

# The Sabbath Recorder.

Published by GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$2 00 a Year, in Advance

VOLUME XIX.—NO. 34.

WESTERLY, R. I., SATURDAY, AUGUST 27, 1863.

WHOLE NO. 970.

## The Sabbath Recorder.

From the Church of England Magazine.

### THE LOVED AND LOST.

"The loved and lost!" why do we call them lost?

"Because we miss them from our onward road!"

God's unseemly angel of our pathway crossed, looked on us all, and loving them the most, straightway relieved them from life's weary road."

They are not lost; they are within the door that shuts out loss and every hurtful thing—With angels bright, and loved ones gone before.

In their Redeemer's presence evermore, and God himself their Lord, and Judge, and King.

And this we call a "loss"! O selfish sorrow of selfish hearts! O we of little faith!

Let us look round, some argument to borrow, why we in patience should await the morrow, that surely must succeed this night of death!

Ay, look upon this dreary desert path—The thorns and thistles whereso'er we tread.

What trials and what terrors, what wrongs and what griefs, but the woes I feel he too must share!

They have escaped from these; and, lo! we meet our Father's face, and see him there as we were!

Ask the poor sailor, when the wreck is done, who with his treasures strove the dove to reach,

While with the raging waves he battled on, was it not joy, whose every joy named gone, to see his loved ones landed on the beach?

A poor wayfarer, leading by the hand, a little child, had halted on the way,

To wash from off her feet the dinging sand, and tell the tired young boy of that bright land.

Where, this long journey passed, they longed to dwell!

When, lo! the Lord, who many mansions had, drew near, and looked upon the suffering one.

Then pitying spoke, "Give me the little lad; in strength renewed, and glorious beauty clad, I'll bring him with me when I come again."

Did she make answer selfishly and wrongfully, "No; but the woe I feel he too must share?"

O rather, bursting into grateful song, she went her way rejoicing, and made strong to struggle on, since he was freed from care!

We will do likewise; death hath made no breach in love and sympathy, in hope and trust; no outward sign around our ears can reach, but there's an inward, spiritual speech, that greets us still, though mortal tongues be dumb.

It bids us do the work that they laid down—Take up the song where they broke off the strain; So, journeying till we reach the heavenly town, where are laid up our treasures and our crown, and our lost loved ones will be found again.

### LIFE AND DEATH.

EXERGES OF ROMANS 8: 10, 11.

BY REV. D. E. MARSON.

Paul had not yet visited the church at Rome, but heard that a schism had appeared among them concerning the comparative prerogatives of the Jewish and Gentile converts. To ally this schism, and instruct both Jew and Gentile in the great plan of salvation through Christ, was the object of his letter to the Romans:—"With mastery skill, he annihilates the pretensions of the Jew to salvation by the Abrahamian covenant and the Mosaic law, since they had violated every article of the covenant, and every injunction of the law. He implicates them in all the crimes which they were so ready to charge upon the Gentiles, and shows them, that instead of escaping condemnation through their Abrahamian lineage, their crimes were all the less excusable in consequence of the great advantages they had enjoyed of knowing the will of God, which the Gentiles had not enjoyed. Salvation must come alike to Jew and Gentile through repentance and faith in Christ.

In the eighth chapter, up to the twelfth verse, he appears to be addressing himself to believing Jews, and portraying the happy consequences of escaping from the condemnation of the law to the life and liberty of the gospel. So great is the contrast between carnal-mindedness and spiritual-mindedness, that the Apostle does not hesitate to say, in the sixth verse, "For, to be carnally minded is death; but to be spiritually minded is life and peace."

In the ninth verse, he says, "Now, if any man have not the spirit of Christ, he is none of his." And then, in the tenth, proceeds to say, as I take the liberty to translate from the original Greek:—"But if Christ be in you, then indeed is the spirit life through righteousness, although the body itself is dead through sin." Here are two conditions—the one termed death, and predicated of the body; the other termed life, and predicated of the spirit. Death is predicated of the body, because or in consequence of sin; and life of the spirit, because of righteousness. Let us see if we can understand the meaning of this.

Primarily, the Apostle affirms that life to the spirit is a consequence of righteousness; while he incidentally admits, that death to the body is a result of sin, and is not obtained by the regeneration of the spirit; so that the just man, with a spirit all alive, is nevertheless tabernacled in a mortal tenement, and must accept the doom of the race—dust must return to dust.

The two items of the tenth verse suggest the following inquiries:—1st. What are life and death to the body, and what the occasion of death? The subtle principle of animal life eludes the nicest search; but the most casual observer is cognizant of its effects upon the physical organization. Whatever that may be, which we call animal or physical life, one thing is certain, and that is, that it cannot remain after the spirit has abandoned its tenement. When the spirit departs, the body at once falls under the stern dominion of the laws of matter, decomposition begins, and it is soon resolved to the thirteen original substances of which it was composed. Dust literally returns to

dust, for the body of every human being is made of the dust of the earth, as literally as was Adam's. This we call death, and we are told that it is because of sin.

But it does not necessarily follow, that this death of the body is the penalty of sin; for if this were so, then the good and bad are alike punished. God threatened death of some kind upon Adam, in case he should eat of the fruit of the tree of knowledge. Adam ate of that fruit; and do you say, that when Adam's body died, and was buried, the threatened punishment was consummated? Was this death the penalty affixed to Adam's transgression? I rather prefer to think with the learned and excellent Dr. Harris, (Man Primeval, pp. 177, 178.) He says, "The death threatened, (as is not uncommon in Scripture,) was the loss of all that belongs to a holy and happy existence; nor does there appear to be any substantial ground whatever for the common conclusion, that it contemplated the extinction, on the day of transgression, of man's bodily life. That bodily dissolution not only falls short of the penalty denounced, but was not specified in it. The evil to be guarded against, was of a moral nature, and the penalty was co-natural with it, and must then have had realization in man's moral nature. It was a penalty to take place instantly, and to change man's whole moral nature; and hence his entire moral relations to Deity."

That changed nature, those changed relations, were most sadly depicted in Adam's deportment towards God. He fled away from his presence, and dare not meet his stern gaze. The death of the soul was the dreadful penalty that God set to sin. It was the loss of his favor, which is life. Adam was a dead man, in the highest and most fearful sense, on the day he disobeyed. God vindicated his word—Adam fell. And what a fall! A death more fearful than ten thousand dissolutions of physical structures. Adam was "dead in trespass and sin," on that fatal moment; but still, for almost a thousand years, he lived among men, before his dust returned to dust.

But our text says, "The body is dead because of sin." If this death of the body, then, was not the penalty which God denounced against Adam, in what sense can it be "because of sin"? After Adam had sinned, and begun to suffer the infliction of that dreadful penalty of spiritual death, as he sorrowfully turned him away from the perennial glories of his Paradise Lost, God depicted to him his future sorrowful lot. Thorns and thistles should cover the earth. His sorrow should be eat the fruit of the earth. In the sweat of toil should he eat bread, till he returned to the ground, for dust he was, and unto dust he must return. These were incidents of his fallen condition, incidents of his heavy penalty, the death of the soul. It was fit that a soul thus blasted and scathed of Heaven should dwell in a tottering edifice. It was fit that that edifice should some time tumble down; and it were natural enough that a soul thus deranged should derange the delicate instrument through which it manifested itself. I have no doubt that the dead body of humanity comes of his dead soul; but his dead soul came as the fearful penalty of sin. Physical death, then, while it is an incident of man's fallen spiritual condition, and as a consequence of it, is not the penalty which men suffer for sin.

In this light I understand the statement of this tenth verse, that "the body is dead [mortal] because of sin." (2d. "But the spirit is life because of righteousness." The spirit, we are here, as in numerous other places, taught, is something so entirely distinct and independent of the body, that it may inhabit the body, which is death-struck, mortal, while the spirit is life and immortality. What, then, is the life and death of the spirit, so often affirmed of the spirit in the sacred writings? All must admit, that Adam in Paradise had a life of the spirit. Now, in what did the life of his spirit consist? Most manifestly, in its state of reconciliation with God. It was in harmony with the spirit of God. It was the unmarred image of the divine countenance. Adam, thus in harmony with his Maker, was ineffably happy. This was Adam alive. But what a sad change, when he had put himself out of harmony with God, and all things he had made! He shrunk away from the presence of Him whom, but a little before, he loved to meet. He shivered like the aspen, as the voice of God came echoing down the shady walks of Eden, "Adam, Adam, where art thou?" Another day, and where art thou? Not in Eden, but, at nightfall, see him amid thistles and thorns—emblem of earth cursed for his sake—as from unaccustomed toil he sits him down to feed on the bitter reflections which his own guilty conscience brings thronging up. This is Adam dead. Innocent, happy Adam!—guilty, wretched Adam!—are only other terms for living and dead: Adam.

This view is everywhere set forth in the Bible. To this import are passages in Dent. 30: 15, Psalms 30: 5, Prov. 8: 35, 36, John 3: 36, and many others. But in the chapter from which my texts have been selected, is a clear and explicit definition of life and death, as applied to the spirit.

Rom. 8: 6, "For, to be carnally minded is death, but to be spiritually minded is life and peace." No lexicon could be more explicit. To be carnally minded is death, to be spiritually minded is life. Life and death, then, are terms which, when applied to the spirit, indicate two different states or attitudes which the spirit is capable of assuming, but have not the remotest reference to the question of existence or non-existence. A soul "dead in trespass and sin," is as much a soul, as real an existence, as a soul alive in Christ. A soul in hell is as really a soul as one in heaven. Condition of existence is one thing; existence itself is another thing. To be, or not to be, is not the "question" discussed in the Bible. I hazard nothing in affirming, that there is not in all the Bible one single passage which properly understood, indicates that the "spirit of a dead human being will ever cease to exist. What is to be the condition of the ever-existent spirit, is the thrilling lesson of inspiration. The last clause of the tenth verse, "The spirit is life, because of righteousness," is now easily understood. What is it that makes a spirit, "dead in trespass and sin," alive? In the disease we find the remedy. To be in trespass and sin, or to be carnally minded, is death; but the spirit is life, because of righteousness."

bering, might of earth dwells in the Christian! The Apostle says, "He who raised Christ from the dead shall also call back to life our mortal bodies, by his Spirit dwelling in you."

The doctrine of the resurrection, here unmistakably declared, and elsewhere taught and illustrated, is fundamental. Without it, the Christian scheme were an unfinished edifice, grand in its design, but unsupported by solid earth. If Christ had not risen from the dead, then would the tragedy of the cross have shrouded the earth in the pall of death. If, then, "I rightly understand the teaching of the Apostles on these two verses, he designs to show the Christian, that though in this state of existence the body is mortal, in consequence of sin, yet the spirit, moulded in the image of Christ, has a life like the life of Christ, and that, in that state, it dwells beyond the grave."

That with which Christ ascended from his sublime career of love and sinless suffering on earth. What a sublime destiny is his in whom Christ dwells!

A LITTLE WHILE. A little while to walk this weary road; A little while to bear this heavy load; Then all that earthly pilgrimage shall cease, And we shall wear the crown in perfect peace.

A little while to love with earthly love; And then we share the "fulness" from above; A little time of darkness and of doubt; Then the bright home whose light shall ne'er go out.

A little toil and sadness here below; A little time to watch and plant and sow; Then Jesus calls his laborers away, Where everlasting joy and gladness stay.

A little while of storm and wind and rain; And then the shining haven we shall gain; A little time to toss on life's rough sea; Then to that peaceful home our rest shall be.

A little while of Saviour, make us strong To bear that little, though it do seem long; Guide thou our way with thine own loving hand, Till we shall enter in the Promised Land!

A BROKEN CIRCLE. What a charm there is about an unbroken family circle! What a security we feel before the destroyer has entered it! His shafts may fall around us, but they awaken little anxiety, though our hearts are touched with sorrow for those who weep. But let one arrow but strike a shining mark within our own loved bond, and we feel that the spell is broken forever. Death has been, once, and he will come again and again, until

"Every one of us shall lie, Like the dear lost one, in the dust." Henceforth life must wear a more solemn, earnest look. You cannot lay plans with the wonted confidence, and your earthly treasures seem not your own, but merely lent to you. Your cannot tell when the Master may come for his sickness. How anxious even a trifling sickness may now be! A slight cough, or an unwonted tossing of a little one, are enough to break your uneasy slumbers. You remember the first slight illness of the one just gone, and how the symptoms grew gradually worse; yet your fond heart resolutely put aside the thought of danger. You remember the long night watch when you pillored a little dying head upon your bosom, and held a cold, cold hand in yours, while, with a breaking heart, you awaited the dread stranger—death.

Some day you must watch for this guest. Though he may not have entered your doorway, yet "it is appointed unto all men once to die," and your cherished ones are not exempt. Oh, if your heart is spiritual, such loss will prove your infinite gain! "Where your treasure is, there will your heart be also." Well may we bless God for anything that draws us nearer to him. Our roughest weather may be only favoring winds which wait us nearer to our desired haven. The heart that looks upward for help and comfort in such an hour of suffering, will surely find it, and this break in your circle may be an open flood-gate through which a tide of Christ's tender love will flow in upon your soul. You will think more of heaven than you ever did before, and look forward with more joy to the time of your own release.

The land is full of mourners and of broken circles; but oh! it is a glorious thought, that all who are united in the bonds of Christ, shall meet again where the home circle will never again be severed.—Presbyterian.

### POWER OF A MUSICAL VOICE.

It is a curious fact in the history of sounds, that the loudest noises perish almost on the spot where they are produced, whereas musical tones will be heard at a great distance. Thus, if we approach within a mile or two of a town or village in which a fair is held, we may hear very faintly the clamor of the multitude, but most distinctly the organs and other musical instruments which are played for their amusement. If a Cremona violin—a real Amati—be played by the side of a modern fiddle, the latter will sound much the louder of the two; but the sweet, brilliant tone of the Amati will be heard at a distance to which the other cannot reach. Dr. Young, on the authority of Derham, states that at Gibraltar the human voice was heard at a distance of ten miles. It is a well-known fact, that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in an open plain, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice at a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of

the largest lion could not penetrate so far. "This property of musical sound in the human voice," said Young, "is strikingly shown in the cathedrals abroad. Here the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the church; whereas, if the same services had been read, the sound would not have traveled beyond the precincts of the choir."

### ANECDOTES OF BIRDS.

There is much more intellect in birds than people suppose. An instance of that occurred in a slate quarry belonging to a friend, from whom I have the narrative. A thrush, not aware of the expansive properties of gunpowder, thought proper to build her nest on a ridge of the quarry, in the very center of which they were constantly blasting the rock.

Some time ago she was much discomposed by the fragments flying in all directions, but she would not quit her chosen locality. She soon observed that a bell rang whenever a train was about to be fired, and that, at the notice, the workmen retired to safe positions. In a few days, when she heard the bell, she quitted her exposed situation, and flew down to where the workmen sheltered themselves, dropping close to their feet. These she would remain until the explosion had taken place, and then she returned to her nest. The workmen observed this, and narrated it to their employers, and it was also told to visitors who came to view the quarry. The visitors naturally expressed a wish to witness so curious a specimen of intellect; but as the rock could not always be ready to be blasted when visitors came, the bell was rung instead, and for a few times answered the same purpose.

The thrush flew down close to where they stood, but she perceived that she was trifled with, and it interfered with her process of incubation; the consequence was, that afterwards, when the bell was rung, she would peep over the ledge to ascertain if the workmen did retreat, and if they did not, she would remain where she was, probably saying to herself, "No, no, gentlemen; I'm not to be roused off my eggs for your amusement." Some birds have a great deal of humor in them, particularly the raven. One that belonged to me was the most mischievous and amusing creature I ever met with. He would get into the flower-garden, go to the beds where the gardener had sowed a great variety of seeds, with sticks put in the ground with labels, and then he would amuse himself with pulling up every stick, and leaving them in heaps of ten or twelve on the path. This used to irritate the old gardener very much, who would drive him away. The raven knew that he ought not to do it, or he would not have done it. He would soon return to his mischief, and when the gardener again chased him, (the old man could not walk very fast,) the raven would just keep clear of the rake or hoe in his hand, dancing back before him, and singing as plain as a man could, "Tol de rol de rol! tol de rol de rol!" with all kinds of mimicking gestures. The bird is alive now, and continues the same meritorious practice whenever he can find an opportunity.—Maryatt.

SPARE THE BIRDS. In Japan, the birds are regarded as sacred, and never under any pretence are they permitted to be destroyed. During the stay of the expedition at Japan, a number of officers started on a gunning excursion. No sooner did the people observe the cruel slaughtering of their favorites, than a number of them waited upon the Commodore, and remonstrated against the conduct of the officers. There was no more shooting in Japan by American officers after that; and when the treaty between the two countries was concluded, one express condition of it was, that the birds should be protected. What a commentary upon the inhuman practice of our people, who indiscriminately shoot everything in the form of a bird which has the misfortune to come within reach of their murderous weapons.

On the top of the tombstones in Japan, a small cavity or trough is chiselled, which the priests every morning fill with fresh water for the use of the birds. Enlightened America should imitate these customs of the barbarous Japanese, if not by providing fresh water for the feathered warblers, at least by protecting them from the worthless louts who so ruthlessly destroy them. Unless something is done, and that speedily, our insatiable birds will wholly be exterminated, and then farewell to fruit-growing. A thousand plans have been suggested for the destruction of the curculio, all of which have proved worthless. We have one which we know to be infallible—"Protect the birds."

The swallows are the natural enemies of the swarming insects, living almost entirely upon them, taking their food upon the wing. The common martin devours great quantities of wasps, beetles and goldsmiths. A single bird will devour five thousand butterflies in a week. The moral of this is, that the husbandman should cultivate the society of swallows, and martins about his land and buildings.

The sparrows and wrens feed upon the crawling insects which lurk within the buds, foliage and flowers of plants. The wrens are pugnacious, and a little box in a cherry tree will soon be appropriated by them, and they will drive away other birds that feed upon the fruit, a hint, that cherry-growers should remember and act upon.

The thrushes, blue-birds, jays and crows, prey upon butterflies, grasshoppers, crickets, locusts, and the larger beetles. A single family of jays will consume 20,000 of these in a season of three months.

The woodpeckers are armed with a stout, long bill, to penetrate the wood of trees, where the borers deposit their larvae. They live almost entirely upon these worms.

For the insects that come abroad only during the night, nature has provided a check in the nocturnal barn owl, which take their food upon the wing.

How wonderful is this provision of Providence for the restraint of depredators that live upon the labors of man, and how careful we should be not to dispute that beneficial law of compensation by which all things are preserved in their just relation and proportion.

### THE GOLD-DIGGER IN THE SEA.

"All that a man hath will he give for his life."—Job 2: 4.

Convince a man that the only way to save his life is to part with his limb, and he does not hesitate an instant between living with one limb and being buried with two. Borne into the operating theater, pale, yet resolute, he bares the diseased member to the knife. And how well does that bleeding, fainting, groaning sufferer, teach us to part with our sins rather than our Saviour! If life is better than a limb, how much is heaven better than sin!

Two years ago a man was called to decide between preserving his life, and parting with the gains of his lifetime. A gold-digger, he stood on the deck of a ship, that, coming from Australian shores, had—as some all but reach heaven—all but reached her harbor in safety. The exiles had been coasting along their native shores; and to-morrow, husbands would embrace their wives, children their parents, and not a few realized the bright dream of returning to pass the evening of their days in happiness, amid the loved scenes of their youth. But, as the proverb runs, there is much between the cup and the lip. Night came lowering down; and with the night a storm that wrecked ship, and hopes, and fortunes, all together. The dawning light but revealed a scene of horror—death staring them in the face. The sea, lashed into fury, ran mountain high; no boat could live in her.

One chance still remained. Pale women, weeping children, feeble and timid men, must die; but a stout, brave swimmer, with trust in God, and disembowered of all impediments, might reach the shore, where hundreds stood ready to dash into the boiling surf, and, seizing, save him. One man was observed to go below. He bound around his waist a heavy belt, filled with gold, and returned to the deck. One after another he saw his fellow-passengers leap overboard. After a brief but terrible struggle, head after head went down—sunk by the gold they had fought hard to gain, and were loth to lose. Slowly he was seen to un buckle his belt. His hopes had been bound up in it. It was to buy him land, and ease, and respect—the reward of long years of hard and weary exile. What hardships he had endured for it! The sweat of his brow, the hopes of day and the dreams of night, were there. If he parts with it, he is a beggar; and then, if he keeps it, he dies. He poised it in his hand; balanced it for a while, took a long, sad look at it; and then, with one strong, desperate effort, flung it far out into the roaring sea. Wise man! It sinks with a sullen plunge; and now he follows it—not to sink, but disembowered of its weight, to swim; to beat the billows manfully; and riding on the foaming surge, to reach the shore. Well done, brave gold-digger! Aye, well done, and well chosen; but if "a man," as the devil once said, who for once spoke God's truth, "will give all that he hath for his life," how much more should he give all he hath for his soul? Better to part with gold than with God; to bear the heaviest cross, than miss a heavenly crown.

PHILIPPI. The Philippi mentioned in the New Testament was a city of Macedonia, nearly east of Thessalonica, and not far from the borders of Thrace. It was built by Philip, the father of Alexander the Great; and hence its name. It was the first locality in Europe where the Gospel was preached; and the occasion of its being thus distinguished was the appearance of a vision to the Apostle Paul in the night. "There stood a man, saying, Come over into Macedonia and help us." He was not obedient unto the heavenly vision, but straightway went to Philippi, and abode there certain days, and preached the glorious Gospel of the blessed God, with marked success. This was the place where Lydia was converted—the Lord gently opening her heart to receive the word, "as the sun opens a flower in the spring;" and where the stern jailer was converted—his stout heart capitulating to the power of divine truth and grace, as capitulates a strong fortress which is taken by storm. Philippi is further memorable from the fact that it was here that two great battles were fought between the Romans; in one of which Octavius Augustus vanquished Brutus and Cassius, destroyed the republican

party, and decided the fate of the Roman empire. A Christian church, moreover, was established here—a fact of more interest and importance than any battle—which church, by its spirituality and benevolence, was of great comfort to Paul, to which, during his residence at Rome, he addressed an excellent epistle—"The Epistle to the Philippians."

### LOOKING OUT FOR SLIGHTS.

There are some people always looking out for slights. They can not pay a visit, they cannot even receive a friend, they cannot carry on the daily intercourse of the family, without suspecting some offence is designed. They are as touchy as hair-triggers. If they meet an acquaintance in the street who happens to be preoccupied with business, they attribute his abstraction to some motive personal to themselves, and abuse accordingly. They are always others the fault of their own. They see imperfections in every one they come in contact with. Impetuous persons, who never dreamed of giving offence, are astonished to find some unfortunate word, or some momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own minds. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us.

Let a person get the reputation of being touchy, and everybody is under more or less restraint; and in this way the chances of an imaginary offence are vastly increased. Your people who fire up easily, miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as that of their friends. They have forever some fancied slight to brood over. The sunny, serene contentment of less selfish dispositions, never visits them.

BIBLE LIGHT REFUSED.—I once happened to be on a visit to a great castle, situated on the top of a hill. There was a steep cliff, at the bottom of which was a rapid river. Late one night there was a woman anxious to get home from that castle, in the midst of a thunder-storm. The night was darkness itself; the woman was asked to stop till the storm was over, but she declined; next they begged her to take a lantern, that she might be able to keep upon the road from the castle to her home. She said she did not require a lantern, but she could do very well without one. She went. Perhaps she was frightened by the storm—I know not the cause—but in the midst of the darkness, she wandered from the path, and fell over the cliff. The next day that swollen river washed the shore the poor lifeless body of this foolish woman! How many foolish ones are there who, when the light is offered them, only say, "I am not afraid; I fear not my end!" and how many have refused the light of God's truth, which would have guided them on the road to heaven!—Bishop Fillers.

GREAT HEART OF ERROR.—Dr. Huntington well says, that the one great heart of error in the system of Romanism is, that "what man must do is put as the ground of the sinner's justification, instead of what Christ has done and is ever doing." Obedience in man's obeying a commandment, and discharging his debt, is put for faith in the Saviour, dying once, and living for evermore in the believer's heart. Works done to procure salvation supersede works done as an offering of love and faith for salvation procured. Penance conditional, in the Romanist's spiritual life, as it does in his translation of the New Testament. He pays the price of salvation—and loses a Saviour. But we may add, that this "great heart of error" palpitates every where through the race, excepting where the "new heart" is wrought by the Divine Spirit.

IMPROVE THE PRESENT.—Never while over what you may suppose to be the loss of opportunities. A great many have good early opportunities; but do not learn much; every man may educate himself, that wishes to. It is the will that makes the way. Many a servant that has wanted knowledge has listened while his master's children were saying their letters; and putting them together to form words, has thus caught the first elements of spelling. If any one has a strong thirst for knowledge, we do not care where he is put; he will become an educated man. The first step towards self improvement is to leave off whining over the past, and bend every energy to the improvement of the present.—Aton.

SUPERSTITION.—Some able and excellent men are never able to get down to the level of children. A man of this class, a learned theological professor, was once engaged to address a Sunday school. He read a number of verses from the Bible, and then said: "Children, I intend to give you a summary of the truth taught in this portion of Scripture." Here the pastor touched him, and suggested that "summary" meant he was to be turned round and said to the children, "Your pastor wants to know what you all learned."

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WESTERLY, R. I., FIFTH-DAY, AUGUST 27, 1863. Geo. B. Utter, Editor.

NATIONAL SABBATH CONVENTION.

Those who have read our report of the proceedings of the National Sabbath Convention (so called) do not need to be told, that discussion was no part of the design in holding it. From beginning to end, it was a "cut and dried" affair. Essays were provided to occupy four out of the five sessions; and when those essays had been read, the designated persons presented the prepared resolutions appointing the selected committees to report upon them. The last session, of perhaps two hours, was appropriated to considering the resolutions presented by the Business Committee; but at the outset the audience were notified that "distinguished gentlemen" had consented to address them on the principal topics covered by the resolutions. The main object of the Convention appears to have been, to secure a "national" endorsement of the essays, which it is proposed to scatter broadcast over the country. That they are papers, and in general free from sectarian bias, may safely be assumed from the character of their authors. One of them, however, spoke of the change of the day of the Sabbath in a manner which implied greater familiarity with the catechism than with the Bible, or, at least, a readiness to receive, without investigation, the modern theory on that subject, in preference to testing that theory by Scripture or history. It is hoped that the liberal distribution of Sabbath publications, in which correct views on this point are inculcated, may have the effect to enlighten some members of the Convention—a hope which seems not unreasonable, in view of the "first rate notice" given to those publications by the President of the Convention, and in view of the fact that the subject was quite extensively discussed, in various hotels and other public places, where the idea of a change of the Sabbath was scouted.

The manner in which some leading members of the Convention spoke of the Christian Sabbath and the Jewish Sabbath—the Anglo-American Sabbath and the Continental Sabbath—the sacred Sabbath and the civil Sabbath—would have been amusing, if the subject had not been too serious for amusement. The "Sabbath Committee" claim great credit for the distinction made in their publications between the sacred and the civil Sabbath—a claim to which one of the speakers referred approvingly. But the more we hear on the subject, the more are we impressed that it is a distinction without a difference. It suggests to us a passage in a book written by Edward Fisher, and printed in London more than two hundred years ago; which we copy, for the sake of showing how little progress has been made since that day, and also expressing our own estimate of those distinctions: "You who tell stories of an old Sabbath and a new Sabbath, a Jewish Sabbath and a Christian Sabbath, a Sabbath of the seventh day and a Sabbath of the first day of the week, that so you may slyly fix the name Sabbath on the Lord's Day, and then persuade the simple and ignorant that all those texts of Scripture wherein mention is made of the Sabbath-day, are intended of the Lord's Day; when, indeed, to call the Lord's Day the Sabbath, is as senseless as to call Sunday Saturday, or the first day the last day of the week; when, throughout the Old and the New Testament we have not the least intimation of any other weekly Sabbath, save the old, Jewish, seventh-day Sabbath; do you not befoul and mislead the people?"

There is little reason to expect that extensive results will follow the "Sabbath movement" of which this Convention was a part. The platform adopted is narrow, and the measures proposed are based upon mere expediency. The idea of endeavoring to secure a better observance of the Sabbath, because God has commanded it, seems scarcely to be entertained. The principal arguments were drawn from the physical wants of man, and the advantages to society and to the State. Although the leaders are familiar with past efforts and failures, they appear not to have learned the lesson taught by them, that it is useless to look to human legislation to stay the progress of Sabbath desecration. Laws to protect the Sabbath exist on all of our statute books, but they are ineffectual because not sanctioned by public opinion. It is only when men "call the Sabbath a delight, the holy of the Lord, honorable, and honor him," that they secure the full benefit of the institution, and have a right to expect the blessing of the Lord of the Sabbath. The persons who are engineering the present movement are not of that stamp. They change the day of God's appointment, and the reason which He gave for its observance. How can

they expect His blessing to crown their efforts? It is preposterous. We have no other expectation than that they will go the round of their predecessors, and in the end leave things pretty much as they found them. It will be well if they leave them no worse; for there is reason to fear that their efforts will place before the world, in a more glaring light than at present, the inconsistency of professing zeal for the Sabbath, while desecrating the day which God has formally and solemnly set apart for the purpose.

"THE AMERICAN SABBATH."

Such was the imposing name given, at the Saratoga Convention, to that day of the week they were endeavoring to foist into the place of the Sabbath of the Lord. Well, why should we not have a national Sabbath? France had one, to commemorate her era of infidelity; and why should not America have her hebdomadal day, to commemorate her abrogation of the "higher law"?

That no divine authority sustains an American Sabbath, might be inferred from the reasons urged by that Convention for the observance of the American Sabbath, viz., the necessity of a weekly rest, and its importance as a recreating power for the wasted energies of laboring humanity.

But why cannot this American Sabbath fall on the day which our Creator himself has designated, as well as, or better than, on another day, which has no such authority for its observance? There are doubtless many who will fail to see or appreciate the reasons and authority assigned by the Convention for the observance of the American Sabbath-day, and hence refuse to observe it; but who would see and appreciate the reasons and authority for the observance of the Lord's Sabbath-day, and feel obligated to observe it. Hence, it seems to me that the Convention are laboring at great disadvantage. Still they may accomplish something. If they do not succeed in securing a national observance of the American Sabbath, they may entirely obliterate the Sabbath of the Lord. Indeed, it is now almost annihilated; for, if we except a small sect called Seventh-day Baptists, and another called Second Adventists, and a few others, the whole of American Christianity has set aside the Sabbath of the Lord. This may appear to some like a sweeping assertion. But it is true, if God and the Bible are of any authority in the matter. That the Bible was not to be considered authoritative in the minds of the Convention, I infer from the remarks made, after some Sabbath Tracts had been circulated through the house, which seemed to create quite a sensation. But those tracts all went to enforce the observance of the Lord's Sabbath; and had the American Sabbath been coincident with that day, how could such a sensation have ensued? But I suppose the Convention felt that they stood in no need of any divine authority to establish the American Sabbath. Well, perhaps Young America is equal to the undertaking; for since our armies have refrained from engaging in battle on the American Sabbath-day—(remember Bull Run)—they certainly have given the rebels "fits," if not something more. And perhaps, with American Sabbath accidents, Bull Run disasters, etc., etc., we may succeed in securing a pretty good observance of the American Sabbath-day. For if God Almighty's Sabbath should be entirely done away with, this American Sabbath would doubtless be better than none. So, gentlemen of the Convention, go ahead. But should you, (like Saul of Tarsus) when on a crusade, happen to meet a certain divine personage, who should claim himself to be the Lord of the Sabbath-day, (although, unlike Saul, you might not see any light,) you might, like him, find it not only hard to kick against the pricks, (of truth and divine revelation,) but, like him, find that in persecuting the Sabbath of the Lord, by endeavoring to foist in your American Sabbath in its place, you are persecuting Jesus Christ, the Lord of the only weekly Sabbath-day ever enjoined upon man to observe.

S. S. GAINSWOLD.

MISSIONS TO THE JEWS.

The Rev. B. W. Wright, an English clergyman, on a deputation to Canada, lately preached a sermon on Missions to the Jews, in the Church of the Redeemer, New York. The London Society for Propagating Christianity among the Jews was established between forty and fifty years ago, and is now a great instrumentality for good. It has grown to count its converts by hundreds, if not by thousands, and become a centre of light and salvation to thousands of Jews in various parts of the earth. It has missionary stations in most of the principal European cities, and in parts of Asia and the Holy Land. Mr. Wright found in Berlin upwards of 2,000 converts, some of them distinguished men, as Prof. Stabel and Neander. In Poland, he found about 300 converts. In the Duchy of Posen, he had on various

occasions seen from 200 to 500 Jews in a Christian church, hearers of the Gospel of Christ. Austria is a field of these missionary operations. Mr. Wright has also visited Jerusalem, the Anglican Bishopric, where the work is in favorable progress. He has seen the mission to the Felakka Jews in Abyssinia, where thirty had been lately baptized. In Bethnal Green, London, there is a Hebrew Christian School, the foundation stone of which was laid by the late Duke of Kent, the father of Queen Victoria. In this school, upwards of 700 Jews have been baptized. Mr. Wright urged the American Church to follow the example of her sister Church in England, in this regard. He stated that it was in the beginning of the French Revolution, when Europe was shaken to the centre, that a few men commenced this work, and he regarded this as one of the reasons why England was brought safely through the storm.

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COME TO KANSAS.

After it was known that I had accepted the appointment of the Board of the Missionary Society, as missionary to Kansas, many persons, thinking of going West, wished me, after taking observations sufficient to secure accuracy, to make a statement of my impressions of the country, and the inducements it offers people to settle here. I have now been here nearly five months; so long, perhaps, that those who expected to hear from me are beginning to think I have forgotten the subject. But I assure them that I have not been indifferent upon a subject bearing so vitally upon our prospects as a people here. Though I am satisfied that there will be decided advantages open to those who come here early, I have chosen to take time enough in forming my judgment to avoid any serious mistakes.

Kansas is emphatically a Prairie State. There is no timber, excepting along the streams. Though all the rivers and their tributaries, both primary and secondary, which are very numerous, are so many belts of timber, the extent seems small compared with the great stretches of prairie lying between them. To those accustomed only to more northern latitudes, the amount of timber would seem altogether deficient. But it is not really so much so as to such eyes it seems to be. The necessary uses of wood here are far less than they are farther north. As there are months less of severe weather every winter, not nearly so much is needed for fuel. Much less is needed for fencing, because the climate is favorable to the cultivation of the hedge. The Osage Orange, perhaps the best material for hedge anywhere used, grows here almost in perfection. Indeed, I am told that the tree grows wild within the State. Most parts of the State are also furnished with stone. It is easily quarried, and is not only valuable for fence, but for building houses and barns. Pine lumber is so costly, having to be brought so far, that it is little used for building. But the forests here produce Black Walnut, which is a very good substitute, and is not so costly here as good pine is in many places where it is much used.

The surface of the country is not rough, but is more rolling than most of the prairie countries east of the Mississippi River. These undulations give just variety enough to make it beautiful. Though with the progress of the traveler the scenery is often varied, for days together its beauty will be scarcely marred. On the highest "divides," or ridges, between the rivers, one reaches a high sufficient to admit a very extensive view. Some of these, in beauty and grandeur, I have nowhere seen equaled. The land is of two general classes; "bottom" and upland. The bottom lands, which are common along the rivers and creeks, are remarkably rich and fertile. The soil is deep, and easily worked. As these choicelands lie contiguous to the timber, both advantages are apt to be combined in the same farm. The uplands, though more reliable than the bottoms for wheat and some other small grains, are not as good for corn. The timber and bottom land is mostly owned by settlers, throughout the State, as far as the land is taken, while the upland prairie is largely owned by non-resident speculators. This advantage of the settlers is very fortunate, as it brings the best lands under cultivation, and makes the timber available for the improvement of the country.

The climate is pleasant. Those who dread the rigors of winter farther north, as in New England, New York, Wisconsin, and Minnesota, will find Kansas very sensibly milder. When we reached Leavenworth, on the 12th of March last, the ground was all settled. There was nothing to hinder the progress of farming. On our way to Fremont, we picked flowers on the prairie, on the 19th of March. It is said, by those who have lived here five or six years, that the weather often continues mild and pleasant through December. The people, wherever I have been, appear to be healthy—as much so as in any portion of the country where I have been acquainted. Fever and ague

has, one or two years, prevailed extensively. It was no worse than it has been in many other places from which it has disappeared. Some of the best portions of Wisconsin furnish a better illustration in point. I think it much more likely to last long in any part than it was in Wisconsin. There are very many marshes in this State. There has been, comparatively, little ague here since 1859. I have heard of but few cases this summer, and none of them have been severe, though rain has been abundant.

OUR DUTY,

AS INDIVIDUALS AND AS A PEOPLE.

Many, who profess to have passed from death unto life, and to have become the servants of God instead of sin, seem not to realize the vast difference there is between the two kinds of service. They seem not to understand that they owe all their service to God. If we have chosen God for our master, we are not our own. "For ye are bought with a price; therefore glorify God, in your body and in your spirit, which are God's."—1st Cor. 6: 20. If we be servants of God, all our efforts and labors should be to honor and glorify Him. As such servants, it is not right to seek our own pleasure, or to seek the riches of this world, for the sake of gratifying our love of money; for, whose is the wealth of the world? "The earth is the Lord's, and the fullness thereof; the world, and all they that dwell therein."—Ps. 24: 1. We are but His stewards, to use the means which God has committed to our trust, as He directs, and not for our own pleasure or pride.

Are we, as individuals, as churches, and as a people, doing all that God requires of us? Have we, as individuals, presented our "bodies a living sacrifice, holy, acceptable unto God," and dedicated all we possess to Him? Have we, as churches, become "the light of the world," like a "city that is set on a hill," and are we presenting the commandments of God, and the gospel of Christ, to all those around us who are perishing in their sins? Are we, as a people, obeying the last injunction of Christ, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you?" I am fearful that, as individuals and as a denomination, we are not as much engaged in the work God has called us to perform as we should be. Slowly are our churches extending westward, but they are not springing up with such health and vigor as if planted and watered by the hand of God; while in the East, and the North, and the South, our churches

are losing about as fast as they gain in numbers, while some are dying out, never to be reconstituted. As a people, we are distinguished by holding sacred the claims of the fourth commandment as well as the other nine; but, while so doing, we are not presenting those claims to the rest of the world, as if we believed them the requirements of God, and bringing the professed children of God to choose whether they will obey Him or not. Our Tract Society is not presenting its pages from house to house, and throughout the whole country, as it should do. Our Missionary Society has a few laborers in the home field; but where are our foreign missionaries? In view of these facts, I believe we are not doing what God requires of us. No doubt the Missionary Society, the Tract Society, and the other societies, are doing all they can, with the limited means they have at their command; but the means should not be thus limited. As individuals, we have a work to do in this respect. The Essay of Bro. J. P. Hunting, on the "Weekly Offering," read before the Central Association, and published in the Recorder of July 16th, points in the right direction. It is well that the Association adopted the views of that essay as its own. They should be adopted by every Association, by the General Conference, and by every professor of Christ in the denomination. Systematic benevolence is the one thing needful for us, as a people, that we may teach the commandments of God to all people and to every nation; and as individuals, that we may realize the blessing resulting from frequent and liberal offerings to the Lord. I am glad that we have recorded on the pages of sacred history, the story of the poor widow and her two mites which she cast into the treasury. "O! what trust in God was there! Though poor in the things of this world, she was rich in the things of eternal life. Let us strive to possess the spirit of the poor widow, trusting in God for the result. "But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purpoth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7. Have we not been sowing too sparingly? Let us take hold of this work in earnest. Let us give liberally, and give systematically, of the means that God has blessed us with. Let us return to Him, with usury, all the talents God has committed to our trust, so that our Lord may say unto us, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." C. D. P.

DISABLED MINISTERS.—The General Synod of the Reformed Dutch Church has adopted a plan for the support of disabled ministers. The Synod says: "One aged minister and two widows of ministers have been aided during the past year. Only eight churches have made contributions to the fund during the year; and five of the eight belong to a single classis, that of Holland. It is clear that the rest of our churches either do not understand the object of the fund, or do not properly estimate it. It is the only fund which makes provision for those ministers who cannot appear the sum that is yearly required, and that for a number of years before they can avail themselves of the benefit of the Widow's Fund; or who cannot find others to raise it for them. A number of our ministers obtain only a bare subsistence for their families, with difficulty keeping from debt. The fund is the provision of the church for such in the time of old age, distress, and poverty." Within a few years, provision has been made by a large body of the Orthodox Independents of England, for the retirement of such aged and infirm ministers. MINISTERS AND THE RETURNED SOLDIERS.—In view of the immense evils which the morals of the country must be exposed from the return of thousands of soldiers from camp life, the late Army Temperance Convention at Saratoga Springs passed the following resolution, inviting ministers of the Gospel everywhere to make them a special object of attention, a resolution which we commend to their special notice: Resolved, That in view of the return of several thousands from the army to their homes, direct from the temptations and vices of camp life, and with no particular employment before them, the ministers of the Gospel are earnestly invited to take a special interest in them, to prepare the community for their reception, and to address them in private and from the pulpit on the temptations to which they will be exposed, and thus save them from becoming, in a drunkard's course, a burden on the community and a hopeless ruin. WRITERS BAPTISTS.—A late English paper gives this description of Baptist Associations in Wales: "A Welsh Association is a wonderful demonstration, to which there is no parallel in any other part of the

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WHAT OUTSIDERS THINK OF IT.—

The New York Herald, in a notice of the recent Sabbath Convention at Saratoga, says: "The canting hypocrites of that day [say two hundred years ago] failed, as their descendants and imitators of this day fail, to see the gross inconsistency of their denouncing and reviling as papistical the canons of the early church, and yet insisting on the observance of a day for which there is no other authority than such canons. There is just the same moral constraint to recognize the change of the Sabbath from Saturday to Sunday as there is to abstain from the use of meat on Fridays—neither more nor less. The only authority for either is that of some religious caucus, or convention, or council, which the fanatics of Cromwell's day, and the Sabbatarian delegates at Saratoga, would alike revile and scoff at."

QUAKERS AND THE DRAFT.—

Serious questions are likely to arise in connection with drafting Quakers. We see it stated, that two young men, Members of the Society of Friends in Pennsylvania, having been drafted, have been forced into the conscription ranks, and are to be mustered into service. In the spirit of ancient Quakerism, they avow that they will not fight. The Government says that they shall. Of course, after the very first action to which they are exposed, if they are not killed, it will be necessary, for consistency's sake, to hang them for cowardice, or to shoot them for insubordination.

THE SABBATH-SCHOOL PAPER.—

The second number of The Sabbath-School Paper will be issued this week, the third number previous to the Anniversary, and subsequent numbers about the first day of each month. The churches from which we have received orders show a commendable interest in the work, and a disposition to give it a generous support. There are a good many churches from which we have not yet heard, but hope soon to hear.

PROF. J. M. STILLMAN, who taught

vocal and instrumental music in this vicinity last winter, has been engaged to take charge of the music department in Alfred University. The best wish we can express for him is that he may be as successful there as he was here.

THE ERIE RAILWAY, in the seven

months ending with July last, earned \$5,811,301, being an increase of \$1,595,240 over the same period of the previous year.

RELIGIOUS INTELLIGENCE.

Four years ago the Broadway Tabernacle Church in New York took possession of its new house of worship. Since May, 1859, the society, retaining the ownership of the pews, has received in yearly payments \$39,500; has raised for the extinction of the building debt, etc., about \$30,000. In the same period, upward of \$30,000 have been given by the church to various objects of benevolence; making a total raised for religious purposes in four years of about \$100,000.

At the recent commencement of

Yale College, Joseph Battelle, Esq., of New York, expressed his conviction that a new chapel was needed, and pledged himself to give \$30,000 for that purpose. Simeon B. Chittenden, Esq., of New York, also offered to the Corporation the munificent gift of \$30,000 to endow a professorship, the income of which is to support the pastor of the College Church. Both the donors are sons of Connecticut.

The Rev. M. B. Czechowski, formerly a Roman Catholic priest, but now an evangelical clergyman, proposes to open in New York an Evangelical Mission for the Poles. Hitherto, there has not yet been a single Protestant Mission for the Poles in the United States, although their number is considerable. Mr. Czechowski estimates the number of Polish Jews in New York alone at about 20,000 souls, and the number of Roman Catholic Poles at about 20 families.

There are now in Massachusetts

three churches, separated from each other only by a single town, whose pastors will pass their twenty-fifth anniversary the present year, viz: Rev. David Sanford, of Medway, Oct. 3d; Rev. Edmund Dowse, of Sherborn, Oct. 19th; and Rev. John C. Webster, of Hopkinton, Dec. 19th. Mr. Sanford and Mr. Dowse are settled each in his native place.

The Christian Commission has established in different parts of the

Army of the Potomac several stations where it is prosecuting its work with great success. One of these is at the headquarters of General Meade, who has promised his co-operation "as far as the exigencies of the service and his own authority will permit."

There is a Baptist church in Ports-

mouth, Va., partly of white and partly of colored members. The latter have during the last few years contributed about \$1,000 toward sustaining the church and other good objects. Heretofore, colored people in Virginia might not have either day-schools, Sunday-schools, or pastors. Now, these useful negro Christians are laboring to possess themselves of these privileges.

The will of Mrs. N. C. Reynolds,

of Norwich, Conn., gives to the American Board \$4,000; Bible Society \$2,000; Home Missionary Society \$2,000; Education Society \$500; Seaman's Friend Society \$400; Female Seaman's Friend Society, of Philadelphia, \$200.

The Congregational Church at

Georgetown, Mass., of which Rev. Charles Beecher is pastor, refused to accept the report of the Council charging that gentleman with heresy. By this action the church sustains their pastor against the decision of the Council.

Rev. T. O. Spencer gives, in the

Central Advocate, a most gratifying account of the religious progress in the army of Gen. Rosecrans, which has followed the joint labors of the chaplains and of the Christian Commission.

Rev. Wm. J. Potter, of New Bedford, Mass., one of the drafted clergymen, has announced his intention of going, and has published a sermon exhorting all Christian men who have been drafted to take the same course.

The Catholic diocese of Boston has

contributed for the relief of the suffering poor in Ireland the sum of \$41,631 71. The contribution of Philadelphia for the same object was \$30,000. Peter Ten Brock, an old resident of Cattaraugus County, N. Y., has recently deceased, leaving the sum of \$50,000 for the endowment of an institution of learning; to be located at Franklin, his birth-place.

United Kingdom. Though the business element is by no means insignificant, but is a recognized and important part of the programme, yet principally the Association is a grand preaching occasion. Ministers of popular talent are invited from the most distant parts of the Principality to take part in the services; people travel thirty and forty miles in order to be present; the whole immediate neighborhood turns out en masse; thousands congregate in a field for open air service, and often from fifteen to twenty sermons are preached before the Association breaks up. And this continues to the present day, and can only be accounted for by the wonderful appetite of the Welsh people for sermons. Whether they manage to digest them all is another matter; but the sermons are preached, and eagerly and patiently listened to; while any political meeting, on whatever question, would fail to bring together a fraction of the number."

NEW TRANSLATIONS.—

Some want a new translation of the Bible; we do not. There can be no objection to the correction of errors, or even the rejection of obsolete words. But "maketh, and taketh, and giveth, and worketh," we would not exchange for the world. To throw aside those sweet old Saxon words would be like robbing the rose of its perfume, or taking away the aroma of an apple. We like the old aroma of other days that hangs around the Word of God. It makes it smell of heaven, and gives it the spice and flavor of antiquity. It throws a charm around the Bible, that draws and fascinates the soul. To throw aside those old Saxon terminations would be as though a modern painter would take his profane brush and destroy the magnificent and gorgeous drapery of a Raphael or a Titian. No, no, these old solemn Saxon words which have been incorporated into our theology, and which are so deeply imbedded in our very souls, must not be touched.

SUNDAY IN PARIS.—

The following paragraph is clipped from a letter written at Paris by Rev. Henry Ward Beecher: "Our first Sabbath in Paris was a bewildering. It was not so much a variation in the mode of keeping Sunday as a total destruction of all our ideas of Sabbath-keeping. Business goes on; the streets are thronged with people bent on pleasure, and the very air is filled, not with peace, but with social exhilaration, with pleasure and bustle—in short, not with any suggestion of another world, but with every phase of the enjoyment of this world. In our land, it may be that the cheerful and social elements are too much excluded from religion; but here it is religion that seems to be shut out from the Sabbath and all its worldly enjoyments! Beneath my room I count a hundred laborers at work upon the new opera-house. In the street teams trail their usual loads. The shops display their wares, and nothing in the exterior aspect of the city would have revealed to me the day, if my calendar had not indicated it."

WHAT OUTSIDERS THINK OF IT.—

The New York Herald, in a notice of the recent Sabbath Convention at Saratoga, says: "The canting hypocrites of that day [say two hundred years ago] failed, as their descendants and imitators of this day fail, to see the gross inconsistency of their denouncing and reviling as papistical the canons of the early church, and yet insisting on the observance of a day for which there is no other authority than such canons. There is just the same moral constraint to recognize the change of the Sabbath from Saturday to Sunday as there is to abstain from the use of meat on Fridays—neither more nor less. The only authority for either is that of some religious caucus, or convention, or council, which the fanatics of Cromwell's day, and the Sabbatarian delegates at Saratoga, would alike revile and scoff at."

QUAKERS AND THE DRAFT.—

Serious questions are likely to arise in connection with drafting Quakers. We see it stated, that two young men, Members of the Society of Friends in Pennsylvania, having been drafted, have been forced into the conscription ranks, and are to be mustered into service. In the spirit of ancient Quakerism, they avow that they will not fight. The Government says that they shall. Of course, after the very first action to which they are exposed, if they are not killed, it will be necessary, for consistency's sake, to hang them for cowardice, or to shoot them for insubordination.

THE SABBATH-SCHOOL PAPER.—

The second number of The Sabbath-School Paper will be issued this week, the third number previous to the Anniversary, and subsequent numbers about the first day of each month. The churches from which we have received orders show a commendable interest in the work, and a disposition to give it a generous support. There are a good many churches from which we have not yet heard, but hope soon to hear.

PROF. J. M. STILLMAN, who taught

vocal and instrumental music in this vicinity last winter, has been engaged to take charge of the music department in Alfred University. The best wish we can express for him is that he may be as successful there as he was here.

THE ERIE RAILWAY, in the seven

months ending with July last, earned \$5,811,301, being an increase of \$1,595,240 over the same period of the previous year.

RELIGIOUS INTELLIGENCE.

Four years ago the Broadway Tabernacle Church in New York took possession of its new house of worship. Since May, 1859, the society, retaining the ownership of the pews, has received in yearly payments \$39,500; has raised for the extinction of the building debt, etc., about \$30,000. In the same period, upward of \$30,000 have been given by the church to various objects of benevolence; making a total raised for religious purposes in four years of about \$100,000.

At the recent commencement of

Yale College, Joseph Battelle, Esq., of New York, expressed his conviction that a new chapel was needed, and pledged himself to give \$30,000 for that purpose. Simeon B. Chittenden, Esq., of New York, also offered to the Corporation the munificent gift of \$30,000 to endow a professorship, the income of which is to support the pastor of the College Church. Both the donors are sons of Connecticut.

The Rev. M. B. Czechowski, formerly a Roman Catholic priest, but now an evangelical clergyman, proposes to open in New York an Evangelical Mission for the Poles. Hitherto, there has not yet been a single Protestant Mission for the Poles in the United States, although their number is considerable. Mr. Czechowski estimates the number of Polish Jews in New York alone at about 20,000 souls, and the number of Roman Catholic Poles at about 20 families.

There are now in Massachusetts

three churches, separated from each other only by a single town, whose pastors will pass their twenty-fifth anniversary the present year, viz: Rev. David Sanford, of Medway, Oct. 3d; Rev. Edmund Dowse, of Sherborn, Oct. 19th; and Rev. John C. Webster, of Hopkinton, Dec. 19th. Mr. Sanford and Mr. Dowse are settled each in his native place.

The Christian Commission has established in different parts of the

Army of the Potomac several stations where it is prosecuting its work with great success. One of these is at the headquarters of General Meade, who has promised his co-operation "as far as the exigencies of the service and his own authority will permit."

There is a Baptist church in Ports-

mouth, Va., partly of white and partly of colored members. The latter have during the last few years contributed about \$1,000 toward sustaining the church and other good objects. Heretofore, colored people in Virginia might not have either day-schools, Sunday-schools, or pastors. Now, these useful negro Christians are laboring to possess themselves of these



General Intelligence.

WAR NEWS OF THE WEEK.

Our advices from Charleston are of Wednesday morning, August 19th, at which time everything was working well, and the commanders were confident of ultimate success. It seems that the combined attack upon the harbor defenses was resumed on Monday morning, and the furious bombardment soon silenced Fort Wagner, and almost silenced the Passaic and the Patuxent passed up to a position near Fort Sumter, and shelled the walls for an hour with marked effect. Sumter had suffered so much from Gen. Gilmore's shore batteries, that the ruined condition of the walls was apparent to the naked eye. At the latest accounts, two iron-clads were pounding Wagner and Gregg to keep them silent, while the siege guns on shore were sending about five shells per minute at Sumter. The only casualties were the sad killing of Fleet Captain Geo. W. Rogers, of the Catskill, and Paymaster Woodbury, both of whom had their heads split open by a piece of the interior lining of the iron-clad, started by a shot from Fort Wagner.

There are now lying at the Atlantic dock and other wharves in Brooklyn, 8 steamers, 3 barges, 2 brigs, and 9 schooners, under seizure as blockade runners. The rebels in Mississippi are burning the cotton belonging to the "Confederacy," which is pledged for the redemption of the rebel loan in Europe. This will be pleasant news for the holders of the loan abroad. A court of inquiry has been called to meet at Montgomery, to investigate the rebel campaigns in Mississippi and Louisiana in May, June and July, and especially to inquire into the surrender of Vicksburg and Port Hudson.

General Burnside has ordered the impressment of six thousand laborers from the negro population of Kentucky, to be employed in the construction of military roads in that State. A paroled soldier from the rebel army informs the St. Louis Union that all the baggage and commissary stores of the Twenty-sixth Mississippi (rebel) regiment are transported on the back of one camel. A gang of thieves, who said they belonged to Colt's rebel cavalry, recently robbed the Southern Bank of Kentucky, at Carrollton, of \$100,000 in gold and \$30,000 in bills. A St. Louis dispatch says that Gen. Schofield has received dispatches stating that our gunboats captured three of four rebel boats, crews, and all the rebels had in the river.

There are 10,242 sick and wounded soldiers in the government hospitals at Philadelphia. THE DRAFT. The draft is proceeding at one and another point, seldom with any difficulty. All manner of persons are drawn. Edward Everett paid the \$300 for each of his two sons. Ministers, editors, and rich people alike obtain "prizes," and many newspapers contain long lists of exempt, with the reasons, among which the most frequent is a lumping, unsatisfactory cause, stated as "Disability."

A drafted Irishman called upon a lawyer and desired to have papers prepared claiming exemption from military service for the several reasons which he named: 1. That he was the only son of a widow dependent upon him for support; 2. That his father was in such infirm health as to be unable to get his own living; and 3. That he had two brothers already in the service—all which facts Patrick desired then and there to verify by affidavit. The draft for Winsted, Conn., has been made, and among the elected are T. M. Clarke, of the Winsted Herald, L. W. Case, editor, lecturer, etc., the cashiers of both banks, and the conductor, engineer and mail agent of the cars which run to Winsted. The draft hit very equally among all classes in Litchfield, Conn. There were two Irishmen, two colored men, two merchants, two lawyers and one minister elected.

Among the persons drafted in Washington are eight from the office of the Chronicle, and the pastor of the Catholic church in the third ward. John A. Nicolay, private secretary of the President, was drafted at Washington. Twenty-one clerks in the Treasury Department were taken. The number of persons drafted in Philadelphia was 17,978, out of a population of 566,841. Mr. William J. Moses, publisher of the Northern Christian Advocate, and two of his hands, are among the drafted at Auburn.

EXPEDITION AGAINST THE INDIANS.—Letters from St. Paul, Minnesota, give full accounts of the campaign against the hostile Indians in the North-west. The campaign is over, and its results are, as set forth in Gen. Sibley's congratulatory order, as follows: "You have routed the miscreants who murdered our people last year, banded as they were with the powerful Upper Sioux to the number of nearly 2,000 warriors, in three successful engagements, with heavy losses, and driven them across the Missouri River, leaving behind them all their vehicles, provisions and skins designed for clothing, which have been destroyed. Forty-four bodies of warriors have been found, and many others concealed or taken away, according to the custom of these sav-

ges, so that it is certain they lost in killed and wounded not less than from 120 to 150 men. All this has been accomplished with comparative trifling loss on our part of three killed and as many wounded. You have marched nearly 600 miles from St. Paul, and the powerful bands of the Dakotas, who have hitherto held undisputed possession of the great prairies, have succumbed to your valor and discipline, and sought safety in flight."

FATAL FIRE IN CAHOES. On the 17th of August, a fire occurred in a Knitting Mill at Cahoes, N. Y., of which the Troy Times gives the following account: The fire was discovered about 10 1-2 o'clock, in the lower part of Hurst's knitting factory, situated on Mohawk street, a few rods above the hotel. Owing to the presence of a large amount of inflammable material on the floor, the flames spread very rapidly, and soon cut off the means of access from the upper stories.

In the knitting room in the fourth story, forty girls were employed, under charge of Peter McHugh. Before intelligence could be conveyed to them, they were entirely hemmed in, and none of them could escape by the stairs. It therefore became necessary for them to escape by the windows. Mr. McHugh remained as long as it was possible him to do so, and then escaped by jumping out. The spectacle presented at this time was perfectly horrible, and made more so by the impotence of those who saw it to render any help. Some of the poor creatures accepted the alternative of their fate, and dashed frantically from the windows. One struck upon her head; her neck was broken, and she died instantly. Others had limbs broken by the concussion of their falls. One, a young woman named Donnelly, in her descent, caught by her hoops upon a nail, and in full sight of the screaming, horror-stricken spectators, roared to death, her blackened body falling to the ground. Another sprang through the flames, and as she descended, her garments took fire, and she was burned to death upon the ground before it was possible to reach her. Others ran to the windows and stood there wildly calling for help, until the wild sea of flame behind swept upon and wrapped them in its shroud of death, and they dropped out of sight. Never has pen recorded a more heart-sickening casualty.

The number of the killed is variously reported in the excitement. Its lowest estimate is 15, the highest 25. In addition to these, a number were very badly hurt by jumping from the windows, and some of these will no doubt die. The building was four stories high on the front, and five stories upon the rear. It had recently been enlarged by the addition of two stories. It was pretty well stocked with shoddy material, and this enhanced the spread of the flames.

SUBSTITUTES.—A letter from Elmira, N. Y., speaks as follows of the substitutes for drafted men gathering there: A large portion of the substitutes now in camp are strangers in the localities whence they came. The greater part of them are from Canada, and they are attracted by the bounties which are offered. It is found almost impossible to keep them, even when in camp and under strict guard. They make their escape in ways of which the officers have no knowledge. At roll-call they are absent, but that fact is the only one of which, in a majority of cases, any account can be given. This week a man attempted to run the guard and was shot at five times. It is not known whether he was wounded, but he was certainly not disabled, and made his escape. Another, who undertook to swim across the river adjoining the quarters, was drowned and his body recovered. In his pockets were found more than six hundred dollars. It is understood that he was one of the "bounty jumpers," though his name was unknown, and he could not be distinctly recognized, so many of his class having previously escaped.

LENGTHENING THE CANAL LOCKS.—The engineers of the Erie Canal are making a survey for the proposed extension of the locks. The surveys and estimates are for locks two hundred and twenty-five feet long between the gates, and wide enough to pass boats twenty-six feet wide—the estimate to be presented to the legislature on the first day of its next session. It is supposed that locks of these dimensions will enable boats of five hundred tons burden to navigate our canals, and also pass iron-clad gunboats into the lakes if required. Some idea of the size of the new structures may be obtained when it is remembered that the present locks are only one hundred and ten feet long between the gates, and seventeen feet four inches in the bottom.—N. Y. Evening Post.

SORGHUM IN ILLINOIS.—The statistics of a few districts along the Illinois Central Railway show that a very large area has been planted with sorghum this year. In the town of Pera, Champaign county, about five hundred acres were planted. In Buckley, Iroquois county, an equal number of acres are under cultivation. In Onarga, same county, there were four hundred acres planted. In the French settlement near Kankakee, five hundred acres are planted, and in Manteno four hundred acres. The drought has injured the growth of the cane, which generally will be only a medium crop. Mills and evaporators, to express and boil the juice, are establishing at the above places.

The Milford Journal reports the case of an Irish woman in that town who has presented her husband with eight children in four and a half years.

SUMMARY OF DEEDS. John D. Leland, of Deerfield, Oneida county, N. Y., died recently, at the age of eighty. He was a native of Orange county, in Virginia. His father, Rev. Mr. Leland, was the personal and political friend of Thomas Jefferson. He removed to Massachusetts in 1791. The son emigrated to Oneida county during the year of 1812, and was for many years a prominent member of the democratic party. He held the office of county clerk several times, and possessed and excellent personal reputation.

A regular accident occurred in Brooklyn on Wednesday night of last week. A city railroad car of the Greenwood line was driven into an open draw-bridge at Ninth street, and two persons in the car drowned. The driver, conductor, and one passenger escaped with serious damages. The two persons killed were William C. Shannon, well-known blind preacher, and a boy named Thomas Shannon, who had been blind since Mr. Shannon from Fort Hancock, where he had been preaching to soldiers.

In the United States District Court, in session at Auburn, two liquor dealers of Rochester were tried for violation of the United States Revenue laws. They were both convicted, and sentenced to a fine of fifty dollars and one day's imprisonment, as these were the first convictions under the law. The Court was light in its sentence. Two hundred and fifty dollars fine and two years' imprisonment may be put on convicted offenders.

A gang of thieves made a "raid" on the hotels at Newport one night last week. They commenced at the Bellevue and broke open a trunk and obtained some money and jewelry. While the officers were inquiring into the robbery there came a report from the Fillmore House of another robbery of fifty dollars, and before the excitement of the last was over, a runner from the Ocean House was on hand with the report of two hundred and fifty dollars having been stolen.

On the night of Aug. 18th, Lieut. Reed, formerly of the pirate Tacony, and now a prisoner at Fort Warren, came near escaping. He got out of the casemate, and was found next morning in the grass. Three others escaped on a target, floated over a Lovell's Island, and there stole a sloop boat of eight tons. They were to come back for Reed, but failed. Those who escaped were afterward taken, off the Isle of Shoals.

The wife of Richard H. Dana, Jr., was severely injured at Dublin, New Hampshire, by the running away of a horse she was driving. The carriage was thrown over a bank eight feet high, and the horse was instantly killed. Mrs. Dana had both arms broken, one of them so near the socket as to render it probable that it can never be re-set.

The National Teachers' Association, at its recent annual meeting at Chicago, passed two very significant and seasonable resolutions; one of them recommending the establishment of military schools, and the other the study, by all pupils sufficiently advanced, of the rudiments of the constitution and of law.

The Common Council of Chicago has adopted an ordinance authorizing a tunnel to be run out a distance of two miles under the bed of Lake Michigan. The bed of the lake being of a tenacious clay, the work is deemed feasible. The object is to procure a supply of wholesome water.

Over half a million acres of very valuable pine timber lands will be sold in Detroit, at public auction, on the 2d of September next. The constantly increasing value of such lands, and the high price of lumber, will doubtless attract a large attendance at the sale.

SPECIAL NOTICES. ALL letters intended for Sarah A. Babcock, daughter of Jacob D. Babcock, must be directed in care of J. A. Babcock, to prevent mistake, as my letters invariably go to others claiming the same name. SARAH A. BABCOCK, Ashaway, N. I.

The Executive Board of the Seventh-day Baptist Missionary Society will hold a special meeting at Greenmount, Conn., on Wednesday, September 2, 1863, at 10 o'clock A. M., for the purpose of considering its Annual Report, and transacting any other business which may come before the meeting. By order, E. G. CHAMPLIN, Cor. Sec.

DEDICATION, ORDINATION, and QUARTERLY MEETING, at ALBION, Wis.—The dedication of the Albion Church will take place on the Sabbath before the first Sabbath in September next, at 10 o'clock A. M. At 3 o'clock of the same day, brethren Alanson B. Lawton, Barzilla Randolph, and Stephen R. Potter will be ordained to the office of deacons. The next Quarterly Meeting will begin at Albion, at 7 o'clock P. M., on the evening of the same day. All who shall be pleased to attend these meetings, will be cordially entertained by the good people of Albion. A. C. R.

There will be a meeting of the Executive Board of the North-Western Association, in connection with the Quarterly Meeting at Albion, on First-day morning, Sept. 6th, at the meeting-house. J. C. ROGERS, Sec.

OUR ANNIVERSARIES are to be held this year at Adams Center, Jefferson Co., N. Y., in the following order: The Seventh-day Baptist Missionary Society meets on Fourth-day, Sept. 9th. The Baptist Church meets on Sabbath, Sept. 13th. The Baptist Church meets on Sabbath, Sept. 20th. The Baptist Church meets on Sabbath, Sept. 27th. The Baptist Church meets on Sabbath, Oct. 4th. The Baptist Church meets on Sabbath, Oct. 11th. The Baptist Church meets on Sabbath, Oct. 18th. The Baptist Church meets on Sabbath, Oct. 25th. The Baptist Church meets on Sabbath, Nov. 1st. The Baptist Church meets on Sabbath, Nov. 8th. The Baptist Church meets on Sabbath, Nov. 15th. The Baptist Church meets on Sabbath, Nov. 22nd. The Baptist Church meets on Sabbath, Nov. 29th. The Baptist Church meets on Sabbath, Dec. 6th. The Baptist Church meets on Sabbath, Dec. 13th. The Baptist Church meets on Sabbath, Dec. 20th. The Baptist Church meets on Sabbath, Dec. 27th. The Baptist Church meets on Sabbath, Jan. 3rd. 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