the course heretofore pursued.  
This course is now apparent beyond the possi-  
bility of a contradiction. Both Mr. S. and  
the Board have, by their own long persistent  
conduct thrown me beyond the reach of their  
co-operation. I publish this epitome of affairs  
solely for the intelligent and unanimous action  
of the friends of the Mission. My long for-  
bearance to inform them is evidence sufficient  
to show how loth I am to expose the course  
pursued. I have prayed and hoped that mat-  
ters might right themselves without a sentence  
from my pen on the subject; and even now  
I desire to cast the mantle of oblivion over  
the past, and labor in the future as in the past  
for the establishment of the Mission, and the  
union of our people in an independent, harmo-  
nious action in behalf of China, Palestine, and  
wherever the ability of the churches shall send  
the Gospel. WM. M. JONES.

Jerusalem, Jan. 31st, 1860.

MAKING SERMONS.—Rev. J. B. Simmons, a  
Baptist minister of Indianapolis, writing on  
this subject says: 1st. If you have a printed  
book of plans and skeletons, throw it into the  
fire. 2dly. If you have a blank book in which  
you have collected the plans of sermons you  
have heard other ministers preach, throw that  
in the fire too. 3dly. If you have been in the  
habit of picking up sermons up from scraps,  
and newspapers, and books, stop it. 4thly.  
If you have been in the habit of reading  
printed sermons a good many times over and  
attempting to preach them, stop that. Get  
your Bible, fix on a passage, sit down to it,  
and begin reading the passage over and over  
again. Study every verse thoroughly, and  
select the verse you wish to use for a text.  
Of this verse study not only every sentence,  
but every clause and every word most dili-  
gently. Lock out the meaning of the indi-  
vidual words especially. Note down on paper  
whatever thoughts occur to you during this  
effort. Avoid commentaries, except for the  
meaning of obscure clauses or phrases; and  
even then, only use them after, not before you  
have sucked out of the passage all you can by  
your own effort. If you take this course, your  
thoughts will be mainly both rich and original.  
They will please yourself, and of course excite  
you to additional thought. Having worked  
on in this way for six, twelve, or fifteen hours  
of hard and prayerful study, being careful to  
write down all the thoughts that occur to you  
as you go on, you will find that you have col-  
lected a mass of thought sufficient to make  
three, perhaps five sermons. But do not make  
three or five. Make only one. Out of this  
accumulation of thought select the choicest  
and best, arrange them under proper headings  
in one sermon. If you write on only one side  
of single leaves, which is an excellent plan, you  
can throw much of your matter into sermon  
form without re-writing. Imbue your soul  
with your theme by going prayerfully over it  
several times; then rising from your knees in  
your closet hasten to the pulpit, and try to  
preach as though you never expected to ad-  
dress your hearers again." [N. O. Advocate.]

ADVERTISING SERMONS.—The editor of the  
*Christian Intelligencer* gives the following  
amusing and somewhat striking incident: "We  
had, on a recent visit to a village not very far  
distant from this city, a somewhat novel and  
striking exhibition of the manner in which the  
business of advertising sermons is viewed by  
those not familiar with city devices. It was  
in this wise: While conversing with a clerical  
friend, he suddenly inquired, with a symp-  
thetic expression of countenance, 'How are  
the brethren in distress getting on in New  
York?' We of course desired an explanation  
of his question. He replied by saying, 'That  
the people in the country were under the im-  
pression that those clergymen in the city who  
were in the habit of advertising the topics of  
their discourses every Saturday morning were  
sadly distressed for the want of regular hear-  
ers, and that they could not get on well unless  
they threw out bait.'" [Christian Advocate and Journal.]

THE MINISTER WHO LIKED TO WHET HIS OWN  
SCOTCH.—How frequently have I heard him  
request the gentleman who was going to pre-  
cede him by prayer to be sure not to be very  
long. Mr. Jay, at his own chapel, always pre-  
ferred going through the whole of the service  
himself; and on one occasion he quietly said to  
a minister who had offered to pray before the  
sermon, "No, sir; I am much obliged to you  
for your kind offer, but I like to whet my own  
scotch." The congregation generally thought  
that he could whet it better than any one else;  
and he always considered that the prayers  
which seldom occupied more than a quarter  
of an hour, including the Lord's Prayer, which  
he invariably repeated, prepared his mind for  
the sermon. It is a remarkable fact, that on  
entering the pulpit he would open the Bible at  
that part where the Lord's Prayer appears,  
having on several occasions forgotten part of  
it, which so much annoyed him that he adopt-  
ed this mode of preventing any future vexation  
on this point." [Recollections of Wm. Jay.]

The real man is one who always finds excu-  
ses for others, but never excuses himself.

\* Mosheim's Eccles. Hist., Cent. xvi, Sect. 1, chap. 1.  
† Reid and Murdoch's improved edition of Mosheim's  
Hist., pp. 559, 560.

\* Mosheim's Eccles. Hist., Cent. xvi, Sect. 1, chap. 1.

Sabbath Tract Society.  
TRACT SOCIETY  
which are for sale  
Square, N. Y., viz:  
the Sabbath of the  
consideration of the  
Nature and Scrip-  
ture of the Sabbath, 28 pp.  
History of the Sabbath,  
52 pp. 5. A Chain  
Reasons for keeping  
Day, instead of the  
Plain Question pre-  
the Gospel and a Sab-  
6. The Sabbath Com-  
The Fourth Com-  
10. The Sabbath  
In English, French  
Endangered by  
Misuse of the  
Sabbath, 24 pp. 14.  
An Appeal to the  
in an Address to the  
Baptist General Con-  
the following works  
to Ward on the  
of the Sabbath. First  
printed at Stockton,  
1859; 166 pp.  
By Edward Stenot  
64 pp.  
By J. W. Morton,  
Presbyterian Church,  
to The Sabbath Vindi-  
together with Edward  
Stenot, and J. W. Mor-  
Sabbath," may be had  
will be furnished to  
on sale, at the rate  
desiring them can have  
on sending their  
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Tract Society, No. 8  
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Recorder,  
UM IN ADVANCE.  
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to promote vital  
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columns are open to  
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and enfranchise the  
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adapted to the wants  
of the people. As a Religious  
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D. P. Williams  
J. B. Maxson  
E. Maxson  
D. Davis  
G. T. Howard  
P. L. Berry  
L. A. Clarke  
C. E. Crand

The Sabbath Recorder.

New York, Fifth-day, March 29, 1860.

EDITED BY WM. B. MAXSON.

In the article of S. S. G., in our last, in his reply to his stellar correspondent, he gives us a summary of his religious opinions; or, as he says, "are some of the articles of his religious faith."

In his seventh article he professes to believe that there is a resurrection of the dead, both of the just and of the unjust. And he trusts that we shall see the justice of correcting our editorial that states his denial of the resurrection of the dead.

We have at no time denied that Bro. G. believes and advocates what he understands by the phrase, "the resurrection of the dead." But we claim that he perverts the meaning and sense of the phrase, resurrection of the dead. The Greek word *anastasis* is uniformly rendered in our version of the Scriptures, by *resurrection*; and this word is in our English lexicons defined to signify the rising of the dead to life again; and we believe that this word is uniformly used in this sense in the New Testament. Whereas, Bro. G. in his article, in nearly every place where he has used the word, has defined it to signify the future life; and thus sets aside the proper and true signification of the word *anastasis*. For it is compounded of two words, *ana*, a preposition which signifies *again*, and *stasis*, which signifies in its active sense, *to cause to stand*; and together properly signifies *to cause to stand up again*. And although the future existence of the risen spiritual body is the result of the resurrection, it is not the proper signification of *anastasis*, which signifies a rising again of the dead. In this sense it is uniformly used in the Scriptures. Parkhurst, in his Greek lexicon of the New Testament, on the word *anastasis*, gives the following renderings: "1. A standing on the feet again, or rising as opposed to falling. 2. A rising or resurrection of a dead body to life. 3. A rising or resurrection of the body from the grave. Applied both to Christ and to man in general, whether good or bad." The word occurs as a participle in the LXX.—Jer. iii. 62, and Zeph. iii. 8; as a noun in the genitive, *anastasis*. In both places it answers to the Hebrew *qim, to stand up, to rise*. The word also occurs in 2 Maccabees vii. 14, and xii. 43. In both these places it signifies the resurrection of the body from the dead. See also *grove*, Greek and English lexicon under *anastasis*. He renders the word, a standing up, rising, resurrection, etc. Our English dictionaries define the word *resurrection* to signify revival from the dead, return from the grave, etc. And in this sense the word is uniformly used in the New Testament. In 1 Cor. xvth chapter, the resurrection of Christ is made by Paul, the pattern of the future resurrection of the dead. The language of the Scriptures does not signify a rising from the dead, as rising from, and leaving the dead; but as a rising of the dead.

According to the teaching of Swedenborg, there will be no literal resurrection of the dead; but that there is a rising of the spirit from the body when it dies, never more to be united with it; thus treating upon the resurrection as having past already, and as continually passing as mortals die, and will be passing as long as death reigns.

One of the most talented advocates of the doctrines of Swedenborg, Prof. Geo. Bush, in his *Anastasis*, endeavored to prove that there would be no literal resurrection of the dead, and seems to have supposed that he had succeeded; but the resurrection of Christ was a too positive and literal fact to be satisfactorily to his own mind, disposed of in this work, as the disciples had the positive proof of his bodily presence and identity. To satisfy his readers that the crucified body of Jesus did not literally appear to his disciples after his resurrection, Prof. B. wrote an additional work of some sixty or seventy pages for the purpose of reconciling these appearances with his theory. After disposing of the several appearances of Christ until he came to our Lord's interview with his disciples, who, to convince them of his literal identity said to them, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." "And he showed them his hands and his feet." And in order to convince them that he appeared to them in the same body that was crucified, he ate in their presence a piece of a broiled fish and of a honey-comb. (Luke xxiv. 36-44.) Prof. B. took this method of disposing of this obstacle to his theory. He argued that the verb *theoretice*, "ye see me have," in the active voice, should be understood in the passive, *I seem to you to have*. Thus making his personal appearance, and his eating before them a phantom—a mere deception.

The resurrection of the dead is nowhere in the Scriptures made to signify the spirit rising from the body of him that dies; but the rising again of the body that has died. Hence, it is everywhere spoken of as a future event. In the remarks Jesus made to the Sadducees respecting the seven brothers who were represented to have died, (Mark xii. 25.) He did not speak to them of the resurrection as though it was simultaneous with their death; for the question asked, "When they shall rise, whose wife shall she be of them?" and in the answer given, "For when they shall rise from the dead," both indicate the future, and not the past or the present. The doctrine of the resurrection of the dead was generally believed by the Jews. The Sadducees were an exception; for they did not believe in any kind of a future state, and their denial of the resurrection of the dead was the result of their skepticism on the subject of a future state of existence beyond the present life.

It is evident that the Jews believed that the resurrection would be connected with the day of judgment at the end of the world. Hence, Martha expressed to Jesus the sentiment common to the Jewish nation, when she said of her brother Lazarus, "I know that he shall rise again in the resurrection at the last day."—John xi. 24. And as our Lord said nothing to her to correct any error or mistake she might labor under in this matter; it is quite evident that he concurred with her in the sentiment which she expressed.

Now whatever mystery may attend the doctrine of a general resurrection and change of our mortal remains at the end of the world, and the general judgment; we are confident that it is the sentiment of Christendom, with but a very small exception. The heathen world generally believed in a future life of some kind, though they differed in opinion as to what it would be; but the doctrine of the resurrection was a new theme to them.

In Athens, Paul was regarded as a fanatic, and charged with setting forth strange gods; because he preached to the people "Jesus and the resurrection." Jesus and the resurrection of the dead were novelties among the heathen everywhere; but the resurrection of the dead was not a new subject with the Jews. When the disciples questioned one with another what the rising of the dead should mean, (Mark ix. 10,) their questioning upon this subject referred to what Jesus had just charged them—that they should tell no man what they had witnessed upon the mount of transfiguration, "till the Son of man were risen from the dead." And they kept that saying with themselves, and questioned one with another what it should mean; for they did not yet understand that Christ must die, and rise again from the dead.

Now we have said that Bro. Griswold denies the doctrine of the resurrection. We speak advisedly. We believe that he holds to a doctrine which he calls the resurrection from the dead. He interprets this phrase to signify the future life; that is, a spiritual existence in the future world; but we were not aware, nor are we now, that he believes that the dead will rise again; or that the resurrection from the dead has any connection whatever with the mortal body which dies, or with any of the materials of which it is composed. If we have understood him, he holds that when the body dies, the spirit assumes a spiritual body, and thus rises from the defunct body which it had formerly occupied, and that he terms this a resurrection from the dead; which is a very different doctrine from what we believe these words signify. We would gladly correct our statement if he would allow us to do so; and will do this whenever he will permit us to state that he believes that the dead will rise again.

Eating Swine's Flesh.

A correspondent of the SABBATH RECORDER, a Seventh-day Baptist paper, is troubled with conscientious scruples about eating swine's flesh, because under the Law it was forbidden, and as he tenaciously adheres to his belief in the continuance of the Jewish, seventh-day Sabbath, he is naturally inclined to think all the requirements of the Jewish law binding upon him. He undoubtedly has a love for the prohibited meat, and would gladly accept an explanation which allowed him to partake of the savory flesh which his less conscientious friends delight in. The SABBATH RECORDER, strangely, for a seventh-day paper, in its long reply to the anxious questioner, argues in favor of the right to eat swine's flesh. It thus concludes its article: "Our conclusion upon this subject is about this. That every man may innocently eat such food as he likes without regard to what was anciently clean or unclean, provided it is conducive to health and comfort. Swine's flesh, or pork, is considered by many as unhealthy, and by others it is disliked. Nobody should be obliged to eat it unless he chooses to do so, and can suit himself with something else. And no one should judge another on this account. If he eats he is no better, and if he eats not, is he the worse?"

We have copied the above from the *New York Chronicle*, of March 22d, a Baptist religious journal of this city. We are about as much surprised at the Christian courtesy of our brother's remarks in the above article, as he can well be at the SABBATH RECORDER for its advocating the liberty of eating what is set before us, asking no questions for conscience sake. As to the scruples of conscience of our correspondent relative to eating swine's flesh, we know as little, and by the remarks, we should think less, than the *Chronicle*. And we did not know, until informed by our Baptist brethren, that our correspondent desired "an explanation which would allow him to partake of the savory meat, which his less conscientious friends so delight in." Had the *Chronicle* been a stranger to the SABBATH RECORDER, and to the people in whose interests it is published, we might have less reason for surprise at his remarks upon the subject. But he knows, or he ought to know, that the Seventh-day Baptists consider themselves no more bound by the ceremonial laws of the Jews, than he considers himself to be. The whole of this sour, brief editorial is characterized by ignorance of our position in this matter, or by unwarranted prejudice.

CONGRESS.—Nothing of very great importance was done in Congress the past week; a few bills were passed, among which was the bill correcting the gross abuse of female passengers hitherto prevalent on emigrant ships from Europe, which bill passed both Houses, and will of course soon be a law. The Senate on Monday, adopted a resolution looking toward the extinction of the Indian title to lands about Pike's Peak.

In the House of Representatives, Monday, a resolution was adopted, giving Mr. Sickles and Mr. Williamson 60 days in which to take

testimony concerning their respective claims to membership in Congress from the IIIrd District of this State.

FULTON STREET MEETING.—We copy the following from the *Evangelist*: The Fulton St. meeting, during the past fortnight, has been revisited by merchants and others from all sections, many of whom express their gratitude at finding it not only a permanent institution, but its interest and numbers somewhat augmented during the last twelve months. Many of these speak of the religious condition of the neighborhoods in which they reside, and generally are able to report a flourishing Sabbath-school, an increased attendance on religious ordinances, or better still, an outpouring of the Spirit in answer to prayer and the quiet use of the means of grace. A gentleman alluded to the fact that salvation had come to his house through the conversion of his little son, of some five or six years of age. The Spirit worked upon his heart without the apparent intervention of human instrumentalities. He was observed for a day or two to be much alone, and very quiet and thoughtful. During the social meetings of the following Sabbath, he manifested, of his own accord, his desire to be prayed for, and confessed his sense of sin and need of a Saviour. Earnest prayer was made in his behalf, and then and there, said the speaker, he found the Saviour. The little fellow straightway made haste to his house to tell his mother what joy he had in believing. Two of the domestics of the house have since followed his example—one of them till recently a Catholic—so convinced are they of the reality of the experience of this little boy.

ASTOR LIBRARY.—The eleventh Annual Report of the Astor Library, shows that the whole number of volumes now in the library is very nearly one hundred and ten thousand, of which about sixty thousand belong to the literary department. The library is well attended. On the average two hundred and ten volumes are in use every day, besides those used by parties admitted to the alcoves to pursue their investigations on any particular subject. The amount expended for new books during the past year has been \$13,808. The third volume of the catalogue of the library, to and including the letter P, has been completed and will shortly be published.

The total value of the library and building is estimated at nearly six hundred and fifty thousand dollars. The treasurer's report shows but a small cash balance, the revenue of the library being constantly applied to the purchase of new books, improvement of the buildings, etc. Nearly five thousand dollars are annually expended in the salaries of the librarians and janitor.

We learn from Eld. Todd of Brookfield, that Eld. E. S. Bailey is sick, and that his recovery is regarded as doubtful. He states that "his mind is clear and very happy."

Individuality of Benevolence.

The *Watchman and Reflector*, in an article under the above head, in vindication of the Baptist Mission Union, and the money basis of representation in missionary management, provokes the following among the arguments of the *American Baptist* in answer to its allegations:

The *Watchman* takes it for granted that in all benevolent operations there must be a power of control somewhere. He looks over the Greek and Roman churches, the Episcopal, Lutheran, Methodist and Presbyterian, and finds that all their boards are under ecclesiastical authority, and therefore adopts the conclusion that if the benevolent operations of Baptists are conducted by the churches, "all our schemes of voluntary Christian philanthropy will be placed under the eye and ban of a jealous ecclesiasticism." To prevent the churches from assuming a position so antagonistic to voluntary effort, the *Watchman* will allow the churches to have nothing to do with our Saviour's mission. To keep them from drifting towards Episcopacy or Presbyterianism, he strips them of their appropriate mission; deprives them of the power to do either good or harm. But to whom does he hand over their work? To individuals? Manifestly not. He hands it over to a centralized corporation outside the churches. He has no fear of Episcopacy outside the church; it is only the Episcopacy within that he dreads. But if we must have the power, why should it not be within the church rather than without? If we must depart from the New Testament model, by establishing a board of authority, we would certainly take the church sooner than the world. If we must have Episcopacy, let it be the genuine article; in the church, and not out of it.

Which is the most likely to subvert our Baptist liberty and independence, the churches themselves, or societies composed of life-members, constituted such by the payment of one hundred dollars? When the apostles wanted a fiscal agency for distributing the contributions for the poor at Jerusalem, to whom did they apply for the appointment of such an agency? To the church, of course. They did not think it necessary to get up an organization outside, a society on the plan of life-membership, by the payment of a certain sum, such as only the most wealthy could afford. This ingenious mode of raising money had not then been invented. If the connection of churches, as such, with the missionary enterprise is so dangerous to the principle of individualism, is it not equally dangerous for churches, as such, to engage in benevolent efforts at their own doors?

The *Watchman* fears also that there would come in "questions of evil surmises and vain janglings," "discussions of policy" which would be carried back by the representatives to agitate the churches. "Heaven forbid the day," he exclaims, "when the tranquillity and peace which now bless the churches shall thus be marred and embroiled." We sincerely hope there may be nothing to come, in the shape of "strife and vain janglings" worse than we have had already.

A destructive fire occurred at Sacramento, California, March 4. Loss over \$24,000.

Communications.

For the Sabbath Recorder.

From the Land of Canaan.—No. 22.

JERUSALEM, Nov. 13th, 1859.

We rose this morning at early dawn, just as the horizon was lighted with the sun's golden rays, a soft zephyr was moving lightly over the olive and palm trees, waking nature as it passed. Soon after sunrise we left Ramla; three hours brought us to the valley of Ajalon. We thought of Joshua's most singular prayer, when he fought with the five kings of the Amorites at Gibeon; and said, "Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon." The Lord hearkened unto his voice, "And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies, and hastened not to go down about a whole day." The scene of that memorable day came vividly before us. It is truly interesting to look upon these localities, where God showed to the world how unlimited was his power, and also his bounty to those who trusted in him.

The soft zephyrs of the morning had now become a strong breeze, the clouds thickened, and the rain fell; still we moved onward, for there was no place of shelter. We now came to the territory of Dan, which lies on our right, towards the south. In this tract was situated Zorah and Eshtaal, from which a party of Danites, being dissatisfied with their inheritance, went forth to establish a colony on the northern frontier of the Land of Canaan. On their way through the mountains, they encamped at Kirjath Jearim; from there they went to Mt. Ephraim, where they robbed Micah of his idolatrous images, entered his priest's array, and passed on to Laish, near the head waters of the Jordan; there they built a city and set up the graven images, which they had stolen from Micah. We now come to Zorah which is situated on a high hill on our right, overlooking the valley of Bethshemesh, southward. Zorah was the birth-place of Samson; from here he went down to Zimnath—which lies in full view on the plain below—there he took a wife of the daughters of the Philistines. The plain now extended before us was the scene of many of Samson's wondrous exploits; southward, not far from here, is the valley of Sorek, where his strength was discovered by Delilah, which brought him to his melancholy end. He was finally brought up from Gaza by his brethren who buried him here, "between Zorah and Eshtaal."

We now enter the mountain passes, the storm has become grand and terrific with thunder, lightning and strong winds. We were forcibly reminded of the Psalmist's words: "The clouds poured out water, the skies sent out a sound, thine arrows also went abroad. The voice of thy thunder was in the heavens, the lightning lightened the world, the earth trembled and shook." The tempest ceased, but the rain continued; and the tender grass and flowers seemed to freshen and gain strength as the gentle showers continued to fall upon them. How beautiful and striking the figure in Moses' song, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herbs, and as the showers upon the grass."

Passing onward, we met a company of Bedouin horsemen with their long spears. The spears now used by the Arabs are fearful looking instruments—a wooden staff about fifteen feet in length, with a sharp metal point in the shape of a lance; they are no doubt like those used in ancient times. The Lord said to Joshua, "Stretch out the spear that is in thy hand." Abner smote Asahel with a spear. They were also used in the time of the Apostle Paul; who was conducted over this road by a strong Roman escort with two hundred spearmen, when Claudius sent him from Jerusalem to Felix, the Governor at Caesarea. At noon we stopped for lunch, under a beautiful grove of terebinth trees. The rain now came so fast that five of our party fled into a cave on the opposite side of the path. We thought of the five kings of the Amorites who fled from Joshua to the cave of Makkedah, which is not far from here.

After a short rest, we moved onward, and climbed to the summit of the first chain of mountains, where we obtained a beautiful view of Sharon and Jaffa. There the sun was shining in all its splendor, while the rain was still falling upon the mountains, and the clouds were dark and heavy above us. One hour more brought us to the village of Abou Gosh, the ancient Kirjath Jearim. This village is built on terraces, presenting a most lovely appearance from the opposite side of the valley. Its charm of beauty and neatness would, however, scarcely stand the test of a closer examination. Kirjath Jearim was the birth-place of Urijah, the prophet; and here the ark of the covenant found a resting place. It was removed from Shiloh, and borne before the army of the Israelites; but they had lost their faith in God, consequently, they were defeated, and the ark fell into the hands of the Philistines at Ebenezer. The Philistines carried it to Ashdod, and placed it by the side of their idol god, Dagon; but the God of heaven taught them in a very surprising manner, that the use of the ark was highly displeasing to him; for the image of Dagon fell prostrate and broken before the ark of God! The Philistines carried it to Gath, "but the Lord smote the men of Gath with a very great destruction." They then sent the ark to Ekron, "but the Ekronites cried out, saying, They have brought the ark of the God of Israel to us, to slay us." Then the Philistines sent the ark up to Bethshemesh to the Israelites, with a trespass-offering. The Israelites hailed its return with great joy. Yet they trespassed against it, and the Lord smote them "fifty thousand, three score and ten," because they looked into the

ark. It was afterwards brought here to Kirjath Jearim, and Samuel tells us that it abode here "twenty years." From here it was removed to Jerusalem by David, and kept until the temple was prepared to receive it; and it was then placed in the Holy of Holies in Solomon's Temple, and there remained until the temple was destroyed. The Jews believe that it will be restored to them, when their Messiah appears.

We stopped on the hill-side, opposite Abou Gosh to decide whether we should proceed in the rain, or stop here for the night. But the sky soon cleared, and the afternoon became lovely; nor could a kindlier sun have shone upon the Land of Canaan. As we passed onward, we obtained a near view of Neby Samuel, the ancient Mizpah, where Samuel anointed Saul, king. Mizpah was fortified by King Asa; and there Jedediah, the Chaldean, was appointed Governor by Nebuchadnezzar, and was there assassinated by Ishmael.

We learn from the sacred record that during the twenty years in which the ark rested at Kirjath Jearim, there was a dreadful declension of piety in Israel. They neglected the worship of God, and gave themselves to idolatry. Samuel gathered all of the Israelites to Mizpah; and there he sat their sins before them, and they returned unto the Lord; and there they made him the judge and seer in Israel. The Philistines heard of this great convocation at Mizpah, when they came up a garrison Israel, but the Lord overthrew the Philistines by a tempest.

Passing on we came to the tremendous descent of Bait Hannea; believed to have been the abode of Hannah, the mother of Samuel. The slabs of rock on the side of the hill had now become very slippery from the rain. Some of our party thought it safer to walk; yet Martha and myself kept our saddles, and with many a slip and slide, reached the valley of Elah in safety;—where David slew Goliath. The small brook from which David picked up the five smooth pebbles, still murmurs sweetly through this lovely valley. We gathered a few pebbles from it. Soon after leaving this valley; we reached the path which leads to Shiloh, where Elkanah and Hannah passed yearly when they went up to their national festivals; and here Hannah afterwards passed with young Samuel, to dedicate him to Jehovah.

"By the hand  
She led him, and her silent soul, the while,  
Oft as the dewy laughter of his eye  
Met her sweet serious glance, rejoiced to think  
That aught so pure, so beautiful, was her's,  
To bring before her God. So pass'd they on  
O'er Judah's hills."  
M. SAUNDERS.

For the Sabbath Recorder.  
Replies to Correspondents.

I have once more got a file of SABBATH RECORDERS, and have read them with much gratification. It would be gratifying to reply to the friendly criticisms and questions of my brethren in extenso; but the editor's telegram is ordered struck from the mast-head. The reign of the saints is disliked, and the reign of the Board inaugurated. Well, I presume I may be indulged in a little short work. I am interested in the communications of those who have written in favor of "P. P." and in them of those who have written against him. I would not have one of them suppressed if I could. Brethren, there is a large number of us that are of the denomination; will you subscribe us?—To forbid us your columns entirely, amounts to the same thing; we must have a medium of correspondence. You cannot silence us, and assume the lordship of our faith.

There are a few things I wish explained. Sixteen years past, I have had no ecclesiastical connection with, any body of people but the Seventh-day Baptists, and some of us never had any other. If we are not part of the denomination, pray tell us where we do belong. Can we not be Seventh-day Baptists, and believe that we have a reward laid up in heaven, a hope in heaven, a treasure in heaven, an enduring substance in heaven, an eternal inheritance reserved in heaven, which we shall receive at the manifestation of the sons of God with glory, at the time of the adoption; that is, at the redemption of our body, and wait in hope for it until that time? May we not say to one another, "Be patient therefore, brethren, unto the coming of the Lord, Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain?" Cannot we say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day?" Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his APPEARING?" May we not say, "Lord, into thy hands I commit my spirit; when we believe that our life is hid with Christ in God? and that when Christ who is our life, shall appear, then shall we also appear with him in glory, and not until then?"

Why, brethren, the things that I suffer often lead me to exclaim, "I have a desire to depart and be with Christ," which would be far better than the reproaches and the sufferings of this present life; for I know that if this earthly house of my tabernacle were dissolved, we have a building of God—a house not made with hands, eternal in the heavens; but which my Redeemer will bring with him when he cometh to receive all his unto himself.

Why is the stigma of materialist affixed to our names, when we declare that we believe that man is composed of body, soul, and spirit? I believe that God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;

and that when man dies, the body returns to the dust, and that breath of life unto God who gave it, and that then man ceases to be a living soul, until in the resurrection that breath of life is by the power of God clothed with a spiritual body. Years ago, I understood a materialist to be synonymous with infidel; one who rejected revelation, and believed that man was nothing but organized matter like a cabbage. Do not those who charge this upon me, bear false witness? Is it infidelity to give a literal construction to the Divine word? Again, why is annihilationism charged upon us? Have I ever said I believed it? I believe the wicked will be destroyed with everlasting destruction from the presence of the Lord, and from the glory of his power.

Suppose a man believes 2 Pet. iii. 10, 11, 12, will be literally fulfilled, and the earth be no more, and don't believe Ps. xxxvii. 20 will be literally accomplished; and another believes that Ps. xxxvii. 20 will be literally accomplished, and just as it is in 2 Pet. iii. 10, 11, 12, that when the elements and the earth have been dissolved, and the works that are therein are burnt up, there will be new heavens and new earth, wherein dwelleth righteousness—which of them would be most of an annihilationist?

I believe that Christ is a King, is seated at the Father's right hand. Must I then believe that he sits upon the throne of David? Was David's throne at God's right hand? The Apostle says David has not ascended into the heavens.

If I believe that the Gospel of the kingdom, and the approach of the kingdom, and the progress of the kingdom, were preached from the days of John the Baptist; must I believe contrary to all my senses, and many predictions of Divine truth yet to be fulfilled, that the kingdom has broken in pieces all other kingdoms, and that the dominion of the whole earth is given to the saints of the Most High? and that they possess it now? If I believe that Christ will come with ten thousands of his saints, must I believe that they are redeemed men who have already ascended to heaven? Campbell's version of Jude 14, 15, is "Myriads of holy angels," and that is the reading of Matt. xxv. 31, and Mark viii. 38, and Luke ix. 26.

Must I believe that because Jesus Christ took upon him our nature and submitted unto death, that he has already appeared in great power and glory? or because it was predicted that he should take to himself his great power and reign, he must be doing it now, because the prediction was long time ago? Must I believe that because the Gospel was preached in the Roman Empire, and Christianity ultimately subverted paganism, that it was then that the stone torn from the mountain without hands, smote the image of Nebuchadnezzar's vision, and fulfilled Daniel's interpretation of it? Why, there is one prominent feature of that prophecy which is fatal to all that scheme; it is this, viz, the stone torn out of the mountain without hands, "smote the image upon his feet of iron and of clay, and broke them to pieces." Now the facts of history are these—the fourth kingdom, i. e., the Roman, did not attain its divided state until the fourth century. Diocletian and Maximian were the two first emperors who reigned conjointly. Constantius and Galerius were the two first who really divided the empire, A. D., 306, and this was not permanent until Valentinian and Valens, A. D., 375. Its tenfold form was not fully developed until A. D., 484. In this form the holy Roman Empire subsists unto this day, according to the ten toes of Nebuchadnezzar's image, and the ten horns of Daniel's fourth beast. The recognized head is sometimes a Frenchman, sometimes an Austrian. I could no more think of adopting that theory, than I would think of taking passage for a voyage on a dismantled Hull drifting on a bar; it will take some mighty sparring to "push that shallop further out."

One thing more. Do the brethren forget, or do they wish to make false issues with Poor Pilgrim's positions? They write as though he had based all his evidences of the reign of the saints upon inferential interpretations of Dives and Lazarus, Moses and Elias, and the thief in Paradise. Was Poor Pilgrim the first to bring them forward? Are they numbered as part of the series? Let files of the RECORDER testify. I wrote on them to shew that the popular theories respecting them were incorrect; but not until they had been used to overturn the reign of the saints. I never based the reign of the saints on an inference; not I indeed; no, not on one nor two. I accept of use none but plain testimony.

For the Sabbath Recorder.  
The Migration of Persons.

It is evident that the clause of the Constitution of the United States quoted by the writer, in an article in the RECORDER of March 1st, does not give the Congress power to prohibit migration from one State of the Union to another. It is the opinion of one out of Congress that "migration," as there used, applies exclusively to persons of foreign or independent States, and has no practical bearing upon the African race, as few, if any, ever migrate to this country—free men migrate, slaves are imported. The power given (by implication,) to Congress to prohibit the migration of persons, empowers it to say to the masses of Europe and Asia: we will admit no more emigrants to our shores, our domain shall be reserved for ourselves and our descendants; that such power will be exercising is not probable. But let us examine B. C.'s exposition of "migration of persons," which means, as he claims, the migration of slaves from one of the United States to another; the word *slave* for *person* is a substitution of his, and is not warranted by the language. Suppose for a

General Intelligence.

MUTINY OF COOLIES AT SEA.—The Boston papers of Saturday contains the following in relation to this affair:

A very serious case of mutiny occurred on board the ship Norway (of New York), Captain Major, on her recent passage from Macao to Havana, which came very near proving disastrously to the officers, passengers and crew.

Rights of Married Women.

An Act Concerning the Rights and Liabilities of Husband and Wife.

SECTION 1. The property, both real and personal, which any married woman now owns, as her sole and separate property; that which comes to her by descent, devise, bequest, gift, or grant; that which she acquires by her trade, business, labor or services, carried on or performed by her sole or separate account; that in which a woman married in this State owns at the time of her marriage, and the rents, issues and proceeds of all such property, shall, notwithstanding her marriage, be and remain her sole and separate property, and may be used, collected and invested by her in her own name, and shall not be subject to the interference and control of her husband, or liable for his debts, except such debts as may have been contracted for the support of herself or her children, by her as an agent.

SECTION 2. A married woman may bargain, sell, assign and transfer her separate personal property, and carry on any trade or business, and perform any labor or services on her sole and separate account, and the earnings of any married woman, from her trade, business, labor, or service, shall be her sole and separate property, and may be used or invested by her in her own name.

SECTION 3. Any married woman possessed of real estate as her separate property, may bargain, sell, and convey such property, and enter into any contract in reference to the same, but no such conveyance or contract shall be valid without the assent in writing of her husband, except as is hereinafter provided.

SECTION 4. In case any married woman possessed of separate real property, as aforesaid, may desire to sell or convey the same, or to make any contract in relation thereto, and shall be unable to procure the assent of her husband, as in the preceding section provided, in consequence of his refusal, absence, insanity, or other disability, such married woman may apply to the County Court, in the county where she shall at the time reside, for leave to make such sale, conveyance or contract, without the assent of her husband.

SECTION 5. Such application may be made by petition, verified by her, and setting forth the grounds of such application. If the husband be a resident of the county, and not under disability, from insanity or other causes, a copy of said petition shall be served upon him, with a notice of the time when the same will be presented to said Court, at least ten days before such application. In all other cases the County Court, to which application shall be made, shall, in its discretion, determine whether any notice shall be given, and if any, the mode and manner of giving it.

SECTION 6. If it shall satisfactorily appear to such Court, upon such application, that the husband of such applicant has willfully abandoned his said wife, and lives separate and apart from her, or that he is insane, or imprudent, as a convict in any State Prison, or that he is a habitual drunkard, or that he is in any way disabled from making a contract, or that he refuses to give his consent, without good cause therefor, then such Court shall cause an order to be entered upon its records, authorizing such married woman to sell and convey her real estate, or contract in regard thereto, without the assent of her husband, with the same effect as such conveyance or contract had been made with his assent.

SECTION 7. Any married woman, while married, can sue and be sued in all matters having relation to her property, which may be her sole and separate property, or which may hereafter come to her by descent, devise, bequest, or the gift of any person except her husband, in the same manner as if she were sole. And any married woman may bring and maintain an action in her own name for damages against any person or body corporate for any injury to her person or character, the same as if she were sole; and the money received upon the settlement of any such action, or recovered upon a judgment, shall be her sole and separate property.

SECTION 8. No bargain or contract made by any married woman, in respect to her sole and separate property, or any property which may hereafter come to her by descent, devise, bequest, or gift, of any person except her husband, and no bargain or contract entered into by any married woman in or about the carrying on of any trade or business, under the statutes of this State, shall be binding upon her husband, or render him or his property in any way liable therefor.

SECTION 9. Every married woman is hereby constituted and declared to be the joint guardian of her children with her husband, with equal powers, rights and duties in regard to them, with the husband.

SECTION 10. At the decease of husband or wife, leaving no minor child or children, the survivor shall hold, possess, and enjoy a life estate of the husband or wife died seized.

SECTION 11. At the decease of the husband or wife intestate, leaving minor child or children, the survivor shall hold, possess and enjoy all the real estate of which the husband or wife died seized, and all the rents, issues and profits thereof during the minority of the youngest child, and one-third thereof during his or her natural life.

AN INTERESTING RELIC.—A correspondent writes that he recently saw an old English Bible, printed in 1566, the property of J. E. Redman, Esq., of Haddonfield, N. J. This Bible is among the oldest in the country, and formerly belonging to Miss Haddon, a young English lady of wealth and family, who settled in that place in 1700. It was by her presented to her nephew, Mr. J. Estangh Hopkins, in 1759; and has through him descended to the present owner. It is strongly bound in English oak, and embellished with numerous wood cuts, among others, Queen Elizabeth, in state. The reading is in many places quite curious, for instance the 22d verse of the 8th chapter of Jeremiah, is rendered, "Is there no treacle in Gilead," etc. The book is printed in old English black letter, without division in verses; is in a good state of preservation, and to all appearances will survive centuries to come.

Rhoads on the occasion is spoken of in terms of unqualified admiration. Besides the boys up stairs she had five little ones who slept on the first floor, to take care of, and though she periled her own life to effect it, she succeeded in bringing them safely from the burning building. The occurrence caused much distress to the people in the neighborhood, and the deepest sympathy for the bereaved parents was manifested.

ATTEMPTING TO STARVE A MOTHER.—A man named William Graves, living in Cleveland, Ohio, has been detected in the barbarous crime of attempting to starve his mother to death. From the Cleveland Herald of the 14th, which relates the sad story, we gather the following particulars:

The son has recently married a second time, since which occurrence both he and his wife have treated the mother in the most inhuman manner. About this time she was removed from her former chamber to a small back one, in which she has been ever since, and here she would have shortly died in destitution and want had not the community been so roused up as to compel a change for the better. The furniture of this room has been a bed, a table, and one chair, and everything was so meagre and scanty as to be almost a positive starvation. Some six weeks ago, Mrs. Graves was so reduced as to be confined to her bed, and there she was suffered to lie, day after day, with no one to sit with her, no one to cheer her, no one to care for her. She had lain on this bed too weak to move or help herself, day and night, totally neglected, except once a day, at noon, when she was tended for a few minutes by two German women, and a bit of toast given her to eat, and with this bit of toast as her only meal in twenty-four hours, she has wasted away until she is now a bare skeleton. It will seem incredible that a son and daughter could so forget all the principles of love, affection or common humanity, as to thus systematically drag an aged parent down to the grave, and were not the evidence too strong to be disputed, no one could credit the story. The evidences of the cruelty were all around her, for on her miserable bed was no sign of a sheet, but she lay on the bare straw bed until festering sores covered her back and limbs, and she was totally neglected in her bed, when too weak to move, for three days. When her son was remonstrated with for his unnatural conduct, he sneeringly asked, "What is the use of taking the bread from the living, and giving it to one three quarters dead?" Mrs. Graves was promptly rescued from her miserable situation.

ONE HUNDRED GIRLS IN A TELEGRAPH OFFICE.—In England the business of operating telegraph wires has been to a great extent placed in the hands of young ladies who find it very agreeable employment. The inland department of the Electric Telegraph Company in London now employs one hundred young ladies, who receive and transmit the messages from all parts of the United Kingdom. The room in which they are engaged is lofty, spacious, and admirably lighted and ventilated. A number of long tables are placed across the room upon which the instruments are placed, an attendant being seated opposite each one. There is one table for Liverpool, another for Manchester, a third for Birmingham and Glasgow, and so on for the whole of the chief towns.

When not engaged at the instruments, the girls employ themselves with needlework or reading. The room is in charge of a matron. The compensation ranges from 10s. to 25s. (£25 to \$625) per week. Ten hours constitutes a day's work. A period of six weeks is sufficient to learn the whole process of telegraphing, but longer practice is required to impart efficiency and rapidity of execution. There is a kitchen in which the young ladies cook their dinners and a servant to wait upon them, with a lavatory and other appliances for their comfort and convenience. The access to the room is by a staircase exclusively devoted to the ladies, and no person of the ruder sex is upon any account admitted into their department except upon a special order. To the honor of the "fair sex," the experiment has proved to demonstration that the proverbial incapacity of women to keep a secret is a great untruth. Of the thousands of important and valuable secrets which must yearly come to the knowledge of these young ladies, not a single one has ever transpired. Many of the fair operatives are closely related to individuals distinguished in literature, science and art.

DESPERATE RESISTANCE.—A man named Ryan, and his wife Catharine, were arrested on Tuesday last week in New Jersey, between Jersey City and Hoboken, the latter for stealing \$75 worth of clothing and jewelry from Mrs. Goodnow, of No. 793 Washington street, in this city, and the latter for complicity in the affair, they having fled together, and for resisting the officers of justice. Armed with a knife and a hatchet, he defied the officers to cross the threshold. The Jersey City Chief of Police made an effort to capture the desperado, but a blow on the side of the head with the hatchet compelled him to beat a retreat. Ryan then turned with the intention of serving in a similar manner the New York policeman, who drawing a revolver, threatened to shoot his assailant if he did not desist. Ryan paid no attention to the threat, when the latter thought it necessary to fire his pistol. The ball took effect, but whether in a vital part or not we are not informed. The woman subsequently made a full confession, charging her husband with inciting her to the deed.

TERRIFIC EXPLOSION.—Mr. F. W. Lohouse, residing in Buffalo, returned home a few evenings since, with his family, after a days absence, and leaving them on the sidewalk, he proceeded upstairs for the purpose of striking a light. Although he perceived a strong smell of gas he thoughtlessly ignited a match, when an explosion immediately followed. Windows, furniture, etc., were strewn in fragments through the street and about the premises, and Mr. Lohouse was prostrated, his hair burnt off, and his face blackened as from the effects of gunpowder. He was taken to a drug store, where everything was done to afford him relief. The store of a distiller next door had its windows demolished and several casks of liquor burst by the concussion. Several windows were also broken in one or two stores opposite.

ANOTHER DEATH FROM INHALING CHLOROFORM.—The wife of Mr. H. L. Pope, of this city, came to her death on Saturday, under the most distressing circumstances. She was suffering from headache, and inhaled chloroform to alleviate the pain. When her little child ren started to the dancing school, Mrs. Pope was lying on the bed inhaling chloroform.

When they returned, she was discovered with a handkerchief over her mouth and dead! She was cold, and had been dead for several hours. The alarm was given, but of course, no restorative could reanimate the body. [Louisville Courier, 19th.

SUMMARY.

The editor of the Sullivan (Pa.) Democrat says that a large bear entered a dwelling-house in the town of Cherry and seizing a little child who was playing about the floor, commenced caressing and fondling it in the most tender manner. The child as well as the bear, seemed highly pleased, and, strange to say, this singular proceeding continued for several minutes, till the terrified mother—the only person about the house—seized upon the opportunity to bar the door upon the rough intruder while he chanced to be on the outside. The offended animal being thus shut out from further sport, retired to his home in the woods.

When newspapers were first established they published no advertisements, and generally appeared with a blank page. In England a method was finally adopted to fill up the space not required for the current news, by publishing selections from the Scriptures, and many old papers both English and American, are now extant with a whole page copied from the Bible. At the time this novel proceeding was resorted to, the Bible was not so common or so cheap as at present, and in some quarters, even in our day, extracts from it would be "new indeed."

Ferrous human skeletons were lately found in a field at Lacella de Loire, France, and it has been determined by the authorities that they are those of persons who have been murdered. They have accordingly caused the owner of the field to be arrested and lodged in the prison at Cosne. This man, whose name is Guillot, 48 years of age, protests that he cannot tell how the skeletons came into his field. He possesses, it is said, between 90000 and 10,000, and he will be required to tell how he obtained that sum. The local journals assert that the man's sister committed suicide some years ago.

Dancing is not permitted in the Canton of Zurich, Switzerland, unless by special permission of the government; and this is almost always refused. In order that the pleasure of a dance may be enjoyed without incurring the penalties, a certain number of persons must subscribe a paper declaratory of their intentions. This is handed to the council; and if the conservators of public morals in the Canton of Zurich think the dance may be allowed and the republic preserved in purity notwithstanding, permission is accorded.

The Bangor (Me.) Whig, under an obituary head, announces the death of Mrs. Mary Funnell, of Bangor, who died at the residence of her son, Deacon William Funnell, of Upper Stillwater, on the 17th inst., at the age of 91, and adds: "In connection with this announcement we have the remarkable fact stated that Mrs. E. has read the Bible through no less than eighty times, averaging once every year for four-fifths of a century. We think there can be no parallel found for this."

The Cleveland Herald relates the story of a colored man, who, to all appearances, had died. Preparations were made for his funeral, but while the procession was on its way to the grave, the horse attached to the wagon containing the coffin, took fright, upset the wagon and threw the coffin out. The shock broke it open, and the mourners were surprised and alarmed to see the darkey himself arise from the ruins alive. He is still living and likely to live for some time.

In Portland, Chautauque county, New York, a bed of mineral soap has been found. It looks and appears like old soap grease. When rubbed upon boots or other leather, it seems like the real grease. When the watery vapors are dried out of it, it burns with a strong flame and oily odor. This soapy deposit is upon a fifty acre piece of farm land in a rough, wild and marshy valley.

There was but one death reported from Great Britain during the year 1858. In seventeen years and eight months, ending in 1858, only 41 persons died of this disorder, while 652 died of rheumatism. One would infer from this that "high livers" are rare in the Old Bay State.

At a fire in Rochester, recently, a small blind spaniel disappeared, and it was supposed that he had perished in the flames. A week or ten days after, the wailing of a dog was heard among the ruins. He was immediately released, and although much emaciated, was otherwise uninjured.

Preparations are making for a grand reunion of scientific men from all parts of the world to take place in the month of August. Many scientific men of Great Britain and this country have enrolled their names. The chairman pro tempore is the celebrated Professor Simpson, of Edinburgh.

The Davenport Gazette says that a family of emigrants, consisting of father, mother and five children, passed through that city a short time since, and that the five children were all idiots—born fools. The cause was said to be the intermarrying of blood relations.

A bill has been introduced into the Tennessee Legislature to tax outside drummers and merchants who pass through that State selling goods by samples, so as to put them on an equality with Tennessee merchants, who pay taxes to the State for vending merchandise.

A Wisconsin paper, after describing a farm which the advertiser wants to sell, adds: "The surrounding nature is the most beautiful the God of nature ever made. The scenery is celestial—divine; also two wagons to sell, and a yoke of steers."

Austin Brooks has obtained a verdict of \$1,000 against the town of Petersham, Massachusetts, for injuries sustained by his wife in being thrown from a carriage by means of a defect in the highway at Petersham, in July, 1858.

A wag in the Massachusetts Legislature thinks that the State should grant money enough to make the Hoosac tunnel a little deeper—then put into it all its ardent friends, and seal up the entrance forever.

An arrival at San Francisco from the Southern ports of Oregon, brings news of a horrible massacre of Indians at several villages around Humboldt Bay by a party of forty white men. Two hundred men, women and children are supposed to have been killed.

In 1858, ten widows of the State of Massachusetts, under twenty years of age were married for the second time. Just half of these took bachelors for their husbands, while the remainder were contented to take widowers.

The Legislature of Tennessee has again given its sanction to the project of forming a new State out of the western parts of Tennessee and Kentucky. Its eastern boundary would be the Tennessee river.

A man who hired a vicious horse from a livery-stable keeper, and had one of his legs broken by the animal, obtained at verdict of \$150 damages against the owner, in the Brooklyn City Court, on Thursday last.

A war of extermination has been commenced by the authorities of the city of Dubuque, Iowa, against the gamblers who infest that city. When can we say it has commenced here?

The Illinois House of Assembly has disposed of a bill for restoring the death penalty quite summarily, by laying it on the table by a large majority, and without debate.

Numerously signed petitions have been presented to the California Legislature, praying that the crime of highway robbery may hereafter be punished by death.

A woman died in Cincinnati last week who was one hundred and six years of age. She was twenty-two years old at the time of the signing of the Declaration of Independence.

Two couples were recently married in Montgomery county, Ala., and the grooms, being both magistrates, performed the ceremonies for each other.

Philip Lynch, the murderer of George Conter, of Bordentown, N. J., was executed at Mount Holly last Friday. He protested his innocence.

The number of Mormons in Utah is put down at 38,000. Of these, 4,627 meh have 26,500 wives.

The Spiritualists of Hudson, N. Y., are about to erect a church and form a congregation.

NEW YORK MARKETS—MARCH 26.

Wheat—No. 1, 85 1/2; No. 2, 85; No. 3, 84 1/2; No. 4, 84; No. 5, 83 1/2; No. 6, 83; No. 7, 82 1/2; No. 8, 82; No. 9, 81 1/2; No. 10, 81; No. 11, 80 1/2; No. 12, 80; No. 13, 79 1/2; No. 14, 79; No. 15, 78 1/2; No. 16, 78; No. 17, 77 1/2; No. 18, 77; No. 19, 76 1/2; No. 20, 76; No. 21, 75 1/2; No. 22, 75; No. 23, 74 1/2; No. 24, 74; No. 25, 73 1/2; No. 26, 73; No. 27, 72 1/2; No. 28, 72; No. 29, 71 1/2; No. 30, 71; No. 31, 70 1/2; No. 32, 70; No. 33, 69 1/2; No. 34, 69; No. 35, 68 1/2; No. 36, 68; No. 37, 67 1/2; No. 38, 67; No. 39, 66 1/2; No. 40, 66; No. 41, 65 1/2; No. 42, 65; No. 43, 64 1/2; No. 44, 64; No. 45, 63 1/2; No. 46, 63; No. 47, 62 1/2; No. 48, 62; No. 49, 61 1/2; No. 50, 61; No. 51, 60 1/2; No. 52, 60; No. 53, 59 1/2; No. 54, 59; No. 55, 58 1/2; No. 56, 58; No. 57, 57 1/2; No. 58, 57; No. 59, 56 1/2; No. 60, 56; No. 61, 55 1/2; No. 62, 55; No. 63, 54 1/2; No. 64, 54; No. 65, 53 1/2; No. 66, 53; No. 67, 52 1/2; No. 68, 52; No. 69, 51 1/2; No. 70, 51; No. 71, 50 1/2; No. 72, 50; No. 73, 49 1/2; No. 74, 49; No. 75, 48 1/2; No. 76, 48; No. 77, 47 1/2; No. 78, 47; No. 79, 46 1/2; No. 80, 46; No. 81, 45 1/2; No. 82, 45; No. 83, 44 1/2; No. 84, 44; No. 85, 43 1/2; No. 86, 43; No. 87, 42 1/2; No. 88, 42; No. 89, 41 1/2; No. 90, 41; No. 91, 40 1/2; No. 92, 40; No. 93, 39 1/2; No. 94, 39; No. 95, 38 1/2; No. 96, 38; No. 97, 37 1/2; No. 98, 37; No. 99, 36 1/2; No. 100, 36.

Special Notice.

The Executive Board of the Seventh-day Baptist Western Association will meet at the house of Elder Lemman Andrus, in Richburg, N. Y., April 3d, at 4 o'clock, P. M. All who have been in the service of the Board for the present quarter are requested to report at this meeting. J. KENYON, Sec.

LETTERS.

Jas. Summerbell, J. West, J. C. Tanner, D. P. Williams, Alfred Lewis, Eph. Maxson, W. G. Sheffield, T. C. Burdick, N. V. Hull, John E. Potter, J. M. Todd, Geo. C. Babcock, W. C. Whitford, E. Fairbanks, C. D. Langworthy, A. A. Lewis, E. Lanpher, B. G. Stillman.

RECEIPTS.

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

FOR THE SABBATH RECORDER:

Table with 2 columns: Name and Amount. Includes entries for Jas. Summerbell, Adams Center, Geo. B. Davis, Sillioh, N. J., 2 00; Dorcas A. Davis, 2 00; D. McPherson, 2 00; Asa Barrett, Bridgeton, N. J., 2 00; Ezek. Thomas, 2 00; Aug. A. Marley, Cincinnati, O., 2 00; Calvin Green, Jersey City, N. J., 1 00; Albert Williams, Haddonfield, Pa., 2 00; W. C. Reynolds, Haddonfield, Pa., 2 00; A. T. Clarke, Brookfield, 2 00; Bradford Champlin, Alfred, 2 00; Betsey Crumb, DeRuyter, 2 00.

FOR THE SABBATH-SCHOOL VISITOR:

Table with 2 columns: Name and Amount. Includes entries for Julius M. Todd, Brookfield, \$6 12.

MARRIAGES.

In Sangerfield, N. Y., March 8th, by Eld. J. M. Todd, Mr. WILLIAM H. SAUNDERS, of Brookfield, N. Y., and Miss EMILY C. STROCKWELL, of the former place.

At the house of the bride's father, Adams Center, N. Y., March 12th, by Eld. Jas. Summerbell, Mr. OLIVER DAVIS, of Hopkinton, N. Y., and Miss SOPHONIA BABCOCK, daughter of Mr. Samuel L. Babcock, of the former place.

In Newstead, N. Y., March 14th, by Eld. A. A. Lewis, Mr. SAMUEL P. BERMAN, and Miss E. SOPHONIA NOBLE, both of the above place.

In Milton, Wis., March 19th, by Eld. W. C. Whitford, Mr. ALBERTS CLARKE, of South Brookfield, N. Y., and Miss SARAH M. BARNARD, of Lima, Wis.

In Alfred Center, N. Y., March 16th, by Eld. N. V. Hull, Mr. CHARLES LEOPOLD RIDGERS, of Almond, N. Y., and Miss REBECCA S. WITTER, of Hornellsville, N. Y.

DEATHS.

In Williamsburg, L. I., on Sabbath-day, March 24th, Miss CATHERINE W. BALEY, aged 24 years. Her disease was pulmonary consumption, with which she was afflicted for her room for more than a year. During much of this time she was a great sufferer. Miss B. became pious when she was in her twelfth year, and united with the Seventh-day Baptist Church in this close of life. Her patience and sufferings increased near the close of her life, and her resignation to the will of God increased, and grace was given to her according to her day. And she looked forward to the time of her departure with a joyful hope of being with Christ. "Blessed are the dead which die in the Lord from henceforth."

In Lima Center, Wis., March 16th, of inflammation of the lungs, EDWARD W. VINCENT, son of Edward and Harriet M. Vincent, aged 19 months and 3 days.

ROMAN EYE BALSAM.

"SEEKING IS BELIEVING." No part of the system is more easily injured than the eyes, and there are few persons who do not at some period of their lives suffer from disease of them. It is important to remember that for all such diseases this Balsam will be found a safe and certain remedy. Read the following testimony:

BROOKFIELD, January 7th, 1854. Messrs. A. B. & D. SANDS—Gentlemen: Your Roman Eye Balsam, which I was recommended to use for my daughter's eyes, has acted on them like a charm. Her eyes, which had for several months been very much swollen and inflamed, after a few weeks use of the Balsam, were perfectly cured and well as ever. Yours truly, M. FOLEY.

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

Miscellaneous.

Lost, But Found.

BY DONAR.

I was a wandering sheep; I did not love the fold; I did not love my Shepherd's voice; I would not be controlled. I was a wayward child; I did not love my home; I did not love my Father's voice; I loved afar to roam.

The Shepherd sought his sheep, The Father sought his child; They followed me o'er vale and hill, O'er deserts waste and wild. They found me nigh to death, Fainsh'd, and faint, and lone; They bound me with the bands of love; They saved the wandering one!

They spoke in tender love; They raised my drooping head; They gently closed my bleeding wounds; My fainting soul they fed. They washed my filth away; They made me clean and fair; They brought me to my home in peace— The long-sought wanderer!

Jesus my Shepherd is; 'Twas he that loved my soul; 'Twas he that washed me in his blood; 'Twas he that made me whole; 'Twas he that sought the lost; That found the wandering sheep; 'Twas he that brought me to the fold— 'Tis he that still doth keep.

I was a wandering sheep; I would not be controlled; But now I love my Shepherd's voice— I love, I love the fold! I was a wayward child; I once preferred to roam; But now I love my Father's voice— I love, I love his home!

[From the Independent.]

The Progress of Senatorial and Judicial Usurpation.

The mandate of the Senate of the United States, to arrest, by warrant, and bring before a committee of their own appointment, certain individuals in different States of the Union, charged with no crime, under no allegiance to the Senate, under no authority residing in that body, is an event of exceedingly grave import. Like the tax for ship-money under King Charles' despotism, like the tea-tax in our own history, it may be the beginning of a revolution. And an age that could produce a single man like John Brown, we may be tolerably confident will not be found wanting in Hampdens, as fast as the junctures that demand them come. The revelation of the existence of one such man, in a season of such despotism and peril, is like the sudden shining of the moon or the North Star through a cloud-rift in a stormy night. We know that God has not yet deserted us, when he puts forward one man that executeth judgment, that seeketh the truth; unless, indeed, the people take that one man and hang him.

The words "Select Senate Committee" seem very harmless things; so did the phrase "Star Chamber Court," and "Star Chamber investigation," and "Star Chamber jurisdiction," in the olden time. The correspondence between Messrs. Hyatt and Sanborn and the same Select Senate Committee, ought to be deeply pondered by the people. The manner in which these gentlemen have met the attempted arrest by the Senate Committee is dignified and admirable, and their words, though not at all exaggerating the matter, present, in a very solemn aspect, the dangerous attempt of the Senate to usurp jurisdiction beyond their own appointed and constitutional limits, over free and innocent citizens of sovereign States. Give them this precedent, and there is no extreme of despotic madness to which they may not run, setting out from it.

If, in this investigation, in and for which they have no more authority over the persons of our citizens than the Parliament of Queen Victoria, or any appointed Junta of the Court of Spain, they can lay the grasp of power upon a citizen of New Hampshire, Massachusetts, or New York, and hurry him a thousand miles from his home, compelling him, under pains and penalties, to answer before their secret inquisitorial tribunal whatever questions they may please to propose, then certainly they can go much further. There is no link to such encroachments upon personal liberty, especially when any branch of the Government thus usurping authority find themselves not resisted.

And indeed, one of the most alarming facts connected with the procedure of the Senate thus far is the apathy with which such an assumption of power directly over the personal liberties of the people can be regarded. The Senate are seen taking to themselves the privileges and powers of a Judicial Court in the process of a trial; clothing a Committee of their own body with such powers, and assuming that the arm of the Government is at their disposal to compel obedience from the citizens of sovereign States; using the processes of law for such enforcement, in cases where no statute provides for their use, or permits it. The Senate might, quite as constitutionally, appoint a new judicial body to inquire into the operation of the Fugitive-Slave bill, to investigate the causes of its failure, and to put to the torture of an inquisition any persons or parties suspected or assumed to be opposed to its execution, or engaged in measures for its repeal or nullification.

The slave power may well be satisfied with having the Supreme Court of the United States at its control, for the execution of the edicts of its oligarchy. It is through the instrumentality of that Court, should that oligarchy persevere in their new attempted Senatorial dominion of a self-constituted tribunal with penalties as in the enterprise against Messrs. Hyatt and Sanborn, that they will continue to obtain such an interpretation of the Constitution as will sanction this usurpation also; conferring upon the Senate the authority to create and establish extraordinary courts of investigation and jurisdiction, in pursuance of that sacred object, which is supposed to be the ultimate purpose and end of our Constitution, the protection and perpetuity of property in man.

In connection with this procedure, and in considering still further the attitude, responsibility, and functions of the Supreme Court, we note a passage of extraordinary interest, (because it was written several years before the imagination of such a possibility as that of the Dred Scott decision,) in the Memoir of Chief

Justice Marshall, in President Allen's American Biographical Dictionary: "Amidst the changes of parties in our Government, he yet was held in universal respect, because he was a man not only of great learning and mental power, but also of stern, unbending principle, and of moral virtue, resolute to maintain the right, incapable of being swayed aside by prejudice, interest, or partisanship. Suppose there should ever stand in his high place—the most important, perhaps, in our country—a man of a different character, whose prejudices and passions should blind him to the right when some great constitutional question, such, perhaps, as the relation of slavery to the territories of our country, should come before him; and a majority of his associates should agree with him in feeling and judicial decision; it is easy to see that such a false judgment, revolting to the sense of freedom in the hearts of a majority of the States, might break up a President faithful to his trust can be remedied by the people at a new election. But our judges are permanent in office; if they become corrupt, there is no remedy but revolution."—p. 550.

Let us now consider the nature of the oath, under which the Judges of the Supreme Court assume the responsibilities, and enter on the duties of their office. The provisions of the law are as follows: "Sec. 8. And be it further enacted, that the Justices of the Supreme Court, and the District Judges, before they proceed to execute the duties of their respective offices, shall take the following oath or affirmation, to wit: I, A. B., do solemnly swear (or affirm) that I will administer justice without respect of persons, and do equal rights to the poor and to the rich, and that I will faithfully and impartially discharge and perform all the duties incumbent upon me as [Chief-Justice of the Supreme Court, or other Judge] according to the best of my abilities and understanding agreeably to the Constitution and laws of the United States. So help me God."

Here in the first place the thing to be administered is justice, not oppression, not unrighteousness in law, not mischief. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Justice is supposed to be the sole object of the Constitution, and if, on the contrary, there be bills or laws passed, the object of which is injustice, oppression, iniquity, the Judges are sworn to administer not the unrighteous and therefore unconstitutional bills or laws, but justice, that which is just and right, and that only.

But in the second place, it is justice without respect of persons, which the Judges are sworn to administer. It is that justice, which is the object of all human government, as ordained and sanctioned of God, for all persons under the protection of government. It is justice to all persons, high or low, rich or poor, without respect to any inequality in their condition, or any personal differences or dissimilarities, or advantages or disadvantages of one above another, or one below another. Respect to persons at the tribunal of justice is infamous and odious all the world over, even in regard to the circumstances of wealth or poverty; but of race and color much more. Respect to the color of the skin at the tribunal of justice is so vile, so utter and extreme a violation of God's law, and of this oath in view of it, that it becomes impossible to measure its impurity and wickedness. Respect to condition, when such a condition is an injury and a social outrage consequent on color, race, and birth, is the same wickedness.

But what shall be said of such respect to it, at the tribunal of justice, as by reason of it to cut off the victim of it from all possibility of justice, from the possibility of the very claim to justice, from anything and everything but the horrible sentence that no such claim, no such right, can inhere in any such person, so born, and so trampled down by the circumstance and personal quality of such birth? Such respect to persons in the Court of Justice, as that, by declared and definite reason of their being such persons in consequence of birth and color, they are to be excluded from the possibility of being treated as persons or citizens, and must be treated only as things.

To think of a Judge, sworn to administer justice without respect of persons, carrying such forbidden respect of persons to such a height, as to deny the quality and right of persons to all such human beings who happen to be the unfortunate subjects of such personal distinctions, or who have been, in ways well known to the Court, deprived of personal liberty, and forced and held, not as persons, but as property! Again we say, there is no language that can adequately describe such an enormity. There is no possibility of a higher, more extreme and impious violation of the solemn oath to administer justice without respect to persons, than when persons are treated by the Judge not as human beings, but as property.

But a third point in this oath is the promise before God to do equal right to the poor and to the rich. Here again right and not wrong is supposed and declared to be the sole object of the court as a tribunal of justice. It is the object and work of justice to administer right, not wrong, to all persons under the Constitution of the United States. All persons under the Constitution are under the protection of the Constitution; and the Supreme Court and its Judges are appointed and sworn to administer equal right to all, not right to some and wrong to others. No persons are or can be under the Constitution as property, or under authority of any Court of Justice as property. This is an impossibility, since the Constitution was framed for justice and equal right to all persons, and for protection against wrong from all other persons.

The Supreme Court is established under the Constitution for the security of such justice and right. And for the Court to say that such justice and right belongs only to one class of persons, while injustice and unright, cruelty and wrong, are the only portion of another class of persons, and that the only condition in which this latter class can ever come before the Court, or be contemplated by it, is that of being not persons but things, the property of the first class, as brutes or chattels, without any personal rights; this is to set up on earth, under the name of a Court of Justice, such a tribunal, so infinitely opposed to justice and a defendant of it, as does not probably exist even in hell.

The Constitution forbids any such Court; the oath of the Judges holds them, under the awful adjuration of a *So help me God*, to render such a Court impossible, holds them, by the existence and throne of the Almighty, to forbid the treatment of human beings as property, and to administer to them, if ever they come before the Court under the suzerainty of this injustice, such right as would instantly place them in the condition of persons and not things; but if things, then not at the disposal of the Consti-

tution, nor under its authority at all; and if persons, then contemplated by the Constitution only as such persons, and to be protected as such, with the whole power of the Government, if they are ever brought into the Supreme Court at all; to be protected in the possession and enjoyment of that justice and right, without respect of persons, for which the Court is established by the Constitution, and for which alone the Court, the Constitution, and the Government are sanctioned of God, or have any authority from him.

Tree Washes.

Various preparations have been proposed for this purpose, and, indeed, almost all alkalis have been used in turn. In some sections of the country we see the trunks of trees white-washed with lime; perhaps this is the most barbarous of all the plans which have been proposed; for although the lime, if used when first slacked, may have some power to decompose in organic substances occupying the surface of the bark, still, in degree, it disorganizes the bark itself; and as lime changes to a carbonate, it fills the surface so as to prevent, in part, the healthy respiration of the tree, and a bright, clean, smooth bark never results after such practice. Solutions of potash, when saturated, destroy the cocoons and ova of insects, etc., and occasionally destroy the tree itself, therefore becomes dangerous. Soda may be used with impunity, without fear of injuring the bark of the tree; for although it causes the rapid decay of the dead portions of the bark, it has no effect upon the living parts. A saturated solution of soda may be sprinkled over the surface of the most delicate plants in green houses; it will dry in white spots upon the leaves, and will not injure them. When applied to fruit trees it does not injure the buds, while the cocoons and ova are fully decomposed. All mosses and fungi disappear upon its use, and the after growth of the tree will throw off the decomposed portions of the dead bark; indeed it leaves the tree perfectly clean, and as clean trees are less liable to be attacked by insects, proves a protection for a long time after its use. With plum, cherry and other smooth-barked trees, they may be rubbed with a woollen cloth and sand, soon after the application of the soda wash, so as to produce a polish.

We have a few trees to which the soda has been applied frequently, to the point where the branches commence, and it is now evident that the portion of the tree thus treated, is in finer health and larger, relatively, than the parts immediately above it not reached by the soda. The soda should be thus prepared: Heat one pound of common salt soda in an iron pot to redness; this will force out the carbonic acid and water, rendering the soda caustic; then dissolve the soda in one gallon of water, and when cold apply it with a mop to the thicker portions of the branches, trunks, etc. The dew and rains will remove it from the surface of the tree in due time. [Working Farmer.

Breaking Steers.

The life of an ox is supposed to be a life of usefulness to man, and the only return that man can make him, is to make his life as comfortable as the life of a beast can be supposed to be, while he remains his servant.

To do this, our first duty should be to cultivate by our kind treatment, habits of gentleness and confidence in the animal. This should be begun in the early days of his oxship's calf-hood, and if these traits are established thus early, two-thirds of the work of training the animal is done. This accomplished, after the caresses of the animals, which may naturally be expected through summer and autumn, we resume our work of improvement the next winter, or the one preceding the calf's becoming a yearling. The process of the winter consists in the boy's work of teaching the animal to lead, to hay, &c. etc. This we accomplish by a small cord around the horns, and teaching them first to lead, and then with a switch and kind words to go through the other tactics. In this way they are early—and without much physical exertions on the part of the boys—prepared for the yoke, which may be applied on this or the following winter.

We have now in view several pair of steers not yet two years old, that are well accustomed to the yoke and draw their steer loads at the bidding of their boy teamsters, with as much propriety as any oxen of veteran age and toil; and these steers, if well used, we have no doubt, will make oxen of the greatest tractability, and will always command the highest price in the market, for their educational habits were so early commenced, that they have become a prominent part of their nature.

Another means of making steers and all young animals kind and tractable, is to feed them well and carefully after each lesson of improvement given them. A look of good hay, or a few carrots given them after your exercise, administered in kindness, convinces them of your friendship.

Another remark, and we close our boy views of the subject. Always treat—not your steers only, but your oxen with kindness. Its influence on animals is subduing. Never strike an ox with anything heavier than a whip-lash, under any circumstances. If they are not thoroughly tamed, any more severe means will irritate rather than convince, and may do them physical harm. Kindness to animals should be the farmer's constant and perpetual watch-word. [Country Gentleman.

AN INFANT BARBON.—The following curious account of a baboon family is translated from a recent French work by M. Boitard, for Goodrich's Illustrated Natural History:

There have been and still are, in the menagerie of the Garden of Plants, Paris, a number of baboons; and four years ago, a female who had a young one, furnished one of the most amusing and singular spectacles I ever witnessed. She was placed with it in a cage, near the one she formerly occupied with several other animals of the same species. The infant baboon was hideously ugly, but she lavished upon it the most tender caresses. When it was eight days old, the door of communication was opened, and the mate entered. The mother, seated in the middle of the cage, and sat down opposite to the mother, so that their knees touched each other. They then both began to move their lips with rapidity, taking the young one from each other's arms, as if they were having a most animated conversation concerning it. The door was again opened, and the baboon friends entered one after another, each embracing the mother, who, however, would not allow

them to touch the young one. They seated themselves in a circle, and moved their lips, as if felicitating the happy couple on the arrival of the son and heir, and perhaps finding in it a marvelous resemblance to either the father or mother. This scene was very much like that on similar occasions, except that we suspect that the felicitations were more heartfelt and genuine on the part of the brutes, than of that of their more favored prototypes.

FROST KILLING INSECTS.—Many think that exposing the larvae and pupae of insects to severe frosts will destroy them, but generally this is incorrect. Naked bodied insects, that burrow deep into the ground to undergo their transformation, will die if exposed to very low temperature without any covering; but a few leaves, or an inch or two of soil is often amply sufficient as a protection. The cocoons of many moths are attached to the twigs of bushes and trees, and are often no thicker than brown paper; the enclosed pupae are exposed to very low temperatures, often from ten to twenty-five degrees below zero, and yet are uninjured by the cold, their tissues remaining unfrozen. We know little in regard to the amount of cold it takes to destroy insect life. [Ohio Farmer.

SAGACITY OF THE BEAR.—That wild beasts of all kinds are scared away by fire is a well known fact, but the hungry bear is so cunning a nature that it even sets at defiance the flaming circle, which would at other times afford a secure protection to the sleeping traveler. It is true that the bear does not venture to cross the fiery barrier, but it contrives to avoid the difficulty in a most ingenious manner. Going to the nearest stream, it immerses itself in the water so as to saturate its fur with moisture, and then returning to the spot where the intended prey lies asleep, the animal rolls over the flaming embers, quenching the fire, and then makes his attack upon the sleeper. This curious fact is well known among the natives of Siberia, so that they have good grounds for the respect in which they hold the bear's intellectual powers.

Mrs. Partington says that nothing despises her so much as to see people, who profess to expect salvation, go to church without their purses, when a recollection is to be taken.

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

THESE IMPLEMENTS ARE USED IN THE CULTURE of plants grown in drills, such as CORN, BROOD-CORNS, BEANS, CABBAGES, CUCUMBERS, &c., &c. The advantage of these "WEEDING HOES" over any other implement in use, consists in having a gauge so arranged as to allow working near the plants without endangering them; also cutting the weeds, and the same time distributing a layer of fine soil near the plants. The standard for the handle is so arranged as to form a subsoil channel about an inch and a half from the plants, to admit air and water to come in contact with the roots, thus greatly facilitating the growth of the plants. They work with great rapidity by avoiding the reciprocating motion of common shufflers, and allow the operator to proceed on a common walk. Agents wanted for Jan., Feb., March, Apr., and May. J. F. HUBBARD & CO., Plainfield, N. J. New York, Oct. 5, 1859. I have used Mr. H. H. Baker's new Patent Weeding Hoe, and find it to be an instrument of great utility and convenience. For expeditious operation in the drill row, I know of nothing equal to it. THOMAS B. STILLMAN.

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 P. M.; for 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 P. M., for Easton and intermediate stations; for Somerville by the above trains, and at 4 30 P. M. The 12 M. train, from foot of Courtland-st., and 11 30 A. M. from Pier 2, North River, make a close connection at Easton with the Lehigh Valley Railroad, and thence via East Pennsylvania Railroad to Reading, without change of cars, and connects at Reading direct for Pottsville and Harrisburg. Leave New York for Delaware, Lackawanna and Western Railroad, from foot of Courtland-st., at 8 A. M., or at 7 30 A. M. from Pier 2, North River. For Lehigh Valley Railroad, at 8 A. M., and 12 M. from foot of Courtland-st.; or from Pier 2, North River, at 7 30 and 11 30 A. M. JOHN O. STERNES, Superintendent.

G. W. DAVIS & CO'S VEGETABLE PAIN-REMOVER LINIMENT.

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

Come those who in anguish and pain long have tossed, 'Till the latest faint glimmer of hope is lost; Here is ease for your anguish, a balm for your pain, And health brings its roses to your cheeks once again. Wholesale at the old Post-Office, Buffalo, N. Y., and in other cities and towns. For testimonials, etc., see our Pamphlets. Attention of Patent Medicine Agents, and dealers in Drugs, &c., is solicited. Address G. W. Davis & Co., Tormaline, N. Y., or F. Jordan, Goodrich, C. W., sole proprietors and manufacturers. dec15-17

IMPROVE YOUR EYES BY M. WISE, Optician. I HAS REMOVED TO 745 Broadway. Persons with weak eyes can be supplied with glasses which will greatly benefit and not strain the sight. Particular attention is paid to a new style of PERFECTIVE GROUND GLASS, of the finest kind, which, through the high polish and true ground, produce the purest vision, and have been highly recommended as the best, in their effect upon the eye, for preserving and improving the sight in continued writing and reading. Short-sighted persons, and those operated upon for Cataract, can also be suited. He inserts NEW GLASSES, of superior quality, in old frames, and solicits the patronage of all in want of his articles. He warrants all Spectacles purchased of him to suit the sight for five years, or change the glasses without extra charge. mar15-3m

MANHATTAN LIFE INSURANCE COMPANY.—Office, Bank of Commerce Building, No. 81 Nassau-street, opposite the Post-Office, New York. Cash capital and accumulation, \$900,000. Deposited with the Comptroller of the State, for the security of all policy-holders, \$100,000. Policies are issued for life, or a term of years, payable at the death of the insured. Also, Endowment Annuities granted on favorable terms, and immediately or deferred. N. D. MORGAN, President. C. Y. WEXLER, Secretary. sept29-6m

Mariner's Saving Institution.

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