


great acts of faith or ofapostacty in the national his-
tory of stral, with which almost exclusively weiare
 ing points of excellenice in their character which
aredeleninated, rather than the more ordinary ex-
ercises of eded
 presses a fullness of fadelity that forbids our sup
posing their omission of any great duty imposed,
or neglect of any great privilege conferred.
In like manere, and for the same purpose,
would notice that circumcision, allhough know
to be obserred universally by the descendants
Abraba, is never mentioned of indiviauls
Scripure history from ihe selt
Scripture history, from the settlement of the Israe-
ites in the land of Canaan, till the time of Chri
-a period of fourteen hundred and fifty years.
By the fearers of the Lord and their households
we have every reason to believe,
We have every reason to believe, the Sabbath
would be observed, whatever others might do or
say. When, therefore, we read of
say. When, therefore, we read of the faith
Abel, we might well conclude that he regularly
hallowed the Sabbath of the Lord, independently
hallowed the Sabbath of the Lord, independent
of other evidence. But there is besides reason t
believe that the reference is to this, when it is sal
believe that the reference is to this, when it is said
that "at the end of days," (as literally put in the
margin,) "it came to pass that Cain brought of the
fruit
fruit of the ground, an offering unto the Lord;
and Abel, he also brought of the firstings of his
flock, and of the fat thereof." Gen. 4:3, 4. As
it was "by fait"" the Abs.
it was "by faith" that Abel did so, it must have
been in obedience to the will of God, which an
act of faith always implies; and as the offerings
of both were "brought" to the Lord, the place mus
probably at the east of the garden of Eden; and
if so, then have we reason to conclude that the
time, "The end of days," was the Sabbath which
a
Gime, The end or tays," was the Sabaath which
Giod from the firt had sanctifed. The expres.
sion mast have reference to some defined period,
the end of days already specified and numbered
and, up to the period in question, we read of no
such but the seven of which the week is composed
God says, in terms of highest commendation,
God says, in terms of highest commendation
"Abraham obeyed My voice, and kept My charge My commandments, My statutes, and My laws;"
(Gen. 26: 5 ,) and with such generai testimony
immediately from the holy Lord, are we to doub
the Patriarch's observance of God's own Sabbath
because it is not so mentioned specially by name
among the "commandmens"s which Abraham is
stated to have kept? Such a testimony as is con
tained in these words, from the mouth of the Holy
One of Israel, is exceedingly comprehensive. N
believer in the inspiration of the record would, o
reading this, believe for a mome that Abraha
reading this, believe for a moment that Abraha was a man of blood; or, hat he reed
of the flesh, although, except in referce a few
particulare, we have but a short account of his life
And if from the assurance that Abraham obeyed
God's voice, and sept His charge, His command ments, His statutes, and His laws, we should fee
bound to acquit Abraham of any imputation of habitual theft, or murder, or the violation of any
other part of the moral law, although there be no express mention of the fact; so, in like manner
with God's recorded testimony in his favor, w have as litule reason to doubt that the day whic
G'od has sanctified and blessed, because that in He rested from His work, would be set apart b the father of the faithful for holy purposes, as par
of God's charge and law. And if the Scripture acknowledgment of others, who through fait some cases less explicit, still, the general
terms of God's commendation, fully warraht orms of eving that they also witessed for their
Creator, and enjoyed his blessing, in sabbatic res W We should farther be greatly assisted in our
$\qquad$ in considering it, that between the creation of th
world and the time of Moses, the circumstance
were very different from the present The lon were very different from the present. The lon
gevity of the ancients contrasts forcibly with the subsequent abbreviated duration of human life-so
that, long as the period sounds in the ear, whe
$\qquad$
$\qquad$ tions, From Adam, to whom God gave the Sabibal in Paratise, to Moses, hrough whom it was pro mug traditionary history, it has been remarked ham, Isac, Joseph, and Amram. By the con ham, lsaac, Joseph, and Amram. By the con-
tant recurrence, therefore, of the day of rest,
egularly observed by the piois descendants og dam, and by others under their infliuence, the

|  |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
| To the "call," each disciple exulting responds. <br> For he feels-he believes that an Eye from abov |  |
| For he feels-he believes that an Eye from above Regards with complacence his "labors of love!". |  |
|  <br>  Whera demons lay wait or the the epiritit of mell!" |  |
|  |  |
| Then forward! thou servant of Him we adore, For HE in whose cause we behold theo depart Shall strengthen thy hand and encourage thy heart And a heart to devoted-a fervor so trae,No doubts can bewilder-no dangers subd No doubts can bewilder-no dangers subdue!To God we commend thee! and soon may we hailOur Zow uprear'd on the ruxins of Baal! |  |
|  |  |
|  |  |
|  |  |
|  |  |
| True Steth |  |
| A short winter day was just drawing to a |  |
|  |  |
| Street. The servant ushered her into a large |  |
| and elegant apartment, where sat Mrs. M., the mistress of so much wealth and grandeur, in stood a moment, then courtesied, and presented |  |
|  |  |
|  |  |
| to Mrs. M. a small bundle, saying, "I hope the work will suit you ma'am.' <br> The work is well enough,' said Mrs. M. ex: |  |
|  |  |
| it before? It is at least a week past the time it was promised. Unless you are more punctual: |  |
|  |  |
|  |  |
| and keep your word better, I cannot let you have any more work.' |  |
|  |  |
| It was growing dark, and the room was not girl's eyes could not be seen, buther voice was very tremulous as she answered. <br> 'I did not mean to break my'word, ma'am; |  |
|  |  |
|  |  |
| but my mother has been much worse, and my little brother in chopping wood cut his foot; so |  |
| I have had to'-here her voice became inarticua te, and she hastened out of the room. 'That is always the way with thes | - Individual Effort. |
|  |  |
|  |  |
|  |  |
| a cut foot, anything for an excuse.' <br> Meantime Mary reached the humble dwelling |  |
| she called home. Whether her feelings were |  |
|  |  |
| laboring under the wound so thoughtlessly inflicted, or her mother's illness distressed her, or her heart sickened at the thought of helpless por- |  |
|  |  |
| erty, or it might have been the contrast between the room she had just left, and the room she had just entered, which forced itself upon her : what |  |
|  |  |
| ever was the cause, contrary to her usual se- |  |
| before her mother, she cofvered her face with her hands, and leaning upon the rude table before her, burst into a passion of tears |  |
|  |  |
|  |  |
| n of tears.. It was |  |
| called, ' Mary.' She started from her postare of grief, and went to her mother's bed-side. 'Mary, dear, wipe your eyes and sit down by me |  |
|  |  |
| here, and read the thirty fourth Psalm ; it will |  |
|  |  |
| the shelf the. well-worn Bible, and geated at the foot of her mother's bed, in a subdued voice |  |
|  |  |
| read aloud. She had just finished reading the verse, " Many are the afflictions of the righteous, but the Lord delivereth him out of them |  |
|  |  |
| when a gentle tap was heard at the door. A little girl, some years younger than Mary open |  |
|  |  |
|  |  |
| ed it, and a lady entered <br> Is this where Mary Morris lives? |  |
| $\because$ Mary started from the bed, ' That is my name ma'am <br> - Ah yen, you are the one I just saw at Mrs |  |
|  |  |
| M's. I enquired you out, and am come to see if I can be of any'service to you; how is your mother? |  |
|  |  |
|  |  |
| The last tallow candle was dimly burning be side the bed where Mary had been reading. |  |
|  |  |
| The lady went towards it, and took the hand of the emanciated sufferer. |  |
|  |  |
| cost me sis. mucht, that I have now nothing teft |  |
|  |  |
| days, and then all will go on well; but now it is very hard for poor Mary. |  |
|  |  |
|  |  |
| call and prescribe for you and here are some provisions for the children, and Mary just open the door, my servant has brought you a wheel |  |
|  |  |
| barrow load of wood retad split; give all your attention to your mother and you shall be well pruvided for.' |  |
|  |  |
| Theeir hearts were too full for expression of |  |
|  |  |
| thanks, but the lady needed them not, 10 convince her that there was no luxury like that of doing good. There were tears shed in that hium- |  |
| doing good. There were tears shed it that thumble room that night; but int of bibterness, : and |  |
|  |  |
| there were thanksgivings that would put to shame the feeble gratitudo of thusands who are 'increased with goods and have need of noth- |  |
|  |  |
| ing b. Mri, M. went that night to witues |  |
| the performance of a popular tragedy, and was so overcome by the distresses of the hero and heroine as to be unable to attend to anything |  |
|  |  |
|  |  |
|  |  |


|  |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
| To the "call," each disciple exulting responds. <br> For he feels-he believes that an Eye from abov |  |
| For he feels-he believes that an Eye from above Regards with complacence his "labors of love!". |  |
|  <br>  Whera demons lay wait or the the epiritit of mell!" |  |
|  |  |
| Then forward! thou servant of Him we adore, For HE in whose cause we behold theo depart Shall strengthen thy hand and encourage thy heart And a heart to devoted-a fervor so trae,No doubts can bewilder-no dangers subd No doubts can bewilder-no dangers subdue!To God we commend thee! and soon may we hailOur Zow uprear'd on the ruxins of Baal! |  |
|  |  |
|  |  |
|  |  |
|  |  |
| True Steth |  |
| A short winter day was just drawing to a |  |
|  |  |
| Street. The servant ushered her into a large |  |
| and elegant apartment, where sat Mrs. M., the mistress of so much wealth and grandeur, in stood a moment, then courtesied, and presented |  |
|  |  |
|  |  |
| to Mrs. M. a small bundle, saying, "I hope the work will suit you ma'am.' <br> The work is well enough,' said Mrs. M. ex: |  |
|  |  |
| it before? It is at least a week past the time it was promised. Unless you are more punctual: |  |
|  |  |
|  |  |
| and keep your word better, I cannot let you have any more work.' |  |
|  |  |
| It was growing dark, and the room was not girl's eyes could not be seen, buther voice was very tremulous as she answered. <br> 'I did not mean to break my'word, ma'am; |  |
|  |  |
|  |  |
| but my mother has been much worse, and my little brother in chopping wood cut his foot; so |  |
| I have had to'-here her voice became inarticua te, and she hastened out of the room. 'That is always the way with thes | - Individual Effort. |
|  |  |
|  |  |
|  |  |
| a cut foot, anything for an excuse.' <br> Meantime Mary reached the humble dwelling |  |
| she called home. Whether her feelings were |  |
|  |  |
| laboring under the wound so thoughtlessly inflicted, or her mother's illness distressed her, or her heart sickened at the thought of helpless por- |  |
|  |  |
| erty, or it might have been the contrast between the room she had just left, and the room she had just entered, which forced itself upon her : what |  |
|  |  |
| ever was the cause, contrary to her usual se- |  |
| before her mother, she cofvered her face with her hands, and leaning upon the rude table before her, burst into a passion of tears |  |
|  |  |
|  |  |
| n of tears.. It was |  |
| called, ' Mary.' She started from her postare of grief, and went to her mother's bed-side. 'Mary, dear, wipe your eyes and sit down by me |  |
|  |  |
| here, and read the thirty fourth Psalm ; it will |  |
|  |  |
| the shelf the. well-worn Bible, and geated at the foot of her mother's bed, in a subdued voice |  |
|  |  |
| read aloud. She had just finished reading the verse, " Many are the afflictions of the righteous, but the Lord delivereth him out of them |  |
|  |  |
| when a gentle tap was heard at the door. A little girl, some years younger than Mary open |  |
|  |  |
|  |  |
| ed it, and a lady entered <br> Is this where Mary Morris lives? |  |
| $\because$ Mary started from the bed, ' That is my name ma'am <br> - Ah yen, you are the one I just saw at Mrs |  |
|  |  |
| M's. I enquired you out, and am come to see if I can be of any'service to you; how is your mother? |  |
|  |  |
|  |  |
| The last tallow candle was dimly burning be side the bed where Mary had been reading. |  |
|  |  |
| The lady went towards it, and took the hand of the emanciated sufferer. |  |
|  |  |
| cost me sis. mucht, that I have now nothing teft |  |
|  |  |
| days, and then all will go on well; but now it is very hard for poor Mary. |  |
|  |  |
|  |  |
| call and prescribe for you and here are some provisions for the children, and Mary just open the door, my servant has brought you a wheel |  |
|  |  |
| barrow load of wood retad split; give all your attention to your mother and you shall be well pruvided for.' |  |
|  |  |
| Theeir hearts were too full for expression of |  |
|  |  |
| thanks, but the lady needed them not, 10 convince her that there was no luxury like that of doing good. There were tears shed in that hium- |  |
| doing good. There were tears shed it that thumble room that night; but int of bibterness, : and |  |
|  |  |
| there were thanksgivings that would put to shame the feeble gratitudo of thusands who are 'increased with goods and have need of noth- |  |
|  |  |
| ing b. Mri, M. went that night to witues |  |
| the performance of a popular tragedy, and was so overcome by the distresses of the hero and heroine as to be unable to attend to anything |  |
|  |  |
|  |  |
|  |  |



## 1 True Sketch.






stituting the tender-eyed Leah for the well.favored
Rachel whom Jacob loved, and for whom he had
served, sooches him thus, "Fulfill her week, aud
thou shalt serve with me yet seven other year
And Jacob did so, and fulfilled her week;
gave him Rachel his daughter to wife also
Gen. 29: 27, 28Gen. 29: 27, 28. Palliating the fraud he ha
practiced, the father is willing that his younge
daughter also be give
completed, which'the seven days of the feast is
is $\begin{aligned} & \text { fore her, burst into a passion of tears. It was } \\ & \text { but a } \\ & \text { called, ' Marent, }\end{aligned}$called, 'Mary.', She stanted from hoem postire of
grief, and went to her mother's bed-ides. 'Ma-
This identity of seven days with the term iteek,
period, confirming the idea that in Syria, in
days of Jacob, the return of the Sabbath markeout the term which it weekly closed; while the
perfection which it indicated, became a reason fo
marriage feast.
It appears perfectly evident, from the formIt appears perfectly evident, from the form
the divine address to the Israelites in. the wilder
ness, that they, at least, through all their sojournin Egypt, and through ill their oppression therhad retained the knowledge of the weekly divi
sion of time. "The sixth day" and "the sevent
day",ner in which the miraculous supply of the mannaconvey no meaning except to those
quainted with such weekly division
on the patriarchal ages, mankind would be whol
completed in six days, and of God's resting on th
seventh; and these references to their notation oftime by sevens, and by weeks, intimate, not indi
tinctly, their knowledge of the sacred charactebeginning it was known, and by them observeremarks, that it is indeed unlikely that the patr
archs would have a knowledge of tithes, practiceby them as approved by God, though not.enjoine
in inspired patriarchal history, of sacrifices observed by all hhe patriarchs, from Abel downuvardthey could be ignorant of the Sabbath. He also
gives it as the opinion of Calvin; that the frequensacrifices of Abraham, and, the other patriarch

## She Sabbath Recorder．

 Nem York，April 80，1846，DUTY OR charismans To IIBBR FOR THE cOR－
 of the Gopsel．He stands as it were in t．
between the Pagan and the Chrisian． one hand，he is conscious of posessing the most
imporanant truhs， ，specially the great central truth
of of one self－exising and omnipotent God ；and
hence he looks with contempt upon the idolaries of paganim，seieisg no atraction in any of its
sulp pured follies．On the ohter hand，he clings
． Whit tenacity to eneved himself，would never
God had ooter reace
have reiectefd，much less crucified，the Messiah have rejected，much less crucified，the Mess
whom Good had promised．＇Standing thus，he uls in his superiority over the pagan，and sys．
tematically repels the approaches of the Christian． He is，therefore，in a position peculial．
able to the reception of the Gospel． this，and with a mind terrified at the imprecation and upon our children，＂many a sincere Christ ian has been led to doubt whether the Gospel east whether it is to become such through hu
man instrumentality．Of course such a doubt puts an end to effort．But to our mind，the numer ous conversions which have already taken place
among the Jews，sufficiently refute the notion that we are not to labor for and expect their reception
of Christ in the Gospel． Granting，then，as facts will certainly require －and that，in attempting their conversion，man is
not presuming to usurp the place of God－let us not presuming to usurp the place of God－let us
look for a moment at their claims upon the favor－ able regar
church．
In doin In doing this，the first ground of claim which senl afficted and degraded condition．It was a
doctrine of our Saviour，that the sick have an especial right to the attention and skill of the phy no other reason need be presented to support the claims of the Jews．In looking at heir spited to
condition，we see in it much that is calculated
and and temple，departed many of the comforts
and supports of their religion．The life and soul of what belonged exclusively to the Mosaic dispensa－
tion，was to be found in the temple services，and hon，was to be found in the temple services，and
hose typical sacrifices which were there offered． But when these have ceased，with no new arrange－
ment supply their place，that code of religion which was oton．The only food upon which they can now
etive，is the hope that the Messiah，to whose coming they then looked，will yet appear for their delir－ of sustaing their infirmity，must often be the oc－ casion of most discouraging sickness of heart．－A
view of their temporal condition shows equally vell their necessitous state．Scattered through all for many centuries been a hissing and a proverb，
while the very name of a Jew stands connected with the worst species of persecutions，massacres， confiscations，and banishments．The remark is a eur and glory tends to enhance the sense of pre－ sent humiliation and，distress．＇Apply this to
the Jews，and the degree of their suffering may be somewhat appreciated．Once they were the anks of human exaltation．Now they are bereft ranks of human exaltation．Now they are beret doption，and the glory，and the covenants，and the giving of the law，and the service of God，and was fuill of people ！She that was great among
the nations，and princess among the provinces， how is she become tribulary＂＂If any thing more than an exhibition of their necessities is requisite
to show the claims of the Hebrew nation to have the Gospel preached unto them，we know no hence it can be drawn．
But a question may possibly arise in regard to
heir claims upon us．To this we math heir claims upon us．To this we may well turn we are not debtors to them in a sum which we
never have paid．All will be ready to ad not only for the embodyment and preservation not only for the embodyment and preservation of those instructive and admonitiory incidents which are presented on every page of their history．They himself，and by preserving a faithful record of wha transpired in＇those circumstances，they have given
us a living dramatic picture of $G$ od＇s providence or thousands of years．Is it worth nothing to us， ed these different events in their history？And do we owe nothing to those who have，often at
the expense of their own exposure，faithfully in－ orimed us in regard thereto？－Or，if we look mor mintely at the sacred oraclens，we shall see some－ roptiate expresession of that gratitude．When－


Psalmist of Issael awakens the deepert the swelings of

| ah，were Jews，fathers of the present generation， appeal to us in behalf of their children，now out the consolations of a belief in the anointed Lord whom they foresaw．－Or，passing to crowning glory of God＇s manifestations imself to man，inquire who were the medium bat communication－who the privileged ones hat day？Who was the eloquent preacher the wilderness，that drew all Judea after him？ 0 was the loving disciple，that taught the lux－ of living and laboring for others？Who was fervid apostle to the Gentiles，that demonstrat－ he truth of the Gospel，and fixed the anchor of istian hope within the veil？These all were $s$ ，and brethren of those whose cause we plead． y were of the seed of Abraham，upon whom Son of God took hold．They were of the lost ep of the house of Israel，to whom the angel of covenant was sent． <br> But why multiply these proofs of obligation？ ry admonition that guards us－every hope that mates us－every promise that sustains us－all gives joy to this life，and confidence for the －is closely connected with the history of the <br> s．Do not justice and gratitude combine，then， urge upon the Christian church the obligation labor for their conversion？ |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

position of THE LIBBBTY PaRTT
I read with some interest，in a late number of As one deeply sympathizing and heartily co efforts to effect a great moral and political re form in our country，I cannot refrain from re
viewing that article in a few words，awarding to the writers of it the same honesty of purpose in I claim for myself in differing from them． question contains many truths．Cheerfully sub scribing to the first four propositions，I mus
differ with the authors in the conclusion the have arrived at，viz ：that the Liberty Party can
not overthrow slavery by concentrating all thei efforts upon that one point，but must withdraw points of comparatively insignificant importance as though slavery was so feeble an enemy as to
be overcome by a divided force．The Liberty Party，from the dawn of its existence，has been
characterized for its oneness of purpose，its stern adherence to the great and comprehensive prin－
ciple of universal freedom．Looking upon American slavery as the most outrageous viola－
tion of all that freemen hold dear，and the first cause of all our national embarrassment；and
believing that the adoption or rejection of the cherished principles and plans of either political party，could not bring permanent prosperity to
our country，while this festering cancer was grawing at its vitals－while this upas，planted tion，was permitted to load the breeze with it fatal efluvia，instilling itself into every depart
ment of our body politic，and rendering us a re proach to the civilized world，－－the pioneers o noble and holy to sever the ligaments that
bound them to those j parties，which had so basely betrayed the best interest of the
country，and covered the country＇s worst enemy with the shield of legal sanction．They united to destroy an evil paramount to all others that
could afflict the country．Trusting in the God of truth，they reared the platform of universa
freedom，broad as the earth，high as the heavens， feeling assured that such an object，predicated
on such a foundation，could not fail of success． That object was the extinction of slavery by the power of public opinion and the legitimate ex－
ercise of the constitutional powers of the national government．Such is the Liberty Party，an may God grant that such it may ever be．Ye
comprehensive as are our principles，there are
some amongst us who seem wanting in abilit to appreciate them，or consider them too smal never experienced the potent effect of properly from party associations，and long to return to hem．We must have help from others than
＂Philanthropists and Religionists．＂The em issaries of the devil must be called to push for ward a great moral enterprise for the overthrow
of his strongest hold on earth．We must
strengthen our host by incorporating into our creed a silly apology for a principle advocated by one of the great parties，thereby drawing
recruits from its ranks．We are told that we are to derive reinforcements from a party tha aggrandizement and supremacy of slavery，＂by dopting certain priaciples of heirs，which the cate in their present connection．，It is well which a certain paty has rode almost to death
Tin vain to hope to draw strength from any bu
that party by making the tariff question an is
vie．The whige claim a tariff for protection
 happy under their sufferings．

|  |  |  |
| :---: | :---: | :---: |
| whig ranks go with us still？And in appealing |  | W |
| to whigs，should we not have one more ol tion to remove before they would join our rank | Baptist Church in DeRuyter for a few months past．An increase in interest has been manifest | \|gust |
| and vise versa？But were we to adopt | for |  |
| ed policy，are we sure of drawing | members have shared；and we have been confi－ |  |
| the democratic party？ |  |  |
| suppose that any considerable portion of that |  |  |
|  |  |  |
| co |  |  |
| cherished |  |  |
| erineses an ignot |  | G－Ir |
| pardonable，es | in the Baptist Church in this place．I | $\mathrm{NG} \in \mathbf{I R}$ |
|  |  |  |
| To suppose，the |  | of Decenter last，was ¢810 isk，od．This is |
|  |  |  |
| worn－out scape－goat along with the olerable absurdity，unworthy of its aut |  |  |
|  |  | sum wrung，at his seevere sesson，from the wrech． |
|  |  | d population |
|  |  |  |
| which those parties have fallen．Our pa |  | Спи |
| be | tha |  |
| to the support of those principles by an appeal |  |  |
|  |  |  |
| er of without them．If the one great | Thal Commitee made an adverse report，whigh was |  |
| grand P |  |  |
|  |  |  |
| it gai |  | purify the heart． |
| elish |  |  |
| ces．If we gain strength，we must do it by a |  | Dear Reding．－The first newspaper publish－ |
| stern adherence to our one great idea． |  |  |
|  |  |  |
| slavery，and their responsibility，and | of the Senate， | were conspicuously placed at he head of the pa－ |
| lend their aid．This is and should ever be paramount object of the Liberty Party． | ceived whe law 1839．This failure has per |  |
| se to be such |  | ＂All persons may be supplied with this paper |
| bng |  | $\begin{gathered} \text { ay } \\ \text { eng } \end{gathered}$ |
| other parties．Let all our | wis | first week，and seven dollars for eaph week afier．＂ |
|  |  | The paper was issued |
| berty and hatred to tyranny． |  |  |
| But it is said that we have，after six years effort， gained only 70,000 votes，and that a million is | It is very desirable，that the | ix |
| necessary．That indeed must be a despor | ref |  |
| heart，that in view of this result would turn |  | Thi Season in |
| to Egyp．That the Liberty Party，amid the | prot |  |
|  |  |  |
| ter |  | Editor of the N．Y．Reorder，dated London， |
|  |  |  |
|  |  | ＂A fortight ago，and I saw New England in |
| heart that |  |  |
|  |  |  |
| precedented ratio be＂a mere temp | Respeeflully， |  |
| few in numbers，＂Verily false prophets have |  |  |
|  | Dr．Wattis is going the rounds，q |  |
|  |  |  |
| m assured that the authors of | Lothen Loffept that |  |
| $\begin{aligned} & \text { der constaeranon wh } \\ & d \text { trust they may be } \end{aligned}$ | his last illess，he said：＂Dr．G |  |
|  |  |  |
| ty Party is precicated，and return to its support， | Bapisist，and my co |  |
|  | best of the argument，and I die a decided Baf |  |
| brought our country yo near the verge of ruin |  | recently accustomed to look upon leafless trees |
|  |  |  |
| tarifs and banks is suicide，is madness． |  | Sundar ix New．Orieans．－The follo |
| ng squirrel，when | in all the Lutheran Churches of Prussia． |  |
| a huge bear was close upon him with extended | of the Roya |  |
| jaws to derour him．A huge hydra has 1 | pose | held in that cily ：－ |
| en staking with brazen－faced impunity over | 400 arists and deletanti were it perform the |  |
|  |  |  |
| broken hearts and ruined hopes of expiring | urgis unser Gott，＂composed by himelf | excelling any ting ever perrormed by an Arab－ |
| －virue，religion，and moraity，expire |  |  |
|  | Cssrows．－nt it a custom among |  |
| a malignant triumph over an expir |  |  |
| ＇s departing glory．Philanthropists，rel | and winows，beauseifi is in a slorm | A troting match will come off a |
| moralists，and po | Spect he coming of the elessiah．The Cal | d， |
| monster，and save our country fre | of their churches to depree | William Mish＇s |
| noffended God．Ab | ning，and in Seneg |  |
| 兂 |  |  |
| cents，and contend for the great rincip | seeing＂the spirit of the world＂dart along plains and mountains of sand． |  |
|  |  |  |
| country．Till then，we cannot． |  |  |
| mit yourselves against us；but and hold fast that which is goo |  |  |
|  | mstance which occurred in ia，in Asia Minor．The peo | held in in Balifore， he ix founders |
| sterly，R．I．，April 1846. | for want of food |  |
|  | dence interposed for ：heir preser | whom was a Mr．Casey．The |
|  | substance，or manna，of which t |  |
| appeal to the Legislature of Pennsylyania in | fallen in large quantities，which is | －＂The las named ge |
| or of allowing such citizens as conscientiously erve the seventh day of the week as the Sab． |  | a＇telling speech，＇as when informed that it |
| Serve hie seventh day of | The Mon |  |
| We venturet to sy，that not a single | K |  |
| wead that appeal candialy，could in goo |  |  |
| the justice and asfety of granting the | the sacrament ；and whit |  |
| desired．Yet，strange as it may appear， |  |  |
| ure has refused to consider and <br> On Tuesday last，Mr． |  |  |
| up the bill，when it was decided，by | m |  |
| ，not to enterain it． | 10 |  |
| n for not acting |  |  |
| the amount of business on hand，and the ainty of members respecting the wishes of |  |  |
| inty of members respecting the wishes of ituents．But persons who have attended | t $\$ 35,000$ ，for conversion into a free school |  |
| trisurg，think that the true reason is a | chil |  |
| stand in opposition to public opinio |  |  |
| uch public opinion may be． |  |  |
| mbection $\Delta$ Constantinorle．－The Al． | 为 |  |
| Cand | Home Mission Society，in the，First Bap |  |
| Constantinople bring the intelligence that | Church，Brooklyn，Wednesday，May 13. |  |
| secution against the evangelical Armenians broken out afresh，and with violence．The |  |  |
| chen out aresh，and whath which began with excommu | Church，New York，Thürsday evening，$M$ |  |
| gg an evangelical priest，has been exercised in | －Bapieis Socieity for Evangelizing the Jowe |  |
| ng fin hes nd theid dily mean |  |  |
|  |  |  |
| 年．The |  |  |
| spoiling of their py under their su | American Baptist me place，Thursday， |  | nourcements of Sunday sports are taken from a

New－Orleans paper of the 16 ．h ult．They give
some idea of the estimation in which Sunday is

To－night，at the Circus of Hows \＆Mabie，
there will be some extra doings．Horsemanhhip
excelling any exceelling any thing ever performed by an Arab－
gymnastic feats，such as were never seen in the
arena of ancient arena of ancient Rome－and conundrums by the
clown，that wilt throw Billy Black into the shade．
To，night，the first appearancéof Mary Duff， A troting mather withricions．off at 3 o＇clock 10 －
day，on the Metairie Coursm．It is to be for $\$ 100$ a side－2 mile heats in harness．The nags are
William Mish＇s spotied horse Arab，and Harry
Richard＇s bay hore Ther Richards＇s bay horse Thayer
This morning，the Native American Artillery， commanded by Capt．Forne，will parade at nine
o＇cock，and repair to the plains at Bayou Si．
John for drill and target practice．
Temperance Incident．－A meeting of the Washingtonian Temperance Sociely was recenlly
held in Balumore，at which Mr．Mitchell，one of the six founders，narrated the origin of the So－
ciety．Several other gentlemen spoke，among
．
 2


fift newspaper publish ment, 1780 . The terms
dupplied with this pape
 fibere was week, and a
What minety would be said o No -Rev. Wm. Dean March. In a letter io the
fecorder, dated London disw New England in gity costume of summer
toi snow banks of Boston fight from Liverpool t





## Wivi- - The following al

 the 16 h ult. They giv! cuir of Hows \& Mebie



祭寉 under the circumstanies，by God，＇in whose
hand are the live of al men．That God did
aunthrize the takiking of life fors some crimes can－

 Anger may giane inte the bropat of wise
man，but reats only in the botom of foofa．

The End of the Voyage．

 We are eiabled to communicate to our reader
a singular and affecting incident at sea．O
Sunday afternoon，the thh inst．three little boy
of the names of Davis，aged 15 ，Carlisise， 14 ，an
The Foster， 12 years－the two former．fishermen
Bons，wereamusing themselves with an excusion
on the sea，at Scarborough，in a small boat about
inite thirteen feet long，having with them only one
oar and a＇small sail．The little fellows sullede themselves out to a ditance orfa a ew miles from
land，when thinking they percived some other
boys coming out in a boat to fetch them back again，they hoisted their small sail，and the wind
blowing out from the shore，the boat was unfor－
tunately carried out a further distance to sea．
To their inexpressible grief，the land at length To their inexpresible grief，the land at length
entirely disappeared，and，after making several fruitless attempts to regain the shore，darkness
put a stop to ill further endeavors，and a strong
gile of wind forced them to a still greater dis－ gale of wind forced them to a still greater dis－
tance into the ocean．When morning returned，
not a speck of land could be discerneed，and no ：nota speck of land could be discérned，and no
sin hove in ：ighgt．The situation of the three
boys now became dreadfully distressing，not
one of them knowing how to make lạad，and one of them knowing how to make lana，and
not a aingle mouthul．of provigions on board their
frail bark．To add to their distress，the oldest boy，Davis，fell sick，and continued in that state
the whole of the day．The sun again set，leav－
ing them no prospect of a rescue from a watery grave The feeling of iheir poor parents and
friends on shore all this time were hearttrenifing Tuesday morning dawned，and after straining
their eyes the whole of the day in search of a
gail or land，and whearying themselves with frit．

Euy


## What Faith is．


＂l＇ll try．What is that whitefarticle on
mantel ？＂，
＂Alum，sir．＂
＂Do you know what alum is made of？＂，
＂No sir．＂


$$
\begin{aligned}
& \text { "Yes, sir." } \\
& \text { "Now, bring me the Bible this, you know, } \\
& \text { is the word of God ; can you tell me any, one } \\
& \text { thing God says of himself in this book }
\end{aligned}
$$

## ＂Now，do you Kelieve these things＇？＂： ＂YYes，sir．＂， ＂You believe，then，that piece of alum is alum because．I Iote you soo，and you believe what．Goo says of himself and His Law because you hear

## it，＂Yend are told you ought to do so．＂ ＂Then you have faith；for faith is belieying


eve what it says，when I die，I will go to he
en，where grandmother is；will I？＇
＂Not unless you do what the Bible says









cosix


Slje Sablath Rerorder，

bDITED bT GRORA：
voL． $\mathrm{II}-$
Che sablor

## the oramids

## But this argument m

tices or allusions shit by the patriarch
the sanclifying and b
been carried down to

## acter was know in the earliest ag possessing the w

## radites，is attested by deriving their religou reat

and Christian author
eration expressed by
in cases for which th
but the seventh day
only account for，by
vine insitution havin
nations by whom ite
ously corrupted．T
Moab，repeatedly ere
ing thereon seven sac and in the earliest $h$
days．Not only the
ans，Indians，and oin nations of the north，
ing distincl evidence tions have been addu
in proof even of the
manifestly have had than that of the giving
been derived from a

## religion of the Irae their idolatrous neigh

 copy observances pec were celebrated，avo poots．bear a decidedMoses in his history an acquaintance with
anfairs by those from observances were

The evidence on to different nations， hais been presented by $h$
first from one who hatat in collecting the
sand ways depraved
keeping holy day
they also wrested the $n$
uloussigngification n ，
hath remained
ulous signification；in
hath remained some
al，to which as lengu
ought to reurn： 7 to
in them the foitheps
＂First，he Genile
stan Mays，no movei
＂Macrobius saith
lic holy－days，Feriau
plead ing andiabor，ST
and hote．
endars．
Second 1 ，hiey obse
particulariy he
Hesiod naith，the exe
＂Lampridiusitelieth
on the seventh day，
went up to the Capitit
－Homer saith，he
＂Homer saith；the
and on whe day in which
and on
and on which weadep
ainallimachut anith
birh day，chief and
世Cloment Alozior

mote Andy Philo，the





