

The Sabbath Recorder.

EDITED BY WM. B. MAXSON.

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The Sabbath Recorder.

For the Sabbath Recorder.
The House of God.

BY FERRY P. HART.

Silently, but eloquent,
His spirit ascends on high;
It seems to crave a blessing
To rest upon you and I,
Who worship 'neath its steeple,
With hearts aglow with love
To Jesus Christ our Saviour,
Who dwells in heaven above.

The house of God is sacred;
It is a hallowed place;
It is a fitting resort
For all the human race.

'Tis where our Saviour meets us,
' He smiles upon us there;
It is a place where Christians meet,
And raise their hearts in prayer.

Our souls are there enlightened,
And filled with peace and joy;
'Tis where our souls are fitted
To meet without alloy:

We all should seek to enter
The strait and narrow gate,
That we may seal our happiness,
Before it is too late.

March, 1860.

For the Sabbath Recorder.
The Devilry and Doom of the Nations;

BY JAMES A. DEBO, Glasgow.

The two beasts of the Apocalypse, Scripturally interpreted,
with remarks on ancient and modern theories of interpretation.

NUMBER SIXTYEEN.

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

Tetzl, alarmed at the publication of Luther's Theses, opposed to them one hundred and six propositions, in which he attempted to refute the arguments of the Augustinian monk; anathematized him from the pulpit as a most laudable heretic; and, not content with this, by virtue of his inquisitorial authority, he also directed Luther's compositions to be burned. This so much incensed the minds of Luther's disciples at Wittenberg that they ventured, by way of retaliation, to burn publicly Tetzl's propositions, with every mark of disapprobation and ignominy.

About the same time, Luther published a sermon, preached against indulgences, which Tetzl answered; and this produced a reply from Luther. The propositions against indulgences, and the sermon in support of them, took such deep and universal hold upon the Germans that "Luther himself was alarmed at his success." He had even appeared ready to abstain from further proceedings, when Tetzl's burning of his propositions induced him to issue resolutions in support of those propositions. He continued to preach and to write on the same subject, till the end of the year 1517. The Scripture doctrine of salvation by grace alone being thus well illustrated, was also by many clearly apprehended.

The report of the controversy between Luther and Tetzl reached Rome, but the Pope regarded it as of no importance. Luther, however, was in earnest in his opposition to the evil of indulgences. Still, he had hitherto put it as a matter to be discussed merely; and in a letter which he, at this time, wrote to his diocese, (so termed,) Jerom, Bishop of Brandenburg, submitting to his judgment his published views, "he entreated him either to scratch out with his pen, or commit to the flames, whatever should seem to him unsonant." But adversaries arose on all sides; three of the chief of whom, were John Ecclus, Divinity Professor and Vice-Chancellor of the University of Ingostadt; Sylvester Prierias, a Dominican, and Master of the Pope's palace; and Jacobus Hagostratus, a friar-preacher, who singled out some of his propositions, and advised the Pope to condemn and burn him, if he would not immediately retract them. Luther, in his reply to Prierias, declared that "if the Pope and the cardinals were, like this Dominican, to set up any authority against that of Scripture, it could no longer be doubted that Rome was itself the very seat of Antichrist."

On the 26th April, 1518, Luther, at the monastery of St. Augustine, Heidelberg, maintained, with great ability and moderation, a dispute concerning justification by faith, which obtained from Bucer, who was present, the highest commendation. As soon as he returned, he wrote a letter to the Pope, in the most submissive terms, with an explication of his propositions about indulgences. In this letter, which is dated Trinity-Sunday, 1518, he says, "he was greatly troubled at being represented to him as a person who opposed the authority and power of the keys and Pope; that this accusation amazed him, but that he trusted to his own innocence."†

† Scott's Luther and the Lutheran Reformation, Vol. i, p. 35; New and General Biographical Dictionary, (1855) Vol. x, p. 40.
‡ Scott's Luther and the Lutheran Reformation, Vol. i, p. 36.
§ Hazlitt's Michélet's Life of Luther, p. 31.
¶ Ibid., p. 32.
‡ Scott's Luther and the Lutheran Reformation, Vol. i, p. 35.
§ New and General Biographical Dictionary, Vol. x, p. 40.
|| New and General Biog. Dict., Vol. x, pp. 42, 43; Hazlitt's Michélet's Life of Luther, pp. 36-39.

The Pope now ordered Luther to be cited to appear at Rome within sixty days, that he might give an account of his doctrine to Prierias, to whom he had committed the judgment of his cause. The Pope at the same time wrote a letter, dated Aug. 23d, 1518, to Frederick, the Elector of Saxony, praying him not to protect Luther, whom he styles "a son of iniquity," intimates that he had cited him, and had given Cardinal Cajetan, his legate in Germany, the necessary instructions, and into whose hands he exhorts the Elector to put Luther, that he might be carried to Rome.* Luther, although ignorant of his having been already condemned, instantly wrote to his friend Spalatinus, Secretary to the Elector of Saxony, giving him an account of the Pope's citation, and earnestly requesting the interposition of the prince, that his cause might be heard in Germany and not at Rome. Frederick, convinced of the necessity of this in the circumstances, firmly desired that Luther should be heard in Germany. The University of Wittenberg also interceded for this; so that the pontiff at last consented that Cardinal Cajetan, who was then his legate at Augsburg, should take cognizance of the matter. "Much against the inclination of Cajetan," a safe-conduct was granted to Luther by the Emperor; and in October, 1518, Luther arrived at Augsburg.†

On the 11th October, and following days, Luther had three interviews with Cajetan who received him with frowns and menaces. The Cardinal intimated that he did not intend to enter into any dispute with him, but pressed for a recantation. A decretal of Pope Clement VI, maintaining the efficacy of indulgences he did produce, but Luther's scriptural arguments against them he treated with contempt; and on Oct. 14, "he ordered Luther to depart and to come no more into his sight, unless he was disposed to recant."‡ On the third day after this last interview, Luther wrote a respectful letter to the Cardinal, in which he even went the length of promising "to desist from treating the subject of indulgences any more, provided his antagonists were enjoined to observe a similar silence."§ As to this letter he received no answer, he wrote another in more spirited terms. In this second letter, Luther intimated "his positive determination to leave the place; but not before he had appealed from the Pope's legate, nay, from the Pope himself 'ill-informed to the same most holy Leo X, that he might be better informed.'" By this appeal the Cardinal's delegation terminated. Luther left Augsburg on the 19th October.

On the 25th October, 1518, Cajetan wrote to the Elector, giving him an account of these proceedings at Augsburg, accusing Luther of "damnable" doctrines; entreats him either to send Luther to Rome, or banish him from his dominion; assures him that the cause is too important not to be soon taken up at Rome; and that to get it out of his own hands, he had written to the Pope about it."¶ When this letter was delivered, the Elector communicated it to Luther, who immediately drew up a defence of himself against it. In this defence, Luther offered to leave his country if the Elector thought proper. His friends, however, urged him not to leave Saxony, and the University of Wittenberg addressed the Elector in his behalf. The Elector, of his own will, wrote to Cajetan, Dec. 18th, that Luther, not being convicted of heresy, he could not comply with his advice; and Luther continued to teach the same doctrines at Wittenberg, and even "sent a challenge to all the inquisitors to come and dispute with him."|| On Nov. 25th, Luther had published also a new appeal from the Pope to a general council, the superiority of which he asserts.

The Pope perceiving the difficulty of accomplishing his purpose against Luther so long as the Elector of Saxony continued to protect him, sent the Elector a golden consecrated rose, a mark of his particular favor. Militius, the Pope's chamberlain, who was a German knight, was intrusted with this commission; and so earnest was the pontiff for Luther's condemnation that, in January, 1519, he sent letters, by Militius, even to the Elector's Chancellor and Secretary, "his beloved son, George Spalatinus," requiring him "to contribute everything in his power to repress the detestable temerity of brother Martin Luther, that child of Satan, whose grievous heresy was spreading among the credulous people."¶

Militius had orders to require the Elector to oblige Luther to retract, or to deny him his protection. It seemed desirable, however, to try gentler means. In January he came, therefore, to a conference with Luther, and with such success, blaining Tetzl and Albert, Archbishop of Mentz, that he prevailed on * Scott's Luther and the Lutheran Reformation, Vol. i, p. 46; New and General Biog. Dict., Vol. x, p. 43.
† The Emperor Maximilian, alarmed at the number of Luther's adherents in Saxony, had been induced to apply by letter, dated Aug. 5, 1518, to the Pope, to forbid a continuance of the dispute here. Mosheim understood Luther's citation to Rome to be in compliance with this imperial request; but in a note to Reid's edition of Mosheim's Eccles. History, p. 568, it is marked, in correction, that the citation was issued "before Maximilian's letter arrived at Rome."
‡ Milner's History of the Church, Cent. xvii, chap. iii; New and General Biog. Dict., Vol. x, pp. 43, 44.
§ Ibid.
¶ New and General Biog. Dict., Vol. x, pp. 45, 46.
|| Milner's History of the Church, Cent. xvii, chap. ii, and iii; New and General Biog. Dict., Vol. x, p. 39.

Luther to write a submissive letter to the Pope, dated March 13, 1519. It was in two general terms, indeed, to satisfy those at Rome; but "Leo X. himself wrote a very kind letter to Luther."* About this period, in one of his letters to Spalatinus, says, "To separate myself from the apostolic see of Rome is a thing that has never yet entered my mind." His next letter, however, to the same friend [March 3, 1519], intimates a farther insight into the essence of popery, says Scott, "that I may be the better qualified." Luther remarked, "for the ensuing debate at Leipzig, I am turning over the decretals of the popes; and I would whisper into your ear, that I begin to entertain doubts, whether the Roman pontiff be not the very Antichrist of the Scriptures, or his messenger; so wretchedly corrupted by him, in the decretals, are the pure doctrines of Christ."† The dispute at Leipzig, for which Luther was now preparing, was that which took place in June and July, 1519, first between Eckins and Carolstæd; and afterwards between Eckins and Luther.

Luther's books about indulgences were formally censured by the divines of Cologne on the 30th August, and by the divines of Louvain on the 7th Nov., 1519. Luther immediately replied, following their strictures article by article. "Antichrist," he here says, "could not be far off, when men set up themselves so impudently above the written word of God."‡ But in another instance, this same year, 1519, he speaks confidently enough of the Antichrist as being already in existence, and of the mischief he has occasioned. In a pamphlet addressed to the Christian Nobles of Germany, Luther laments "the deplorable government it has suffered at the hands of the Antichrist, the Pope."§

* Note to Reid's edition of Mosheim's Eccles. Hist., Cent. xvii, Sect. I, chap. ii.
† Scott's Luther and the Lutheran Reformation, Vol. i, p. 74, 75. I have supplied the date of this last quoted letter from Hazlitt's Michélet's Life of Luther, although it seems to me difficult to reconcile the tenor of several of the letters about this time. Where Scott speaks of Luther's "messenger," Hazlitt renders the doubt "whether the Pope is Antichrist himself, or only the Apostle of Antichrist."—Hazlitt's Michélet's Life of Luther, p. 57.
‡ New and General Biog. Dict., Vol. x, pp. 50, 51; Scott's Luther and the Lutheran Reformation, Vol. i, p. 72, 89.
§ Hazlitt's Michélet's Life of Luther, p. 74.

For the Sabbath Recorder.

Picture-Writing.

We have seen that language in the early ages was composed of fewer words, expressed in a style very different from modern compositions. To remedy this poverty of language metaphors were introduced. Metaphor is from a Greek word which signifies to transfer, "because these words were carried away from their original meaning, to a different one, which, however, had some resemblance to it." Ex: "The voice of thy brother's blood crieth to me from the ground." "His wife looked back from behind him, and she became a pillar of salt." He washed his clothes in the blood of grapes; to signify that the country which Judah should inhabit, would be fruitful in vines. "Their throat is an open sepulchre." "Thou hast made us to drink the wine of astonishment." Man did eat angel's food. "The plowers plowed upon my back, they made long their furrows." Isa. xxxv. 3. "The mountains shall be melted with their blood." Verse 4: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll."

The Hebrew "was not a philosophical language, but the primitive speech of an uncultivated race of men, who by words and phrases (taken from objects of sense, endeavored to express their notions of matter which cannot be distinctly conceived by the human mind, and far less expressed in human language. Wherefore, they injure the Hebrews who affirm that they believed the Deity to have a body, consisting of members of the like form and use with the members of the human body; because in their sacred writings the eyes, the ears, the hands, and the feet of God are spoken of, and because he is represented as acting with these members after the manner of man. They heard the voice of the Lord God walking in the garden in the cool of the day. He bowed his heavens also and came down, and darkness was under his feet." "He that sitteth in the heavens shall laugh; and the Lord shall have them in derision." If the Hebrews wished to be understood literally in these expressions, then they also believed the Deity to be a tree with spreading branches, and leaves which afforded an agreeable shade; and a great fowl with feathers and wings; and even a rock, because he is so called.—Deut. xxxii. 15; Ps. xviii. 2, 31.

A continued metaphor is called an allegory, in which one thing is expressed, and another entirely different is meant. It is a narration of things which are objects of sense—makes a strong impression on the mind, and affords great pleasure to the discoverer of its hidden meaning, especially if it contains a moral lesson. "Of the ancient allegory there were four kinds—1. The proper allegory. 2. The apologue, or fable. 3. The parable. 4. The enigma." The proper allegory was a discourse, in which the condition, the qualities, and the actions of a person, or thing, were represented by the condition, the qualities, and the actions

of the symbol, device, or metaphor, by which it was represented in picture-writing. It was therefore a representation of real matters of fact, under feigned names and feigned characters.

The apologue, or fable, was a narration of speeches and actions attributed, sometimes to men, sometimes to brute animals, and sometimes to things inanimate, according to their natural or supposed qualities. But these speeches and actions had no existence, except in the imagination of the author of the fable, who contrived them in the manner he judged fittest for conveying the moral he had in view to inculcate. Of this kind was Jotham's fable of the trees going forth to anoint a king. And Josiah's fable of the thistle, which desired the cedar to give his daughter as a wife to his son.—2 Chron. xxx. 18.

The parable, or similitude, was a discourse in which one thing was compared with another which had a resemblance to it, so that the thing compared was more clearly understood, by means of the qualities of the thing to which it was compared, and made a strong impression on the minds of the hearers. Of this kind were many of our Lord's parables.

The enigma, or riddle, was a mysterious assemblage of different symbols, set forth, either in a verbal discourse, or by presenting the symbols themselves to the eye. Either way exhibited, the meaning of the assemblage was so dark, that it required the greatest ingenuity to discover it. Of the verbal enigmas, Sampson's riddle is an example. Of the symbolical enigmas, Herodotus records a remarkable instance—"When Darius Hydaspes invaded Scythia, the Scythian king sent him a present of a bird, a mouse, a frog, and five arrows.—This Gobyras, one of Darius' generals, interpreted in the following manner: That unless the Persians could fly through the air like birds, or hide themselves in the earth like mice, or swim through the lakes like frogs, they should not return to their own country, but be slain by the arrows of the Scythians.

In the same metaphorical or allegorical language, Job says: "Thou hast clothed me with skin and flesh, and fenced me with bones and sinews." "He hath fenced up my way that I cannot pass." "He hath stripped me of my glory, and taken the crown from my head;" "made my soul bitter." "There is a path which no fowl knoweth," etc. "They die in youth—or margin, their soul dieth, and their life is among the unclean." Gen: "In the day thou eatest thereof, thou shalt surely die." "The pillars of heaven tremble and are astonished at his reproof." 2 Cor. v. 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," etc. Job iv. 19: "How many less in them that dwell in houses of clay." Dan. vii. 15: "I was grieved in my spirit in the midst of my sheath." As the sheath is a temporary covering to the article, it contains, so Daniel asserts, his body is the sheath or covering for his spirit. 2 Pet. i. 13, 14: "Yea, I think it meet as long as I am in this tabernacle."

"Enter ye in at the strait gate," etc. Thus we see the origin of those forms of expression under which the disciples of Christ are called the light of the world—a city which has walls, gates, and is ornamented with precious stones; also why they are called a temple—why the Apostle in portraying the life of the Christian in this world, uses the figure of a soldier, equipped with breast-plate, helmet, and sword; having his feet shod, etc.; and the figurative expressions of the prophets are elucidated. Ex: "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein." "Ho, every one that thirsteth, come ye to the waters," etc. "The mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." "The sons of strangers shall build thy walls." "Therefore thy gates shall be open continually; they shall not be shut day or night. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. And they shall call thee, the city of the Lord, the Zion of the Holy One of Jacob." "Thou shalt call thy walls salvation, and thy gates praise." "The sun shall be no more thy light by day," etc. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." "For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from new moon to his new moon, and from Sabbath to his Sabbath, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they

have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Yet I had planted thee a noble vine, wholly a right seed; how art thou turned into the degenerate plant of a strange vine unto me?" "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; ye shall find rest for your souls." (To be continued.)

[Forwarded by A. Stillman for the Sabbath Recorder.] Socrates.

Socrates, the greatest of the ancient heathen philosophers, was born about 467 years before the Christian era. His sentiments and conduct were, in many respects, very excellent, and command our admiration. He was blessed with extraordinary talents, which were improved by all the learning that the age in which he lived could afford; and he appeared at Athens under the respectable character of a good citizen, a true philosopher, and a wise instructor.

Convinced that philosophy is valuable, not as it furnishes curious questions for the schools, but as it provides men with a law of life, Socrates censured his predecessors for spending all their time in abstruse researches into nature, and taking no pains to render themselves useful to mankind. His favorite maxim was, "Whatever is above us, does not concern us." His great object in all his conferences and discourses, was to lead men into an acquaintance with themselves; to convince them of their errors; to inspire them with the love of virtue; and to furnish them with useful moral instructions. In his benevolent labors he was indefatigable. He communicated his instructions not only when he was in the chair, and at set hours of discourse, but even in his amusements; when at his meals; in the camp or market; and finally, when he was in prison: thus making every place a school of virtue.

Through his whole life, this good man discovered a mind superior to the attractions of wealth and power. Contrary to the general practice of the preceptors of his time, he instructed his pupil, without receiving from them any gratuity. He frequently refused rich presents; they sent him provisions, as they apprehended he wanted them. He took what his present necessities required, and returned the rest. Observing at a particular time, the numerous articles of luxury which were exposed to sale at Athens, he exclaimed: "How many things are here which I do not want!"

His intrepid virtue, and the severity with which he reproved vice, produced the hatred of men whose principals and conduct were the reverse of his own. He was maliciously accused of corrupting the youth, and of despising religion, and was, with singular injustice, condemned to die. Before the trial, his chief accuser sent him a private message, assuring him that if he would desist from censuring his conduct, the accusation should be withdrawn. But Socrates refused to comply with so degrading a condition; and with his usual integrity, replied: "Whilst I live I will never disguise the truth, nor speak otherwise than my duty requires."

After the sentence was passed, he was sent to prison, where he lay in fetters thirty days. In this long interval, with the prospect of death continually before him, he did not cease to enjoy that profound tranquility of mind which his friends had always admired in him. He entertained them with the same cheerful temper which he had ever manifested; and Crito observes, that evening before his death, he slept as peacefully as at any other time. On the day assigned for him to die, his friends repaired early to the prison. They found him with his chains off, sitting by his wife, who held one of his children in her arms. As soon as she perceived them, she made the prison resound with her cries. Socrates, that the tranquillity of his last moments might not be disturbed by unavailing lamentations, requested that she might be conducted home. With the most frantic expressions of grief she left the prison.

An interesting conversation then passed between Socrates and his friends, which turned upon the immortality of the soul. In the course of this conversation, he expressed his disapprobation of the practice of suicide; and assured his friends that his chief support in his present situation, was an expectation, though not unmixed with doubt, of a happy existence after death. "It would be inexcusable in me," said he, "to despise death, if I were not persuaded that it will conduct me into the presence of the gods, who are the most righteous governors, and into the society of just and good men; but I derive confidence from the hope that something of man remains after death, and that the condition of good men will then be much better than that of the bad."

Towards the close of the day, he retired into an adjoining apartment to bathe; his friends, in the meantime, expressing to one another their grief at the prospect of losing so excellent a father, and being left to pass the rest of their days in the solitary state of orphans. After a short interval, during which he gave some necessary instructions to his domestics, and took his last leave of his children, the attendant of the prison informed him that the executioner, though accustomed to such scenes, shed tears as he presented the fatal cup. Socrates received it without change of countenance, or the least degree of perturbation. Then offering up a prayer, that he might have a prosperous passage into the invisible world, with perfect composure, he swallowed the poisonous draught. His friends around him burst into tears. Socrates alone remained unmoved. He upbraided their pusillanimity, and entreated them to exercise a manly constancy worthy of the friends of virtue. "What are you doing?" said he to them; "I wonder at you. O! what has become of your virtue? Was it not for fear of falling into these weaknesses that I sent away the women? I have always heard that we ought to die peaceably, and blessing the gods. Be

at ease, I beg of you, and show more firmness and resolution."

He continued walking till the chilling operation of the hemlock obliged him to lie down upon his bed. After remaining a short time in this situation, he covered himself with his cloak, and expired. "Such was the fate of the virtuous Socrates!" "A story," says Cicero, "which I never read without tears."

It was not till some time after the death of this great man, that the people of Athens perceived their injustice, and began to repent of it. Their hatred being satisfied, their prejudices removed, and time having given them an opportunity for reflection, the notorious iniquity of the sentence appeared in all its horrors. Nothing was heard throughout the city but discourses in favor of Socrates. The Academy, private houses, public walks, and market-places, seemed still to re-echo the sound of his loved voice.

"Here," said they, "he formed our youth, and taught our children to love their country, and to honor their parents. In this place, he gave us his admirable lessons, and sometimes made us reasonable reproaches, to engage us more warmly into the pursuit of virtue. Alas! how have we rewarded him for those important services!" Athens was in universal mourning and consternation. The schools were shut up, and all exercises suspended. The accusers were punished for the innocent blood they had caused to be shed; and the regard and gratitude of the Athenians towards this excellent man rose to the highest degree of veneration. [Murray's Power of Religion on the Mind.]

"I am not Ready to Die."

A young mother lay upon her couch, unconscious of the fact that the last threads were swiftly passing through the web of life, and that its gaudy colorings and rich scenery, were soon to be rolled up and laid away; that in a few brief hours it would be said of her part in life's gay drama, it is finished.

I had seen her in health, when husband and little ones tenderly encircled her, when promise of long life and domestic happiness lent enchantment to every plan, and vigor to every purpose. I had seen her preferring the festivities of the ball-room to quiet home joys, intrusting her children to the cold care of a hired nurse, while her own attention was engrossed with etiquette and fashion. I had seen her when the Spirit was teaching her the vanity of earthly pleasures, and opening before her darkened mind the reality and beauty of the heavenly world; when, in bitterness of spirit, she wept over her life of folly, but could not give up its fascinations; and, when called still more loudly to reflection and deep sorrow by the death of a favorite child, she has resolved to lead a new life, and connect herself with the Church.

But, alas! her fears were like the shadows that flit along the plain. Her repentance was but the sudden grief of childhood, her pious resolutions like footprints upon the sand. She failed to outstep the delusive circles of that whirlpool on whose merry rounds she had loved to glide. She heard not its moaning roar, sure omens of evil. For a brief year I did not meet her. Then how changed the scene! The bell of a neighboring church was tolling the funeral knell. I joined in the service. At its close, a few in company with the mourners were permitted to take a last view of the departed. There lay the young mother in the robes of death. Her life had not changed. Disease had smitten her violently, and reason slept. During a brief interval of delirium she earnestly inquired of her physician:

"Am I in danger?"
Replying rather in the affirmative, she exclaimed in terror:
"O, I am not ready to die! Save me if you can! I am not ready to die!"
These were her last words. Delirium returned, giving her no opportunity to exercise repentance towards God or faith in the Saviour who had called and been refused until his Spirit had forever taken its flight. In a half hour she breathed her last.
O, reader! O, young mother! there is an hour when the Spirit calls—calls, too, for the last time. You have received this gracious call. Have you listened? Have you obeyed? Or have you said, "Go thy way for this time; there surely will be a more convenient season!" Be not surprised if the hearts of mourning friends be wrung with anguish by your last words, "O, I am not ready to die!" [Sunday-School Times.]

THE LOVING-KINDNESS OF GOD.—The loving-kindness of God! what a beautiful expression! How rich and consoling the thought contained in it! It is not mere good-will, nor mere complacent friendship, nor the mere neighborly kindness of human beings; although these are of high and precious account; it is the goodwill, the friendship, the kindness of love—of the love of God, who is love itself. We know something of the loving-kindness of father and mother. We have been gently tended and nursed by the kindness; or, parents ourselves, we know full well the throbbing of parental affection. Deep, earnest, self-sacrificing is human love in many tender relations. We trust in it fervently, and without fear. O! if there were no human love in which we could trust, what a desolate place would this earth be! But the loving-kindness of God, of that great and incomprehensible being who fills the universe with his presence, and before whose majesty the pillars of heaven tremble—what a loving-kindness that must be! The kindness of infinite power! There is nothing that love can conceive of, or wish to do for its object, but is contained here, and rendered not only possible, but absolutely certain.

The common school stands on the threshold of society, and throws each generation back to the one starting point, and says to it, "Now come up because of what is in you." Who can estimate the power of an institution that is continually evening one end of life, but leaving the other to shoot up as plants do from the common soil? [Beecher.]

It is not the lack of money, but the love of money, which is the root of all evil.

The Sabbath Recorder.

New York, Fifth-day, April 12, 1860.

EDITED BY WM. B. MAXSON.

Sunday Laws.

The New York Herald of April 1st, has the following notice of the Anti-Sunday law petition to the Legislature of this State:

"ANTI-SUNDAY LAW PROTEST AND PETITION. —The following protest and petition, numerously signed, has been forwarded to Hon. P. A. Conckling, member of the Assembly from New York, during the past week, to be presented by him to the Legislature:

To the Honorable the Legislature of the State of New York:

We the undersigned, residents of the cities of New York and Brooklyn, respectfully protest against the enactment of any new Sunday laws, and petition that all such laws now existing on our statute book may be repealed. We believe them to be unconstitutional, generally unenforced, and unenforceable, because unsustained by public opinion, and, in their present partial execution, operating most injuriously to the sacred cause of civil and religious liberty. We therefore ask their entire and unconditional repeal; and your petitioners, etc.

The long list of a thousand signatures were headed by two clergymen—Rev. Wm. B. Maxson, D. D., (Baptist) of New York, and Rev. J. L. Hatch, (Congregationalist) of Brooklyn—and contained the names of not a few of our most prominent and influential merchants, editors, lawyers, physicians, etc., etc. A similar petition, with several thousand German signatures, has also been forwarded to Albany within a few days."

We have neither expected nor desired such a prominent notoriety in the matter of this protest and petition. It was shown to us with a number of respectable names attached to it, and in conformity with our conscientious views of duty, added our signature. And we did so, because we believe that the laws enacted to enforce the observance of the first day of the week, or Sunday, are unconstitutional, and may become the instrument of oppression. The Constitution of the United States guarantees to every citizen perfect freedom of conscience, to choose for himself that kind of religion and that form of worship that best accords with his own mind. But our citizens are not unanimous in selecting the first day of the week for rest and devotion. There are many thousands even in this city who keep as the Sabbath, the seventh day of the week: all of whom have a natural and a Divine right to the use of the previous six days of the week to "labor and do all their work." To all these, the Constitution of the United States, and the Constitution of this State guarantee the right to pursue peaceably their several occupations, and the civil powers have no legitimate authority to control or restrain them. If they do so, it is a usurpation of power not confided to them by any constitutional law.

We are of the number who regard the seventh day as sacred, being sanctified by the example of Jehovah, and by his express command in the decalogue; and re-enforced by the Saviour's command, (Matt. v. 20,) and also by his example.

In the notice from the N. Y. Herald we are called "Baptist." We do not object to this; but we are more than this. We are not pedo-Baptist nor ana-Baptist, nor simply Baptist; but Sabbath keeping Baptist. We claim to be attached to the denomination of John the Baptist, and of Jesus whom he baptized in Jordan, and of those who composed his family while he was on earth, and of those who were added to the church on the day of pentecost, (Acts ii. 41.) Of course, whatever of praise or blame may attach to signing the protest and petition to the Legislature, is attached to us, and not to our Baptist brethren. Although they may not harmonize with us in the observance of the Sabbath, they have never made themselves officious in placing legal obstacles in the way of our enjoying entire liberty of conscience in all religious matters, and we have no reasons to apprehend that they will ever be associated as a body with such as would oppose us in carrying out practically our convictions of religious duty. All sorts of Baptists have had in time past an opportunity of learning what is meant in Matt. x. 22. We therefore are led to love them as sympathizing brethren, rather than to fear them as persecuting adversaries.

Now as all those laws enacted in this State, forbidding manual labor and innocent recreation on the first day of the week, and which make such acts which are lawful on other days of the week, penal offences if performed upon Sunday, are contrary to Divine law, and unjust and oppressive so far as they relate to such as keep the Sabbath, and as they cannot be enforced upon constitutional ground, they should therefore be repealed. It is a maxim admitted by the best lawyers the world ever produced, that no law is of any validity if it be contrary to the laws of God and of nature. The laws which enforce any religious or practical regard for Sunday—and allow the profanation of the Sabbath—as a sacred day, are antagonistic to the law of God, and therefore have no binding force. Such laws have originated in human policy, and are intended to gratify human ambition,—to subject the ruled to the will of the ruler, or the minority to the will and caprice of the majority. This is especially so in laws made to enforce unanimity in matters of religion. According to the American Constitution, there can be no established religion in the United States. The Christian religion, as well as all other religions, consists of certain dogmas, or settled principles and rites. The observation of a weekly day of cessation from labor is one of the most important and prominent items of the Christian religion, if not more so than any other practical duty enjoined by it. If the civil power be permitted to establish and enforce one important religious duty, it may also establish others; until the whole system is enforced by civil law. If it be against the Constitution to establish the whole system of religion; it is equally unconstitutional to establish and enforce one item of it.

It is the choice of a majority of our citizens to set apart the first day of the week for religious duties, and this day is regarded as the Sabbath of the State, and it is the only religious duty recognized by the State. On this day there can be no legal transaction, unless it be the arrest of such as violate Sunday laws, and such as commit gross crimes. Not satisfied with what the Legislature had already done, it is appealed to for further action. And it seems that nothing will satisfy some of our Christian friends, (for whom we wish to entertain feelings of Christian kindness,) short of a law, or laws, prohibiting every movement on the first day of the week, excepting going to church on foot. Such laws would probably have been enacted, had they not been resisted by protest and petition. A majority has no moral or natural right to oppress a minority. We feel assured that should those citizens now pressing for Sunday prohibitory laws be located in a community observing the seventh day, they would feel aggrieved, and loudly complain, should a law be enacted abridging them of their natural rights, and forbidding them from using the seventh day for their own convenience. The Saviour gave this command to his disciples: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

CONGRESS.—During the week there was some debate in both branches on various bills of little importance. The principal discussion has been the suppression of Polygamy in the United States. From the discussion we learn that Brigham Young, the head of the Mormons in Utah, has already amassed the snug little sum of five millions of dollars by his connection with them, which he has invested in Europe and the United States. Should the United States authorities break up the main pillar on which this wicked fanaticism is based, by the passage of the law now before Congress, which has passed the House by a large majority, its chief high priest can quietly retire and enjoy the fruits of his bold financial enterprise. It appears that a large majority now located in Utah are the most ignorant and degraded of foreigners, collected from all quarters of the globe by the missionaries sent out to hunt proselytes. Every convert is compelled to hand over to the Church one-tenth of all the property he possesses when he enters its dominions, and to continue to contribute a tenth of all he earns or produces while he remains under its government. From these sources the Church derives a large revenue, to say nothing of the confiscation of the property and estates of those who fall from grace, donations from the faithful, and the proceeds of the robbery of travelers who pass the Mormon City on their way to and from California. Mothers and daughters, and half-sisters, are frequently found together as the wives of one man, and frequently transferred from one home to another with the same facility that horses and cattle change hands. In addition to this, we are informed that the Church has in its service an organized band, numbering over six hundred, known as the Danites, or Destroying Angels, whose duty it is to dog the footsteps of those whose loyalty is doubted, and secure evidence against them. Murders of all kinds have been traced to this terrible band. In the course of the discussions on this bill it was remarked by the opposition to it, that it was estimated that the average number of wives to each man was more than two.

THE CHILDREN'S AID SOCIETY.—The Seventh Annual Report of the Children's Aid Society has just been published. During the past year the Society has found comfortable homes in the west for 814 persons, where they are able to earn honest livings. The average cost of sending these children out has been \$10.69 each. In addition to this, the Society has also mainly supported the News Boys' Lodging House, the Fourth Ward School, Hudson River School, East River School, the Industrial School of the House of Industry, the Hammersley Street School and the Boys' Meeting, and the Social and Industrial School for German girls. All this has been done at an expense of only \$12,535.92. During the seven years the Society has been in existence, its receipts have amounted to an aggregate of \$80,000. With this sum the managers have sent out 5074 boys and girls to homes in the West, in addition to promoting the local institutions under its charge. The Society, as its name implies, devotes its principal attention to caring for poor children; though there is no reason why the principle on which this Society is founded, cannot be applied to all classes of poverty. It is the only correct plan of treating the whole subject of assisting the poor and unfortunate who are compelled to accept of the charity of their more fortunate fellows.

THE HEBREW BENEVOLENT SOCIETY.—This Society last week took possession of a fine four-story brick building, 25 by 60 feet, No. 1 Lamartine place, West Twenty-ninth street, between Eighth and Ninth avenues. The house has all the modern conveniences, and is well adapted for the purpose for which it has been rented—as an Asylum for Jewish Orphans and Half Orphans. It has accommodations for at least thirty inmates. Dr. Herzog has been elected Physician. Mr. and Mrs. Samuel E. Hart have charge of the establishment as Superintendent and Matron respectively. The Israelites of New York have responded to the call of the Board of Trustees, and \$16,000 has been subscribed for an annual revenue for the support of the Orphan Asylum. The funds of the Society applicable to this purpose amount to \$30,000, but an application has been made to the Legislature to increase the fund.

RE-OPENING OF THE SEVENTH-DAY BAPTIST CHURCH AT WESTERLY, R. I.—We learn from the Narragansett Weekly, that the church, which was considerably damaged by fire some months since, has been thoroughly repaired, and services held in it on the 31st ult. Outside, the house has been newly shingled. Inside, the walls have been whitened, the wood work painted and varnished, the gallery enlarged, the floors recarpeted both in the aisles and slips, new cushions for every slip, improved furnaces introduced, and the house throughout shows a neatness seldom surpassed by a village meeting-house.

THE CITY HALL CLOCK.—About eighteen months since the City Hall building took fire during the Atlantic Cable celebration, which entirely destroyed the city clock. Last Thursday the one purchased to fill its place was set in motion; and though it lacks the illuminated face, which lent such a charm to the old one, still the hands move regularly around with a tolerable degree of correctness. The present dials are black ones, with bronze numerals, which will be exchanged for glass plates as soon as they can be obtained from England.

ELDER STEPHEN BURDICK has removed from Rockville, R. I., to Leonardsville, Madison Co., N. Y., and wishes his correspondents to address him at the latter P. O.

Communications.

For the Sabbath Recorder.

A. Adelle Burdick.

A truthful sketch of some of the main points in Mrs. Burdick's character has already been laid before the readers of the Recorder (Jan. 26). Having been intimately acquainted with her, I some time ago meditated an attempt at giving a little closer insight to her character, or rather to the mainspring of that character, thinking it might serve a useful end, although the delineation were attempted by a feeble and unskilful hand. But the delicacy of such an undertaking made me at the time forbear. Subsequent reflection, however, has induced me to hazard the attempt.

There are doubtless many young persons desirous of forming a noble character, who look for encouraging examples. They may have their ideals of excellence floating in the dim distance, but they long to find instances of the embodiment, in some measure at least, of the ideal. Had the life of the subject of this article been prolonged, she would probably have been to many such persons a living example of a truly noble character. And, though death has cut short her career at the early age of twenty-three, yet the force of such an example has not been entirely lost. Some probably, who have had the pleasure of her acquaintance, have been made better by that acquaintance. I know of one at least who has thus been made better. She has passed "to that bourne whence no traveler ever returns;" yet her memory and her influence still live on. Though her son, which had risen in so much loveliness—not with that brilliant light which dazzles the eye, but with those mellowed and golden rays which steal through the fleecy clouds—has suddenly set in the freshness of his morning, yet its light lingers behind, more soft and beautiful by reflection. If some of the younger readers of your columns might but get a glimpse of that light, it may be that their souls would catch its inspiration and press on with renewed vigor toward the attainment of their ideal excellence.

One who studies the description of a character for profit, cannot be satisfied with a view of it in the concrete, or as it appears in itself, or in its results to a casual observer; but he wishes to see it analyzed, that he may discover the secret springs of its activity. Who has not felt this to be the case, when reading the biographies of distinguished individuals, in which such an analysis has not been attempted?

In the article to which I have alluded above, the author, speaking of Mrs. Burdick's qualities as a teacher, has this remark: "Ever dignified and self-possessed, yet ever easy and affectionate, the way she exerted seemed vastly to exceed the measure of authority she used." This remark is true. Indeed, she seldom seemed to exercise authority; for those who were under her instruction needed no commands from her, but simply to know her wishes, and those wishes being expressed or even anticipated, they were in general cheerfully complied with. Especially was this the case with young pupils. What teacher of public schools has not sometimes had what seemed to be ocular demonstration of the depravity of human nature, even in tender youth, and been sorely perplexed to find how to reach the finer and nobler sensibilities—if indeed there were such—in some vitiated natures with which they have had to deal? But it was truly refreshing to see the exhibition of noble traits in the wild and vicious, which would be brought out under her influence. Boys who were usually stubborn and malicious, became in her presence like lambs. They seemed to know instinctively that in her they had a friend. She seemed to be surrounded by an atmosphere under whose influence the nobler qualities of the heart were brought into action. "As in water face answereth to face," so would the heart answer to her heart.

But "the sway she exerted" was not limited to the school-room, nor to the youth. I was felt by all classes with whom she came in contact. What was the secret of that power,

to which so many paid a willing homage? That is what I wish to give attention to particularly in this article. Her talents and cultivation were spoken of in high terms by the author of the article from which I have quoted. Though they were of a high order, and had a more than usually wide range, yet they were not the mainspring of her influence. Nor was it her cheerfulness, which was truly "like a crystal spring gushing from the base of some lofty and extended mountain range, whose waters can never be dried away by the parching heat of summer, nor frozen over by the winter's cold." Others have had equal and even superior talents, perhaps. There are many as cheerful as she; but very few have had equal power over the human heart. She possessed indeed a combination of many qualities which secured the admiration of her acquaintances; but she had one endowment which secured their affection, and that was the secret of her power. It was her genuine love for the happiness of others, and her manner of showing it. Rich as were the endowments of her intellect, those of her heart were still richer. The principle of love pervaded her whole being as the sunlight pervades the atmosphere. It spoke in every act; it beamed on her countenance, and shone from her eyes. Its language was unmistakable. As an illustration of this, whenever she was thrown among entire strangers, as she frequently was, she almost immediately attracted to herself, friends. Strangers came almost at once to place confidence in her, for there was such a transparency about her character, such an entire freedom from anything like affectation, and yet from an awkward restraint, that any careful observer could read the benevolence and nobility of her heart. Her eyes were peculiarly expressive of her character. They were indeed the windows of her soul; and no one could look into their depths, and not feel assured that there was nothing covered up,—no secret motives or purposes in opposition to those she expressed.

She not only sympathized with those in need, but was always ready to render assistance when it was in her power. This disposition was not exhibited on special occasions only, but in the little, every day affairs of life, she had a ready, willing, and even skillful hand to afford assistance. No matter how busily employed she might be, no one applied in vain to her for help which she could give. These kind offices were always performed in such an unobtrusive and unobnoxious manner as not to place a feeling of restraint upon the recipients of the favors, and consequently, applications to her were numerous.

She was constantly more solicitous for the comfort and convenience of those about her than for her own. This trait manifested itself all through her sickness. Though her nervous system was terribly racked by her disease, (the typhoid fever,) yet her soul lost none of its noble bearing. There was no petulance nor complaining. Her mind retained its calmness and serenity to the last, except as it was for a few hours clouded by the influence of her medicine. That solicitude for the comfort, and that nice regard for the feelings of others which were so characteristic of her, she manifested in a particular manner on the day of her death.

I hardly need to say that such pure benevolence, such entire unselfishness, united to her high mental and religious endowments, lifted her far above anything ignoble or grovelling. There was an elevation of thought, a delicacy and refinement of feeling manifested right along in her every day intercourse with others, such as is seldom seen. And her retiring, unassuming manner threw a charm over the whole. She seemed unconscious of possessing any peculiar excellence, and was even to a fault, (in my opinion,) distrustful of her own abilities.

Such was one of the noblest of earth, whose early and unexpected death has left a multitude of friends in deepest mourning.

For the Sabbath Recorder.

An Address to "the Saints of the Most High" OF EVERY NAME AND DENOMINATION.

Dear Brethren,—Is it not time now for the "sanctuary to be cleansed" from that power, or from such rulers, as have "cast down the truth to the ground," and have trodden under foot the "sanctuary and host" for these 2300 days or years? (Dan. viii. 12-14.)

The Constitution of the United States, (like the decrees of the kings of Persia,) gives us liberty to build up the walls of Jerusalem, (spiritually,) and to restore the government, by electing such rulers as the Scriptures command us to elect. (Compare Exod. xviii. 21, Deut. i. 13-17, Acts vi. 3, 1 Cor. vi.) "Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands," etc., not such as do not fear God, but ridicule and despise the "higher law" of the Most High, and "wear out the saints of the Most High, and think to change times and laws."—Dan. vii. 25. "The saints shall judge the world—set them to judge," they "have judgments of things pertaining to this life."—1 Cor. vi. "The saints of the Most High shall take the kingdom."—Dan. vii. 18. This is by electing such rulers, and only such as will "serve and obey the Most High."—Dan. vii. 27. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. v. Dear reader, can you sing this new song? He hath made us "kings" in the United States, so far as to make our own laws by electing our own rulers; and "priests," by giving us

liberty to choose and exercise that religion which we believe to be truth.

In this fifth chapter of Revelation we have the same number that we have in the seventh chapter of Daniel, viz: "Thousand thousands ministered unto him," [that is, one million ministers,] "and ten thousand times ten thousand [one hundred millions] stood before him: the judgment was set, and the books were opened."—verse 10. It appears by history that we have that number or more, now, and when that number is complete, it seems to be time for the judgment of the saints to sit; and for the books, [i. e., the commandments of God, and the testimony of Jesus Christ,] to be opened, as being a higher law than any other, to regulate all other laws; for it is said in Deut. xxxiii. 2: "The Lord came from Sinai; and he came with ten thousands of saints: from his right hand went a fiery law for them." That is for the saints to judge the world by. "For as many as have sinned in the law, [or having the law,] shall be judged by the law."—Rom. ii. 12. "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," etc.—Jude 15. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Rev. xiv. 12. And where is any Christian who is not willing to keep the "ten commandments of God," and the faith of Jesus Christ, without excepting even the law of the Sabbath? I say, where is there one of the "saints of the Most High" who would not gladly walk through a fiery furnace for any one of the ten commandments of the Most High? "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Come then ye saints of the Most High of every name and denomination, who "delight in the law of God,"—who esteem the law of God more highly than any other law; come, let us be united in this at least; let us elect such rulers, and such only as are willing to serve and obey the Most High. b. c.

For the Sabbath Recorder.

Materialism—Historic.

An early writer well remarked: "There are not two studies, one of philosophy and the other of religion; true philosophy is true religion, and true religion is true philosophy." It might also be added, as is one's religion so will be his philosophy, and as is his philosophy so will be his religion. In the historic development of humanity, philosophy has generally sprung from religion. It has, in turn, however, constantly modified religion. Religion contains philosophy as a germ. This germ may not be permitted to grow, by the restraining and chilling influence of dogmatism, or it may spring forth and grow under the power of freedom of thought.

Philosophy springing from religion is ever prone to develop in two opposite directions—that of spiritualism, a belief recognizing two substances, spirit and matter, and that of materialism, which recognizes no other substance than matter. Let us briefly notice some of the leading schools or developments of materialism, commencing in the East, where religion and philosophy were born.

I. KAPILA.—The earliest protest on record, against all religion and religious beliefs, was the teachings and philosophy of Kapila among the Hindoos. He taught that nature or matter was active; spirit was passive, and subject to matter. Matter was uncreated. It was the creator of intelligence, or rather intelligence, thought, love, feeling, were the result of organized matter. He taught that although the manifestations of soul were not found in the elements of matter such as earth, air, water and fire; yet, when these elements were organized into a body, these spirit manifestations were produced. Hence at death, all thought, feeling, action, disappeared; although there might yet remain an incomprehensible something. His was a system of fatalism and atheism. He boldly taught that if there was a God, he could have neither motive or power to create the universe; therefore there was no God.

2. IONIAN SCHOOL.—Next pass to the West, and we come to another great center of philosophy. The Greeks gave, at an early period, a philosophic development to their religion. It took on with them as with all others, two opposing forms—one spiritualistic, and the other materialistic. The Ionian School was the earliest of these. Thales, the founder of this school, taught as a maxim that water was the elementary principle of all things. It is a matter of dispute whether he admitted a superior principle, which drew all things from water. Some of his disciples, thinking water too coarse, substituted air, and made it the cause of all things. They taught that man was superior to the brute, simply because walking in an erect position; he breathed a purer atmosphere, consequently had a purer, finer soul, or spirit. Others of his disciples sought for a still finer principle as the creator of all things, and found it in fire, making it the cause of all movement, change, life and death. This school presents materialism in its infancy. "The soul of man plays a very feeble part." Some made the spirit a modification of air, others a modification of fire, which at death, was no more. Fatalism and atheism both appeared in this system.

3. The Eleatic Physical School which sprung from the Ionic, taught that atoms were the elements and cause of all things. Some taught, that the soul was composed of round fiery atoms, and their movement produced thought, feeling, action. Others seemed to teach that spirit is a compound of images thrown off from material objects, and passing

through the nerves, produce the soul; hence the soul was made up of images, as the body is made up of atoms. Their system of morals grew naturally out of their philosophy. If there is nothing but a combination of sensations in man, there can be no such thing as absolute right and wrong. Morality can be but a calculation of enjoyments, or prudence. It ends in a kind of pantheistic atheism.

4. The natural philosophers of the school of Aristotle, clinging closely to the phenomena of matter, come to the following conclusion, within a century of their great master's death. It was taught, that the soul was a word without signification separate from the body. It is inseparable from the body. Matter in its organization into a body, is so arranged as to produce life and feeling, a kind of harmonious movement or vibration of all the parts of the body. It was taught that what is called divine intelligence and power, or God, is nothing else than unconscious activity of nature in cause and effect.

5. ERICURIANISM, the last development of Greek sensualism, seemed to embody the characteristics of all the preceding forms of materialism, above enumerated. Like the others, Epicurus regarded the soul of such a nature that the destruction of the body caused its destruction, though he seems to have thought that there is some finer principle about it than most except what Kapila had granted. He regarded as dreams and phantasms born of superstitious, all ideas of the gods and a future life. "Atheism, the basis of his system, was regarded by him as the essential condition of enjoyment."

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For the Sabbath Recorder.

Replies to Correspondents.—No. 2.

In commenting (Nov. 17th,) upon Abraham and the promises, Bro. T. requests of me chapter and verse, without note or comment, to "prove that the future inheritance of the saints is included in God's promise to Abraham of a grant of land." To this request, I reply by referring him to the following Scriptures: Gen. xvii. 9-8; Gal. iii. 8, 14-18; Ex. vi. 2, 3, 4; Gen. xxviii. 4; Heb. xi. 39, 40; Psa. xciv. 11; Heb. iv. 7, 8, 11; Luke xiii. 33, 34; John vii. 56; Acts iii. 24, 25, 26; Heb. xi. 13-16; Rom. iv. 13; Gal. iii. 29; Eph. iii. 3, 7; James ii. 5.

Dec. 8th, Bro. T. seems to want further proof of a clear distinction between promises made to Abram's seed, and those made in covenant with Abram and his seed, and with Abraham and his seed. So far as I can find Abram's seed without any affix never has a covenant or promise with everlasting or forever attached to it, while Abram and his seed and Abraham and his seed uniformly have. If T. will read the saint's inheritance again, he may see that it is not there said that forever and everlasting are never attached to a promise made to Abram, but that it was not so attached to the first promise concerning Abram's seed. I do not consider the distinction as necessary to the identification of the Abrahamic promise, and the inheritance of the saints, but that such a distinction exists, I give the following quotations for comparison:

To Abram's seed—Gen. xii. 7; xv. 18; xxiv. 7; xxviii. 4, 13; xxxv. 12; Ex. xxxiii. 1; Deut. xxxiv. 4; Neh. ix. 7, 8.

To Abraham and his seed, and to Abram and his seed: Gen. xiii. 15; xvii. 8; xxiii. 14; xviii. 4; Rom. ix. 8; Gal. iii. 29; Rom. ix. 13-16; Ephes. iii. 6; ii. 19.

Is this distinction accidental? As several correspondents have measured the stars, and weighed the penalties of death, and estimated the punishment question, and shown what is the wages of sin, and sought the origin of immortality, they have my thanks; and I wave my remarks upon them at present. I have no pleasure in stirring up strife; I wish to be a plain honest-hearted Christian, seeking for glory, honor, and immortality, in the kingdom of our Lord Jesus Christ.

To the Editor of the Sabbath Recorder.—

Slavery, and the fugitive slave law, being much agitated at present, I feel desirous of seeing the following passage of Scripture made as public as possible: Deut. xxiii. 15, 16: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him." I wish here to notice two things—1st. If the word servant in Scripture means slave, then a slave may leave his master and no man has a right to deliver him up to his master again; therefore involuntary servitude cannot exist. The second is—that the enactments of upholders of the fugitive slave law have arrayed themselves against God the Almighty.

C. C. SYLLMAN.

PHOTOGRAPHS.—Those who desire superior photographs of Rev. S. Carpenter, Mrs. L. M. Carpenter, and Chan Chung Lo, will be furnished on application to Miss Mary E. Davis, of Plainfield, N. J. She will furnish large or small size, and send them to any part of the denomination by mail, on receipt of the order, and one letter-stamp for each picture. Price for each picture, single or in large quantities, 50 cents. J. BAILEY.

The officers of the Smithsonian Institute are endeavoring to obtain \$5,000 by subscriptions, to defray the expense of hiring a small vessel and equipping her, to convey a party of astronomers to Cape Chidley, the northeast point of Labrador, to take observations of the solar eclipses of the 18th of July. The duration of the total obscuration at this point will be 13 minutes 50 seconds.

By the... have ad... March... The... France... ing as th... Russia... people to... France, i... not affec... Prussia... formally... frontiers... of here... Austria... approve... Europe... affected... with the... The I... deputati... of Savoy... on in pra... of the p... treaty of... able exam... part of... Its pri... the Fran... sidered a... Sardinia... its inde... tria only... frontier... French p... barrasse... of the F... sign of... tion of... which the... Piedmont... A Par... dressed s... intimating... his Holis... considere... will unde... laws of... nated... The H... ing into... sal Chure... which, in... upon the... By wa... of the U... in Africa... lost 250... took par... the actio... fight tow... isu were... fleet had... The En... sent an e... that he w... last... On the... one of the... petitioned... them pro... redations... Tetuan d... troops ar... furnished... take reveu... surprising... mass. Th... men, the... necessary... as also th... against... hours; wh... with grea... the Spani... stignishe... FIRE... Mount... was ragin... last week... doing gra... day at Gr... and Frie... Sheriff... To Burr... Mingen's... burning o... at that t... in length... the tim... second g... The M... erable ad... fully ext... weather... The M... Mount... escape fr... was awa... midst of... fire, how... and be t... he had... checked... to pursu... a short... by the fir... sue but... horses to... free from... he was... fire and... and stopp... two, the... extent... away, th... that the... a shot at... the most... right of... entirely o... never befo... one tim... most ent... means of... gets, and... ended by... they woul... screams... nature... JACOB... Has... Newark... with... with... the return...

General Intelligence.

Foreign News.

By the arrival of the steamship Niagara we have received from Europe on the 24th of March...

A FIGHTING COUNTRY.—A citizen of Memphis, Tenn., has just returned from a trip to Arkansas, and tells the following, which will convey an idea of how they do up matters in that State...

A RICH HAUL OF VILLAINY.—A few years ago, says the New Orleans Delta, two stout, able-bodied, and rather intelligent young men, were hung in front of the Parish Prison of this city, for the crime of murdering a negro girl...

INSANITY THE RESULT OF A JOKE.—There is now in a Female Lunatic Asylum at Hammersmith, says the London Court Circular, a lady of exquisite beauty, who was driven mad by being suddenly startled by her maid...

DECEASED BY THIEVES.—Sunday morning last John Donohue, a milkman, living near the corner of Kent and Flushing avenues, Brooklyn, fell into the hands of a gang of thieves...

PHOTOGRAPHS.—The subscriber has on hand duplicate photographs of Rev. Dr. Wm. B. Maxson, (large size), and Ching Chang La for sale at 50 cents each...

SUMMARY.

CLOTHING CIRCULAR.—We have a very large and desirable assortment of men's spring clothing now ready, just manufactured from a great variety of fabrics, selected with great care...

LETTERS. J. Allen, D. F. Maxson, C. C. Stillman, W. F. Randolph, D. A. E. Randolph, E. R. Clarke, E. Clarke, A. C. Burdick, V. Hull, J. Bailey.

FOR THE SABBATH RECORDER: Stephen Burdick, Leonardsville, \$2 00 to vol. 10 No. 52...

MARRIAGES. In Westerly, R. I., on the evening of March 31st, by Eld. C. Stillman, Mr. Joseph T. Sawyers, of Charleston, R. I., and Miss Annis S. Burdick, of the former place.

DEATHS. In Lost Creek Va., March 6th, after a lingering and painful illness, Elder David Lawson, 67 years of age...

