

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,

THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND THE UNAUTHORIZED SUBSTITUTION OF THE FIRST, AS THE CHRISTIAN SABBATH.

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SECTION II.

Signification of the word *Sabbath*, and the various senses in which it is used.

Having exhibited the value and importance of the divine institution of the Sabbath, and the Lord's purpose of blessing by it, before proceeding farther, it may be proper to notice the meaning of the word *Sabbath*, used as the name or title of the day which is to form the subject of our inquiry. In its strict primary signification, it is universally admitted, that the Hebrew word of itself simply means "rest," as succeeding previous work. It is, therefore, in scripture, applied, directly or by implication—

1. In a special manner, to the seventh day of the week, as the day of God's rest from creation work. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Exod. 20: 2.

2. In a sense more general, the name of *Sabbaths* is given to several of the other stated assemblies and festivals appointed for observance by the Israelites. These are enumerated by the Lord to Moses, and recorded in Lev. 23: 25, where the weekly Sabbath is first named. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Lev. 23: 1-3. "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month, at even, is the Lord's passover; and on the fifteenth of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days; in the seventh day is an holy convocation; ye shall do no servile work therein." Ver. 4-8. Although the name *Sabbath* is not here expressly used, it is distinctly implied in the injunction to "do no servile work therein." This sanctifying of the first and seventh days of the passover is more fully stated in a parallel text. "No manner of work shall be done in them, save that which every man must eat, that only may be done of you." Exod. 12: 16. As God's creation has had appointed for all a more frequent memorial in the weekly Sabbath, so has his mighty interposition in Israel's behalf, when he delivered them from Egypt, the annual memorial of the passover, with its two sabbatic rests. It is farther commanded, "And none shall appear before me empty." Exod. 22: 15. The injunction of their giving was absolute; but each man's appreciation of the divine goodness was to dictate the value of the gift.

3. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you; on the morrow after the Sabbath the priest shall wave it, and ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord, for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God; it shall be a statute for ever throughout your generations, in all your dwellings. And ye shall count unto you, from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord; ye shall bring out of your habitations two wave loaves, of two tenth deals; they shall be of fine flour; they shall be baked with leaven; and they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savor unto the Lord. Then ye shall sacrifice one

kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits, for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you, ye shall do no servile work therein; it shall be a statute for ever in all your dwellings, throughout your generations." Verses 9-21. There were thus two distinct feasts for the harvest, each having an important typical signification. They did, however, also possess a value in themselves as pressing upon the people of Israel, and as the evidence of their recognition of Jehovah as the giver of the harvest. Days of holy convocation, in which no servile work was done, afforded opportunity for social and public spiritual improvement of such seasons of holy festivity.

4. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord." Verses 24, 25.

5. "Also, on the tenth day of the seventh month, there shall be a day of Atonement; it shall be an holy convocation unto you, and ye shall afflict your souls and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of Atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute for ever throughout your generations, in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month, at even; from even unto even shall ye celebrate your Sabbath." Verses 27-32.

6. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of the seventh month shall be the feast of tabernacles, for seven days, unto the Lord. On the first day shall be an holy convocation; ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work therein."

"These are the Feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice and drink-offering, every thing upon his day; beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord." Verses 33-38.

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a Feast unto the Lord, seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day, the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever, in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God. And Moses declared unto the children of Israel, the Feasts of the Lord." Verses 39-44.

In all these cases, holy convocations were enjoined, and servile work forbidden. As so many days and times to be sanctified by the Israelites, "beside the Sabbaths of the Lord," these appointed Feasts were in their seasons, at once the pledge of the Divine care, and the means employed by God for promoting and strengthening that faith in Him, which their observance demanded and implied. But the term Sabbath was also used in a more extensive sense, being applied to the land's lying at rest.

8. "The Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When we come into the land which I give unto you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof, but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land. And the Sabbath of the land shall be meat

for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat." [Lev. 25: 1-7.

9. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of the atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family; a jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto God; ye shall eat the increase thereof out of the field. In the year of the jubilee ye shall return every man unto his possession." Verse 8-13.

In all these cases, it is to be observed, that on the Sabbaths so appointed by God, cessation from servile labor was enjoined or implied; and that, when specific days, they were observed by holy convocations—that both of these seem essential to their due observance, and that from this circumstance they derive their name. And in accordance with what we have said of the weekly Sabbath, even the secondary Sabbaths, in the light of Heaven, take a form of blessing to the Israelites, rather than of bondage—relieving them frequently and steadily from ordinary occupations, and giving opportunity of nationally engaging in the worship of Jehovah—rejoicing in the reception of the Divine goodness, and giving to their joy a hallowed air and character. [To be continued.]

* I might here have added "the Sabbath which remaineth for the people of God," but as the meaning of the only text in which this expression occurs is disputed, I refer it to a more advanced part of the argument, for more enlarged consideration.

THE CAVE OF ADULLAM.

You will remember that it was in the cave of Adullam that David encamped, when he fled from Saul, and where a number of persons to the amount of four hundred, of such as were of broken fortunes and disconcerted minds, joined David, who became the captain over them, 1 Samuel 22. From the same cave, on a later occasion, we read of three mighty men of David, who were probably ambushed with the same spirit of confidence in God as their captain, sallied forth, broke through the host of the Philistines, who were then encamped in the valley of Rephaim, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David, 2 Samuel, 23: 13-18. The approach to the cave is so dangerous and perilous, and when once in it, so safe and secure, that it at once explains why David selected it as one of his places of refuge, though the cave was in the face of his enemies, both of Saul and the Philistines. The path leading to the cave runs for some distance over a narrow slanting ledge of rock, that projects from the middle of a precipice of some thousands of feet deep, and where only one can pass at a time; so that the one who happens to be at the cave's mouth, if he chooses, may set at defiance an enemy, let his strength and numbers be ever so great, for the least resistance of him who is in the possession of the cave would send down his enemies one by one into the great gulf below. The extent of the cave has never yet, nor could be ascertained, in which not only four hundred, but a thousand times that number might hide themselves unperceived and unsuspected. Numberless passages are branching off in every direction, and those passages again ramify to the right and to the left without any kind of order and regularity, and so on. To venture any distance into the interior of the cave, without having a clue to take you back—which is generally a string, one end of which is secured at the mouth of the cave—is to surrender one's self to a sure and premature death. We provided ourselves with three thousand four hundred yards of strong twine, and after fastening one end of it at the entrance of the cave, and leaving two armed servants to watch against the probability of its being cut asunder by some straggling Arabs, which would be literally cutting the strings of our existence, we set out on our expedition, with lighted candles, allowing the twine to drag along as we went on our way. We alighted in many chambers of various sizes, shapes, and appearances, and which fancy might picture magnificent cathedrals, palaces, amphitheatres, &c., the same being intervened by long, narrow, and low passages, which we had to crawl through, and on many occasions we had to be let down and drawn up again by Arabs, by the aid of ropes. I regret that the lateness of the day obliged us to return after having expended less than one fourth of our twine, and right glad were we to find ourselves safely back at the mouth of the cave; for should the string have been broken by some accident, we might probably have been buried alive. It would require days, and not hours, to explore the cave, which tradition extends to Hebron, four hours distant. The cave, evidently, has been formed by the action of water, either previous to or during the Deluge; ripples like that made by water, are observable throughout the cave. Probably the apostle, Heb. 11, refers to David, amongst others of the Old Testament saints who wandered in des-

erts, dens, and caves of the earth, nor is it improbable that David in this cave composed Psalms 57 and 142, as the headings imply. What support must David have derived, when driven to look for safety in flight and concealment, from the assurance of God's mercy and faithfulness, which he so touchingly celebrates in the close of the former Psalm; "For thy mercy is great unto the heavens, and thy truth unto the clouds." Psalm 57: 10. [Voice of Israel.]

THE POET COWPER.

The most Christian of our poets is Cowper—the most evangelical in his theology, the most scriptural in his standard of right and wrong, and abating the frequent satire, the most Christian in his tone. It would be difficult to find in prose, clearer or more simple statements of the great saving truths; than some which he embodied in his pleasant verse, whilst, with a forbearance the more admirable in a poet, he never overleaps the landmark of sacred truth for the sake of gathering bright flowers of fancy. His lofty morality is the legitimate result of his orthodoxy, and it is impossible to name another bard who keeps at a greater distance from all appearance of evil, or who evinces events and characters from so serene a pinnacle of personal virtue. His denunciations of fraud and falsehood, and avarice and cruelty, you see at once are the language of a man who himself is truthful, gentle, open-handed, whilst in the very style and manner of his composition there is something ethical. The limpid, happy course of its numbers, the playful benevolence that sparkles all over them, and the verdure which skirts them wherever they flow, have a benignant influence on the reader's mind, and are fitted to propitiate him into personal improvement. And this, after all, Cowper's excellence as a Christian moralist, as it is the fairest province of didactic Christian poetry. He did what it is not easy in sermons to do. He pointed out the every day faults and infirmities of character with such precision and fidelity, that each might see as in a glass his own natural face; and with equal minuteness of detail, he specified those duties and graces which are not to be despised because they are little. Himself a lovely example of Christian amenity, his longer poems embody the maxims and the rules which might reproduce characters akin to his own wherever the spirit of the gospel reigns.

FAITH.

An individual well known to us, while standing in Fulton street the other day, was asked by a poor famishing ill-clad man, for relief. He said he had applied to the poor authorities in vain, and unless he got relief from some source very soon, he knew not what must become of him. The appeal reached the heart of the individual addressed, and would have reached his pocket, but alas! it happened that it was just then empty. He bid the poor fellow wait a few minutes, and he would try to raise a small sum from individuals he was acquainted with in the neighborhood. He went, and after obtaining a few shillings, was returning, when he met a noble hearted fellow, to whom he said,—"Mr. S., I want a shilling or two from you for a poor fellow dying, almost, from want." Mr. S. searched his pockets for some time, and at length said—"Upon my word, I have not a cent about me. I am sorry." The other turned to go away, but was called back by S. saying—"Hold; I have found something—if it will be of any use to you, take it."

"But," replied the other, "this is a \$2 bill. I cannot take it. I only wanted a quarter from you, at most."

"Take it along," was the reply, "and don't keep the poor fellow standing there famishing. It will get him something comfortable."

The individual departed with the money, but before he had got twenty yards returned, and said:—"Mr. S., I cannot take it. I know you have many calls, and turn none away, and this seems like robbery. I cannot take it."

"There you stand," replied Mr. S., "and perhaps the poor fellow has had neither bit nor sup to-day. You and I have had plenty; take it along. I shall be repaid fivefold for what I have given."

"But," said the individual, as he stood with the bill in his outstretched hand—"I would rather—" "Pshaw! don't I tell you I shall receive fivefold for that; you know what the good book says—go and make the poor fellow happy, for a short time at least."

The individual was about to express his doubts, and urge him to receive back the money, when a third person stepped up and said, "Mr. S., I have owed you \$10 for a long time, but until within one hour have not been able to pay you. I have unexpectedly received the amount of an old bill, and the first thing afterwards was to find and pay you." Mr. S. took the money, and he who paid it departed. The individual who still held the \$2 in his hand, looked on in astonishment as he saw Mr. S. receive just fivefold, as he had predicted—as though it was a matter of course.

"What are you looking so astonished for?" said Mr. S., pleasantly. "Didn't I tell you I should receive fivefold? I knew it. If I had not stopped to talk with you, the man would not have found me, and the money would have been spent, doubtless, before to-morrow. Now go; don't keep the poor fellow out of his money any longer; and mind, always rely on what the good book says." [Brooklyn Daily Adv.]

A HINT TO MINISTERS.—The New England Puritan remarks:—"It is a good custom of some ministers, on some Sabbath near the commencement of a new year, to preach a sermon with reference to the circulation among their people of religious newspapers—showing the importance of the right kind of religious reading, and commending to their notice such papers as they approve. In this way ministers may do an essential service to their people, and by a little effort accomplish much to the furtherance of their own work."

BEAUTIFUL ILLUSTRATION.

FLIGHT OF THE EAGLE AND HER YOUNG.

In the book of Deuteronomy we have a beautiful and animated allusion to the eagle, and her method of exciting her eaglets to attempt their first flights, in that sublime and highly mystic composition called Moses' Song; in which Jehovah's care of his people, and method of instructing them how to aim at and attain heavenly objects, are compared to her proceedings upon that occasion. "An eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, so the Lord alone did lead him." (Deut. 32: 12.) The Hebrew lawgiver is speaking of their leaving their eyrie. Sir H. Davy had an opportunity of witnessing the proceedings of an eagle after they had left it. "I once saw a very interesting sight above the crags of Ben Nevis, as I was going on the 20th of August in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the mountain in the eye of the sun; it was about mid-day and bright for this climate. They first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extended spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise till they became mere points in the air, and were both parents and children lost to our aching sight."

What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look towards Heaven and the Sun of Righteousness, and to elevate their thoughts thither, more and more, on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example. [Kirby.]

THE JEWS IN POLAND.

The Jewish population in Poland is estimated a three millions—probably a low estimate. They seem to swarm in every place visited by the traveler, through two or three hundred miles of the country. Though in modern times their increase has been somewhat checked by the measures of different governments, yet from the Black Sea to the Baltic, from Odessa to Riga, Königsburg and Dantzic, the Jews possess an influence and importance which they show nowhere else, and form a larger proportion of the population, than in any other country.

In all the towns of these districts, the Jews are the only agents and brokers; and all the mercantile trades, except those of the carpenter and smith, are in their hands. No business is transacted without the aid of the descendants of Israel. Does a noble sell his corn to a merchant? A Jew is the agent. Is a family in want of a housekeeper, or cook, or even a tutor or governess? The vacancy is filled by means of a Jew. A Jewish broker is "part and parcel" of the establishment of every Polish nobleman, following his steps incessantly, in the towns his master is accustomed to visit, and without whom nothing can be done. So completely is this the case, that no purchaser can find a seller, and no seller a purchaser, without the help of a Jew. In short, the Jews must be employed, if the people would eat, drink, lodge, clothe themselves, or travel abroad; and they are equally needed for the sale of estates, or for obtaining loans in any form. Without them no one can borrow a single ducat, but with them a hundred thousand ducats may be as easily obtained as one.

The condition of the Jews is a perfect anomaly in the history of mankind. Wherever they appear, they are a "peculiar people." Marvelous indeed is the oneness they discover, clinging as they do, most tenaciously to their race. "I am a Jew," said one of them to Kinner, "and never can be anything but a Jew. We never have lost, and never can lose, our national character, by mingling with all nations among whom we have been scattered, and we ought never to lose it. We shall always be a distinct people. We may become Christians, but we can never become Gentiles."

THE BLIND BASKET-MAKER.

A blind girl once carried a considerable sum of money to the clergyman of the place in which she lived, and told him that it was her contribution to missions. The clergyman surprised by the amount, said to her, "you are a poor blind girl, and it is impossible that you can afford to give so much."

"True!" replied she, "I am blind, as you see, but perhaps I am not so poor as you suppose. And I think I can show you that I can spare this sum and give it to missions, better than those who see."

The clergyman was surprised at this answer, and said he would be glad to hear how she could prove this.

"I am a basket-maker," replied the girl, "and I am blind, I can make baskets in the dark just as well as in the light. I am confident that those girls who are not blind, must have spent more than this sum for light during the long evenings of last winter, in order that they might see their work. I am not subjected to this expense, and hence I can give what I have brought for the poor heathen and the missionaries."

DEATH-BED ADVICE OF WALTER SCOTT.—When Walter Scott was dying, he called his son-in-law, Mr. Lockhart, to him, and said:—"Lockhart, I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here." The death-bed is a revealer of the heart. No man gives unwise advice or bad counsel here.

* Moadim properly means assemblies convened at an appointed time and place.—Bagster.

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LAW AND GOSPEL.

NUMBER SEVEN.

Having shown what is the true end of the sabbatic institution, and having also shown its importance, we now undertake to prove, that it could not be fixed on any other day than the seventh day of the week.

The Sabbath is a memorial of creation. But is it a memorial of creation begun, or of creation finished?—of chaotic matter; or of that matter quickened, and rendered prolific by the Spirit of God?—of matter in shapeless confusion; or of that matter reduced to order, adapted to useful ends, beautified, and moulded into such forms, that all the work could be pronounced "very good?" If it were a memorial merely of the fact, that God brought chaotic matter into existence, the first day of the week would undoubtedly be the day appropriate to its celebration.

But the Sabbath is a memorial not only of the work, which Jehovah performed during six days; but also of the rest which succeeded it. As rest implies previous labor, so God's rest could not take place until his work was done; and as he chose to spend six days in work, it was therefore impossible for his rest to take place before the seventh day. The seventh or last day of the first week of time was the day that God rested. How is it possible for us to commemorate this rest on any other than the seventh day? Would the celebration of the Declaration of Independence in mid-winter be accounted a commemoration of that event? Even a tyro knows better.

In celebrating the rest of Jehovah, we celebrate his work also; because rest implies previous work. Therefore Jehovah sanctified and set apart for man the rest-day, so that in its observance there might be an open and decided acknowledgement of him as the wise, powerful, and good Creator and Maker of all things.

In face of the perfect transparency of the fourth commandment, which so unequivocally requires the observance of the last day of the week, there are men who pretend, that it may be obeyed by keeping the first day! Nay, with an infatuation that makes even our children stare, they claim that what they call the memorial of Christ's resurrection, is the same institution which God sanctified as the Sabbath, at the beginning! We are amazed at such effrontery; and when we see it practiced over and over again by titled doctors, who profess to have made this law their study, our soul is distressed.

In view of what we have offered upon the fourth commandment, is it not evident, that it recognizes the very same relation, which all the other commandments recognize? Wherefore, if the nature of Moral Law be, that it is founded in the relation of creatures to Creator, it necessarily includes the law of the Sabbath.

But some think, that they discover a marked difference between this law and the other precepts of the Decalogue. From scholastic theology they have learned something about positive institutions, which they suppose to be quite distinct in their nature from moral precepts. The Sabbath is, in their opinion, one of these positive institutions; and on this account they feel bold to set it aside, as not necessarily belonging to the moral law.

But what is the difference between a positive and a moral duty? If "the notion of a moral precept is, an obligation dictated by reason, and discoverable by the light of nature," as some maintain, we deny that the notion is correct. For, as we have shown in a former number, (No. 3.) human reason not being able by searching to find out God's nature, must therefore be altogether unable to determine what duties are fit and suitable to that nature.

Reason CANNOT excogitate the duties of the Moral Law; for this law necessarily takes cognizance of God's nature;—a nature which no finite mind can comprehend. Hence the duties that are suitable to it, can be known only from revelation. It is only to some small and partial extent; that the moral code is ascertainable by reason;—to an extent just sufficient to leave men without excuse.

Let it be proved ever so satisfactorily, therefore, that the Sabbath is not discoverable by reason, still the marked difference between it and other duties of the Moral Law, is not thereby established.

If we take another distinction that is sometimes made, viz: that "moral duties are those, the reasons of which we see, while positive duties are those, the reasons of which we do not see,"—our inquiry will prove somewhat more satisfactory. The other duties of the Decalogue are enjoined, and though no particular reason be offered why we should obey

them, we discover from the light of nature, and from our own innate constitution, that there are good reasons for doing so. But the Sabbath being enjoined, we see no reason from these sources why we should keep it; and we wait to know the reason; which is found in the fact, that God rested on the seventh day from all his works, and therefore blessed it, and sanctified it;—a reason, which we could not have excogitated ourselves.

Let it be granted, then, that there is a difference between the fourth commandment and the other precepts of the Decalogue—does it therefore follow, that this commandment is no longer obligatory? We deny that this conclusion follows: for, 1. It is a conclusion which is not taught in the Bible.

2. It is a legal maxim, that "as long as the reason of a law remains, the law itself remains." The reason of the sabbatic law now remains, and has all the force that it had when the law was first given.

3. The evident design of all positive institutions forbids the conclusion. Their design is to promote a more perfect conformity to the systems, to which they respectively belong. For example, Christianity is a system, to which it is desirable there should be as perfect a conformity as possible. In order to this, certain positive institutions—Baptism and the Lord's Supper—are connected with it, which remind one of the great facts, upon which the system is based; and by thus strengthening his faith in the reality and authenticity of the system, his conformity to it is rendered more perfect. The like remark might be made concerning the influence of the positive institutions connected with Judaism.

Now Natural Religion, or the Moral Law, has also its positive institution, which is just as necessary to the system, in order to promote a more perfect conformity to it, as Baptism and the Supper are to the system of christianity; or, as the Passover is to the system of Judaism. For it is an institution, which, by reminding us of the great fact, on which the system of Natural Religion is based, viz. the work of creation—strengthens our faith in it.

Hence it appears, that if the system, to which this positive institution belongs, is binding, the institution itself is binding. The positive institutions of Judaism are abrogated—not because they are positive, but—because the system itself is abrogated. But the system of Natural Religion is as binding as Christianity;—nay, binding antecedently to Christianity;—and if it had not been, and were not still binding, Christianity would be without meaning.

WHO ARE THE ANABAPTISTS?—A statement is going the rounds of the papers, that the somewhat celebrated Mr. Newman, when he went from the English to the Romish Church, was re-baptized. The Romanists, it is said, do not deny the validity of the "Anglican rite," but advise re-baptism on the ground that the English clergy are so careless in administering the rite, that there is no knowing whether it is duly performed. Now it is well known, that the old Baptists denied that sprinkling was baptism, and therefore when a person who had been sprinkled wished to join them, they required him to be baptized; hence they were called by the Romanists Ana-baptists. The Romanists, on the other hand, admit that the rite of baptism as administered in the English church is valid, and yet they re-baptize those who come over to them from that church. In such circumstances, it is no longer a question, Who are the Anabaptists?

RELIGIOUS INSTRUCTION OF SLAVES.—Some months ago, this subject attracted considerable attention in South Carolina, and circulars were forwarded to planters and others in different parts of the slave States, for the purpose of collecting information respecting the actual state of things. The answers to these circulars have been published in a neat pamphlet form, and present some interesting facts. The Episcopal Methodists, it seems, have a larger number of colored communicants than any other denomination in the slave-holding States, the number belonging to that body being computed at 160,000. The Baptist denomination has the next largest number, and even the largest number in proportion to the white members. The Baptists have more colored churches, and more colored preachers, than all the other denominations put together. The Sunbury Association, on the sea-board of Georgia, has 4,444 colored members, and only 495 white members. It has seven colored churches, four ordained colored ministers, and employs two white missionaries to the negroes. Of the 60,000 members of Baptist churches in the State of Georgia, 45,000 are negroes. In view of such facts, surely Baptists ought to be free from prejudice against color.

A GOOD SUGGESTION.—A friend in Western New York, who sends us the names of several new subscribers, says:—"I have not gone out of my way to look up this business; but I am convinced, that there are not more than two-thirds as many of your papers taken by our people here as there ought to be, considering their numbers, their ability, and their need of such a paper in their families. If the interests of the paper did not require it for its support, the disadvantages which the people suffer from their own insensibility on the subject, would be a sufficient argument for a thorough agency to extend the circulation of the Recorder for the good it would do."

THE RT. REV. BISHOP POTTER, of Pennsylvania, met with a fall on Sunday last, by which one of his legs was broken, and some other bruises inflicted.

THE N. Y. CITY TRACT SOCIETY held its Nineteenth Anniversary at the Tabernacle in this city on Wednesday evening of last week. The reports of the different officers were read, and addresses were delivered by several clergymen. The report of the Society states that it sustains fourteen missionaries—one of whom attends to the shipping department; another to the German population, and twelve to the City, some having one ward under their care, and others two. The average number of visitors has been 1042; 848,571 Tracts have been distributed; 948 Bibles and 405 Testaments supplied to the destitute; 1963 children gathered into Sunday and 309 into public schools; 168 persons gathered into Bible classes and 1862 induced to attend church; 1012 temperance pledges obtained; 1530 district prayer-meetings held; 35 backsliders reclaimed; 197 converted, and 135 converts united with evangelical churches.

SUNDAY LEGISLATION—NO. 1.

On the third and fourth instant, a Convention of the friends of the observance of Sunday for a Sabbath, called by a Committee of nine from the "Philadelphia Sabbath Association," assembled in the Musical Fund Hall—the number of delegates being 1159. The object of the movers in this Convention was to influence the State Legislature to pass other laws than those which already exist, to enforce the observance of the first day of the week, as is declared in the following preamble and resolutions, prepared and reported by the Committee on Business, of which Judge Parsons was Chairman:—

"Believing that a proper observance of the Christian Sabbath is eminently calculated to promote the comfort and happiness of mankind in all their relations in life, and tends to the general tranquility of society, which with the blessing of God is also instrumental in fitting and preparing immortal beings for a more glorious inheritance hereafter, we deem it the duty of all whose benevolence prompts them to endeavor to ameliorate the condition of their fellow men, to exert the most effective means in their power for the accomplishment of objects so desirable. We likewise entertain the opinion, that every class of our fellow-citizens should be placed in circumstances, by the operation of general laws in the Commonwealth, so that all may enjoy those benign influences which flow from a sacred observance of the Lord's day. An object like this we think can never be obtained, while one portion of our citizens are permitted (perhaps under the sanction of legislative enactments) to prosecute their business extensively upon the Sabbath, thereby requiring those in their employ to perform servile labor on this sacred day, or be deprived of their place of employment if prompted by an intelligent conscience to refuse to work on the same; and this too, when others, known to have business equally extensive and pressing, are required by statutory laws now in force to abstain from a prosecution of any business on the Sabbath, and can make no such requisition on laborers in their employ.

We also believe, that while one class of citizens in the community are permitted to hold offices of honor and profit, and abstain from the performance of any duty on the Lord's day, (as they should, in obedience to Divine command,) it is unjust that another class of men holding other official stations equally responsible and important to the public, should be compelled, either by custom, or in obedience to law, to perform their official duties upon the Sabbath, or else, in cases where the incumbent, from convictions of conscience, declines acting on that holy day, he is compelled to resign the station which he fills with credit to himself and satisfaction to the public.

In the opinion of this Convention, all rules of society which operate with such manifest injustice among men, advancing the interest of some, oppressing the laborer, whose life is one of unceasing toil, and often driving from highly responsible stations the virtuous and the good, can never be long entertained when deliberately reflected upon by an enlightened community.

1. Therefore, Resolved, That we believe a faithful observance of the Lord's day, is not only in obedience to the commands of God, but is highly beneficial to the moral, social, and physical condition of man, and ensures the general tranquility of society.

2. Resolved, That we believe our railroads and canals ought not to be used upon the Sabbath, nor should officers under the State government, or in the employ of incorporated companies, be required to do any official act on that day.

3. Resolved, That our members of the Senate and House of Representatives, from the city and county of Philadelphia, be requested to use their influence at the next session of the Legislature, to procure the passage of a law for the discontinuance of the use of railroads and canals in the State on the Lord's day.

4. Resolved, That a committee of — be appointed to prepare a memorial to the Legislature, on the subject embraced in the foregoing resolutions, and also to correspond with the friends of the Christian Sabbath in other counties of the State, on the same subject.

5. Resolved, That this Convention cordially approve of the regard paid to the observance of the Sabbath by the House of Representatives of our State, at its last session, in closing their Hall on the Lord's day.

6. Resolved, That the industrious in the State who are dependent upon their daily labors for the support of themselves and families, and from the unreasonable demands of their employers are required to labor upon the Lord's day, have our deepest sympathy, and the assurance that we will use all proper means to relieve them from their unfortunate condition.

7. Resolved, That while the command of God is a sufficient, and should be the controlling motive for the universal cessation of secular affairs on the Sabbath, yet we rejoice to find that evidence of the most convincing character can be adduced to show that business supposed to require labor on the Sabbath, can be conducted with equal if not greater success, by resting on that day, and the attention of those engaged in the business of transportation is particularly invited to the official statements before this Convention."

These resolutions were taken up in order for consideration. After a slight debate, the first and second were adopted, and pending a debate which arose about the third, a motion to adjourn till 3 o'clock, P. M., prevailed.

The whole afternoon was taken up in the discussion of the third resolution, many of the members of the Convention affirming, that the law of the State, passed in 1794, is sufficient to cover all the objects sought by the friends of Sunday-keeping, if properly enforced, and others deprecating an appeal to legislative authority to promote a moral reform; the subject was therefore laid over to the next day.

An evening session being held, the fourth resolution was called up, when Judge Parsons moved to amend, by striking out all after the word "Resolved," and inserting as follows:—

"That a committee of nine be appointed to prepare a memorial to our Legislature, asking for the passage of a law, absolving all individuals in the employment of the State, on our railroads and canals, from the performance of any official acts, work, or labor, on the Lord's day—endeavoring to procure the signatures of persons friendly to the object, and also to correspond with the friends of the Christian Sabbath, throughout the State, upon the subject."

The amendment was adopted, and after a lengthy discussion of the resolution as amended, the subject was postponed until to-morrow morning.

The Convention having assembled at 10 o'clock A. M., after the preliminary business, was gone through, considerable discussion followed upon the fourth resolution, that being the order of the day, when, the Convention not being agreed upon the measure it contemplated, it was laid upon the table, and the third resolution again called up, which, after much debate and a variety of propositions for amendments and substitutes, was also laid upon the table.

The fifth, sixth and seventh resolutions, were then taken up and unanimously adopted.

Rev. Dr. Durbin, with a view to harmonize the conflicting views of members of the Convention, in reference to the third and fourth resolutions, proposed the following as an amendment to the Report of the Committee—being, in fact, a substitution for the third and fourth resolutions, just laid upon the table.

"Resolved, That in the opinion of this Convention, the provisions of the act to relieve canal and railroad companies from penalties for not performing certain acts on the Sabbath day, passed 11th of April, 1845, should be extended to the officers and agents on the lines of the public canals and railroads of the Commonwealth, and that we recommend to the citizens of the County to prepare memorials for this purpose to the Legislature, praying that the said law be so extended."

Rev. Dr. Bethune opposed any such appeal to the Legislature from a Convention of this character. He was opposed, as a Christian man, to calling in the aid of law for the enforcement of religious duties. As a minister of the Gospel, he never could use any other instrument than truth for the accomplishment of Christian purposes. He would resist any attempt at interference with his religious privileges by the Legislature; and nothing was more to be deprecated than any such interference with the view to promote the objects contemplated by this Convention. There is also danger that in grasping at the shadow of something in this matter, we may lose the substance already in our possession—that in bringing the subject in this way before the Legislature, we may destroy the effect of the law of 1794. For the sake of the Sabbath itself—for the sake of the influence which the proceedings of this Convention may have upon the world—he hoped that farther progress on this question might be here arrested.

Rev. Mr. McCalla was opposed to excommunicating the Legislature—he was opposed to saying to them, that we will have nothing to do with them. He cited precedents to show that applications from ecclesiastical to legislative bodies, were no new things; and contended that this Convention had a perfect right to petition the Legislature, and sustained his position by sundry happy allusions to scripture history.

Rev. Mr. Brainerd replied to the arguments of Dr. Bethune, and forcibly and eloquently advocated the passage of the resolution.

At this state of the proceedings, a motion prevailed to adjourn till 3 o'clock P. M.

Met pursuant to adjournment, and on motion of Judge Parsons, the Convention agreed to proceed to the consideration of the amendment of Rev. Dr. Durbin to the Report of the Committee on the Arrangement of Business, but it was soon after postponed, to enable Mr. Ashmead to submit the following preamble and resolutions:—

"Whereas, it is generally known, that most of the daily papers in this city, are in the habit of violating the Sabbath, by the devotion of a large portion of the day to labor, and believing that the citizens of Philadelphia in no wise require of the proprietors of newspapers, and those connected with their establishments, to forego any of the sacred privileges of rest from labor on that day, which they themselves enjoy—therefore

Resolved, That a Committee of three be appointed to confer with the proprietors of the daily press, and ascertain how many, if any of them, are willing to abandon Sabbath labor.

Resolved, That in the judgment of this Convention, it is the duty of every individual who believes that the Sabbath ought to be observed by an entire abstinence from worldly labor, to refuse to subscribe for, or advertise in any newspapers which are published by proprietors who refuse to dispense with labor in their offices on the Sabbath." [Postponed indefinitely.]

The consideration of Dr. Durbin's amendment to the Report of the Business Committee, was then resumed. A lengthy and very animated debate ensued, in which Rev. Messrs. Bingham, Durbin,

Longmore, Chambers, Dennis, Bethune, McCalla, Cooper, Brainerd, Boardman, Kennard, Hodgson, Judge Parsons, Messrs. Cummings, Bradford, J. A. Brown, Ashmead, Chur, Walborn, Patterson, Stuart, Abbott, Cornman, Dock, Livensetter, and Sloanaker participated.

The first clause of the amendment was adopted by a nearly unanimous vote. The second clause was opposed by several, with great earnestness; and Rev. Mr. Cooper, with a view to test the feeling of the Convention, moved to lay it on the table. The motion was negatived—105 to 31.

Rev. Dr. Bethune then moved the following substitute for this clause:—

"Resolved, That this Convention, grateful for the good which has so far and so emphatically crowned the efforts of the friends of the Sabbath, will continue to trust to the Divine blessing for such an enlightenment of public sentiment, as will carry forward the great cause of sanctifying the holy Sabbath to all classes within the bounds of this Commonwealth, and throughout the land."

A lengthy debate ensued on this motion, and Dr. Boardman finally moved to lay both the amendment of Dr. Bethune and the second clause of the resolution of Dr. Durbin, to which it was intended as a substitute, on the table. The motion was negatived, 72 to 37.

The previous question was here called for, and ordered by the Convention, and the resolution of Dr. Durbin, in its original form, was adopted by a vote of 93 to 27.

The following, offered by Dr. Bethune, was ordered to be entered on the Minutes, as expressing the views of the minority:—

"The resolution offered by Dr. Bethune, was distinctly understood to express the views of gentlemen voting against the latter part of Dr. Durbin's resolution, as to the means which they are conscientiously justified in using as members of this Convention, they considering themselves to be assembled as delegates from Christian Churches, yet at the same time heartily desiring that no person be required to perform secular service during the Sabbath day, on the public works, or in any other way."

The following was also ordered, by a vote of the Convention, to be entered on the Minutes:—

"The Convention deem no other reply to the foregoing paper necessary, than the simple declaration that they consider themselves only as a civil, and not as an ecclesiastical body."

Rev. Joseph T. Cooper offered the following resolution, which was adopted:—

"Resolved, That in the opinion of this Convention, the friends of the Sabbath should encourage editors and proprietors of newspapers in their laudable efforts to conduct their establishments without an infringement upon the sacred hours of the Sabbath."

The following resolution was also adopted:—

"Resolved, That this Convention has heard with deep regret the fact that the Sabbath is so extensively desecrated in our city and suburbs; that those who suffer directly from this desecration have our deepest sympathy; and that we recommend to the ministers of the several churches of our city and districts, and the citizens generally, that they will use their efforts and influence to promote a more strict observance of the Sabbath."

Resolutions of thanks to the officers of the Convention, and trustees of the church, were adopted, and at about 11 o'clock P. M., the Convention adjourned sine die. Prayer by Rev. Dr. Bethune.

—Thus has ended another strong effort to secure for Sunday-keeping, what its advocates have neither truth nor moral power to accomplish without it, in a nation of men who think for themselves. As Sabbath-keepers, we have no sympathy with any efforts to enforce the observance of Sunday by legislative enactments. We would, however, chronicle all passing events which have an important bearing for or against the observance of GOD'S holy Sabbath; believing that we are called to bear testimony against so gross a perversion of divine truth, as is involved in the substitution of this "human institution," for that holy institution which Jehovah himself observed and enjoined upon mankind. Like all other human substitutes for divine appointments, Sunday-keeping is subversive of the original design of the Sabbath, and injurious to the cause of truth; and, as we shall attempt to show in a subsequent number; the efforts that are now being made to enforce its observance are religiously and politically wrong. S. D.

THE YOUTH'S CABINET.—This popular periodical for the young has recently passed into new hands, and been changed from a semi-monthly quarto into a beautiful monthly magazine. The number for January, being the first of the new series, comes to us with 32 large octavo pages, printed on fine paper, with entire new type, and embellished with numerous elegant engravings. It has also a beautiful cover, and a steel vignette title-page which is really one of the prettiest things of the kind we have seen. Its present Editor is Rev. FRANCIS C. WOODWORTH, who has already shown himself admirably qualified for the office. Its publisher, D. Austin Woodworth, we are certain, from this specimen of his workmanship, is a man of ingenuity and taste. We do not know of a better Christmas Gift for a youth, than a year's subscription to the Youth's Cabinet. Terms \$1 per annum, or 10 cents a single number. Address Rev. Francis C. Woodworth, Clinton Hall, 135 Nassau st., N. Y.

Mr. Judson, the Baptist missionary, has recently received intelligence of the death of a son whom he left in the care of friends in Burmah. He is also himself suffering from sickness, which has prevented his fulfilling several of his appointments.

The receipts of the American Colonization Society for the month of November amounted to the sum of seventeen thousand eight hundred and sixty-seven dollars.

In the week in solutions v imously, defences, were made a Uni Senate e printers, introduced, President notice to I Governme of the seec gust, 1827 gon Territ months for have been Britain, a The Senat Monday. —In th numbers of sented from nexation of was present 208 other c gress to sub for a Congr The spec the Resoluti considerable sequent con joint resolut State of Te of America equal footing whatever." The Natu tion in the E but no actio introduced to the Oregon Mr. Win series of res bate, to the United States Oregon, are promise; th and both nat question; an remains, a re The Hous FORE The steam on Friday las the 4th inst. The news more particul ing in England the Oregon qu peace, and it will be realiz cannot be disc cant journals. States to the aroused the B former had co Britain could stances, relin while the latte had, instead of for the admissi tive, according The greates yards, and im being made— many years. The Preside the greatest an sentiments coun chances of war and the United Lord John R repeal of the League The failure, rapid decay of threatened fam alarmed not onl The potatoe Repeal, are the attention in Irell The Irish far holding their gr a considerable a are raising mon engagements, w disease and th sufficient excus The accounts tatoes crop. So average one— to be correct, crop will be des rot, or disease t. At the week tion, on the 24th tance transpired At the Repeal, gerald, M. P. ing large sums. Mr. Smith O'B angue about En The French sent position of summary of the row between Joh is "a family qua quarrels genera most all intellig that, be the coun land will not re ken up. Some sensatio able world by th Tavanues, peo

Miscellany.

THE DAUGHTER'S REQUEST.

My father, thou hast not the tale denied; They say that, ere noon to-morrow, Thou wilt bring me radiant and smiling bride To our lonely house of sorrow.

Yet to-morrow I hope to hide my care, I will still my bosom's beating, And strive to give to thy chosen fair A kind and courteous greeting.

Thou gavest her costly gems, they say, When thy heart first fondly sought her: Dear father, one nuptial gift, I pray, Bestow on thy weeping daughter.

To-morrow, when all is in festal guise, And the guests our rooms are filling, The calm, meek gaze of those hazel eyes Might thy soul with grief be thrilling;

If thy bride should weary or offend, And the bridal crowd's intrusion, I remove this portrait from thy sight To my chamber's self-seclusion.

Thou wilt waken, father, in pride and glee, To renew the ties once broken, But nought upon earth remains to me Save this sad and silent token.

MOUNT VESUVIUS.

The Editor of the "Savannah Georgian" gives a minute description of the crater, &c., in the following letter from Naples, under date of February 7th. "Naples and its environs contain several royal palaces, enough of them to impoverish a nation. The town palace is a massive structure, without much pretension to beauty of general design, though some of the rooms are said to be elegant.

As you look from the palace towards the mountains, you see a succession of lakes and water-falls terminating in what appears to be a column composed of the fanciful figures of Dolphins, Neireids, Tritons, &c. This is the white foam of cascade, which is made to tumble down the rocks. It is one mile and a half distant from the palace, and the deception is complete. This water scenery extends through the middle of the grounds. The whole forms an enchanting scene.

I have spoken of buried cities, but the greatest wonder is Mount Vesuvius, the source of so much desolation. Strange are the phenomena of burning mountains, the vast eruptions of this one astonish more than any others by their magnitude. It is almost incalculable, the prodigious quantity of volcanic matter that has been ejected, and still its ability to furnish more seems to be great as ever. These materials cannot all come from the recesses of the mountain. There must be an extensive underground region, subject to volcanic action, from which a great part of the materials are drawn.

Strictly speaking, there are at present the traces of the edges of four distinct craters. The largest, or outside one, is not continuous, but it extends around three-fourths of a mountain, from which it is separated by deep valleys. The highest point of it is called Somma, and this desolate peak is united to the next highest on the opposite side (Pedemontina) by an irregular and craggy ridge, the composition of which shows its volcanic origin.

We now prepared to ascend the small cone containing the actual crater. The summit was not more than eighty or one hundred feet above us, perhaps less, but the feet sank amidst the loose scoriae and cinders, and to advance was very difficult. As we neared the orifice, the sound became more and more terrible. The action was like a heavy and labored respiration, made at intervals of about one or two minutes, and was violent in proportion to the quantity of gases that found vent.

way down, not knowing or caring much where I went so I got out of the smoke, so intense was the suffering. The greatest relief I ever experienced, was to find myself in the pure air again. Our faces were all flushed and smoked, and the fur hats of the gentlemen had assumed a very lively red, from the contact of the gas.

The gentlemen now made another attempt. We had gained the edge of the crater, but could not see into it, for the smoke, which soon rolled towards us, caused us to make a hasty retreat. A third attempt was no more successful, and we had started homeward, when we thought another chance presented itself on the other side of the cone. We made a sudden rush towards the edge and looked in, after which we retired some distance, but now finding that we were properly on the windward side, we kept our ground not far from the crater.

Now prepared to descend. A walk of twelve or fifteen minutes brought us to the edge of the crater first described, which I am sure those who have visited Vesuvius ten or twenty years since will recognise as the edge of the crater at that time, or perhaps which I have described as being eight hundred or one thousand feet in diameter, that surrounds the cone in which is the present crater with the flowing lava between them.

My country, my country, I weep over thee, Thou land of the bond slave, Thou scorn of the free! The cries of the widow, The sighs of the weak, The tears of the helpless For vengeance shall seek. My country, my country, The land of my pride, The Judge of the helpless How wilt thou abide!

EARLY INSTRUCTION.

2 Tim. iii. 15. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

Timothy, to whom these words were addressed by St. Paul, was privileged beyond what many children are; he had a pious mother and grandmother, by whom he was instructed from a child.

The result of the early instruction and the pious example of Timothy's mother and grandmother, was, he was learned in the Scriptures, became a very pious youth, and made a good and useful minister of the gospel.

I. The holy Scriptures which Timothy had learned;

II. Their power to make him and us wise unto salvation; and,

III. The importance of studying them, and of knowing them from childhood, as he did.

I. What are we to understand by the holy Scriptures? 1. By the holy Scriptures is meant the Bible, or rather that part of the Bible which we now call the Old Testament.

2. The Scriptures are called holy. They may well be called holy for several reasons. The word Scriptures originally signified nothing more than writings, and hence the apostle may have said the 'holy Scriptures,' that is, the holy writings, to distinguish them from all other writings or scriptures.

Again, the Scriptures are holy, because they were given by God to holy men who wrote them. The apostle Peter says, 'The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.'

II. The power of the Scriptures to make men wise unto salvation. 1. The Scriptures make men wise in all matters of religion. To be wise, is to know a great many things. Now the Scriptures will make us wise because they teach us every thing necessary to be known in order to be saved.

2. The Scriptures can make us wise unto salvation. They impart unto us, if we attend to them, a knowledge of salvation. This knowledge is twofold. First, head knowledge, which is like the knowledge we derive from history of any subject or event. Secondly, heart knowledge, which is like the knowledge we derive from experience.

Remember, children, that to be saved, you must not only get the knowledge of salvation in your heads, but you must get the feeling in your hearts. Salvation implies the pardon of sin and consequent peace with God; (Rom. v. 1,) deliverance from the pollution and controlling influence of sin; a glorious resurrection of the body, and eternal happiness in heaven.

3. This salvation is "through faith in Jesus Christ." The meaning of this is, that our salvation depends wholly upon the merits of Christ's death, and that faith is the only condition of our receiving such an application of his merits or atonement as will remove our sin and make us fit for heaven.

III. We are to consider the importance of studying the Scriptures, and of knowing them from childhood.

1. The great importance of the subject is a strong reason. Those things which are of the greatest importance should be attended to first. But the salvation of the soul, which the Scriptures teach, is more important than all things else put together.

2. To attend to our salvation while we are children, keeps us out of many evils, and makes us better and more useful in the world while we live. Timothy was taught the Scriptures when young, and see what a good and useful minister he made. Had not his grandmother and his mother taught him the Scriptures when a child, it is not likely he would ever have been a minister, and blessed the world as he did.

3. Children should learn the Scriptures, because what is learned in childhood makes a more lasting impression on the mind, and is longer remembered. The best things should be written the deepest on the page of the memory, hence we should write the Scriptures on our memories when children, before the world has a chance to write its vanities and corruptions there.

4. We should learn the Scriptures when young, because the labor cannot in any case be lost. Children often spend much time in learning various plays, but they

soon outgrow these plays; but if they learn the Scriptures, they will never outgrow the benefits of the knowledge they gain. Children may spend much time in learning to act the part of men and women, at which state they expect soon to arrive. This is right to a reasonable extent, but they may die before they get to be men and women, and then the time will be in some sense lost; but what time they spend in learning the Scriptures, cannot be lost even in death.

5. Children should learn the Scriptures, because the probability is they will never attend to them if they neglect them while young. They may not live to be old, and if they do, they will find so many other cares to look after, that they will be likely to neglect the Bible, unless they learn to read and love it when young.

Again, if they grow up from childhood in neglect of the Bible, their hearts will become so hard and wicked that they will have no disposition to learn the Scriptures. It is dreadfully dangerous, children, to let childhood pass away without studying the Scriptures; it may be your ruin.

CONCLUSION. 1. How thankful ought we all to be for this blessed book, which can make us wise unto salvation. But for it we should wander in darkness, filled with doubts, painful uncertainty and despair.

2. How thankful should children be for the Sunday schools in which they may learn the Scriptures. Timothy had no Sunday school, and yet he knew the Scriptures from a child. O children, be entreated to improve your opportunities.

3. You who enjoy these privileges ought to think of those who have no Bibles and no Sunday schools. The little slaves in the South have neither, and their cruel masters will not let them go to Sunday school or read the Bible. Pray for them.

[True Wesleyan.]

OBITUARY.

HANNAH LATHROP was born in East Hartford, Ct., April 29th, 1771; died at the residence of her son-in-law, Dr. Bassett, in Westfield Mass., on the 19th of May, aged 74 years and 21 days. As a shock of corn fully ripe, she was gathered into the garner of her Lord in great peace. In all the relations of life in which she was called to move, she was what women professing godliness ought to be. As mother we knew her best; and her children may well call her blessed, for she was a mother of priceless worth.

A woman of a vigorous and well balanced mind, she had early and ample scope for its development, by being left a widow, with four little ones dependent upon her care and counsel. The widow's God sustained her; and in the fear of the Lord, she brought them up in the love and practice of virtue. One of them is not, having passed away in early manhood, in full hope of a blissful immortality.

The others have long since given their hearts to God, and are following their departed parent as she followed Christ. Twice a widow, she was not exempt from sorrow; but the word of her Lord sustained her in the hour of affliction, and most meekly did she bow to his will. She was eminently the servant of all; ever devising the good of others, her benevolence was far reaching and minute. The needy were never turned empty from her door: the weary always found a shelter, comfort and repose; the wayworn herald of the cross here found a hearty welcome—a peaceful and a happy home. Hers was the benevolence the gospel enjoins—doing good to others, asking not again. Its blessings distilled from her hands like the dew of evening—equally, silently, certainly. She lived many years in the enjoyment of religion, unconnected with any Christian church, and free salvation was the sound that delighted her soul; and what she had found, she believed free for all. Some fifteen years since, she received a clearer evidence of divine acceptance than she before enjoyed, since which time she has "walked as seeing him who is invisible."

A short time subsequent, she united with the Methodist Episcopal Church, and walked in fellowship with the people of her choice, until summoned to her reward. Names had little or no influence with her; she most freely loved and fellowshiped all who honored her blessed Lord. She met the summons to immortality joyfully—triumphantly. In view of the spirit world, she exclaimed, "It is bright! Jesus is precious! Jesus is precious!"

Remember, children, that to be saved, you must not only get the knowledge of salvation in your heads, but you must get the feeling in your hearts.

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