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LUTHER'S VIEWS OF PROPHECY. From "The Devil and Doom of the Nations." BY JAMES A. BEGG.

It has been already shown, that Luther early began, in his controversy with the Papacy, to apply to that system the language of Scripture prophecy. In 1517, the very year in which he first affixed his Theses to the Castle Church of Wittenberg, in reply to the animadversions made upon him by Sylvester Prierias, he availed himself of this as one of his weapons of defense. Prierias having justified the issue of the indulgences by appeals to Thomas Aquinas, Luther replied, that if such an appeal were sanctioned by the Pope and Cardinals, it would show that Rome was itself the very seat of Antichrist. His own discovery of the prevalent errors of his time was gradual; and he long afterwards acknowledged the difficulty with which, on some points, he had attained to a clearer perception of the truth. But the prophetic weapon of his warfare, Luther never indicated a wish to abandon. On the contrary, "Babylon," and other Apocalyptic terms, were continuously, and very freely, though erroneously, applied till the day of his death.

Yet Michaelis, in his life of the Reformer, observes, that "Luther's opinion respecting the Apocalypse is remarkable: 'Let each man judge of this book according to the light that is in him, and by his own particular perceptions. I do not desire to impose my opinion respecting it upon any one. I say, simply, that which I think of it myself. I look upon the Revelations of St. John to be neither apocalyptic nor prophetic.' On another occasion he said, 'Many of the fathers of the church rejected this book; consequently, every man is at liberty to treat it according to the dictates of his own mind. For my part, one single reason has determined me in my judgment to have come to respecting it, which is, that Christ, is neither adored in it, nor is He therein taught such as we know Him.'"

At what precise period these slighting observations upon the Apocalypse were made, I do not know. Nor is it necessary that I should say how much the spirit by which they are dictated is in opposition to that to which alone the Saviour's promise of blessing is therein given; nor that I should stop to show how He is therein adored, or what is therein taught of forgiveness through His blood. But, surely, if the same logic were employed, the views which the Fathers held on other subjects, in opposition to those which Luther taught, would have proved that he was without warrant of the Word, and "consequently," that his was heretical.

On this subject, Dr. Todd makes this observation: "Certain, however, it is, that the early Swiss Reformers, and even Luther himself, were, at the beginning of the Reformation, inclined to reject the Apocalypse." And again, "Even Luther, in the preface to the Apocalypse, published in the first edition of his German New Testament, speaks disparagingly of the authority of this book, (see Bullinger in Apoc. p. 2, Basil, fol. 1557.) although he afterwards withdrew this preface; and, as it would seem, changed his opinion on the subject; but he continued still to doubt whether St. John was the author of the Apocalypse; and the same doubt is expressed also by Erasmus, in Apoc. xxii. The influence of Beza, however, appears to have soon after dispelled these doubts among the reformed. In the Prolegomena to the Apocalypse, in his annotations on the New Testament, he has replied to the objections of Erasmus, and strongly advocated the orthodox opinion."

The schoolmen had power to torment men during their natural life, expressed by five months, that is, the duration of the five senses. (Lutherus in librum Ambrosii Catharini.)

"It is Luther's great point, that the Pope is Antichrist. With this he identifies the man of sin, the king of fierce countenance, and the willful king. The Mahuzim he translates by Missam, the Mass; the holy mountain he takes to be Rome, called holy from the number of its martyrs. Most of his explanations are equally at random. 'The Pope,' he says, 'raised up a new Roman empire, transferring it, as he styles it, from the Greeks to the Germans, which, among the other signs of Antichrist, is the principal and greatest.' But transferring empire to another," Maitland observes, seems scarcely a mark of Antichrist, whose sole aim will be to 'exalt and magnify himself.'"

"And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper until the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all." "His prophecy, as all the teachers agree," says Luther, "points directly at the Antichrist, under the name of Antiochus; for Antichrist will regard neither God nor the love of women—that is, the state of matrimony. These two, Antichrist contemns on earth—God, that is religion, and mankind. He will not regard women, that is, he will contemn temporal and house-government, laws, jurisdiction, emperors, and kings; for through women children are born and brought up, to the perpetuation of mankind and replenishing of the world; where women are not regarded, of necessity, temporal and house-government is also contemned, and laws, and ordinances, and rulers."

"Daniel was an exceeding high and excellent prophet, whom Christ loved, and touching whom he said, 'Whoso readeth, let him understand.' He spoke of that Antichrist persecutor as clearly as if he had been an eye-witness thereof. Read the 11th chapter throughout. It applies to the time when the emperor Caligula and other tyrants ruled. It distinctly says: 'He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; that is, at Rome, in Italy. The Turk rules also between two seas, at Constantinople, but that is not the holy mountain. He does not honor or advance the worship of Moasim, nor does he prohibit matrimony. Therefore Daniel points directly at the Pope, who does both, with great hereseness. The prophet says further: 'He shall also be forsaken of his king.' It is come to that pass already, for we see kings and princes leave him. As to the forms of religion under the Pope and Turk, there is no difference, but in a few ceremonies; the Turk observes the Mosaic, the Pope the Christian ceremonies—both sophisticate and falsify them; for as the Turk corrupts the Mosaic bathings and washings, so the Pope corrupts the sacrament of baptism and of the Lord's Supper."

"The kingdom of Antichrist is described also in the Revelation of John, where it is said, 'And it was given unto him to make war with the saints, and to overcome them.' This might seem prophesied of the Turk, and not of the Pope, but we must, on investigation, understand it of the Pope's abominations and tyranny in temporal respects. It is further said, in the Apocalypse: 'It shall be for a time, and times, and half a time.' Here is the question; what is a time? If time be understood a year, the passage signifies three years and a half, and his Antiochus, who, for such a period, persecuted the people of Israel, but at length died in his own filth and corruption. In like manner will the Pope also be destroyed; for he began his kingdom, not through power of the divine authority, but through superstition, and a forced interpretation of some passages of Scripture. Popedom is built upon a foundation which will bring about its fall. Daniel prophesies thus: 'And through his policy, he shall cause craft to prosper in his hand; but he shall be broken without hand.' This refers especially to the Pope, for all other tyrants and monarchs fall by temporal power and strength. However, it may hit both Pope and Turk. Both began to reign about at one time, under the emperor Phocas, who murdered his own master, the emperor Maurice, with his express and young princes, well nigh nine hundred years since. The Pope began to govern the church spiritually at the same time that Mohammed founded his power; the Pope's temporal kingdom stood scarcely three hundred years, for he plagued and harassed kings and emperors. I cannot well define or comprehend this prophecy: 'A time, and times, and half a time.' I do not know whether it refers to the Turk, who began to rule when Constantine was taken, in the year 1453, eighty-five years ago. If I calculate a time to be the age of Christ, (thirty years,) this expression would mean one hundred and five years, and the Turk would still have twenty years' swing to come. Well, God knows how it stands, and how he will deliver those that are his. Let us not vex ourselves with seeking over-knowledge. Let us repent and pray."

Such arbitrary applications put proper interpretation of Scripture at defiance. So dealing with prophecy has not even the semblance of "seeking" the knowledge which "the sure word" is designed to give. And although we ought not to vex ourselves with seeking over-knowledge, since "the secret things belong unto the Lord our God," yet let us never forget that those things which are revealed belong unto us and to our children for ever, that we may do all the works of this law. Deut. xxix. 29.

The Apostles' School of Prophetic Interpretation, pp. 433, 434. Ibid., p. 434. The Table Talk of Martin Luther. Translated and edited by William Hazlitt, Esq., (Bohn,) pp. 193, 195.

SAFE TO SPEAK. Some years ago, I occupied a pastoral field in the town of Easton, Penn. There was an old man attending my church, of some four-score years, who attracted my attention. I found that he was a merchant, who had amassed four hundred thousand dollars worth of earthly possessions, but was not yet "rich toward God"—and laid

up no treasure in heaven. Said I to some of my friends, "I must go and speak to him."

"No, no, for your life, no! you will only drive him from the church; and, perhaps, if you let him go on uninterrupted and undisturbed, he will get some good by-and-by. But I went to see him. I took him kindly by the hand, and said, 'Mr. M., have you made the matter of your soul's salvation for eternity secure?'"

The tears immediately started to those old eyes, that had rarely wept of late. "Oh," said he, after a few moments' conversation, "you are the first man that ever spoke to me directly about this matter, and I thank you for it." Instead of getting angry, he was glad; and so will it of often prove, if we are faithful in this duty of speaking to our unconverted fellow-travelers to eternity.

For the Sabbath Recorder. DIVINE SUFFERING.—NO. 5.

Since writing my last article, I have received from a gentleman in New York City a present of some valuable works, among which is "Sermons for the New Life," by Rev. H. Bushnell, of Hartford, Ct.,—a most valuable collection of sermons for all who are hungering and thirsting for spiritual food and drink.

Number 18, on "The Power of God in Self-sacrifice," was designed to illustrate the subject of divine suffering; and it is in accordance with those views I have aimed at setting forth, that I request the privilege of transcribing a part of it for this article. After showing that God is impossible as related to physical force, Mr. Bushnell proceeds:

"But the inquiry is not ended when we reach this point, [physical force]; it is only begun. After all, there must be some kind of passibility in God, else there could be no genuine character in him. If he could not be pained by anything, could not suffer any kind of wound, had no visible sympathy, he would be anything but a perfect character. A cast-iron deity could not command our love and reverence. The beauty of God is, that he has feeling, and feels appropriately toward everything done—that he feels badness as badness, and goodness as goodness—pained by one, pleased by the other. There must be so much of such kind of passibility in Him, that he will feel toward everything as it is, and will be diversely affected by diverse things, according to their quality. If wickedness and wrong stirred nothing in God different from what is stirred by prayer; if He felt no dissatisfaction toward a thief, which He does not toward a martyr; no pleasure in a martyr, faithful unto death, which He does not in his persecutors, He would be a kind of no character. We can hardly conceive of such a being."—Page 347, 348.

"God is blessed, or said to be, in all the varieties of agreeable affection, according to the merit or beauty of whatever is done that is right. He smelled a sweet savor in Noah's sacrifice. He has pleasure in them that hope in his mercy. He is affected with joy over his people, even to singing. On the other hand, by how many unpleasant varieties, or pains of feeling, does He profess to suffer in his relation to scenes of human wrong, ingratitude, and disgusting baseness. The sighing of the prisoner, excites his sympathy. He calls after his people, as a woman forsaken and grieved in spirit. In all their afflictions he is afflicted himself. God is said to be exercised by all manner of disagreeable and unpleasant sentiments, in relation to all manner of evil doings; displeased, wroth, angry, loathing, abhorring, despising, hating, weary, filled with abomination, wounded, hurt, grieved, and even protests, like one sorrowing, that he could do nothing more for his vineyard, that he has not done in it. There is, in short, no end to the variety of unhappy or disagreeable sentiments that must be excited in God's breast of infinite purity, by the various complexities of guilt, wrong, shame, and loathsomeness, that are blended in the societies and scenes of our fallen world. If God could look on these things without disgust and abhorrence, he would not be God. He would want all that is most amiable, freshest, most delicate, purest in love, everything that most commends him to our reverence."

"But these movings of disgust and abhorrence, all these sentiments that put Him in a just relation with evil, are painful." "What, then, shall we think of God, when all these varieties of displeasure and dislike must be certainly living experiences in Him? As He is a holy and a living God, so far as He is a being subject to pain by reason of his very perfections. Nay, his pains do themselves enter into and make up a consubstantial part of his perfections?"

"Is then God unhappy? Is He then less than infinitely blessed? Pressed by this difficulty, it has been the manner of many teachers to fall back on the physical impossibility of God. God, they say, is impassible. We are, therefore, to understand that, in all these Scripture expressions, these abhorings, loathings, hatings, displeasures, angers, wearinesses, indignations, and the like, the Bible is only speaking of God after the manner of men. Yes, but supposing it to thus speak, what does it mean? Does it mean nothing? When it declares that God abominates sin, does it mean that he has no feeling at all in respect to it? Does it mean that he has a pleasant or pleased feeling? Neither; we mock the dignity of Scripture, nay, we mock the beauty itself of God, when we turn away, in this manner, all credit of right feeling and true rationality in Him. No; this is what we mean; we mean, if we understand ourselves, that the figures in question are transferred from human uses and applied over to God; and that when so applied, they express something true concerning God; viz, the great fact, that God has the same kind of displeased, disaffected, abhorrent, and revolted feeling toward sin, as the purest and holiest man has, only it is God's feeling, in God's measure, and according to God's purity; that his disgust is as deep as the sea, that his indignation is a storm vast as the world, that his whole infinitude is moved with dislike, distaste, disgust, offended purity, abhorrence, and revolted love. It would even be discredited to God to suppose anything less."

"Probably no one ever thought of compassion as being anything less than a joy, a holy bliss of feeling. And yet it is com-

passion. It suffers with its objects, takes their burdens, struggles with their sorrows—all which is pain, a loss of happiness. So in respect to pity, long-suffering, patience with evil, and meekness under wrong."

"No extraordinary purity is necessary to make any one sensible of disaffection, or disgust, or pain, in contemplation of what is vile or wicked; but to submit one's case, and even one's personal comfort and pleasure, to the endurance of wickedness, in order to recover and subdue it, requires what is far more difficult. I can be disgusted easily enough by the ingratitude, offended by the treachery, wounded by the wrongs of an enemy; but to bear that enemy and put myself in the way of receiving more injury, in order to regain his friendship, and restore him to a right feeling, is quite another matter. I am never perfect in my relation to him, till I can—'All perfect virtue will do this, and none is perfect but this, whether in man, or in angel, or in God.'"

"In this view it is that Christ crucified is the power of God. It is because he shows God in self-sacrifice, because he brings out and makes historical in the world God's passive virtue, which is, in fact, the culminating head of power in his character."

"In the Old Testament, God was represented as being affected by all evil. But to have these things said, or ascribed formally to God, is one thing, and a very different thing to have them lived and acted historically in the world. How much then does it signify, when God comes out from nature, out of all obstructions, and obstructive epithets, to be acted personally in just those glorious and divine passivities that we have at least discerned in him, and scarcely dare impute to him?"

"Nature represents inexorable force—a God omnipotent, self-centered, majestic, infinite, and, as almost any one will judge, impassible. We could almost as soon look for sacrifice in a steam-engine as in nature. So opposite, therefore, is nature to any conception of flexibility in God, that we are continually put away from Christianity by its [nature's] suggestions. So closely holden are we by its [nature's] power, that God as in sacrifice appears to be quite inconceivable to many, even though we look on the passion of the Lord Jesus itself."

"To know him thus, we therefore need the more. If the Old Testament gives us verbal epithets concerning God and nature, sets us off from the conception of any real passivity in these, how necessary, original, powerful, is the God of sacrifice—he that endures evil, and takes it as a burden to bear, when we see him struggling under the load."

"In the passion of Jesus, I behold the spectacle of God in sacrifice. He is visibly not a man. I feel a divinity in him. And when I stand by his cross, when I look on that strong passion, and shudder with the shuddering earth, and darken with the darkening sun, enough that I can say, My Lord and my God; enough that I can see the God of God enduring the contradiction of sinners."

"He that groans in the agony, he that thirsts on the cross, this is the real and true—the Lord, he is the God; the Lord, he is the God!" (See from page 351 to 363.)

I trust the above extract needs no apology for its length, for such are the sublime truths of the whole sermon, that I knew not where to stop. It most ably sets forth the great fact of divine suffering, and that it is by just such divine suffering, that motive power of the gospel is created, which was designed to convict, regenerate, and sanctify the human soul; that Christ was thus the power of God.

I close this article in the closing language of that sermon: "This is the power that has new-created, and sent home, as trophies, in all past ages, its uncounted myriads of believing, new-created, glorified souls; the power that established, propagates, perpetuates, a kingdom; the power that has tamed how much of emity, dissolved how many times the rock of obstinacy, cleansed, purified, restored to heaven's order, comforted in heaven's peace, how many, otherwise despairing souls. It can do for you, O sinner of mankind, all that you want done. It can regenerate your habits, settle your disorders, glorify your baseness, and assimilate you perfectly to God. This it will do. Go to the cross, and meet there God in sacrifice. Behold him, as Jesus, bearing your sin, receiving the shafts of your enmity; embrace Him, believe in Him, take Him to your inmost heart. Do this, and you shall feel sin die within you, and a glorious quickening. Christ, the power of God; Christ in you the hope of glory; shall be consciously risen upon you, as the morn of your new creation." S. S. GRISWOLD.

THE OLD CLOCK ON THE STAIRS.

BY LONGFELLOW.

Somewhat back from the village, Stands the old-fashioned country-seat. Across its antique parlor, Tall poplar trees their shadows shed. And from its station in the hall An ancient time-piece eyes to all—'Forever—never! Forever—never! Forever—never!'

Halfway up the stairs it stands, And points and beckons with its hands, From its case of massive oak, Like a monk, who, under his cloak, Crosses himself, and sighs, alas! With sorrowful voice to all who pass, 'Forever—never! Forever—never! Forever—never!'

By day its voice is low and light; But in the silent dead of night, Distinct as a plucking footstep's fall, It echoes along the vacant hall, Along the ceiling, along the floor, And seems to say, to each chamber door—'Forever—never! Forever—never! Forever—never!'

Through days of sorrow and of mirth, Through days of death and days of birth, Through every swift vicissitude Of changeful time, unchanged it has stood, And seems to say, to all things sad, 'Forever—never! Forever—never! Forever—never!'

In that mansion used to be Free-hearted Hospitality; His great fires up the chimney roared; The stranger feasted at his board; But like the skeleton on the floor, That warning time-piece never ceased—'Forever—never! Forever—never! Forever—never!'

There groups of merry children played, There youths and maidens dreaming strayed; O precious hours! O golden prime, And death and life in the broad of time; And in the hush that followed the prayer, Was heard the old clock on the stair—'Forever—never! Forever—never! Forever—never!'

All are scattered now and fled; Some are married, some are dead; And some to seek with throbs of pain, 'Ah! when shall they all meet again? As in the days long since gone by— The ancient time-piece makes reply—'Forever—never! Forever—never! Forever—never!'

Never here, forever there, Where all parting, pain, and care, And death and life, shall disappear— Forever there, but never here! The heron's cry of Eternity Sayeth this incessantly—'Forever—never! Forever—never! Forever—never!'

For the Sabbath Recorder.

CIDER MAKING AND CIDER DRINKING.

I wish to call the reader's attention to the evil of drunkard making. And while I write, doubtless I shall come in contact with the practice and habits of many a good farmer, merchant, mechanic, and perhaps many professors, preachers, and hard-shelled deacons. I have in mind the habit of drinking cider. Providence has blessed many parts of our country, the present season, with an abundant crop of fruits of all kinds. Many have turned their attention to the manufacture of wines, from currants, berries, and other fruits. At the present time, doubtless more men are engaged in the manufacture of cider, than at any one time for ten years. Apples are so plenty, that farmers seem at a loss what to do with them, except to make them into cider, and stow it away in their cellars, (after disposing of what they can to their neighbors;) and as it comes quite cheap, many think they can afford to lay in a few barrels to keep sweet, (as they say,) for the long evenings of next winter; and two or three barrels for vinegar. But I am afraid it will be as difficult for them to tell when it turns to vinegar, as it was for the boy to tell when his pig turned to a hog; he found out that he had become a hog, after he had been rooted into the mud a few times. So with many a man in relation to the use of cider as a beverage in his family; he sees no danger until some of his children are in the mud. Many plead that cider and wine are harmless; while they condemn the use of brandy, gin, whiskey, etc. But we read in the Scriptures, that "wine is a mocker, strong drink is raging; and whosoever is deceived thereby, is not wise." Now, if wine is a mocker, why not cider? I am of the opinion that it is. To illustrate the objection to drinking cider as a beverage, we will suppose the reader to be a large farmer, and have a family of boys. You have a large stock on your farm, which necessarily would make plenty of business for the boys, nights and mornings, through the winter. You have plenty of cider in your cellar. You get up in the morning of a cold day, and call the boys. Each of them having his portion of chores allotted to him, starts off in the proper direction to see that the stock is all cared for. You remain about the house, to see that all is right for wife to get breakfast, etc. When it is about time for the boys to return, you say, "Come, Sally, you go down and draw a mug of cider, and have it warming; the boys will be in soon, and they will be cold." The boys come in; you say, "Wife, hadn't we better have a little red pepper in this, as the boys are so cold?" The pepper is brought, and well stirred into the cider, which is then passed around. Thus the habit is kept up, morning, noon, and night. The young people come in to spend an evening; the cider is passed around. Your children go out to attend a party; the cider of course is passed, as usual. By this time, perhaps, the cider has become so strong as to make the head snap a little, and occasionally the boys get funny from its effects. Perhaps you think the boys can not drink cider enough to hurt them. But the habit is forming. At length the cider is used up. What next? A little wine is passed round. By this time, the habit has become confirmed, so much so that every time the boys meet at the village, some one of their number must bring on the cider or wine. Finally, they meet, call for cider, then wine or beer; but the landlord happens not to have either. "Well," says one, "let us have a little brandy sling." And so the work goes on, and "as the twig is bent, the tree is inclined." Soon your boys, and your neighbor's boys, are drunkards. You wonder how this can be, and say, how curious it is that they take such a course. But you need not wonder. Only think of those barrels of cider you rolled into your cellar!

You have manufactured your own drink-

ards, and your own sorrows! Think of these things, reader, and ponder them well. A habit once formed, must be supplied. If the original article cannot be had, the next thing to it will be used. For instance, if a man is in the habit of chewing plug tobacco, and gets out of the article, he sends to the store with orders if they have not the plug to get the fine-cut. If the merchant happens to not have either, then the man is in a bad fix; he is almost crazy; he rummages every pocket, drawer, nook, and corner, about the house, to find a little scale or dust of tobacco to relieve the morbid appetite he has formed. He finds none; he takes a piece of sweet flag, then chews some spice; but all to no effect; he becomes almost enraged. Finally, his wife, in order to have peace restored once more, posts a boy off eight or ten miles to get a plug of tobacco. The habit once formed for drinking, works about in the same way. My opinion is, that you had better let your apples rot than to make them into cider to be used as a beverage. But you can do better than that; you can feed them to your swine and other stock during the fall and winter.

ETHAN LANFERN.

NEL, Nov. 9th, 1860.

ANDREW FULLER IN THE PULPIT.

Very few men of his day produced so much impression in the pulpit as Andrew Fuller, and yet it would be difficult exactly to say how this impression was produced. It would be entirely unnecessary to tell the reader that there is nothing about him noisy, bombastical, or dogmatical. No trick of art, no artificial rhetoric, no o's and a's, nor anything ever seen in the theater. You saw him ascending the pulpit, tall, robust, stout, awkward, alike in his person and his manners. His prayers were short and Scriptural, but, excepting on some very few remarkably exciting occasions, he did not manifest any extraordinary gift of prayer. He rises to preach with gloves on, and his hands placed in the pockets of his pantaloons. His look is heavy, but commanding; and you want much to hear what such a man has to say. He reads his text, generally a plain and important passage of the Divine Word, and commences with great simplicity, and apparently with little or no emotion; at length one of his hands is drawn from its hiding-place, and in a few minutes the other is also released; a little while and a glove is drawn off, and the other shortly follows it to the pulpit floor. His feelings soon become earnest as he places before you the exact views or feelings of the sacred writer; your attention is now fixed, the transparent simplicity of the preacher is wonderful; how is it you never saw the passage in that light before? Now comes, chiefly from the Scriptural history, illustration after illustration, intermingled with touches of the imagination, and strokes of pathos, which entirely command your attention, and do far more than call forth your admiration. If you can spare a moment to look at the preacher, you see he is twisting off a coat-button, and unconsciously preparing a task for Mrs. Fuller on Monday morning. So much was this a habit, though always unconscious of it at the time, that among his intimate friends, he would describe a season of great enjoyment in preaching by calling it "a button-time." His sermons were from fifty minutes to an hour in length, and no one ever complained of him as being tedious. The impression produced on the mind of the hearer by any single sermon would seldom be forgotten. His arguments appeared irresistible; so that a pious lady, who heard him for the first time in his own church, asked whether it was possible that there could be any unconverted persons among regular hearers.

BR. BRIEF.

It is said of the three most influential members of the Convention that formed the Constitution of the United States, that in all the debates of that body, no one of them made a speech of more than twenty minutes. We have good authority for stating that Alexander Hamilton, though reckoned among the more diffuse orators of his day, did not occupy more than two hours and a half in his longest argument on the trial of a cause, and his rival, Aaron Burr, not more than an hour and a quarter. A judge who was intimately acquainted with Burr and his practice, confirmed this statement, adding that within his knowledge this advocate repeatedly and successfully disposed of cases involving a large amount of property in half an hour. "Indeed," said he, "on one occasion he talked to the jury seven minutes in such a manner, that it took me, on the bench, half an hour to straighten them out." He added, "I once asked him, 'Col. Burr, why cannot lawyers always save the time and spare the patience of the court and jury by dwelling only on the important points in their cases?' to which Burr replied, 'Sir, you demand the greatest faculty of the human mind, selection.' He is well known to have been one of the most effective advocates in his own time, and in this matter, if in nothing else, he deserves to be studied and imitated. We refer to a single foreign example, an eminent English barrister. 'I asked Sir James Scarlett,' says Buxton, 'what was the secret of his pre-eminent success as an advocate. He replied, that he took care to press home the one principal point of the case, without paying much regard to the others. He also said that he knew the secret of being short. 'I find,' said he, 'that when I exceed half an hour, I am always doing mischief to my client. If I drive into the heads of the jury important matter, I drive out matter more important than that I had previously lodged there.' We commend his method, and his reason for it, not only to ministers, but quite as urgently to lawyers and members of Congress. Will not some of those third or fourth-rate speakers of any sort, who in these days plume themselves on a speech of three or even six hours, be obliging enough to cut out this paragraph, and 'inwardly digest' it?—N. Y. Independent.

SABBATH SHOES AND UMBRELLAS.

"Wanted—A species of gum-shoes and umbrellas that will stand the Sabbath rain or Sabbath mud of this latitude." I know a preparation, which I think will fully answer the purpose; and as no patent has ever been taken out, (the demand being very small,) every one is at liberty to try the experiment.—Place in common gun shoes a soul thoroughly saturated with Divine love, and they will stand any mud that ever lay in the path of duty. An excellent umbrella may be prepared in the following manner—Take for the stock a firm determination for the performance of duty; to this, and radiating from it on all sides, attach strong desires to do good. These must be traced, and kept in their proper place; by many short, unyielding prayers, well secured by the rivets of faith. Over the whole spread a covering of grace, well oiled with denial. Instead of the last-named, some use the spirit of impulse, and some for a little while, but soon



The Sabbath Recorder.

New York, November 22, 1860.

GEORGE R. WHEELER, RESIDENT EDITOR.

YEARLY MEETING OF THE NEW JERSEY BAPTIST CHURCHES.

The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey, was held this year with the New Market church, commencing on the morning of Sixth-day last, and closing on First-day evening. The delegation from West Jersey was small, consisting only of Eld. W. B. Gillette and Bro. Geo. B. Davis, with their wives, from Shiloh, and Eld. George R. Wheeler and wife from Marlboro. The attendance from Plainfield was quite large, especially on Sabbath-day, when the weather was very favorable.

On Sixth-day, the opening discourse was preached by Eld. George R. Wheeler, from Heb. 13:1—"Let brotherly love continue." The preacher first defined brotherly love, then showed how it is to be manifested, and finally how it is to be sustained. At the conclusion of the discourse, the meeting was called to order for the transaction of business, the minutes of the last year were read, and a committee was appointed to nominate officers; after which the meeting adjourned till evening. In the evening a discourse was preached by Eld. W. B. Gillette, from Titus 2:11, 12, 13—"For the grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of our great God, and our Saviour Jesus Christ."

On Sabbath morning, Eld. Gillette preached to a large congregation from 2 Cor. 4:18—"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The doctrine drawn from the text was, that the encouragement of the Christian is the possession and exercise of living-faith in Christ. After the discourse, the Lord's Supper was administered to a company of communicants nearly filling the body of the meeting-house. Another discourse was preached in the afternoon, at half-past three o'clock, by Eld. William B. Maxson, from 1 Peter 2:7—"Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." A third discourse was preached in the evening, by Eld. George R. Wheeler, from 1 John 1:9—"If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

On First-day morning, an excellent sermon was preached by Eld. W. B. Gillette, of the duties and relations of preachers and people, from 1 Cor. 9:12—"If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ." The afternoon was devoted to the hearing of essays prepared in accordance with appointments given last year, to making arrangements for the next yearly meeting, &c. Eld. George R. Wheeler, read an essay on Secret Prayer, and James Bailey an essay on Popular Amusements, both of which were by vote requested for publication in the Recorder, rendering any further notice of them in this connection unnecessary. For the ensuing year, G. R. Wheeler was appointed President, and W. B. Gillette, Secretary. It was voted to hold the next meeting at Marlboro, and L. C. Rogers was appointed to preach the opening discourse. James Bailey was appointed to prepare for that meeting a historical sketch of the Plainfield Church, and L. C. Rogers to prepare an essay on Church Discipline.

In accordance with the usual custom of the Yearly Meeting, an opportunity was given for statements in relation to the condition of the several churches. W. B. Gillette spoke of the condition of the Shiloh Church as being rather encouraging. There is preaching regularly on the Sabbath, and several prayer and conference meetings are sustained. The people are increasing in wealth and education. During the past eight years, the number of families connected with the church has increased from 80 to 108. The Sabbath-School has 120 scholars, and 10 teachers. The past year, however, has witnessed only one addition by baptism, though several have been added by letter. Every seat in the meeting-house is taken; but there are several families within the bounds of the church that do not attend meeting. Some of the late crops have been partially cut off, which makes the people feel rather poor at present, but will not involve any serious inconvenience.

George R. Wheeler made some interesting statements in regard to the Marlboro Church. The mortgage which has for a long time been upon the meeting-house, has been removed by some of the members assuming the debt in their individual capacity. This has encouraged others to take hold and endeavor to finish the house. The meetings are now better attended than at some times in the past; and the spiritual condition of the church was spoken of as rather hopeful. A Sabbath-School is maintained, with 45 scholars, the necessary number of teachers, and a good library.

Wm. B. Maxson made some remarks in relation to the church in New York, which he represented as being in rather a low state—so much so, that a discontinuance of the meetings in the chapel has been talked of, though not yet determined upon. James Bailey and L. C. Rogers, of the Marlboro and New Market churches,

thought it advisable, in view of the lateness of the hour on Sunday afternoon, to defer until next year a narrative of the condition of those churches.

The exercises of the Yearly Meeting closed with preaching on Sunday evening, which was well attended.

BRO. O'S CHRISTIAN EXPERIENCE.

Bro. O. said he could not relate a great experience; neither did he think it necessary. Many devoted Christians could not tell the day, nor the day, in which they were converted; but when they applied to their hearts for the scriptural test, they rejoiced in the Christian's hope, because they loved the brethren. When he was some twelve years old, a young friend came to visit him, and as he was about to retire, he took from his pocket his Testament, and read, and prayed, and spoke to him about the salvation of his soul. This disturbed him very much. Ever afterward he was shy of Christians. He wished them to let him alone. His carnal mind was enmity against God, yet he knew he ought to be a Christian, and that those who loved him prayed for him. When he heard them speak of their joys and their hopes, he could not see how he could obtain religion, or how God could have mercy and save him. When in his fourteenth year, the Lord sent into the society in which he lived, a minister filled with the spirit of preaching. He visited and preached in the different neighborhoods within the bounds of the church. The boys thought it strange that they should leave the hay-field, on a bright afternoon, and go to meeting. But we gathered up our hay as fast as we could, in time to attend the four o'clock appointment. The schoolhouse was full to overflowing. The brother said he stepped up where he could look into the open window, and heard the minister read his text: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As the minister explained his text, and enforced the necessity of confessing and forsaking our sins, his mind was enlisted. He felt as though every word was driven home to his heart. A dark cloud oppressed him. The fact that he was a sinner, justly condemned, and on the road to hell, absorbed his whole attention. As he returned to his home, he resolved to pray; but did not find that peace in prayer that he expected. He listened to the friends as they renewed their covenant obligations; but he received no light from this direction. No one said anything to him about his salvation; he wondered why they did not, for all knew he was a sinner. Every thing around him seemed to condemn him. His young friends tried to divert his attention, but he felt that the world combined could not change his purpose—that he must now seek salvation. For several weeks he tried to find his way out of the darkness which enveloped him. Soon the meetings were held at the meeting-house, and in a few days the old church was full; and as he there listened to the gospel message, he felt impelled to rise and tell the people that he was a sinner, and that he greatly desired to find the Saviour. As he sat down, his fears were gone; the dark cloud which had enveloped him was dispersed; and his heart was filled with love to God and his people. He did not doubt in the least, that his sins were forgiven; and that God had, for the sake of his dear Son, adopted him into the heavenly family. And on a bright Sabbath, in company with thirty-two others, he publicly consecrated himself to the service of the Lord in the ordinance of baptism.

During the last year, the American and Foreign Christian Union received a legacy of between two and three thousand dollars, to be expended, one half in missionary work in France and Italy, and the other half among the Jews in Germany and Holland. The part destined for Holland was sent to Rev. Mr. Schwartz, and the following interesting facts are extracts from his letter acknowledging the same: "There live at Amsterdam 28,000 Jews, forming more than the tenth part of the whole population, who still live close together in the so-called Jodenhoek (Jewish quarter), though they are allowed by law to live wherever they choose. They are very much dependent on each other, and a great deal of espionage is going on among them, so that the rabbin knows the immediate neighbors of every one of these people attend my church, and visit in my house. Religious liberty consists in this—that every one is free for himself, but he must leave alone his neighbor. Preaching, giving away of tracts, is fully allowed by the law; but those that are called to maintain the law do not like any disturbance among the different denominations. "The place where I now preach was, till the year 1856, a French theatre, when we bought it at a public sale, and changed it into a place of worship. The building is quite the same still, only the galleries are prolonged, and the pulpit stands on the spot where the actors used to declaim their fictions. It will contain nearly two thousand people, and is quite full on Sundays. Thus far the greatest part of the hearers are Christians, whilst Jews are usually amongst them. "I have been at Amsterdam ten years, and have baptized forty-two persons (two females, a mother and daughter, last Monday). All of them are more or less consistent Christians. These forty-two are Jews that have resided at Amsterdam, and amongst them a few whole families. "We have distributed amongst the Jews in Holland nearly 40,000 tracts on different subjects, and I have reason to believe that they have been read by many, and been blessed to several persons. Since New Year's I published a weekly paper, called the Herald, which is now the most read of all Christian papers in the country."

EFFORTS FOR THE JEWS.

and the number of books donated and bought is so large that it is found the room at present occupied by the library is too small to properly display them. An addition to the rooms of the library is talked of, and will soon be indispensable. It is believed that 2,000 ladies will be added to the list of members by the first of next year. The managers propose to offer a new incentive to educational advancement, by the formation of classes of twenty, for the study of French, German, book-keeping, penmanship, and mathematics, under the tutorship of experienced teachers. As an inducement to embrace the opportunity, tuition in these branches is offered at rates reduced one half from those generally charged.

LETTER FROM WM. M. JONES.

DEATH OF MRS. JONES.

E. G. Champlin, Esq., Corresponding Secretary, Board Seventh-day Baptist Missionary Society, Westery, R. I., U.S.A.

JERUSALEM, Palestine, 12th Oct., 1860.

MY DEAR BROTHER,—How can I pen it? How write or speak of the solemn dispensation which breaks and crushes my very existence? My beloved wife is no more! She died on Fourth-day, the 10th instant, at 6 P. M. My companion—my missionary companion—the mother, kind and gentle, faithful, loving, modest, and retiring, as ever wife, mother, and missionary, could be, has left us and this field of labor, in obedience to the call of her Lord and Master, whom she trusted, loved, and served, with all her heart. She left behind the unmistakable evidence of her acceptance with God, through the imputed righteousness of Jesus Christ.

Mrs. Jones was taken ill of intermittent fever, and dysentery in an aggravated form, in August of last year. A sick daughter and dying, and a sick husband, caused her to overtax herself during the fearful two months' shirraoco of the summer of '59. She was confined to her bed for weeks at a time, during the autumn and winter. The rest of us were also ill. The darling daughter's death—and not having the means for a change of air, so constantly urged by the physicians—bore heavily upon her; but she did not repine. She would often say: "We have tried to be economical, and now we must try again and again to be more so. If we die, we are in the hands of a faithful God—all will be well." Last spring, she seemed to revive a little, and appeared at times quite strong, but every two weeks she had to suffer three and four days chill and fever. In July, the attacks of fever were very hard upon her, increased, no doubt, by the fearful panic which then prevailed in the city and country, and the knowledge of our destitution. Her language, and the spirit of her deportment, indicated that she thought much of death and her preparation for heaven. Again she rallied a little, and was about, but not so strong as before.

Eight weeks previous to her decease, she was attacked with dysentery. She had been called to attend a missionary lady in confinement, and the next day informed me that she herself had been attacked a few hours after she left home. Gradually she came to her bed. In one week she was obliged to keep it altogether. The Board's kind remittance of £50 came to hand the 30th of Aug. "Now," said she, "there is enough for the house rent, a little for a few days more, and I feel that a thank-offering for our preservation from the horrors of war must be presented to those poor sufferers already congregated at Beirut. At her request, it was made. She felt that it was but a trifle; but she could not rest with prayers and sympathy only for the thousands of widows and orphans. She said, we must do something now, and then if we can we must do more. The physician urged us to try a sea voyage, but there was the drawback. She knew that it could not be done in our circumstances. Subsequently, more funds came to hand, but in her own mind it was too late to try a removal. She thought of Mar Elias—a Greek convent, half way between Jerusalem and Bethlehem, and in sight of both. "That elevated spot will be good for me," said she, "and then, if I am better, we will ramble among the olive trees and the hills, and it will be good for us all. She longed to go immediately; but on inquiry, and some days delay, we found there was no room for us, but were offered the use of Kasr Nicofori, (Nicofori's Villa), a small yet high three-story building, south of Jaffa Gate about three quarters of a mile. We improved the opportunity and removed here (where I am now writing) on Sixth-day, the 31st ult. Dr. Atkinson gave us the use of a good hand tacht-erwan, from the English hospital. I was trying to recover from a recent attack of fever. Miriam was nurse and housekeeper. The toil and care of two patients had been too much for her. Still she labored most indefatigably in the necessary preparations. By the time all was ready, we were; so to speak, used up. Mrs. J. was aided to the stairs, but would not allow me to assist her down, sending me back to fasten the doors; she leaned upon H.'s shoulder, descended, and placed herself in the litter, already well bedded. I had attached a barrel hoop to the head, over which she threw a piece of curtain, to screen her head from the public gaze. Six Jewish porters—four supporting and two relieving—carried the litter, the handles resting on their shoulders. Miriam and I were unable to walk, and so rode. Hana was by her side, to keep the porters right, and hand her the umbrella when the sun should be upon her. We passed down the western slope of Acra by a back street to Damascus Gate. Thence westward up the hill of the western and northwestern part of the city—outside the walls—close by the new Russian buildings; and then south along the Valley of Gihon, with Jaffa Gate on our left; and then across the Valley to the Kasr, just south of Montefioris Almhouse, and mill, in the direction of Bethlehem. Solemn and inexpressible were our feelings—

each realizing that this might be her last journey—it seemed so much like carrying her to the tomb. But then the place was apart from the miasma of the city, with plenty of pure mountain air, fresh from the Mediterranean. On arriving, she insisted on helping herself up two pairs of narrow high-stone stairs to the third story. A little traveling iron bedstead was placed by the north window, whence she had a view of the west side of Mount Zion, and the improvements in the neighborhood, in which she took great interest, and the bold, torrent-like valley of Gihon, with other objects of interest. On this lowly couch she lay down to die; but not then.

The Sabbath was drawing on, for we had left our residence in the city at 4 P. M., and the circuitous road was at least a mile and three-quarters. The porters were in a hurry to get back. The mule load of necessaries had to be cared for—that naughty, pilfering hands might not carry off valuables. So, forgetting herself, I was told to remain below till all was sent up, and the Jews dismissed. I found her above in a large arm chair, and apparently refreshed. In the morning she felt better, but, as usual, did not sit up till one P. M., when she was dressed, and delighted to rest herself in the window, on the broad stone sill, wrapped in her blanket shawl—the same that the dear friends of Alfred Center presented her in 1850; and day by day, as I returned from my duties in the city, she watched my coming from Jaffa Gate, down the vale, and across the Pool of Gihon, and there I would see her through the prison-like grates, as I approached, and feel the influence of the smiles and cheers from her high position.

During the first week, I thought her better, but she said she only felt refreshed by the strong cool breeze, while the strength of the disease was apparent from midnight till noon. The physician thought remedies useless for the present, and therefore recommended a dependence on simple diet and the fine air. On Third-day, the 2d inst., she was dressed for the last time at 1 P. M., but had to go to bed in a few minutes. From appearances the day before, I found it unsafe to be absent more than a couple of hours in the city. Miriam took the fever this day, and was very sick till yesterday. She lay on the boards, with a few quilts under her, at the south end of the little room, 15 feet by 10. Here is a window looking out upon the plain of Rephaim and Mar Elias.

On Fourth-day, Mrs. Jones was worse. I went into the city to consult the physician. He was obliged to leave for a three-days' journey, and could see me but for a short time. He advised an immediate removal to Marina, in Austria, near Trieste. Returning immediately, I found the disease of a threatening character. I spoke to her of the proposed change; but she said she was too weak to be removed. I tried to encourage her; but she appeared not to entertain any hopes of recovery.

Fifth-day morning and the night previous were hours of great distress. Sent for the assisting physician, whose duties prevented him from coming till evening. In the forenoon she gave us her parting advice, and instructions about the burial, text, etc. It was just such a scene as you may imagine in a family circle in a strange land. She spoke of the Board with feelings of kindness, and of her own utter unworthiness before God, and having no trust but in His mercy through the merits of the Saviour. I prayed, and she prayed. "O for patience to bear my pains to the end!" She rested a little easier Fifth-day night, but Sixth-day morning the disease raged again, and then there was a high fever. Sabbath night and morning was another fearful time. She again spoke of death, in feeling terms. I repeated, as I had done, portions of Scripture for her comfort, and prayed with her, and at her request read the hymn: "How sweet the name of Jesus sounds, In a believer's ear."

Dr. Hiewiez called, and shortly after Dr. Atkinson. A little relief was given, but it was only momentary. First-day night and the next day especially, there was added to the continually running away of her life a distressing uneasiness and tossing from position to position. Her mind was calm as to the result. She wanted death to come soon. In the evening of Second-day, she said to Bishop Gobat's wife, "Heaven is a far better place than is possible for us to imagine," and in reply to another question, her answer of trust, and trust only, in the righteousness of Jesus, was given in such admirable earnestness as to overcome every one present. "The doctor gave another remedy, which soothed her much. Still, on Second-day, there was a return of the agony. The night following she was dying. The morning of Third-day brought with it a fearful collapse of the stomach, which caused her to cry out to be raised; but she had to be laid down immediately. The struggle for two or three minutes was fearful in the extreme. She continued to struggle on for two nights, and nearly two days, till within fifteen minutes of the final change, when struggling ceased; she breathed easier and easier, till the spirit was given up as softly and quietly as ever faded an evening twilight. During the last day, Miriam had to be removed down to the second story, but came twice to quiet her in answer to her call. In the morning, during a little quiet, I repeated short texts to her, and then added; you said yesterday, "to-morrow I shall be better." Now, to-morrow has come, and we know you will be better, for to-day you will be with Jesus. She presently nodded assent three times, and this with great effort to make me understand that she comprehended all. Again I added, after other brief sentences: "The gift of God is eternal life." She assented as before, and then, as I kissed her, she returned the same, though with great effort, as the power to move or speak

had almost or quite left her. She retained her reason till nearly the last.

When all was over, we all knelt to thank the Most High for the gracious deliverance. Five of the last days I had the assistance of ladies of the Russian and English missions—five of them taking turns, and two others calling to render assistance. Two of these angels of mercy were with her for the last forty-eight hours, requiring their constant attention. Other missionary neighbors proffered little kindnesses. The United States Consul called twice a day to render any assistance I might need. Notwithstanding, I had to be constantly with her day and night, the last eight days being almost without an hour's sleep. My servant and Hans, who were on hand, fell sick, and had to be removed on the 9th to the Prussian hospital. Miriam required much attention, but toward the last I had to neglect her. The being up nights, on my feet, so constantly running up and down two pairs of stairs, and bending over my dying partner, and most of all, witnessing her indescribable distress—all has worn me down, and I have been able only, by the most determined and careful course, to keep off fever. Indeed, I have had it every morning before daylight, in the way of slight coldness and then heat, now for more than a week.

As soon as possible after her decease, I wrote a note for our very attentive and kind Consul. The sun was soon set, and the remains neatly laid out by the two principal watchers, and the assistance of Mrs. Gobat. But at 8 P. M., I had to go into town, lame and overcome as I was, to see the Vice-Consul; then away to another part of the town, and then outside a mile in another direction, to the cemetery, and then home, where I arrived near midnight.

Yesterday morning, I arose to go to the cemetery. The Vice-Consul brought me your letter of the 13th ult., inclosing £175. I went to the cemetery. The drunken diggers had been at work all night, had disinterred the remains of our child, but the grave was not yet complete. Returned to the Kasr, and soon after the coffin came, borne by Jews. It was taken up on the outside by ropes, and the remains placed therein in the room above me. A dozen, perhaps, were present. Miriam was helped to see, for the first and last time, the lifeless form of her now sainted mother. We had prepared her mind as well as we could, and she, dear girl, bore the sight and the services better than we feared she would. And then my part came—to speak, pray, read, and dismiss the little assembly. The coffin was now closed, taken into the narrow terrace, and placed on the battlement, with the bier under it; it was then lowered by ropes, thirty feet, to the paved doorway beneath. Here Jewish porters, six in number, carried the remains nearly a mile to the American cemetery, the road leading down into the valley of Gihon, and up the steep ascent of Mount Zion. Arrived there, and deposited in its last resting-place, the unbroken coffin of the little daughter was placed on the top of the mother's narrow house. From under the olive tree close by I addressed the people, and read her own chosen text, 1 Cor. ii. 9, 10; and also other select portions; then offered prayer, and dismissed the people. It was 10 A. M. when I returned, unfit for anything further, except prayer for the returning health of Miriam, who could not follow the last of earth of her dear mother to the grave. In the afternoon I had to go into town, and returned again exhausted.

I am weak to-day; intended to write you a couple of pages, but have now a fair prospect of completing eight instead. The half is not told; but I must rejoice that her sufferings are over—that she is at rest. But oh! the void—the strange coincidence of circumstances. The world is a gloomy vale. Yet God reigns, and will reign forever and ever. Pray, dear brother, that I may be more faithful to Jesus, and to the blessed cause of missions.

The Letters of Credit, are not yet sold. As I was about to sell, my attention—the whole of it—was required with the departed one. Hana, the young convert, lent me money, and the Consul offered to lend me in case of need, till I could attend to the drafts. I expect to do so next week, and will forward receipts immediately. Miriam and self will leave here as soon as her health will permit, and the arrangements necessary are completed—how soon, I cannot say. We would like to do so within three weeks. Our route home will be by the most economical one consistent with health and comfort. I have always had a horror of the sea in winter, and long ago besought that I might be spared the pain of returning at this season of the year—so hard upon my health; but as the vote of the Board is final, as per enclosed draft, I have no other course but to submit to circumstances, be the consequences what they may. I may be obliged to make the voyage via England, in short stages. I hope to be excused from writing again, till, in the providence of God, I may land on my native shores. What to do with Hana is a question which troubles and vexes me much. He is sorely grieved at the loss of Mrs. J. He said yesterday, weeping aloud, "She was my mother—more than my natural mother; oh, what shall I do?" He was informed all along that she must die; yet he could not believe it. She was, in his opinion, too good to die now. If God will, I shall yet again stand on these walls, and blow the Gospel trumpet. Again I entreat your prayers. With blinded eyes, and a trembling hand, have I written this, and I hope you and the Editor of the Recorder will be able to decipher its contents. Blessed in the sight of God is the death of his saints. Grace and peace be with you. From your lone pilgrim brother in Christ, WM. M. JONES.

SAMUEL H. BARNES, recently elected Canal Commissioner of New York, died Nov. 14th.

OBITUARY.

The recent decease of Job B. Clarke, Esq., of Hopkinton, R. I., at the advanced age of 96 years, is an event not only of deep interest to his afflicted family and friends, who have lost an honored and beloved relative, but also one of regret to the community of which he was for so long a period a useful, respected, and exemplary member. The venerable deceased was descended from the family of Clarkes, who came to this country among the first settlers. Of three brothers, Dr. John Clarke distinguished himself in obtaining the original Charter for Rhode Island, which was the first on record that really secured universal toleration, the great boon of civil and religious liberty. His brother, Joseph Clarke, had a son of the same name, who removed to Westerly, R. I., then a wilderness, and his son Thomas was the grandfather of the deceased, Job B. Clarke, Esq., whose recent departure from our midst has suggested this brief and imperfect tribute to the memory of a just man, a worthy citizen, and a cherished relative, whose virtues and life-long kindness we hold in grateful and affectionate remembrance. P. C. C. PHILADELPHIA, Pa., Oct. 1860.

MUSEUM OF COMPARATIVE GEOLOGY.

The new Museum of Comparative Geology, at Cambridge, Mass., under the supervision of Prof. Agassiz, was recently thrown open to the public. It promises to be one of the finest institutions of the kind in the world; indeed, it already has a collection of specimens which Dr. Ackland, who visited it during the visit of the Prince of Wales, pronounces equal to any in England or Continental Europe. For the establishment of this museum, the State of Massachusetts granted \$100,000, William Gray, of Boston, gave \$50,000, and \$15,000 were obtained from other sources, making a total of \$225,000 already secured, which is about one half what is supposed to be necessary to complete the work. The location and plan of the institution are described as follows: "The land on which the museum stands is part of a lot of about five acres, situated on Divinity avenue, opposite Divinity hall. This land was given by the college in trust to the museum. The building contemplated, when completed, will have the following dimensions: Its shape will be the three sides of a rectangle, the main portion 360 feet long, the wings 200 feet each, making an entire length of 760 feet, with a uniform width of 60 feet. The wings will project toward the avenue, thus placing the inclosed yard facing Divinity hall. The building already erected is the beginning of what is to be the north wing, and is a little more than one-tenth of the entire building as it is to be. It is a handsome brick edifice, sixty by eighty feet, apparently four stories in height; but the second and fourth rows of windows belong to the large and commodious galleries hereinafter mentioned. There are four rooms on each floor of equal size, with galleries on the four sides above each. The building is fire-proof, with arched ceiling and massive iron supports."

DRIVING OUT FREE NEGROES.—More than eight hundred free colored people have recently departed from the port of Charleston, South Carolina, to avoid being made slaves. Some have gone to the West Indies, some to Africa, and nearly two hundred to Philadelphia. A larger number, however, have been forced into slavery. The process by which they are made slaves is as follows: Up to 1822, emancipations were frequent in the State, but in that year a law was passed forbidding manumission. By that law, slave owners, upon resigning their ownership in negroes, were to place them in the hands of trustees, who were to be vouchers for the negroes, pay their taxes, and tax, except in the free negro's possession, was evidence that he had been made free. The law lately passed makes one man their guardian. They are to be entered on the tax list as slaves, and must always wear a badge of servitude, made of copper, with their number upon it. If found without a trustee, they are to be sold at the block; if failing to have a badge, they are to be fined \$20, or imprisoned. Under such stringency, there was but little hope for them. They might be robbed of their badges by designing men, then imprisoned, and then sold unconditionally into slavery. To escape such a fate, thousands of the negroes have fled from the State.

SECESSION AND PANIC.—The talk of secession, and the consequent embarrassment of the finances of the country, occupies a prominent place in the daily papers—indeed, almost monopolizes their attention. The Georgia Legislature has passed a bill calling a convention on the subject of secession, and appropriating one million of dollars to arm and equip the State. Other States are moving in the matter, but not with that zeal and alacrity which was expected by South Carolina, or feared by some at the North. The probability is, that the matter will blow over after a few weeks. Meanwhile, however, the fact cannot be disguised, that a serious effect is being produced on the business of the country. The price of stocks has considerably fallen, and other property sympathizes. Money is hard to raise in New York City, large interest is charged, Southern and Western bank notes are at a great discount, and warrants have fallen to 60 and 65 cents, and for the time being things look rather squally.

COLLECTING A DEBT AT THE SOUTH.—The Boston Journal says that a dry goods firm in that city, who had a claim for \$1000 against a Southern trader who could not meet it with the "ready," adopted a novel course, by which their account was canceled and a negro slave obtained his freedom. The firm sent orders to their attorney to attach a slave belonging to the trader, cause him to be sold, buy him in for the firm, and then send him to a Northern city. The anti-slavery principles of the house forbade their receiving the price of a fellow-man, and so they determined to turn their claim to a good account by freeing a slave with it.

ANOTHER... The Wash... Baltimore... ber 5th... "It has... States' Sup... the pendin... the right to... exclude al... Chief Just... that the Te... could not... But a case... particularly... for a decisio... que... clude... decide... power... authorities... any case to... be resisted... be supporte... of the Unit... fer to is... riat questio... by the ex... Court."... The Rev... of the rev... revival in... "The rev... is all... cient... Thousands... to the pray... conversion... detail indi... be easy... interesting... on where... great gnu... prayer me... and at no... earnest and... Honora... remember... high state... equity in G... an an adve... want A... publicity... this M... against... Sh... Royal Phe... Smith, wh... was not tr... done him... Rizzio... At the Sta... ly held in... was taken... Resol... desolation... common... portion of... present... committee... and rep... reach mo... more thro... our comm... Sunday... been said... the Sund... readers... following... Boston Jo... pers in th... "The re... in Englan... is five... try by rail... other day... do al... utmost... convey... A C... few day... The dece... years of... a charco... bending... charcoal... the cours... shortly... Real... appear... tion of... in the up... action" which w... How... Congress... District... Ber 19th... RELI... The... Prim... Congress... trans... new... Congress... new... Dr. J...



ANOTHER DRED SCOTT DECISION EXPECTED.—The Washington correspondent of the Baltimore Sun writes under date of November 18th: "It has been asked whether the United States Supreme Court will not adjudicate the pending Territorial question—"

THE REVIVAL IN SCOTLAND.—A correspondent of the Presbyterian says in regard to the revival in Scotland: "The revival spreads in Scotland. Perth is all alive; Dunfermline responds in all ancient streets and closes to the joyful sound."

HONORABLE APOLOGY.—Our readers will remember that one of the causes of that high state of excitement which produced insanity in Gerrit Smith, was statements made in an address of the New York Democratic Vigilant Association, relative to Mr. Smith's complicity with the Harper's Ferry raid.

RELIGIOUS DESTITUTION IN MASSACHUSETTS.—At the State Conference of Churches recently held in Springfield, the following action was taken in reference to the religious destitution of Massachusetts:

SUNDAY IN ENGLAND.—So much has of late been said about the strictness with which the Sunday is kept in England, that our readers will scarcely be prepared for the following statement, which we find in the Boston Journal, one of the most reliable papers in the country:

A CURIOUS CASE OF SUDDEN DEATH OCCURRED a few days since in Essex street, New York. The deceased was a German woman, 30 years of age, and was engaged in lighting a charcoal fire for cooking purposes, and bending over the fumes arising from the charcoal, she was rendered insensible in the course of a few minutes, and death was shortly after the result.

REAL ESTATE IN NEW YORK CITY does not appear to suffer from the threats of a dissolution of the Union. Twenty-four house lots in the upper part of the city were sold at auction one day last week, for \$33,270, which was quite satisfactory.

HON. HENRY C. GOODWIN, ex-member of Congress from the Madison and Oswego Districts, died at Hamilton, N. Y., November 12th.

RELIGIOUS INTELLIGENCE.—The premium book of Rev. Dr. Fish, "Primitive Piety Revised," published by the Congregational Board of Pastors, has been translated into the Dutch, and published at Utrecht. Twenty thousand copies have been printed in English.

GENERAL INTELLIGENCE.—THE WAR IN CHINA.—The French and English are victorious in China, as everybody supposed they would be. Accounts say that on the 21st the allies, after a vehement resistance, carried by assault the most important of the Taku forts.

THE CONQUEST OF THE FORTS is described as a dashing little campaign of eight days, when the allies established themselves at Ochtang. They had still a march of twelve miles before them before they could arrive at the object of attack.

THE ENGLISH AND FRENCH acted together with harmony and equal gallantry in the attack. The allies had got to within half a mile of the great north fort, which appears to be the key to the whole position, although some difference of opinion is said to have occurred among the generals on this point.

THE FRENCH COMMANDER agreed to send his force to the attack, leaving to Sir Hope Grant the responsibility. The attack was made on the morning of the 21st, four English and four French gunboats drawing the attention of the forts lower down on the northern bank, when the batteries opened.

CENSUS FACTS.—The census of Michigan is given in round numbers at 750,000, a gain of 553,000 in ten years. The census of Minnesota is 176,535. Delaware has 110,542 free inhabitants, and 1805 slaves; the population has increased 485.

WESLEYAN GENERAL CONFERENCE.—The Fifth General Conference of the Wesleyan Methodist Connection of America convened at Fulton, N. Y., on Wednesday, 3d of Oct., and was called to order by Rev. Dr. Lee, President of the last General Conference.

A ROUND-ABOUT JOURNEY.—We have it on the authority of the Philadelphia Press, that in the month of November, of last year, Mr. Henry Sartain, of that city, wrote on the back of a card, bearing his address in Philadelphia, and placed it in a bottle, which having securely corked, he threw into the sea in latitude 51 deg. 20 min., longitude 30 deg. 32 min.—that is, about fifteen hundred miles northwest from the coast of France.

A "Life of Benjamin Franklin" has been undertaken by Edward Everett, who promises to finish it within a year. The publishers are to be Sheldon & Co., of New York.

THE ESTATE OF STEPHEN GIRARD.—A bill has been filed in the United States Circuit Court at Philadelphia, by parties who are the subjects of the French Emperor, for the recovery of all the Girard estates, except that which may be necessary for the maintenance of the college. The bill, says the Ledger, fills forty-nine closely printed pages, and will commence perhaps a long course of litigation.

A CURIOUS ROBBERY.—A few nights since, Miss Stevenson, living with her uncle (Capt. Gracie) in Pittsburg, Pa., was awakened by persons in her room who were evidently intent on the robbery of her trunks. She lay awake quietly, and heard them. One suggested that she might wake up; the other said, "apply the stuff then," the first and more timid remonstrated lest it might kill her; "well," said the other, "let it kill her then."

DEATH OF A MENDICANT.—Mr. James Macdonald, A. M., a strange character, who had lived at Stafford, England, for about thirty years, recently died at the county infirmary in that town, apparently in great distress; so much so that a gentleman who had recommended him to the institution offered to pay a sovereign towards his interment. However, on examining his clothes, which were of the most filthy character, some exceedingly dirty rags were found, and in them were discovered three bankers' checks; amounting to nearly one thousand six hundred pounds, besides three pounds nineteen shillings and two pence in gold, silver, and copper.

TROUBLE IN LOWER CALIFORNIA.—Accounts from the peninsula of Lower California represent that a band of Mexican Indians and California thieves and murderers have lately entered that territory and committed the most atrocious outrages upon many persons. Ten natives had been murdered, and one American. The band had declared their intention to kill thirty-three persons, including the governor, judges, counsellors of state, and the priests.

KANSAS LAND SALES.—At Washington, on the 12th of November, the President informed Thaddeus Hyatt that the land sales in Kansas could not be postponed, but that such was the construction of the law that actual settlers would be allowed to file their pre-emption claims, and should not be disturbed in their possessions. The President said some of the settlers acted very badly, but they were nevertheless human beings, and should be relieved and protected.

SEGAR ESTATES OF CUBA.—From a work on the Cuban sugar estates, by Charles Rebello, British vice consul at Cardenas, it appears that there were in full operation in Cuba last season 1,365 sugar estates, which produce 1,127,948,750 pounds, equal to 563,674 tons of sugar, worth \$45,093,860. Of these 1,365 plantations, 949 use steam power in grinding the cane, 71 water power, and 409 ox power, in the old primitive style.

CIVILITY REWARDED.—Two young women, who, about eight years since, were assistants in the shop of Mr. Fletcher, hosier, of Wine street, Bristol, last week received the agreeable information that they were legatees for £100 each, free of legacy duty, under the will of an eccentric old lady of Crewkerne, lately deceased, for "civilities received" from them on visiting the shop in which they were engaged. A clerk in one of the branches of Sheeky's Banking company is also remembered to the extent of £500, for his "politeness" in picking up and handing the old lady a bundle of notes which she accidentally dropped in the bank.

COL. LE MAT, of Louisiana, is the inventor of a new pistol which he calls the "Grape-shot Revolver." It has received the approval of General Scott, the Secretary of War, and a board of army officers appointed to test the merits of new inventions in arms. It is about the size and weight of Colt's Army Revolver, upon which it is modeled; all the advantages of which it embraces, but has several more chambers, and a central barrel upon which the others revolve, which (central barrel) carries a heavy minnie ball, or a cartridge of fifteen buckshot. All of these are discharged by one hammer and trigger, and deliver ten fires. There is also an extra set of chambers, easily attached, which increase the discharges to nineteen.

SUMMARY.—Five of a band of ten thieves have been arrested in New York, who are regularly enrolled and banded together for stealing. They have a written constitution and by-laws, and a set of rules defining each man's duties and privileges, and the obligation of each toward the other. A number of well-planned written schemes for committing larcenies were found in their rendezvous. One of their favorite plans was for two of the party to go round to houses with furniture polish for sale, and exhibit its qualities by operating upon some article of furniture. In this way they gained an intimate acquaintance with the interior of the house.

THE COMMITTEE OF ARRANGEMENTS for the Prince's ball, in New York, have made an adjustment of their accounts, and find a surplus of \$12,260 on hand. From the statements made, it appears that 400 members of the General Committee subscribed \$100 each, which amounted to \$40,000. Other receipts swelled this sum to \$41,000. The total expenses were \$28,746, and consequently there was \$30,254 to be paid back to each member of the General Committee. Among the expenses we notice \$6,410 for music and house, \$2,644 for decorations, and \$12,466 for supper and floor.

A DISPATCH dated Omaha, N. T., Nov. 19, says the boiler in Davis' steam saw-mill, situated in the south part of the city, exploded this afternoon, completely demolishing the building, killing the engineer, named Benjamin Kirkpatrick, and injuring two others. Mr. Kirkpatrick leaves no family. Mr. Thomas Davis, the owner of the mill, and a workman named Leffer, are seriously scalded, but it is hoped both will recover. The mill is a total wreck. The boiler was thrown a distance of one hundred and fifty feet.

LEVI DURBIN, formerly of Davenport, Iowa, was hung at Pike's Peak a short time since, by the Vigilance Committee, for stealing mules. It appears that when he learned the committee was after him, he got some comrades to lay him out after the manner of a corpse—he figuring stark dead. One of the vigilance boys was left to watch at a convenient place to see whether it was a ruse or not, and soon the corpse took to its legs. He was then arrested and hung.

LOYD-N. ROGERS, late owner of Druid Hill Park, Baltimore, died at the old family mansion in the park grounds, Tuesday morning. Mr. Rogers has been in declining health for some years, and it is probable the excitement consequent upon the sale and transfer of the old paternal estate, to which he was strongly attached, may have hastened his demise. He leaves behind him a large fortune, which he inherited from his ancestors.

A COIN COLLECTOR in Salem, Mass., recently sold to a collector in Hartford, a copper cent for seventy-five dollars. It was the coin known as the "Higley copper," the first copper cent of Connecticut, dated 1787, and struck by a blacksmith named Higley. But three specimens of this ancient coin are known to be in existence; and being thus rare, it readily commands the high price paid for this one of the three.

PORT MONROE (Old Point Comfort, Va.) is now said to be rendered one of the most formidable fortresses in the country. Its armament has been improved in many respects, and looks truly formidable. The number of guns mounted is no less than two hundred and eighty-five, which throw twelve thousand four hundred pounds of iron. There are, besides these, ten mortars and five siege howitzers.

A LAD OF FIFTEEN years, named Stevenson, conspired with some thieves at Pittsburg, Pa., to rob his sister of her watch, money, and other valuables. The young rascal led the gang to her room, a few nights since, and accomplished the robbery. They turned chloroform on her face and head, sickening without stupefying her. She kept quiet, and recognized her brother. The rogues were arrested next day.

SOME TIME during Sunday night, November 11th, the New York and Erie depot, at Jersey City, was feloniously entered, and over \$10,000, in bills and specie, was taken from the safe. There were no marks around the building or safe to indicate the work of a burglar. The money was deposited on Saturday night, for the purpose of paying off the men on Monday.

THE ASCERTAINED defalcation of Mr. Bates, the late State Treasurer of Vermont, is \$58,310, with more to come. Of this sum \$2,300 is a deficit in the office accounts as kept by himself and delivered to his successor, while all the balance is made up of sums borrowed in the name of the State, and of which no account was made.

MR. THOMAS EARLS, of Sanlac county, Michigan, killed two bears that weighed over one thousand pounds. The skin of the one was eight feet four inches in length, and that of the other seven feet nine inches, and both are worth \$18. From the bodies of the two bears, Mr. Earls obtained eighteen gallons of oil.

DR. WILLIAM LONGSHAW, jr., of East Cambridge, who went out in Dr. Hayes' expedition as surgeon, has arrived home, and reports the officers and crew all well. He left the vessel after her arrival at winter quarters. She was, at the time he left, frozen in ice where she would remain till June next.

THE OFFICIAL vote of New Jersey is now in. The following persons were chosen electors: Wm. Cook, democrat; Joel Parker, democrat; Theodore Runyon, democrat; Joseph Hornbloom, republican; Charles E. Elmer, republican; Edward W. Iyres, republican; and Isaac W. Scudder, republican.

THE REMAINS of Mr. Carland and two female servants have been taken from the ruins of the Clarendon House at Buffalo. Search for others has been discontinued, as no one else is missing. The full extent of the loss of life by this fire, as far as known, is four persons.

THE PRUSSIAN Gazette says that 400 persons have died in Southern Russia and Kiev from the puncture of a description of poisonous fly, which made its way from Asia. About sixty or seventy years ago a great number of persons died from a similar cause.

THE GREAT Southern Commercial Convention, which adjourned at Vicksburg, Miss., on the 13th of May, 1859, to meet in Atlanta, Ga., on Monday, November 12, has finally given up the ghost. Not a delegate was in attendance.

A CLIPPER schooner, named the Wm. S. Cogswell, about to sail from New York last week, was taken possession of by United States officers, on suspicion of being a slaver.

WM. ABSOM, a market gardener near Jersey City, has been arrested for poisoning his wife, a long time feeble and sickly woman, who died last Friday. He wanted to be rid of her and get another wife.

THE BILL appropriating \$1,000,000 for arm and equip Georgia is a complete failure.

NEW YORK MARKETS—NOV. 16, 1860. Ashes—Pots and Pearls, \$5.25. Flour and Meal—Flour has fallen in consequence of the difficulty which buyers find in negotiating their exchange; it is selling at \$9 00/65 for superfine State and Western, 5 25/65 for extra State, 5 30/65 for shipping brands of round hoop Ohio, 5 70/65 for top trade brands. Rye Flour, 5 50/65. Corn Meal, 3 40/65 for Jersey, 3 70 for Branding.

GRAIN—Wheat has declined for the same reason as flour, and is selling at 1 13/16 for red Western, 1 13/16 for common white Indiana, 1 18/16 for Milwaukee Club, 1 43 for white Michigan. Barley, 65/67c. For State, 70c. For Canada East, Rye, 71c. Oats, 37/38c. Corn, 68/70c.

PROVISIONS—Pork, \$12 00 for prime, 18 00 for 1st quality, 5 00 for 2d quality, 4 00 for 3d quality. Lard, 12 12/12. Butter, 14 18c. For fat, good, 20c. For choice, 22c. For 1st quality, 22c. For 2d quality, 21c. For 3d quality, 20c. Cheese, 8c. Lard, 10c.

SPECIAL NOTICES.—The following is an extract from a letter written by the Rev. J. S. Holmes, pastor of the Pierpont Street Baptist Church, Brooklyn, N. Y., to the Journal and Messenger, Cincinnati, Pa., in regard to the use of Mrs. Winslow's Sore Throat Syrup for Children. Mrs. Winslow's Sore Throat Syrup for Children is a most valuable medicine, and is used in thousands of families.

ECONOMY IN BREAD-MAKING.—It has been proved beyond question that a barrel of flour will produce a much larger quantity of bread than the quantity of flour used in raising it. It is found that for every other kind, and the product will be more easily digested, and therefore much more wholesome. Any intelligent lady will discover this after a few trials. But all should beware of worthless imitations put up in red paper, or other inferior materials. The original and genuine article prepared by Sands, being in universal use, is sold almost everywhere. Ask for that and take no other.

MARRIED.—HARRISON—In Scott, N. Y., Nov. 6th, 1860, by the Rev. J. S. Holmes, pastor of the Pierpont Street Baptist Church, Brooklyn, N. Y., to Miss Louisa C. MacCarn, of Independence.

DECEASED.—GREEN—In Independence, Oct. 31st, 1860, Minnie Bell, daughter of Albert C. and Lovina L. Green, aged 5 months and 10 days.

GREEN—In Independence, Nov. 3d, of putrid sore throat, Clara S., son of J. C. and Emily Green, aged 6 years, 3 months, and 4 days.

ANDREWS—In Watson, Oct. 30th, 1860, of consumption, Hezekiah, son of Daniel S. and Almada Andrews, aged 8 years, 1 month, and 5 days.

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LETTERS.—S. S. Griswold, W. F. Randolph, J. C. Bowen, D. P. Williams, T. B. Brown, E. G. Champlin, A. G. Box, L. M. Cottrell, Swinton Luddington, D. H. Potter, H. W. Stillman.

RECEIPTS.—FOR THE SABBATH RECORDER: A. G. Box, Myrtle Bridge, Ct., \$2.00 to vol. 18 No. 25; Lydia Byster, 2.00; 16.62; John Pope, New Market, N. J., 2.00; 17.62; And. Drake, 2.00; 19.62; Asa Barrett, Bridgeton, N. J., 2.00; 21.62; Nathan Tomlinson, Shiloh, N. J., 2.00; 23.62; Eben Davis, 2.00; 25.62; Charles H. Davis, 2.00; 27.62; Seely Tomlinson, 2.00; 29.62; Dorcas A. Davis, 2.00; 31.62; J. W. Stillman, Ozaukee, Wis., 2.00; 33.62; Wm. F. Randolph, Gr. Briar Run, 2.00; 35.62; S. Standback, New York, 1.00; 36.62; H. A. Hazard, Vermont Mills, 2.00; 38.62; D. S. Andrews, Watson, 2.00; 40.62.

MRS. WINSLOW AN EXPERIENCED NURSE and Female Physician, presents to the attention of mothers, her SOOTHING SYRUP FOR CHILDREN TEETHING, which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will ALLAY ALL PAIN and spasmodic action, and is SURE TO REGULATE THE BOWELS.

RELIEF AND HEALTH TO YOUR INFANTS.—We have put up and sold this article for over ten years, and can say, in confidence and truth of it, what we have never been able to say of any other medicine. It is a simple, safe, and effective cure, and is used in every family where the infant is suffering from pain and exhaustion. It will be found in fifteen or twenty minutes after the syrup is administered. This valuable preparation is the prescription of one of the most experienced and skillful nurses in New England, and has been used with never-failing success in THOUSANDS OF CASES.

GRIPING IN THE BOWELS, AND WIND COLIC, and overcome convulsions, which, if not speedily remedied, end in death. We believe it the best and most certain remedy in the world, in all cases of griping and colic in children, when it arises from any cause, or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—Do not let your prejudices, nor the prejudices of others, stand between you and your suffering child, and the relief that this medicine affords, if timely used. Full directions for using will accompany each bottle. None genuine unless the face-simile of CURTIS & PERKINS, New York, is on the outside wrapper. Sold by Druggists throughout the world. Principal Office, 15 Cedar Street, New York. Price only 25 cents per bottle.

DYSPEPSIA REMEDY!! DR. DARIUS HAMS' AROMATIC INVIGORATING SPIRIT. This Medicine has been used by the public for six years, with increasing favor. It is recommended to cure Dyspepsia, Nervousness, Heart-Burn, Colic, Pains, Wind in the Stomach, or Point in the Side, Headache, Dizziness, Stomach Complaints, Low Spirits, Delirium Tremens, Intemperance. IT STIMULATES, EXHILARATES, INVIGORATES, BUT WILL NOT INTOXICATE OR STUPEFY. As a medicine, it is quick and effectual, curing the most aggravated cases of Dyspepsia, Kidney Complaints, and all other derangements of the Stomach and Bowels, in a speedy manner. It will instantly revive the most melancholy and drooping spirits, and restore the weak, nervous, and sickly to health, strength, and vigor. Persons who, from the injudicious use of liquors, have become debilitated, and whose systems are shattered, constitutions broken down, and subject to that horrible cure to humanity, the DELIRIUM TREMENS, will, almost immediately, feel the happy and healthy invigorating spirit.

WHAT IT WILL DO. Dose.—One wine glass full as often as necessary. One dose will remove all Bad Spirit. One dose will cure Heart-Burn. One dose will cure Colic, Pains, Wind in the Stomach, or Point in the Side. One dose will give you a good Appetite. One dose will stop the distressing pains of Dyspepsia. One dose will remove the distressing and disagreeable effects of Wind or Flatulence, and as soon as the stomach receives the Invigorating Spirit, the following load and all painful feelings will be removed. One dose will remove the most distressing Pains of Colic, either in the stomach or bowels. A few doses will remove all obstructions in the Kidney, Bladder, or Urinary Organs. Persons who are afflicted with any of the foregoing Complaints are assured speedy relief by a dose or two, and a radical cure by the use of one or two bottles. Persons who, from dissipating too much over night, and feel the evil effects of poisonous liquors, in the head, headache, dizziness, and all other distressing feelings, will find one dose will remove all bad feelings. Ladies of weak and sickly constitutions should take the Invigorating Spirit three times a day; it will make them strong, healthy, and happy, remove all obstructions and irregularities from the menstrual organs, and restore the bloom of health and beauty to the careworn face. During pregnancy it will be found an invaluable medicine to remove disagreeable sensations at the stomach. All the proprietor asks, is a trial, and to induce this, he has put up the INVIGORATING SPIRIT in pint bottles, at 50 cts., quart \$1. General Depot, 48 Water Street, New York. Sold by country merchants everywhere.

STODART PIANOS. STODART & MORRIS, Waterworks, 366 Broadway, New York. Opposite St. Nicholas Hotel. Grand, Square and Piccolo. Pronounced by Professors, Amateurs, and over 15,000 families who have them in use, to be the best piano manufactured. Every instrument warranted, and sold at the lowest prices and on accommodating terms.

THE BEST AUTOMATIC FLY-TRAP.—The JENKS PATENT FLY-TRAP catches an ever-increasing quantity of Flies, and keeps them in the trap a quarter of an hour as long as the fly is in the trap. It is made of brass, and is sold at the lowest prices. WINDLE & CO., No. 65 Maiden Lane. BALDWIN'S JOINTLESS NO. 65 Maiden Lane. BALDWIN'S JOINTLESS NO. 65 Maiden Lane. BALDWIN'S JOINTLESS NO. 65 Maiden Lane.

HUDSON RIVER RAILROAD FOR ALBANY AND TROY, connecting with the NORTH and WEST. Trains leave Chambers Street as follows: Express Train, 7 and 11 a. m. and p. m.; Troy and Albany Mail, 3 15 p. m.; Troy and Albany, (with Sleeping-Car), 9 20 p. m.; Poughkeepsie Train, 7 30 a. m. and 1 p. m.; Poughkeepsie Train, 9 45 a. m. and 4 and 7 p. m.; Sing Sing Train, 7 25 and 11 30 a. m. and 3 40 p. m.; 9 45 a. m. (Sundays included); 8 45 and 1 30 p. m.; 5 55 p. m. (10 10 a. m., 4 25 and 7 30 p. m.). A. F. SMITH, Superintendent.

DR. UNGAR BRYANT'S CELEBRATED INDIAN RECEIPT for the cure of Consumption, Coughs, Golds, etc., which proves successful in every case, will be sent to any one, upon receipt of two 3 cent stamps to pay the return postage. Address his agent, DANIEL ADELMAN, 22 Frankfort Street, New York.

GERRIT SMITH, RELIGION OF THE FUTURE. No. 4. THE ONE TRUE TEST OF CHRISTIANITY. Wherefore, if your Fruits ye shall know. Now Ready, Price, Five Cents. For sale by ROSS & TOLSEY, 121 Nassau Street, New York.

HENRY ZOLVER, (late of No. 4, 100 Broadway, New York), Dialing Saloon, No. 433 Broadway, near Broadway, New York.



