# The Sinboath Recoroer. 

bDITED bT geobee b. ttree
" THE SEventh day is the sabbath of the lord thy god

The $\mathbf{S a b b a t h}$ Riecorder
THE WORLD's ONLY HOPE By R. W. Cosimanif Such is the title of a duodecimo of one hundred
nd fitien pages, the aim of which is, "to show that hhe Reformation has needede reforming.
hrehren of the Bapitst denomination prosessan ar-
dent atachmento the Holy Scripures as the only dent tatchment to the Holy Scripures as the only
rule of faib and ractice and the erince thirr
sinceity in this sentiment, sy constantly teaching
 if they speak not acording to this. word, it is be-
cause there is no light in them." This passage, Isaiah 8: 20, has furnished every earnest Baptist

with household words, with which to rally his | friends, and annoy his opponents. By their writ. |
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| ings and other labors, the Bappists have done much | to diffuse these sentiments through the United

States and the British Empire. And we greatly
隹 most potent antagonistic principle, which at this
day is warring against the hierarchial pretensions of other portions of christendom. We do no
herefore look upon it as mere denominational self-importance, that led Bro. C. to prefix so high
sounding a title to his book, as "Tre World'
On.y Hope.". Doubtless it was a desire to se this potent priuciple on high, and attract the at
tention of his fellow Christians more intent ly to it, at a time when the hierarchies of the
earth are compassing sea and land to turn back
those impulses of feeling and sentiment which, de manding a scriptural faith, have been gaining up
on the Anglo-Saxon race two centuries past, and more than fifty years lifting their banners to the
world. In this Bro. C. deserves commendation. fundamental trines of the Bible, Baptisis have been very gen
erally scriptural, and therefore powerful. Whe
the Luthoran Roformation han diopollod tha nigh he Luthoran Reformation hon diop allad the nigh
of papan darkness, the watchword of the reformers
was, "The Bible, the Bible only, is the religion of Protestants." With this on the great doctrines of justification by faith in one crucifed and risen
Saviour, with holiness of life and heart, they were
and mighty through God to puil down strong holds disposed to carry out their own professed principles
The pomp and show of human ceremonies bad to strong a hold upon the leaders in the church
to be reniounced at once for the simplicity of gos pel order ; these, and the emoluments of the un
scriptural alliance of church and state, they could not part with. Their aim was, in leaving Rome
to depart as little as possible from the popula usages of the upper classes of society. Hence dis
senters from all the established churches in Europel soon showid. themselves, resting their cause
upon scriptural truth. As they were chiefly among the plain operative classes of society, it was
thought they might soon be put doyn by fines and plary disposal of the boldest of their leaders. Bu
truth is mighty and will prevail over fines and prisons and illegal executions; and its power to
do so has never been more strikingly exemplified than in the history of dissent from the reformed all the power of monopolized learning, the emolu ments of state establishments, and arbitrary and
unjust civil distinctions, they nevertheless multiplied and progressed in moral power, until they now
have a stronger hold upon national feelings than the estabishments which offirst so bitterly oppos
ed them. What gave them this advantage What, but certain rruTHs which they kept prom
ineitly' before the pubic mind? At first the grea er part of these dissenters from the national estab lishments were Pedobaptists; and so interwove
was this system with all the social influences eligion, that for a time its partisans in the estab hose who rejected it, as semi-infidels and infatuat-
od misanthropes, and cayering their names and entiments with so much contumely, that they e fectually excluded them from all, the high places wo centuries after on the reformation, the progress as they toquaired an elyas slowed and painful, mbut in important slations, and olhers in competent men ho were able to give an inteligent account obtained an influence, which have given them
very rapid increase. Doubtless it is to be accoun d for on the same principle; they held upice tain great Bible truthg, which their opponents,
not disprove, inía God fearing community. To this fact Bro. Cushiman refers when he si page 70;) Whey have ever maintained the sole mathority and sufficient light of the Seriptures in


abtses of cidican Independence. The following weighty suggestions on a subject
of vital importance to the prosperity of Baptist
churches, forms a portion of the Circular Letter churches; forms a portion of the Circular Letter
read at the late session of the Hudson River As.

## sociation, York:-

One of the most serious abuses of church inde-
pendency, and one of the most disastrous in its pendency, and one of the most disastrous in its
consequences, is the facility with which some
try. There is no prerogative of a church of Cbrist,


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## DEATH-bEDS OF INfDELS.

## Maperitis, memerer of the A Aadedy of of



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 Buifon, whoies is ien have cused bit io bo
 Capuni,

THE SABBATH RECORDER


## Western Association.

 The Western Assocociation of SSeventh.day Bap. tist Churches assembled with the 2d Church inAlfred, Allegany Coo, N. $Y$ Y., on the 25th of f une.
. Afier an appropriate sermon from Elder Griswol
of Independence, from 1 Tim. 1: 11, "Accordin
 The leters from the the churches being read, showed that they, had, for the mosts part, partaken of the
 mained about the same as last year. There were
soned things, howere, of a peasing nature among
which wa the acession of a new church raised up in Potter Co., Pa, within the year, lll of whose of the first day of the week. This is encouraging, ansi adds another to the already numerous proois
that the work of reform is still onward, notwihtanding the mighty and systematic effort to kee
the Sabbath of man's derice in cointenance other pleasing circumstance, verbally stated by bro.
Hull, was that our brother Leman Andrus, who was himself not long since a worthy minister of the First-day Baptist connection, is carrying on a
war of aggression with great vigor in the region where he lives, having gone to Lockport, and stir-
red upa a great excitement in reference to the Sabus such a scoring 'in the April No. of the Bibicical
Repository, hoping that if he cannt beesylu
 unparalleled in any age or country," he will Upon the Report of the Commititee on Petitio concerning the reeeption of the Church in Ulysses
into the fellowship of the Association, it was ascera compact which recognized several of the funda
tind
mental pricintes of mental principles ot the gospel, yetit had no writiten
aricices of faith. Upon this somed discussion aroses respohdent did not hear all of the remarks made - n:encement. One of the delegates from Ulysses remarked, that so far as the church understood the
vierss of the denomination, it acoorded with them, Bro. Griswootp remarked, that he thought tha articles of ffith should not extend beyond the dis-
cipline of the church. He made a reference to our own denominational Exposes, which recognized
the imposition of hands upoon newly-bapized mem. bers as an aposololic praciice; ; nevertheless we tol-
erated many members, and even whole churches, in the disregard of it
Bro. Hocl remarked that he knew of no reason
in his own mind why this church, as it now suand should not be received; but in days to come the church might undergo a great change, and then it
would be allinimporant to have something to appeall 10.
Bro. Bro. Browv remartided, hat hovever important had respect to the church itself. He would dadives
the Church, for iso own benefitit have adefiniteand writuen expression of its creed. But so far as is
connection wib this Association was concerned, he saw no necessity for it. We as an Associa tion recognize the Expose of Doctrine given
the General Conference, and if that church is r ceived, it comes in upan that platiorm, and upo no other. If at any future tiene it should be fond
that the Church had rejected this Sxpose, we could wildaraw fellowship from it, so thal should have no farther participation in the privileges of this
body. Ao of any any oher discipline, it was not in our power to resort to it the Church, being an in.
dependent body. It were as rational for a church to require each on its own members to have a writ-
ten creed as a condition of omembership,as or a a $A s$. sociaition to require of each of its churches wititen
ariteles. It is enough. that the Ausociation iself has uch a aticles.
Afier some other remark, the Church was unanimoualy received, and the right hand of fellow.
ship


##  to ransmit them to the Execulue Comnitiee from time to time, wheneer pracicable. Acording to this plan, there is in the Western Assocition a Comittee, of which Elder J. H. Cochins is Chairman, with whoo the Missionary Board can correspond and take advice as cot ot emoss sutale and fields of  tuat all he operations of the Missioniary this region can be prompt and efficient.

Levisination in ravor or sabatatheceperer.
We pass over many items of business not par-
ticularly interesting to the general reader, in order to nolice e fer of the resolutions reported by the Business Comimitte. One of hem was substantial
ly the same as that acted upon by the Central AsIy the same as that acted upon by the Central As
sociation at ist hate session, in relation to te case
oMAsson ads. Anvss. It recommended a me
 BaIIEy was present as messenger from that Asso-
cition and adrocated the mesure in an able peech. He said that from 1671 there had exist action had been taken to secure ot them the samite
protection of their civil right and religious prisi. eges, as that enjoyed by other. citizens. The consequence was, that many of them had been
hararased in various ways. They were ofien, sum. moned to atend upon juries, or to perform some
own business, or to do miltiary duty notwithstand.
ing their known religious senimeuts.
At length thas thought that we had suffered such grievanfor a remedy. In 1839 the Legislature was me-
morialized on the subject, and the petition referred io a committe which reported adverse to the
prayer of the petitioners. The report, however, was again referred toa committee with instruction
to brign in a bill in our faror. The law was ac. Cordingly passed, and it was supposed to be an
that we wanted. But a case has recenly occurred in DeRuyter, which shows that the law is not suf.
fieient for our protection. It is therefore neces. lution looks to that object. We, as good citizens Uoght to ask nothing less than what other good
itizens enjoy. He thought here were greai num bers of first day people, who had such $\frac{\text { a }}{}$ just senise
or what was due to humn rights, that they would of what was due to human rights, that they would
unite wim us in this morement, At ell evenst it
was high time to act, and he hoped our people volld feel bound to exert thenselves to the umpost
He hen adverted to phe probable course this busi of tit might lead to such investigation on the part and to such a complete report conecerning.our his. sut an important Sababat document, and send it to
very family in the State-a docum
being portaced beside Dr. Edwards Documents. We have contributed our share said
 We have been doing a litile Sabath business as as
denomination, and there never was such an ex.
citement on the subject as at present. It it is geting to be in every mau's mouth. We can go no where
but we hear people talk on the subject.' First day but we hear people ealk on the subject:- First day
people are beoming uneasy, and doing all they can to secure elegal enactments in their favr; le
us not then sleep over the present crisis. he resoluion was seconded by bro. Hyth
tho said he was saisfied not only of the import who said he was satisfied not only of the import.
ance of the resolution, but that it twas high time or us to act. We must take hold vigorously in
he fear of God. He a duerted to the defect in the Hw, upon which he had taken eminent counsel.
 country. To prove this, hereferred to a minister who Spbaching last Sunday upon the subject of the liberties we enjoy and after he had got through,
called upon one of his brethren to pray. The called upon one of his breihren to pray. The
brother did so, and said, "O Lord God, we thank we for the tibetities we enjoy, but, 0 Lord, may an halla-dozen voices immediately responded MEN. He hoped the resolation would

Bro. T. B. Broww presented a resolution appro Jatory of the course of the Missionary Association Cometermining to estabish a Foreign Misision, and he chuirches. He sustained the resolution with room is omitted here.
Bro. Cocidan followed, remarking that he felt madeguate to do justice to the sabject. It is a sub. ject which, when carried out in rivorous action,
has uniformy been productive of greaier blessings than any other to which the attention of Christians hap feer ent prayer to God that he may give us grace action was aken in this very Association in refer.
ence to Foreign Missions, and he had never seen more feeling manifested on any subject. But we we
had suffered that feeling to dieaway, notwistsand. Cing all the eonvicitions of duty upon which it was
founded, and we now stand more guilty before God founded, and we now stand more guility beforie God
than before. He feared it was becuuse we had nof prayed for God's blessing. He had no expecta-

| tion of good from this new effort, unless prayer accompanied it. He then allauded to objections that were frequently made to this work. Some said we had heathen enough at home. He believed er of lies. Where would we and all the rest of the Gentile world have been, if Jesus Christ and his apostles had said, 'plenty of heathen at home.' And if Martin Luther and his coadjutors had said so, what would have been the condition of those nations that now enjoy the blessings of the Prolest been, if this spirit had governed those who had it in charge to preach truth to the nations? Nothing al would have been done. If we really feel much are we dong for them? Persons who make this objection, are generally the last to labor for the spiritual benefit of their near neighbors. Another objection trged, is that the heathen are aswell off without the gospel, as if it were given to them. Some perschs really seem to wish that they were heathen, tha: they may get rid of those responsibilities which grow out of that knowledge oftheir duty, which revelation has given them. But if tne neatnen are really as well off without the gospel as with it, why then did Christ command alty annexed in case And why such a fearfal penagain said, 'Let us cleanse ourselves before we go to the heathen.' But the apostles might have urggreat mass of their countrymen were yet under sin. We have been carrying on this cleansing operation, said Bro. C., and what is the result ?We are as polluted as ever. The only way to cleanse ourselvés is to engage in that work which Christ requires of us. He made many other inimously: $\qquad$ Presented by Bro. Holl, and seconded by |
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## kindred nature with the preeciing, inasmuch as

 contemplated the spread of divine truth. It is ne-cessary, however, that t should receive special at tention, as the Tract Society proposed to dessemi
nate Sabbath doctrine. It is imporant to dessemi nate his doctrine, for our views, our motives, and
our feelings, are not understood by other Chrsitians.
They are known only through the instrumenality They are known only through hite instrumentality
of our poposess and hence appar to the graese
possible disadyanatage. We ought to disabuse the

chẫiged, so ihat they see we are governed by sin
our cause is adrocated entiulds us to respect.
Many have embraced our views. What hasalready been done affords the promise of an abundant har-
Bro. H. adverted to his visit last fall to the Bal the second day of that Convention, the house wa well supplied with our Tracts, Vindicators, and
Address to the Bapisiss. Every seat in the house both below and in the gallery, was furnished, and
many were laid in the windows. On the return of the delegates thesig tracts we re eagerly seized,
and so a earnesly engaged were all in reading them that it was next to impossible to gain their aten.
tion to the business of the Convention nor would hey give heed, until the smaller tracts were read,
while every now and then one would be calling th attention of his neighor to
Bro. H. also spoke of a visit which he had made
Chautauque County. During that visithe call ed on a man, wow was a member of hee Bapist
Convention held at Syracuse a year ago last fall. To that Convention a copp of the eddress to th
Baptists was forwarded, which was referred to comitite that repored that no notice ought to their province. Bro. H. asked the gentleman, he did not suppose that provided a conmunication bappist denomination on the subject of Baptism
they would have found it within their province to notice. The answer was, "Most undoubedly.
And why thien could they not find a way to no
and And why tien ocild "The truth is," said the gen
tioe this subject ? "he
tleman, "it isa dififeult business." leman, int is a dificull business.
During the same visit, Bro. H. p. subject of the Sabbath to a very large audience. During the delivery of his sermon, a very gifited
and intelligent first day broiher, was heard to say a number of times in a low tone of voice, "Truth,
Lord," and great numbers acknowledged the cor rectinss of the doctrine. Tracts were eagerly
soughi.
Let us come up to the help of the Tract Socie. y, said Bro. H. God forbid that the spirito fec
raianism should preside ovet this matier, yet thas its imporance, which must not be overlooked There are breithren who are pouring out their mones
like dust in in this couse, and we mut not leave hem to doitalone.
Bro. Babcoci followed with some spirited re of one of the old Sevenththdat Baptis Almanacs,
ond
ond printed in Homer many yearr ago, falling inio the by reason of which hee was excied to some
thoughis on the subjet.. These thoughts at last asiumed such in importanco in his mind, that h some time, however, he met with no opportunit 10 gratify thit anxiety. At last, dropping into

| store one day, he saw lying on the counter a number of the Sabbath Vadicator. He asked for the loan of it . The merchant told him he was welcome to it, as it was of no use to him. He took it home, and read it with avidity, and after some time became firmly convinced of his duty to keep the Sabbath of the Bible. He therefore commenced doing his duty, leaving family, friends, church, and every other hindrance, for the sake of honor ing his Lord. Soon the subject began to be agi. tated in the community. It was talked about, and preached upon, and finally a church of 16 members was raised, that has now been received into this body. |
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The resolution passed unanimously.
The sabantit Recorider.
A resolution, the same in subslane as that
adopted by the Eastern Association, approving the Sabbath Recorder, and recommending it to
public patronage, was presented by Eld. Z. CAMs. sBLL, who sustained it with interesting remarks.
He regreted his own past inefficiency as an agent
for the pajer ; be had fell delicet obout weing many persons to subscribe for it it fearinift their cir
cumstancos would not afford $i t$; yet he had a f terwards found that those very persons had lex.
pended vastly more for extravagances.: He hoped the paper would be vigorously sustained, As hhis
is the organ through which the denomination
speaks to the world, let us keep its lungs in heal. spats, speaking condition.
Bro. Raspoppf followed in support of the re:
solution, and spoke of the benefit of the pher to siluiun, and spoke of the benenit of the paper to
a family. He adverted to his own family. His
children would leaeve their meals for the sake of the paper, and a fresh number coming to hand
would always call them from their play. They remembered its contents, and would talk about
them. He sometimes thought, that inssead of ta. king one, he would have to tate lyer or for
Edacation for the miniar ry.
Bro. Kenvon submitted the following:-


Br. K. sustaned this resolution by an appro.
piate speech, which we would give in detail, dia not our limits forbid. He said hat God, for wise
reasons, usually chose men who were poor in tiry. Hondencethe church must educate them, as
rhe


 Ling to educate these young men, and it must
come from our pockets. I say not from your, but
from our pockets. Our means are such that the Luition of a young man wians osot but sit 15 a y yaer.
His board will cost but $\$ 45$. Now, sid he, I here.
 will pledece thessive years for provided ourd breihren
I will give tuition to the amount of $\$ 150$ a year for 10 years, provided our brethren will secure
board to the amount of $\$ 4 \overline{0} 0$ a year for the same
Brn. Brown, Hull, and others, seconded the re.
 committee was appointed to frame a Constituion
for an Education Sociey. The Coonmittee report-
ed a Consititution, which was adopted and masaures were taken to promote the objeci. This
Assoiation has therefore an Education Society. Association. has therefore an Education Society.
May all other Associations imiato their example.

| Legislation in Favor of Sunday. <br> A resolution was then presented, which con- templated the circulation of petitions to our Siate and National Legislatures, in case any measures should be resorted to by our first day brethren to procure legal enaciments in their favor, either by closing the canals, stopping the mails, or any other methoo. Bro. Griswold sustained the re- solutions somewhat at length, and was followed by Bro. Jas, Bailey in a spirited manner. Bro B. did not know but some might think that work enough had been laid out, without adding this, and that it was therefore best to stop." But this is only the beginning-the mere tille page. We have abundance of work to do, and the time has come when we must work, or die. He did not know but the language of Mordecai to Esther was in point. "If thou allogether holdest thy peace at this time, then shall deliverance arise from another quarter; but thou and thy father's hnuee shall be destroyed: and who knows whether thou art come to the king dom for such a t time as this?" Heretofore we have been guilty, as a denomination," in keeping the truth committed to us laid up as it were in a napkin'; and he sometimes thought God was preparing a scourge for us, Mighty efforts were as would bear with unjust severity upon all who refuse to honor the Sunday. He was on some accounts glad of it, and would say;' "Lay on, Macduff." In the time of the Revolution, when the British were scouring the Carolinas, burning and pillaging the houses, and committing every manner of depredation, Gen. Marion said he rejoiced in it, because it had a tendency to wake up the people from their léthargy. Bro. B.' hoped that these efforis of first day pepple would be taken as a solemn admonition to lätor more earnesty y for truth <br> Other brethren followed with pertinent remarks, and the resolution was adopted with entire una nimity. |
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Many other resolutitions of a character somewhat
interesting were adoped, and the entire business ateresting were adopted, and the entire business
of the Association was conductets wih perfeet
harmony. The Assooiation meets next vear with harmony. The Asooiation meets next year wilh
he church in Clarence, Erie Co., N. Y. It It
will also be revesented in th next Annivesaies of the Missionares Association and Tract Societies,
and rethren Hull and Cochran having been appoint. d delegates for that purpose.

In closing this article, your correspondent can. not forbear remarking, that besides our Anniver-
saries in Plainfield, he has now attended liree Associations' in succession, and in every one of
hem indications of good have been seen. Our Lem indications of good have been seen. Our
berethren all hrough the denomination seem to be
 of sleep. Those lare jealouses, en to be pret.
ormerly disurbed or harmon,
y muich gone. It is the goodness of God surely, which has brought us into this state; and if we
are-but faitful to take advantage of it, and im. ediately betake ourselves to the work which the Lord assigns to us, it cannot be doubted that we
shall soon see such changes as will gladden our hearts, and astonish our eyes.- Let every man member what a fearful responsibility he lies un. der with reference to preserving this state of har-
mony. Let him fear lest by some misguided a strife, and throw every thing into disorder: up a strife, and throw every thing into disorder:
Brethren, if you love the cause of Christ, act vig. how IT, works. We have often spoken of the palpable inconsis. ency of quoting those passages of Scripture in
which the word Sabbath occurs to support the claims of the first day of the week. We have al. shown, that as soon as the different "schools" of first-day keepers get into a dispute with each
other on the subject, they refer to this inconsistenother on the subject, they refer to this inconsistenthose who are guilty of it. Another form in
which a similar inconsistency appears, and a sim. lar charge is made, has just fallen under our eye. occurs in a ${ }_{2}$ discussion between and one of the
ditor of the Practical Christlan, and of the Perfectionist. The editor of the Perfectionist asks the question, "where Christ has de. clared weekly Sabbath-keeping to be appropriate othe Christian dispensation? Mr. Ballou, in
nswer, refers to Christ's custom of going into the synagogue on the Sabbath, and then quotes what
he says about the law and the prophets-"Think
not that $I$ am come to destroy the law or the proph.
ett ; I am not come to destroy, but to fulfil, for
erily 1 say unto you, one jot or one title shll verily 1 say unto you, one jot or one titule shill in
no wise pass from the law till all be fulfilled." Now hear what the editor of the Perfectionist says in reply to this quotation, and learn from dit how he force of an argument. Here it is:-
"Mr. B. himself will not say that this passage "Mr. B. himself will not say that this passage
akes the letter of the Sabbath statute obligatory;
or we presume he does not observe the day of the for we presum he does not observe the day of the
weelk which that statue designates. In keeping
te first instead of the seventh day, he sacrifices
theast 'a a jot or tittle' of the verbal heas a jot or tittle of the verbal command.
hen ane allows himself to pass from the letter to
he spirit of the law so far as to hold that the ob servance of one day in seven is all that is the onjoined,
he opens a dor through which he must allow us
to go a little farther, by asserting, first, that the
observance of the seventh part of every day is as observance of the seventh part of every day is as
ruly a fulfilment of the law as she observance of
no ne day in seven, if that day is not the one named
nn the statue; and, secondly, that he who oives
is body, from time to time, as much rest as his his body, from time to time, as much rest as his
health and spirital interests require, without any
reference to prescribed times and seasons, more faithfully obeys the spirit of the fourth commandment
than they who regulate their work and rest by the
calendar." Sabbath Movements,-Rev. Mr. Powell,
Agent of the Philadelphia Sabbath Association, Agent of the Philadelphia Sabbath Association,
has published an accuont of two Conventions recently held at Williamsport and Northumber. land, Pa., at which the usual subjects were dis-
cussed, by the men who usually discuss them, before a "respectable number of delegates.",
Mr. Powell thinks the cause is progressing in Pennsylvania. He regrets, however, to learn, again opened on the Sabbath. His opinion is,
that it arises from "the conduct of the lock-tendrs and boatmen during the Sabbath, and that
he difficulty might be obviated by increasing the amount of missionary labor." Strange that presented as being so anxious to have the Sabbath given to them, should so abuse it as to
make it necessary to take it from them! make it necessary to take it from them!

Church-Building in Scotland. - During the past year, juve hundred and thirty church edifices
were erected for the use of the Free Church of Scoland. Seventy more are now in progress. The Free Chürch has also raised $\$ 390,000$ for he support of pastori, and $\$ 400,000$ for other enevolent purposes. That speaks well for the that division might possibly be useful in other


THE SABBATH RECORDER


| filiscellany．$\left.\right\|_{\text {die }} ^{\text {tie }}$ |  | ade away，and every memento of earthly reatriess is lost in the geteral wreck of na－ |
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| ， | most laborious men of their age．Contem－ |  |
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| Hit maneres mith bie fate，putis on the brule． | eny that it teaches the resurrection of the |  |
| Found diem lat |  |  |
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| Though friud and force acquire a master＇s name <br> Nature and justice muat remain the same： | $\begin{aligned} & \text { ern metaphors and Jewish allegorles, have } \\ & \text { not ventured to tamper with the faith of the } \end{aligned}$ | over the tempestuous Jorana of en eant the heaven of promised and setled rest． |
|  |  | Solected． |
| That hat hear | clay which we commit to the grave， that universal sentence，Dust thou | nighr． |
| Capquell the love of freedom in a horse． |  |  |
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| Wade in the blood of innocence，and Expediency as a．warrant for the deed |  |  |
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| er in hend steals close to the |  |  |
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| his haws | and | after hour，forgetful of |
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| N of charactrr． |  |  |
| To the acquisition of extensive know |  |  |
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| labr－be not satisified with supericiala at． | alta |  |
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| Explore the foundations and frsts principles |  |  |
|  |  |  |
|  | in |  |
| mang others rest－and in which they have |  |  |
| their consistency：there are teeming，truths |  |  |
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| ${ }^{\text {but }}$ that |  |  |
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| we should endevyor to enich |  |  |
| with the wititing of the |  |  |
| of the world，who will enrich your minds | shals his ismorance and imbecility against |  |
|  |  | geo |
|  | if personal |  |
| to chersh pure and generousfiedigg， |  |  |
| a | in | fit the should |
| eeice of your＇${ }^{\text {Pr }}$ |  |  |
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| of temperance and self－denial，and a mind | anin |  |
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| thep |  | cloud - and thus to see the |
| nity | sas |  |
| mrie |  |  |
| loctual improvementa．Freq |  |  |
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| the hidden stores of fearring which are con． |  |  |
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| of Newtron，of ISocke ，of Hile of Haller， |  |  |
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|  |  | $\begin{gathered} \text { Oot } \\ \text { Cow } \\ \hline \end{gathered}$ |
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|  | t |  |
| not to re |  |  |
| to rouse yourtielf from <br> noble emilation＂ff tisis | to one word of him who cannot lie ${ }^{\text {a }}$ A so shall we find it in our last oxtremity： |  |
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| It was by no secret | de pemar piery． | sed 1 |
|  | －oflll others which entrines the | Wh |
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| Athens，ana it the vehement denuiciaitio |  |  |
| and powerflul ppeele of Ciciero drove Cata |  |  |
| it enenate house，and m |  |  |
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|  | desires and associaitions．The spell which | ．seem enveloped by in at atmoshteret of hoil： |
|  | bound her affections to the things below is |  |
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|  | God，whiere it is | more lost to eart |
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| in a nein fioof of light wipon the world |  |  |
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|  |  t forsaken of her God． <br> Lady＇s Magazine． |  |
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| ，judge those with too much se |  |  |
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