

The Sabbath Recorder.

New York, May 14, 1846.

OUR PETITIONS FOR LEGAL PROTECTION.

In three States of the Union—New-York, New Jersey, and Pennsylvania—petitions have been presented to the Legislature during the past winter, for laws to protect Sabbath-keepers in the enjoyment of the Sabbath, and in the pursuit of their ordinary avocations on the first day of the week. These petitions differed very widely from the petitions which had been presented from time to time for laws in favor of the first day of the week. They did not ask that our fellow-citizens who differ from us, should be required to observe the day which we regard as sacred. Nor did they ask the Legislature to express any opinion as to the propriety or impropriety of our practice. They simply asked, in one case, protection against the annoyance of answering to civil suits or discharging civil duties on the Sabbath; and, in the other cases, protection against laws which forbid us to work on a day which our consciences require us to devote to labor. They asked nothing, therefore, but what might have been granted with perfect safety to the State, and without infringing to the least extent upon the religious opinions and privileges of any other body of men. Yet these petitions, so inoffensive to the interests of others, and so inoffensive to the interests of the State, have been either evaded or denied by each of the Legislatures to which they were addressed. Thus Sabbath-keepers are left precisely in the position which they have occupied heretofore—exposed to annoyance on the Sabbath, and liable to penalties for working on Sunday.

In view of this result, some of our friends may think there is little encouragement to exert themselves, while some of our opponents may think they have occasion to rejoice. If so, we beg leave to differ from them entirely. For our part, we think we see in the history of this movement for a few months past, great encouragement for renewed exertion, and much reason to hope for future success. It was not to be expected, that men who had from their youth been taught to reverence the Sunday as a sacred day, would readily grant to an organized body of men, be they never so religious, the privilege of working on that day. Nor was it to be expected, that they would be ready at once to pass laws for the protection of those who openly differ from them. The discussion of the subject, however, has exerted an influence, and brought to light facts and principles, which must prepare the way for securing, sooner or later, the result which we desire. Let us look at this matter a little.

Nobody can deny, that the influence of our petitions has been to bring the claims of the Sabbath before the public mind. We have for a long time directed our efforts mainly to the religious portion of the community, and been content to furnish them with the arguments by which our practice is sustained. But they, instead of listening to us, have closed their ears against our appeals, have shut us out from their pulpits and newspapers, and done all in their power to prevent the discussion of the subject. When, however, the matter was brought before the different Legislatures by numerous signed petitions in favor of granting Sabbath-keepers the privilege of working upon Sunday, the political papers took it up, and, without designing to do us any good, actually did more to enlighten the public mind than was ever done by all the religious papers in the land. From the political newspapers the subject soon passed to the mouths of politicians, and became a theme for more or less discussion in public and private—in railroad cars and steamboats, not less than in neighborhoods and families. The influence of such discussion cannot be lost, and it can hardly fail to be useful. Only let our arguments be known, and they challenge the approval of unbiased minds, and find not a few advocates, even among those who, while they acknowledge their soundness, are unwilling to deny self sufficiently to put them in practice.

Again, the presentation of our petitions has brought to light facts of great importance. It is but a few years since Sabbath-papers were represented, or rather mis-represented, as being unsound in their doctrines, and by no means praiseworthy in their practice. But in the course of the discussions growing out of their petitions, this calumny has been once and again denied, by men who had no other reason than a sense of duty for speaking in our favor. Such men have pronounced the observers of the Sabbath a most upright, consistent, and religious people, whose character would stand a comparison with those of any other denomination on the face of the earth. Indeed, scarcely a single individual has been found, who has dared to express a doubt on this point. The great mass of legislators have been unbounded in their expressions of confidence. Thus they have given their testimony that we deserve protection, notwithstanding they have been deterred by fear of a corrupt public opinion from granting it.

Nor is this all; the discussion of our petitions has developed principles extensive in their application and most salutary in their influence. In Pennsylvania, for instance, the ground was taken, that if Seventh-day Baptists are allowed to work on Sunday, then there is no propriety in dictating by law on what day any man shall work or rest. This we believe to be the true doctrine. It is no more the business of legislators to dictate what day a man shall keep, than it is to dictate what church he shall attend, in what way he shall be baptized, or how often he shall partake of the communion. It is God's prerogative to decide what day men shall set apart for the Sabbath, and it is the duty of the Legislature to protect

them in carrying out this decision, each man in view of his own accountability. We know that many persons will demur at this doctrine. They have been so long accustomed to regard the statute laws in favor of Sunday as right and useful, that to doubt it seems to them almost sacrilegious. We believe, nevertheless, that if all laws compelling men to observe one day in seven were abolished, and the command of God was made the rule of duty, and pressed home upon the consciences of men, Sabbath-keeping would be altogether more general and acceptable. But as it now is, the law of God and the law of the State clash with each other; hence men take occasion to deny the binding authority of both, and so release themselves from all sense of obligation. This principle, to the discussion of which our petitions have given rise, will, in due time, be acknowledged and allowed to exert its proper influence.

We say then, with all confidence, that the course pursued by the Legislatures of the different States in regard to our petitions, affords no good reason for discouragement, but ought to increase our exertion. If legislators refuse to grant our acknowledged rights, because they do not know the wishes of their constituents, let us bring our claims before those constituents, and secure their voices and their aid. If they will not act on our behalf, because we are so few, let us show them that though feeble in numbers, we are strong in the truth. Let us, on no account, cease to agitate the question, until our rights are acknowledged, and our religious privileges guaranteed. In this way only can we ensure our own safety, and justly expect the blessing of God.

RELIGION IN THE SOUL.

The religion of Christ in the soul, is represented by its author to be progressive and perpetual in its nature. He compares it to a "well of water springing up into everlasting life;"—to a shining light, which increaseth in brightness to the perfect day;—to a plant disclosing "first the blade, then the ear, after that the full corn in the ear;" and to an exceeding small seed, which gradually becometh a great tree. 'Tis not a stream from which issueth pure and healthful waters to-day, and anon dryeth up or sendeth forth poisoned waters; but 'tis a pure and living stream, and they who drink of it never thirst. 'Tis not the light of the flaming meteor, discovering a momentary blaze, and then waning to eternal night; but a reflection of the rays of the Sun of Righteousness, constant and increasing. 'Tis not a hot-house plant, living and flourishing only in the sunshine of popular favor, but an evergreen of more than earthly beauty, strength, and fragrance. The coldness of popular contempt cannot blight it, nor storms of persecution destroy it. It flourishes in all its freshness amid the raging of the elements, gathering strength from the storm, and beauty from the whirlwind, and living in glorious contrast with the desolation which surrounds it.

The possessor of this religion will grow in grace and in the knowledge of his Saviour. He will "add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." He will study to "know Christ and the power of his resurrection, and the fellowship of his sufferings, and to be made conformable unto his death."

How dissimilar is the character of the true Christian as exemplified in Christ and portrayed by him, to the character of many who call themselves Christians. For a little time they seem to run well, to be fruitful in good works, and manifest a commendable zeal for Zion's welfare; and then they turn to the world, and labor as ardently to secure its honors, wealth, and pleasures, as the veriest worldling, and God, if in any of their thoughts, holds a subordinate place. Many of them have set times to be religious. The leisure of winter affords, as they suppose, a very favorable opportunity to renew their religious zeal, and to make amends for their neglect of God and his proffered salvation three-fourths of the year; but the winds of March, or showers of April, are quite certain to extinguish the flame which they have kindled. These, with all the ungodly, God compareth to "wells without water," to "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" to "wantering stars, to whom is reserved the blackness of darkness forever." GORDON.

Stonington, Conn., May 4th, 1846.

AMERICAN BAPTIST PUBLICATION SOCIETY.—The Anniversary of this Society was held in Philadelphia, on Tuesday, April 28, when an appropriate sermon was preached by Rev. John Dowling. The Treasurer's Report showed that the pecuniary affairs of the Society were in an encouraging condition. During the past year \$23,728 had passed through the Treasury, of which \$19,833 had been in the appropriate business of the Society. About 50,000 volumes, of various sizes, have been put in circulation. The plan of operations is to employ missionaries and colporteurs, whose duties embrace both preaching to the destitute, and circulating books and tracts to all classes, especially the members of Baptist churches. These men are supported by a small salary and a percentage upon the books they sell. A plan was introduced at the Anniversary meeting, to raise \$10,000, as a special fund, to be invested in the publications of the Society, and the interest to be appropriated annually in donations of libraries to poor ministers, destitute Sunday Schools, and needy individuals. Five persons present put down their names in sums amounting to \$2,000; and there is little doubt that the plan will be carried out.

"IN THE SPIRIT ON THE LORD'S DAY."

Many of the objections to the principles and precepts of the gospel are so unreasonable, and so obviously the offspring of a caviling spirit, that some of our most able Christian writers do not condescend to notice them. Of this nature is the objection of the Lord's day, founded on the plea that all days are the Lord's. True, all our time and all our services every day belong to the Lord. But Jehovah is a God of order. He made every seventh portion of time the most appropriate season to lay aside worldly business, cares, recreations, and thoughts, to meditate on his word, and to examine our prospects for the world to come.

If any should doubt whether John by the expression, 'the Lord's day,' referred to the Sabbath, we ask, to what then did he refer? What other day or time could so appropriately be termed the Lord's day? It is the Lord's day, not only as set apart for our worship, but also as a time when the Lord visits his people with peculiar mercy. On no other day does he so often pour out his Spirit to convince the world of sin, and to comfort his people. On no other day is he so often manifestly present by the refreshment of his grace. Those who, on each returning Sabbath, are visited by the refreshing and guiding influence of the Holy Spirit, have the best kind of evidence that this is the day the Lord has made—and that he hath made it a Sabbath—a day of natural and spiritual rest.

The above is taken from an editorial column of Zion's Advocate. We fully agree with the editor, that no other day "could so appropriately be termed the Lord's Day" as the Sabbath. Now it is well known, that the passage here quoted is the only instance in which the term Lord's Day is used in Scripture, and that at the time this was written, no day was spoken of as the Sabbath but the seventh day of the week. Hence we conclude, that when St. John the Revelator said he was in the Spirit on the Lord's Day, he meant that he was in the Spirit on the seventh day of the week. If we are right, then another conclusion naturally follows, which is, that to call the first day of the week the Lord's Day, and to represent the Lord's Day as different from the Sabbath, is unscriptural and wicked.

THE ANNIVERSARIES.

The present week in New-York is by general consent appropriated to the Anniversaries of the various Benevolent Associations of the country. We give below some account of the principal meetings held up to the time of our going to press. Farther accounts we hope to give next week.

THE NEW-YORK BIBLE SOCIETY held its Anniversary at the Tabernacle, on Sunday evening, May 10, when a sermon was preached by Dr. Kennedy of Albany. The Doctor commenced by referring to the precious character of the Bible, and the inestimable advantages enjoyed by those who possess it. He then dwelt upon the characteristics of the Bible, as adapted to the lowly and ignorant, as well as the elevated and intellectual; and more particularly as adapted to the condition of man in his social, political, and religious relations. The discourse was eloquent and instructive. It was followed by some remarks from the President, who stated that this Society covered the whole field of operations in this city, supplying the poor, the emigrants, the shipping, and all who have not the Sacred Word.

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS held a meeting on Sunday evening, when the Annual Discourse was preached by Rev. Dr. Murray. An abstract of the Annual Report was read, from which it appears that the receipts of the year have been \$91,764 28. The Board has four missionaries in Texas, four among the Choctaw Indians, five among the Creeks and Seminoles, six among the Sacs and Iowas, and four among the Chippewas and Ojebwas. It has also thirteen missionaries in Liberia, thirteen in India, two in Siam, one at Canton, two at Amoy, and ten at the Ningpo Mission. A missionary to the Jews has also been engaged, who will soon enter upon his work. Besides the labor of these missionaries, much has been done through the press, several million pages having been printed and circulated within the year.

THE FOREIGN EVANGELICAL SOCIETY was addressed on Sunday evening by Rev. Dr. Cheever. His discourse was founded upon the text, "And then shall that wicked be revealed," and was aimed at the evils and abominations of the Romish hierarchy. He maintained that the great question of our age is the practical distinction between the principles of Romanism and those of Protestantism. From this he passed to a lengthy review of the tendencies of Romanism, showing its love of darkness, and the certainty that it will be destroyed by the brightness of the Lord's coming.

THE AMERICAN SEAMEN'S FRIEND SOCIETY held its eighteenth anniversary at the Tabernacle, on Monday evening. The building was densely crowded. Speeches were made by Rev. E. E. Adams, Seamen's Chaplain at Havre, by Messrs. Clark and Leech, sailors, and by the Rev. Dr. Tyng, of this city. The receipts of the Society for the past year, have been \$28,930 30.

Perhaps no field is now yielding a richer harvest of moral improvement than the sea. At the foundation of this improvement is the establishment of some fifty temperance boarding-houses for seamen along our sea-board, and the various Marine Temperance Societies, numbering about 60,000 members. The Sailors' Home in New York has had, within the year, 3926 sailor boarders, and in four years, 14,837; at least one-third pledged temperance men. Five times as many seamen attend church now as were present ten years ago. The moral phenomena of the sea are among the greatest wonders of the present age.

EXPULSION OF BAPTIST MISSIONARIES.—It is generally known, that a Baptist mission was established some years ago on the Island of Fernando Po, as a point from which to carry on efforts for the civilization and evangelization of Africa. In the year 1843, the mission purchased such lands and tenements on the island as were necessary for its purposes. Towards the close of 1845, however, one Don Adolfo de Guillenardo arrived on the island, in the character of Royal Commissioner or Consul General of Spain, with full powers to carry out the instructions of his government, one item of which was immediately to expel the Baptist missionaries from the island. He has been faithful to the spirit of his instructions; and it is arranged that the missionaries shall quit the island before January 1, 1847, and that without one farthing's compensation for the loss of property estimated at about \$15,000. The occasion of this hostility to the Baptist mission is not definitely stated. It is generally thought, however, to be two-fold—1st. To get rid of an obstacle to the slave trade, which the Spanish government is not particularly desirous to suppress; 2d. To subvert the design of the Pope of Rome, by extinguishing the light which Protestants have kindled on the dark shores of Africa.

MISSIONS.—At a recent missionary meeting in New-York, the Rev. Dr. Armstrong stated that "twenty odd years ago, two vessels sailed from this country, each with a company of missionaries. They continued the same track to the Equator, when they separated; one went Eastward, around the Cape of Good Hope, landed her missionaries at Ceylon, among an ancient, proud and superstitious people, where they have preached Christ with great success. The other vessel proceeded Westward around Cape Horn, and thence Northward, and landed her missionaries at the Sandwich Islands, among an ignorant, savage and deeply degraded race. There they began to make known the gospel. Now, said Dr. A., I have just received a letter from the Sandwich Islands, with a draft from the Church of Molokai, the contribution of the natives, derived from the sale of matts, &c. of \$100, to be paid to the Ceylon mission for the education of pious natives there for the ministry. Is not this indeed a wonder? Christians of the Sandwich Islands, twenty years ago in thickest darkness, now raising funds to educate the youth of Ceylon!"

INFLUENCE OF AN IGNORANT MINISTRY.—There has been a very great diminution of the churches of the Christian denomination within a few years past. Twenty or thirty years ago, it is said, large sections of the State of Maine were dotted over with their churches, scarcely one of which now remains. A writer in one of the papers of that denomination is attempting to account for this unprecedented falling off. His opinion is, that it is the legitimate result of a lack of knowledge among the ministry. This, he says, has driven away from the churches those intelligent and educated laymen who should have been their strength, and has also given occasion for internal quarrels and divisions without number. There is no doubt a great deal of truth in what he says. Christians are represented as the light of the world and the salt of the earth. But when they allow themselves to be notoriously ignorant, they ought not to be surprised that their enlightening and saving influence is but little felt.

NUMBER OF BIBLES.—The number of Bibles distributed in one year by the three principal Bible Societies—the British and Foreign, the American, and the American and Foreign—was 1,414,945. The whole number distributed by these three Societies since their organization, is not far from twenty-one millions. Of course this would do but little more than to furnish one Bible to each inhabitant of the United States. When we consider that there are nearly one thousand million inhabitants of the world, which is fifty persons to every Bible printed by these Societies, there seems to be a plenty of work yet to be done in the printing and distribution of Bibles.

BAPTIST MISSIONS.—The Baptist Missionary Magazine says that the receipts of the Board for the year ending April 1, 1846, exclusive of the grants of the United States Government for Indian Reform, and also of sums received from Bible and Tract Societies, exceed one hundred thousand dollars. The pecuniary condition of the Board is better by at least \$30,000 than it was a year ago. Should the pledges which have been so generously given, be promptly redeemed, the Board will soon have extinguished its debt, and be in a condition not only to meet existing engagements, but also to forward speedily reinforcements to several of the suffering missions.

EASTERN ASSOCIATION.—The Seventh-day Baptist Eastern Association is to meet with the Church in Marlboro, N. J., on fifth day, the 23d instant. A letter from Eld. David Clawson informs us, that at a special meeting of the church on the 5th inst., a resolution was passed, assuring the delegates and friends that they will be cordially welcomed, and that a number of brethren will be at Salem when the Philadelphia steambot arrives on fourth-day, with carriages to convey them from that place to Marlboro, a distance of some twelve miles. The steambot for Salem leaves Philadelphia every day at 10 o'clock A. M., from Arch-Street Wharf.

"THE CHURCHMAN"—the organ of the high-church Episcopal party in New-York—comes to us this week in an enlarged form, in a new dress, and greatly improved.

DEATH OF MR. TORRY.—Rev. Charles T. Torry departed this life at three o'clock on Sabbath afternoon, May 9th. His friends who visited him in prison near the close of the scene, found him cheerful and happy. He spoke of his death in view with faith and resignation. He spoke also of the kindness of Jesus, in making "sick and in prison" the climax of his specifications when he noticed the positions in which his disciples might administer to his wants. "He may have thought of me," said he.—On Monday his remains passed through New-York on their way to Boston, where a funeral is to be held.

ANOTHER DELUSION.—A new delusion has just sprung up in Avon, Oakland Co., Mich. A man named Uri Adams has established himself there, and claims to be the Lord Jesus Christ come to the earth a second time. He has fitted up a room which he calls the "Sanctum Sanctorum," where he spends much of his time, apparently in great dignity. All who approach him are required to put off their shoes and bow down and worship him. His followers, about thirty in number, do this.

THE AMERICAN TRACT SOCIETY is about to take down the building at the corner of Nassau and Spruce streets, now occupied as the Tract House, and erect a larger and more substantial building in its place. This was erected about twenty years ago, but its walls spread soon after they were put up, on which account it has not been considered safe to do much press work on its floors. The building will be paid for principally by subscriptions raised in New York for that express object. When it is completed, the Society will do its own printing exclusively.

SHIPWRECK AND LOSS OF LIFE.—The Philadelphia Correspondent of the New-York Tribune, under date of May 11, says:—"The bark Swan, Capt. Snell, arrived at our port this morning in 17 days from New Orleans. Capt. S. reports that on the 4th inst. lat. 25 11, long. 79 42, he fell in with a large cutter containing 17 persons, who stated they belonged to the Swedish corvette Carlssonie, from Havana, bound to Sweden, which vessel had been capsized in a violent gale on the 1st inst. when only a few days from port, and out of 137 souls on board 120 perished at the time of the disaster. Capt. Snell took the survivors on board, and brought them to this port."

A TEACHER FOR BURMAH.—It is stated that Miss Lydia Lillibridge, now a teacher in the Female Seminary at Utica, has devoted herself to the work of teaching in Burmah, and expects to go out, in company with Dr. Judson, and reside in his family.

HINDOOISM AND CHRISTIANITY.

Rev. E. Noyes, late a missionary at Orissa, has just published a little work on Hindoo Mythology, which shows some of the immense difficulties presented by this system to the conversion of the Hindoo to Christianity. Thy following extract is a fair specimen:

"Hindooism is strong on account of its deeply exciting subjects. Their books abound with topics which are calculated to keep the passions of the soul constantly boiling over. The most tragic examples of self-sacrificing and suffering recorded in our books are ordinary occurrences compared with the penances of their gods and sages. We can tell them how Sampson slew the thousand men with the jaw bone of an ass; but they can tell us how Doorgo wounded a mighty giant, and that each drop of blood that issued from the veins became a monster as powerful as himself, and while she went on slaying the number still increased, till at length becoming discouraged with her slow progress she opened her mouth and swallowed them all. Who would think of Jonah and the whale after such an account? Sampson upset the temple of Dagon, but their sages and gods have long been accustomed to tossing mountains at each other as easily as did even Milton's supernatural warriors. [We can tell them how the Saviour wept, but they can as an offset point us to sages who have wept tears of red hot iron; or if we point to his agony in the garden and to his death on the cross, they can tell us of their own divines, who for centuries have rolled on red hot plates of iron, and have lived and fattened upon melted lead and brass. "What can we do with people whose sympathies have been steeped to such an extent? What corner of the heart is left for the reception of common sense? By what avenue shall the reasonable, the philosophic truths of Christianity enter the Hindoo mind? The missionary may indeed exhaust his store of eloquence—he may destroy his lungs with loud declamation, and weary his hands in thrashing the atmosphere, but make no more impression upon the Hindoo mind than he has made upon the idle wind. The Hindoo stands unmoved before him, and his countenance seems to make the cold reply, 'We have been used to all this and more too.'"

"The missionary now begins to feel himself a little man. His youthful enthusiasm begins to cool, and his neck becomes accustomed to the yoke. He begins to feel confident that neither he or any other mortal has any magic strength by which to batter down the strong holds of Hindooism. He exclaims over and over again, what can I do! O how strong is this system of abominable idolatries! To form this ingenious plan for the destruction of souls, surely all the resources of hell must have been called in to action; devils must have racked their ingenuity to the utmost, and the GREAT DRAGON himself must have become insane with deep meditation. "But while the missionary is almost discouraged, and is ready to give up the work as unfeasible, a still, small voice whispers in his ear, 'Among the gods there is none like unto thee, O Lord.'"

A bill has passed both branches of the Legislature of Michigan, abolishing capital punishment for murder.

Gen. Taylor has... The Senate... week, having adj... Monday for the p... to be put in ord... than private busi... Revolutionary Pa... House. The House... Post Office Appr... retrocede the Cou... trict of Columbia... was reported for... poses to set apart... tity of land equal... ed from any public... proceeds from the... cure the printing... use of the Blind... among the States... the number of blind... THE W... From papers rec... urday evening last... Mexico has actual... men have been kil... been taken prison... Extra, of April 3d... "On Thursday... came into General... 2,000 Mexicans cr... miles above. The... Hardee and Thorr... panies of cavalry... On Friday morning... the enemy, when... were killed, Capt... Captain Hardee an... urday afternoon... man who made the... cans, it is stated... and Carabajal. Af... on this side of the... ed, and have surro... cutting off all com... at which place is... longing to the army... on hand over ten... at Point Isabel 90... about 250 teamsters... laborers; and the e... ed." The editors of the... vored with a person... Doane, bearer of a... an account of the... that from the Galvest... it as follows:—"Capt. Thornton... ered to be a scouting... which proved to be... strong body of the... of the chaparral, immed... Taylor's camp. Cap... advice of his Mexica... guard, who retreated... lowed by Capt. Thor... found himself and co... enemy, who fired up... posed, Capt. Thornton... and some twenty-six... Capt. Hardee and th... mand prisoners." Gen. Taylor has ca... of Texas, Louisiana... the Governor of Loui... tion for 2,500 volun... in the streets of New... May 2d, actively pr... Louisiana Legislature... for the service. Action of Congress... May 11, the Presiden... gress a message in r... affairs, in which he s... and that open hostilit... ed. He recommended... a war, and to give hi... body of volunteers into... States), to be enlisted... that liberal provisions... supplies. In the Sena... that the position taken... correct, and that no... in the sense implied... was voted, however, b... ize the enrolling of 60... appropriate ten million... expenses of a war with... is equivalent to a decl... THE ANTI-RENT BI... New-York has passed... reported by Mr. Tilden... tress for rent—the en... pressed in its title, and... by all. The second b... It subjects the reserved... lords to taxation, the... other charge on lands... vast amount of prop... to the tax already lev... tional tax on the treas... yields. But the most... and the prominent me... half of the manor ten... Devises and Descents... Certain Tenures. Thi... of agricultural lands... years, and provides th... ty, or any number of... plication to the Court... tion and extinction of... lord, of the interest of... actual value of such rig...

General Intelligence.

DOINGS IN CONGRESS.

The SENATE was in session only a part of last week, having adjourned over from Thursday to Monday for the purpose of allowing the Chamber to be put in order for summer. Not much else than private business was done, except to pass the Revolutionary Pension Bill received from the House.

The HOUSE OF REPRESENTATIVES passed the Post Office Appropriation Bill. Also a Bill to retrocede the County of Alexandria, in the District of Columbia, to the State of Virginia. A Bill was reported for the benefit of the Blind. It proposes to set apart for that class of persons, a quantity of land equal to three townships, to be selected from any public lands in the United States, the proceeds from the sale of which shall go to procure the printing of a Library of Books for the use of the Blind, which books shall be distributed among the States and Territories in the ratio of the number of blind persons in each.

THE WAR WITH MEXICO.

From papers received in New York on Saturday evening last, it appears that a war with Mexico has actually begun, and that fourteen men have been killed, and forty-six more have been taken prisoners. The Galveston News, Extra, of April 3d, says:—

"On Thursday morning, 23d ult., a Mexican came into General Taylor's camp and reported 2,000 Mexicans crossing the river some twenty miles above. The same afternoon Captains Hardee and Thornton were sent with two companies of cavalry, 63 men in all, to reconnoitre. On Friday morning they fell into an ambush of the enemy, when Lieut. Cairn and thirteen men were killed, Captain Thornton missing, and Captain Hardee and 46 men prisoners. On Saturday afternoon the Mexicans sent in a wounded man who made the above report. These Mexicans, it is stated, were commanded by Canales and Carabajal. After the fight, the Mexicans on this side of the river were largely reinforced, and have surrounded Gen. Taylor's camp, cutting off all communication with Point Isabel, at which place is the train and all the stores belonging to the army—Gen. Taylor not having on hand over ten days' provisions. There are at Point Isabel 90 artillery men, 20 dragoons, about 250 teamsters, and about 150 citizens and laborers; and the entrenchment not half-finished."

The editors of the Picayune having been favored with a personal interview with Colonel Doane, bearer of dispatches, that paper gives an account of the events somewhat fuller than that from the Galveston News. We copy from it as follows:—

"Capt. Thornton fell in with what he considered to be a scouting party of the enemy, but which proved to be the advance guard of a very strong body of the enemy, who were posted in the chaparral, immediately in the rear of Gen. Taylor's camp. Capt. Thornton, contrary to the advice of his Mexican guide, charged upon the guard, who retreated toward the main body, followed by Capt. Thornton, when in an instant he found himself and command surrounded by the enemy, who fired upon him, killing, as it is supposed, Capt. Thornton, Lieut. Cairn and Mason, and some twenty-six of the men, and taking Capt. Hardee and the remainder of the command prisoners."

Gen. Taylor has called upon the Governors of Texas, Louisiana, &c. for 8000 troops, and the Governor of Louisiana has issued a requisition for 2,500 volunteers, who were all ready in the streets of New Orleans on the morning of May 2d, actively preparing to depart. The Louisiana Legislature appropriated \$100,000 for the service.

ACTION OF CONGRESS.—On Monday morning, May 11, the President communicated to Congress a message in relation to the Mexican affairs, in which he says that a state of war exists and that open hostilities have already commenced. He recommends Congress to recognize a war, and to give him authority to call a large body of volunteers into the service of the United States, to be enlisted for twelve months, and that liberal provisions be made for the requisite supplies. In the Senate, Mr. Calhoun argued that the position taken by the President was incorrect, and that no such state of war exists in the sense implied by the Constitution. It was voted, however, by both Houses, to authorize the enrolling of 50,000 volunteers, and to appropriate ten millions of dollars to defray the expenses of a war with Mexico. Of course this is equivalent to a declaration of war.

THE ANTI-RENT BILLS.—The Assembly of New-York has passed the three Anti-Rent Bills reported by Mr. Tilden. The first abolishes distress for rent—the entire operation of which is expressed in its title, and will at once be understood by all. The second bill is to equalize taxation. It subjects the reserved interest or rents of landlords to taxation, the same as mortgages or any other charge on lands. This taxation reaches a vast amount of property in this city, superadding to the tax already levied on real estate an additional tax on the revenue which that real estate yields. But the most important bill of the three, and the prominent measure of relief urged in behalf of the manor tenants, is the bill in relation to Certain Tenures. This bill prohibits the leasing of agricultural lands for a term longer than ten years, or any number of them, may unite in an application to the Court of Chancery, for a commutation and extinction, on the death of their landlord, of the interest of the heirs therein, paying the actual value of such right at 7 per cent.

A SINGULAR SUICIDE was committed at Gaston, N. C., last Monday night, by a tailor named Palmer who worked in Raleigh. Just before the hour for the arrival of the freight train of cars

for Petersburg, he went on the track, laid himself down between the rails crosswise, his neck on the iron bar, and his feet firmly braced against the opposite rail! In this awful situation, he awaited the approach of the locomotive, having attached thereto twenty-five heavily laden cars—all of which passed over his neck, producing, of course, instant death. He had placed his hat at a convenient distance, in which was found a letter, announcing his determination to "shuffle off this mortal coil," and asking certain gentlemen named therein, to make some provision for his destitute wife and three children. This is the same man who, last year, jumped out of the third story window of the Bollingbrook Hotel, Petersburg.

MYSTERIOUS DISAPPEARANCE.—We learn from the Rome (Oneida Co.) Citizen, that much concern is felt in that county in consequence of the mysterious disappearance of one of the most distinguished citizens. It appears from the Citizen, that Benjamin P. Johnson, Esq., of Rome, left that village on the 30th March, by railroad for Albany, from whence he left for Newburgh, but came on to this city the same night. The clerk of the boat recollects, that on her arrival at the foot of Warren street, about two o'clock on the morning of the 1st of April, Col. Johnson went ashore with his carpet bag, (the only baggage he had with him,) in his hand. Since that time, nothing has been heard of him. When he left home, he informed his family and others, that he should only be absent a few days. His continued absence is very mysterious, and has involved his family and friends in the greatest distress.

IMPORTANT DECISION.—The Supreme Court of Ohio decided against the validity of every title acquired at the great sale of lands in that State, forfeited for non-payment of taxes in 1843. The Legislature, for the purpose of getting rid of the vast amount of tax arrears which had accumulated, had resorted the session previous to unusual efforts to fortify the sales, and inspire purchasers with confidence. The sales were consequently very heavy. The Court has pronounced the proceedings entirely unauthorized, by reason of an informality in the absence of the signature of the Auditor of the State to the warrants authorizing the county auditors to sell.

QUANTITY OF BREATH IN MAN AND WOMAN.—The French are the most experimenting race, and their discoveries in the arts and sciences proverbially in advance of other nations. By experiments made at the Paris Academy of Sciences, and arrived at by an ingenious species of mask being placed over the face of the person whose breath was to be examined, it was ascertained, that man gives out a larger quantity than woman, and that this difference is most striking between the ages of sixteen and forty, at which latter period the quantity of carbonic acid given out by the male is double that of the female. In the male, the quantity goes on increasing from the age of eight to thirty, after which it begins to diminish; and, as a man becomes older and older, the diminution goes on in an increased degree. In old age, the quantity is not greater than it was at the age of ten.

WASH FOR FRUIT TREES.—Lye that will bear an egg will kill all the vermin and the moss that gather on young trees. Apply it in May or June, when the vermin are to be seen. It will do more service than in cold weather. One pound of potash, dissolved in one gallon of water, will form a lye that will be strong enough for the vermin and not injurious to the bark.

SUMMARY.

Luther Pool, jr., a young man 22 years of age, was accidentally shot in the neck at Walnut Grove, Morris county, N. J., on Saturday the 25th ultimo, by one of Cochran's six-barrel pistols, in the hands of a friend who was adjusting a cap. He expired in ten minutes.

As the brig Will, Collins master, was warping out of the Eastern packet pier at Boston on Saturday morning, the first mate of the brig, (James Lorty,) fell from the main stay upon deck, and was instantly killed. He belongs to Philadelphia, and has a wife and two children.

In the single county of Mercer, Penn., there are now erecting fourteen new iron furnaces, and one thousand miners are now wanted to mine iron and coal in the valley of the Chenango. Men that have some experience in mining are most needed, yet all are sure of employment, and in a region proverbial for its healthfulness.

Among the passengers by the Columbian, from Boston for Liverpool, are six boot and shoe makers, who are about to establish themselves in Manchester, England, to make "pegged soles" for John Bull. What next?

It is stated in the Newfoundland Times that the whole of the island in and about the neighborhood of Conception Bay, very probably the whole island, is rising out of the ocean, at a rate which promises, at no distant day, to materially effect, if not to render useless, many of the best harbors. It seems on a part of the coast that rocks, over which schooners could pass forty years ago, are now approaching the surface, and there is scarcely enough water over them for a small skiff.

The work on the Girard College buildings, is going on with great rapidity, so that within a year, the institution will probably be ready for the reception of orphans.

There was a destructive fire in Morristown, N. J., on the 4th inst., which burnt Gibbons' Hotel, originally built at a cost of \$120,000.

The two bills before the Assembly of New-York, known as the Anti-Rent bills, were passed by that body May 4.

A bill has been introduced into the Assembly of New-York, making provision to submit the question of Abolishing Capital Punishment to the direct votes of the people.

The Steamship Cambria, which went ashore at Truro, on Saturday night, May 2d, was relieved from her perilous situation without much injury, and arrived at Boston on the Tuesday morning after the accident.

The last news received from the American army in Texas, was that Lieut. Taylor and four men had been killed by the Mexicans. The Mexican Commander denied all responsibility for the outrage, and his denial was received as an excuse by General Taylor.

McCook, for an attempt to bribe a member of the Pennsylvania Legislature, has been sentenced to pay a fine of \$600 and the costs of the prosecution.

There arrived at this port, on Thursday last, from Liverpool, 1488 steerage passengers, viz: by the Garrick 357, Macedonia 165, Southern 466, Rochester 213, Cambridge 297—1488.

There will be a handsome office created by forming Oregon into a State. The "mileage," at the present rates, will be about \$12,000, as it is 15,000 miles, via Cape Horn, to that most delightful country.

The Marlborough (Md.) Gazette, noticing the death of Mr. Ashcom, says:—It was found impossible to extract the ball from his head, it having entered at the back part and worked round the skull, and lodged just above the nose. The pressure upon the optic nerve caused blindness some days before his death.

The whale ship Manhattan, Capt. Budd, of Sag Harbor, lately visited the port of Jeddo, in Japan, for the purpose of restoring to their homes 22 Japanese who had been picked up on board a wreck, and on a desolate island. They were, contrary to the usage of the Japanese, treated hospitably, but enjoined not to come there again.

A man named Barron, living at the Community in Northampton, killed his wife on Sunday morning, by beating her brains out with a hammer, as she lay in her bed. He then attempted to drown himself, but was rescued and committed to jail, and was found dead in his cell on Monday morning, having hung himself with one of his suspenders.

A Cape of Good Hope paper of March 13, announces, with great rejoicing, what it declares to be an ascertained fact, that copper ore of rich quality exists in several places—six at least—in South Africa; that it can be worked easily and cheaply, lying near the surface, and that the land carriage to the shipping post, less than one hundred miles, is over a level and easily traveled region.

The last Skaneateles Democrat says:—The Skaneateles Community has ceased to exist. Mr. Collins, who stood at the head of the Community so long, retires, and Samuel Seliers, a gentleman who has been with them, we believe, from the beginning, assumes the liabilities of the Community and receives all the property belonging to it. Mr. S. is a plain, practical man, was educated a farmer, and no doubt will make a profitable establishment of it.

The Wire of the Magnetic Telegraph, in Lancaster city, Pa., was struck by lightning several times during the thunder storms of last week. No damage was done, nor is it believed that, in case of a recurrence of the accident, any injury could be sustained, the wire being too small to contain a sufficient quantity of fluid to produce any serious consequences. The sound produced by the stroke, in the interior of the Telegraph Office, was similar to that of the report of a pistol, which was accompanied by the emission of a few sparks.

A correspondent of one of the newspapers, writing from Baltimore, tells us that the trial of four young men, charged with knocking down and violating a German girl who had been only a few days in the country, was postponed to next October, after one or two continuances already granted, that their bail was reduced by the Court, without a hearing, from \$5000 to \$3000, and that the principal witness, the victim of the outrage, was again remanded to prison for six months as a witness! If this statement be true, it discloses a degree of judicial profligacy which might challenge the world for a parallel.

An important case has just been decided in the U. S. District Court of Louisiana, by which Rice Garland and Thomas Curry establish their claim (against the United States) to about 40,000 acres of land on Black River, derived under a grant to Louis Bringer, in 1796. A portion of the land having been sold by the United States, it is decided that plaintiffs are entitled to scrip for such portions. Judge Garland, one of the plaintiffs, it will be recollected, recently fled from New Orleans under very painful circumstances. When last heard from he was in Texas.

The Hon. David Yulee, late Senator from Florida, has married a white woman. Yulee's grandfather was an officer of one of the petty monarchs of Africa, who emigrated to Cuba and took the name of Yulee.

The annual consumption of milk in London, amounts to \$5,200,000, the supply of which requires 40,000 cows.

John Jacob Astor has lately made a donation of \$350,000 for a library in New-York, limiting the cost of the edifice to contain it to \$60,000.

Madame de Witt, of Hanover, has just completed, after twenty-two years' arduous labor, a globe of the moon, in which all the discoveries that have been made in the lunar planet, are set forth with the minutest particularity. The globe has excited the admiration of the scientific world, and of the King and the aristocracy. It has been purchased for the Royal Astronomical Society of London.

The Austrian censorship has placed the whole stock of a Leipzig bookseller under sequestration, and forbidden the Viennese booksellers to purchase any part of the same. The cause of this extreme measure is a pamphlet issued from the shop of the above publisher, and circulated clandestinely in Hungary, containing, as is alleged, seditious language.

The city of Naples is the most thriving place on earth. The population is 400,000, viz: 100,000 thieves, 100,000 beggars, 100,000 soldiers and priests, and the balance decent people, who are made up of foreigners, (chiefly English,) respectable persons and shopmen, with the nobility and fishermen, who rank as the most honest of the Neapolitans.

When honest industry raises a family to opulence and honors, its very original lowliness sheds lustre on its elevation; but all its glory fades when it has given a wound, and denies a balsam to a man as humble and as honest as its ancestor.

On Wednesday evening of last week a New-York merchant took the steamboat Traveler Eastward, and was in Providence at 4 next morning, transacted business there till 8; took the cars for Boston, arriving at 10; did business there till 2; took the cars for Worcester; where he arrived at 4; did business there till 7; took the Norwich cars for New-York, and was home

again at 7 next morning, having been one day away from his business, traveled nearly 500 miles, and spent eleven hours in transacting business in three different places, each forty miles from both the others.

At a meeting of the New-Jersey Historical Society last week, among other interesting relics exhibited for the inspection of the members, were the original parchment deeds from the Duke of York to Wm. Penn and his memorable associates, and the parchment volume of "Concession" which they, as Proprietors of the territory, subsequently issued under that title, inviting settlers, containing their own proper signatures, and dated August 6th, 1680. These valuable old papers belong to the Surveyor's General's office, and are in a good state of preservation.

The Magnetic Telegraph is now complete from New-York to Washington with the exception of the gap across the Susquehanna River. It will be completed to Boston in about a week.

An emigrant in Oregon, writing home to one of his friends, says, "We are getting on finely here, and have already laid the foundation of a jail."

A man near Baltimore has been sentenced by a court to pay \$10,000 damages for assaulting and so injuring a man that he had lost the use of one of his eyes.

A seal, the skin of which, when stuffed, measured over seven feet in length, was lately caught at Brunswick, Me. The Portland Argus says, it was the largest animal of that sort ever taken in Maine.

At the commencement of the war with Great Britain, in 1812, the entire population of Ohio, Indiana, Illinois, and Michigan, was only 275,000. Now, the same area, it is stated, embraces 4,000,000.

A cotemporary says:—"I would as soon license a man to kill outright generally, when and how he pleases, as to license him to kill by poisoning in particular." Disguise it as we may, and mouth the language as we will, a license to retail alcoholic liquor is a license to murder.

A short time ago, a vessel arrived at Hull, in England, laden with human bones, gathered from the field of Waterloo, to be sold for manure to grow turnips. What a commentary on human glory!

Mr. Esterly, late sheriff of Buck's county, Penn., was robbed on the 4th instant, of \$2,600, a gold and silver watch, while the family was attending the funeral of his brother. The house was entered by the second floor window. The money was concealed in a vault, which was broken open and the money abstracted.

The proprietors of the Steamboat Brunswick, have been fined \$100 in the United States Court, sitting in St. Louis, for conveying letters contrary to a provision of the law regulating mails.

More than thirteen thousand barrels of flour were shipped for England, at Baltimore, during last week, besides corn, beef, pork, &c., in large quantities.

There is at Bellville, Canada, a man named Wm. Ketcheson, 87 years old, who has now living six sons and two daughters, seventy-two grandchildren, sixty-eight great grandchildren, and one great great grand-child.

A late English paper says that a farmer has demanded compensation from the Cork and Brandon Railway Company for injury which would be done to the milk of his cows, by reason of the noise, steam and smoke of the locomotives in their transit!

It is said that the Post Office Committee in the House of Representatives will report in favor of making the same amount of postage payable on one fourth of an ounce as now payable on half an ounce. They will also report in favor of creating an additional rate of postage, or fifteen cents for all additional distance over 600 miles, to continue during the existence of the mail contracts already made. It is as yet impossible to say what the rate of these proposed changes will be.

The Cambria has been thoroughly examined by experienced persons in every part, to ascertain if she was damaged, and they cannot find that she sustained even the slightest strain. The inner planking was taken off for that purpose, and it is found that she is in as perfect condition as when she first came off the stocks. She will not even be obliged to go into dock for any, the most trifling repairs.

There was a great fire at South Hadley, Mass., a few days ago, which burned up a grist and plaster mill, and the great papermill of David Ames. Loss estimated at \$75,000.

A bill has passed both branches of the N. Y. Legislature, to abolish imprisonment for militia fines. Another bill is now before them for the reorganization of the militia. It provides that every body liable to do military duty can commute by paying 75 cents annually.

There are about six hundred ships of the United States employed in the whale trade. Four hundred of these fish in the Pacific ocean.

The virtues of cranberries are but imperfectly known—they have been known to cure a bad sore throat, are very cooling and efficacious for removing inflammation.

Capt. Samuel Scott, a pilot on James River, was knocked overboard on Saturday evening, by the main boom of the schooner Carpo, and was drowned.

Foster, the editor of the Pittsburg Dispatch, says, "We will never consent to conduct a political paper while there is coal to be hauled into the cellars."

None is a greater self-tormentor than a malicious and revengeful man, who turns the poison of his own temper in upon himself.

Review of New-York Market,--Monday, May 11. BUTTER—Good Gooshen is not plenty at 21¢22 cts. There is little good Western in market. What there is cannot be bought for less than 10¢11 cts. EGGS—Are 14 for a shilling. CHEESE—Fair qualities 9¢10 cts. CHICKENS—Good Chickens were worth 5¢6¢ per pair. BEEF—Cattle are worth 6¢7 cts. the latter price ruling for the better qualities. There are very few Cattle from the neighborhood in market—nearly all the Beef having come from the West. Choice cuts from the stalls are worth, 10d. for Ribs, and 1s. for Porter-house. VEAL—Calves are not as plenty as they were, and are worth 3¢ 50. SHEEP—Good Sheared Sheep are worth 3¢. Lambs are scarce at 20¢@30 50.

MARRIED, In New-York on Thursday evening, May 7, by Eld. Geo. B. Uter, Mr. THOMAS H. FOGGIN, to Miss MARY JANE YOSBURGH.

DIED, At his residence in Shiloh, N. J., very suddenly, Mr. DAVID SHEPARD, in the 76th year of his age.

In Lincoln, N. Y., on the 29th April, of consumption, Mrs. ESTHER C. BURDICK, wife of Benj. S. Burdick, in the 28th year of her age. Mrs. Burdick was hopefully converted in early life, and united with the Seventh-day Baptist Church in Lincoln, of which she remained a worthy member until her death. Her illness, which lasted but a few months, was attended with patience and resignation, which she endured with patience and resignation. She died in hope of a glorious immortality. J. C.

LETTERS, W. B. Gillett, David Clawson, Joshua Clarke, I. D. Titworth, H. P. Burdick, James M. Saunders, Ephraim Maxson, Levi H. Bond, Lorenzo D. Ayres.

RECEIPTS, Lost Creek, Va.—Richard C. Bond, Wm. Battan, Abraham Battan, Moses Vanhorn, \$2 each. Pennsboro, Va.—Lewis Bond \$3. Hamilton—James M. Saunders \$3. Poland—Abel Stillman \$2. Newport—Daniel Truman \$2. Clarence—Lorenzo D. Ayres \$2. Covelsville—Jeremiah Barritt \$2. Alfred—Jonathan Palmiotto \$2; Ezra Crandall \$1. Milton, W. V.—Eld. Daniel Babcock \$2. Shiloh, N. J.—Secley Tomlinson \$1. Vienna Cross Roads, O.—Azal Davis \$2. Stonington, Ct.—Charles G. Beebe \$1. Portville—M. M. Crandall \$6, A. P. Stillman \$2.

NOTICE, The Seventh-day Baptist Missionary Association will hold its Anniversary at Berlin, Renessealer Co., N. Y., on the sixth day of the week before the first Sabbath in June, (June 5th) at 10 o'clock A. M.—Sermon by Eld. N. V. Hall; Geo. B. Uter his alternate. W. B. GILLETT, Rec. Sec. New Market, N. J., May 10, 1846.

NOTICE, The Fourth Anniversary of the American Sabbath Tract Society will be held in Berlin, Renessealer Co., N. Y., on the fifth day of the week before the first Sabbath in June, 1846, at 9 o'clock A. M. F. W. STILLMAN, Rec. Sec.

CENTRAL ASSOCIATION, The Eleventh Anniversary of the Central Association will be held with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (June 10,) at 10 o'clock A. M. Introductory discourse by Eld. C. M. Lewis; James Bailey, alternate. JAMES BAILEY, Rec. Secretary.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION, The Tenth Anniversary of the Eastern Seventh-day Baptist Association will be held with the Sabbath-keeping Church at Marlborough, West New Jersey, on the fifth day of the week before the fourth Sabbath in the fifth month, (23rd of May,) at ten o'clock A. M. The Introductory Discourse will be preached by Eld. Lucius Crandall; Eld. A. B. Burdick, alternate.

As the Secretaries have had to pay \$10; the past two years, for printing the Minutes, above the amount appropriated, it is suggested that the several churches in the Association appropriate to the Treasury of the Association \$3 for every 100 members in their respective churches, from which fund the Treasurer shall pay their actual cost. PAUL STILLMAN, Ass't. Rec. Sec.

A FARM FOR SALE, In the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For further particulars call on Dr. NELSON STALLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

DE RUYTER INSTITUTE, Will be opened for the reception of Students, Wednesday, April 29.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science. GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department. J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term. Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes. Tuition, to be arranged at the commencement of each Term. Primary Department, \$2 00 Academic, from \$2 00 to \$5 00. Music on the Piano \$5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidents. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from \$1 00 to \$1 50. IRA SPENCER, M. D., Agents. Rev. LUCIUS CRANDALL, Agents. DeRuyter, March 6, 1846.

SABBATH TRACTS, The SABBATH TRACT SOCIETY publish the following; SABBATH TRACTS, at 15 pages for one cent. No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts. No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts. No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts. No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages price 6 cts. No. 5—A Christian Caveat to the Old and New Sabbatharians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct. No. 6—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct. No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; Dialogue between a Minister of the Gospel and a Sabbatarian; Conclude with a Catechism. No. 8—The Sabbath Controversy—The True Issue. 4 pp. No. 9—The Fourth Commandment. False Exposition. Appendix. The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, maintained; in an Address to the Baptists, from the Seventh-day Baptist Conference." pp. 24. Remittances for Tracts, addressed to the General Agents, PAUL STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to.

TRACT NOTICE, The Edition of Tracts Nos. 1 and 2 of our series being exhausted, the General Agent would give notice to such as have ordered, or are about to order tracts, that they cannot be furnished at present. Such as have ordered tracts to be forwarded by mail, are informed, that the new postage law each tract of 4 pages is subject to 2¢ cents postage, equally as if it weighed one ounce. In future editions such an arrangement will be adopted as will enable us to send by mail at reasonable postage when full sets of the publications are wanted.

FOR THE CHILDREN.

ORPHAN HYMN.

He to whose side we fondly stole,
And aye upon his knee,
When infant pleasure filled our soul,
Our father! where is he!

She, too, who bore us on her breast
With unremitting care,
And on our cheek warm kisses pressed,
Where is that mother?—where?

O ye who faint with angel-skill
Our suffering lot would aid,
And strive that fearful chasm to fill
That in our joys is made!

Who for our orphan wants provide,
And with protecting arm,
Still shield us from the world's neglect,
And from the tempter's harm—

God be your strength in trouble's day,
And from his heavenly throne,
The bounty and the love repay
That ye to us have shown.

L. H. S.

A True Story from History.

Rome was a war-like nation, she was brought into existence by war, lived by war, and died by war. Yet all her rulers were not equally fond of blood; Antoninus, the seventh Emperor of Rome, preferred peace to war, yet the martial spirit of the people and repeated disorders among tributary provinces often forced him into the field against his will and his better feelings. One hundred and seventy-four years after the birth of Christ, this best of Roman Emperors was called to the field with his army, to suppress a rebellion near the banks of the Danube. He found himself surrounded by wild tribes in a wild country, where it was difficult to procure food and water for his men and their horses. There was no rain for a long time, and the brooks and streams were dried up, so that man and beast were likely to perish. The enemy closed them in to prevent their approaching either fountains or rivers, and pressed upon them to force them to battle.

The Romans stood in their ranks, with parched lips, and enfeebled frames.—They were almost suffocated with dust, and consumed by thirst and famine, beneath the rays of a burning sun. When the Emperor saw the fierce barbarians drawing nearer and nearer, he had no resource but to apply to his heathen gods. Advancing to the head of his army, he spread forth his hands and cried, "By this hand which taketh no life away, I desire to appease thee: and I pray unto thee, Oh, Giver of Life!"

This was as good a supplication as this heathen emperor knew how to make. His faith had never been taught to rest on the true God, and the blessed Redeemer. A child in one of our Sunday Schools might know better how to pray in time of trouble, than did this wise prince. He indeed held a high rank among Stoic philosophers, but "the world by wisdom knew not God."

It was told Marcus Aurelius, that in the camp was an Egyptian, who said that the Gods of his country could give rain. Hastily summoned, the swarthy man came forth, and, at the Emperor's command, commenced his rites of devotion. Bowing his turbaned head to the earth, he invoked Isis, to pour water from her overflowing urn. Becoming excited, he used strong incantations and wild cries, till his features became convulsed with demoniac expression. But in vain. "For can all the vanities of the heathen give rain?—or can the heavens give showers?"

In that Roman army was a legion of soldiers that were called Christians, and though it may be thought they were engaged in a bad business for Christians, they knew better how to pray than their heathen Emperor, or the blind Egyptian who succeeded so poorly. Falling on their knees, they with one consent, implored the Almighty for the sake of their dear Saviour, to hear and grant relief. Solemnly rose up the voice of their prayers, in that time of great adversity. All around was despair,—yet in their lowly hearts was a trust in Him who is mighty to save.

The hour of battle could no longer be delayed. The barbarians rushed on, exulting to see the Romans worn almost to skeletons, and faint with thirst. Suddenly the skies grew black. A few large drops fell. Then, the precious rain came in torrents. The Romans catching it in their helmets and the hollow of their shields, were inspired with new strength. While they were moistening their parched lips, the foe attacked them and blood was mingled with the water that allayed their thirst.

The tempest became terrible, with lightning and thunder echoing from cliff to cliff. The affrighted barbarians, exclaiming that the gods were fighting against them, with fire from heaven, turned and fled.

Marcus Aurelius received this unexpected deliverance with gratitude. Connecting it in his heart with the Christians he caused the persecutions of that sect to cease. The events of that day with other historic memorials, were sculptured on a beautiful marble pillar still standing at Rome and known as the Antonine column.

We do not relate this story to prove that it is right for Christians to fight, we do not think it proves any such thing, yet it does prove two things. It proves that war is dangerous and leads to much suffering. It also proves that it is better to trust in God than in the strength of arms, and that prayers are better than swords.

Joseph and Josiah.

"Mary," said Albert one day when he and his little brother Charlie were with their sister in the parlor. "I believe Josiah Hale is the most generous boy in the world."

"Do you," said his sister, "I think I know one more generous, even in our village."

"A boy in our village as generous as Josiah Hale! Why I don't see who he can be. What is his name?"

"His name is Joseph Page. You know him very well. He lives in the little old house, at the lower end of Penny lane."

"Joseph Page," repeated Albert, his countenance expressing a great deal of surprise, "Joseph Page more generous than Josiah Hale? Why sister, you are making fun of me!"

"No," replied Mary, "I am quite serious. Joseph Page is the most generous boy of my acquaintance."

"But Mary," said Albert, "Joseph Page has nothing to give. His mother is very poor. His clothes are all over patches, and I have seen him without stockings in very cold weather."

"And I remember," said little Charlie, looking eagerly up in his sister's face, "when you gave him some of Albert's stockings to keep his feet warm. What can he have to give away? But, perhaps," said he, turning towards Albert, and his countenance brightened as if he had caught a happy thought, "perhaps sister means that he would be generous if he had anything to give."

James laughed a little at the self-satisfied tone with which his little brother spoke, and Mary smiled as she replied,

"No, Charlie, that is not my meaning. I suppose that if Joseph Page was rich he would do more good than he can at present, but he gives more now than any boy whom I know. I will relate something about him, which I am sure is true, and then you can judge yourselves of his generosity. He sometimes does errands for Mr. Hill, the store-keeper. The money which he obtains in this, and in various other ways, he carries directly to his mother, nor will he accept from her a single cent to purchase any little thing for himself, though she often urges him to do so. Sometimes Mr. Hill on pay day, will give him two or three apples, or a gingerbread cake, but he never eats them himself.—Sometimes his mother will refuse to eat the cake, or an apple, unless he will share it with her, and then he will put his arms about her neck, and coax her so affectionately, telling her how much happier he shall be to see her eat it, than to eat it himself."

"Once when his mother had persuaded him to take part of a gingerbread cake, he put it in his pocket, and she supposed that he afterwards ate it. Instead of that, however, he carried it to Old Katie, who you know lives in an upper room of the same house. And she says that she often brings her a rosy-cheeked apple, which no doubt his mother has obliged him to take for himself. The giving up of an apple, or of a gingerbread cake, may not, my dears, seem to you like much of a sacrifice, for you have enough of both, besides many other luxuries; but if, like Joseph, you had very seldom anything but potatoes, and a little salt to eat, you would understand how much self-denial he practises. Josiah Hale gives cakes, fruit, marbles, and other things of which he has more than enough. His allowance of pocket-money is large, and he makes no sacrifice by his gifts." The boys had listened with much interest, and as soon as Mary had finished, James exclaimed: "Yes, that's the true generosity," and little Charlie, with the tears standing in his large blue eyes, said, "That's a real good boy, and I mean to ask father to let me give him my quarter of a dollar."—Ch. Watchman.

Maxims for Youth.

None more impatiently suffer injuries, than those that are most forward in doing them.

By taking revenge, a man is but even with his enemy; but in passing it over he is superior.

To err is human; to forgive, divine.

A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should be given on ours.

The prodigal robs his heir, the miser robs himself.

We should take a prudent care for the future, but so as to enjoy the present. It is not part of wisdom, to be miserable to-day, because we may happen to be so to-morrow.

To mourn without measure, is folly: not to mourn at all, insensibility.

Some would be thought to be great things who are but tools and instruments; like the fool who fancied he played upon the organ, when he only blew the bellows.

Though a man may become learned by another's learning, he can never be wise but by his own wisdom.

It is ungenerous to give a man occasion to blush at his own ignorance in one thing, who perhaps may excel us in many.

No object is more pleasing to the eye, than the sight of a man whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

The coin that is most current among mankind is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

The character of the person who commends you, is to be considered before you set a value on his esteem. The wise man applauds him who he thinks most virtuous; the rest of the world, him who is most wealthy.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

A good man will love himself too well to lose, and all his neighbors too well to win, an estate by gaming. The love of gaming will corrupt the best principle in the world.

An angry man who suppresses his passions, thinks worse than he speaks; and an angry man that will chide, speaks worse than he thinks.

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.

It is to affliction the world owes its whole race of coxcombs. Nature in her whole drama never drew such a part; she has sometimes made a fool, but a coxcomb is always of his own making.

It is the infirmity of little minds, to be taken with every appearance, and dazzled with every thing that sparkles; but great minds have but little admiration, because few things appear new to them.

It happens to men of learning, as to ears of corn; they shoot up, and raise their heads high, while they are empty; but when full and swelled with grain, they begin to flag and droop.

He that is truly polite, knows how to contradict with respect, and to please without adulation; and is equally remote from an insipid complaisance, and a low familiarity.

The failings of good men are commonly more published in the world than their good deeds; and one fault of a deserving man shall meet with more reproaches, than all his virtues praised, such is the force of ill-will and ill-nature.

It is harder to avoid censure, than to gain applause; for this may be done by one great or wise action in an age; but to escape censure, a man must pass his whole life without saying or doing one ill or foolish thing.



Rammohun Roy

Here is a strange looking man, with his ample turban and folding robes. Are our young readers anxious to know who it can be? Perhaps they cannot make out what the name is—or if, with their mother's help, they can spell it, perhaps they never have heard of such a being, and cannot imagine why his portrait should be presented in the Recorder.

Well, read on a little, and you will see. His name is RAMMOHUN ROY. He was a Hindoo, and one of the learned priests of the Hindoo religion, called a Brahmin. He was born in Bengal; and from very early life manifested an ardent love of knowledge. When he was but a boy, he could speak the Arabic and Persian languages—which are very difficult to learn. He also studied mathematics—became very versed in Euclid, and in the logic of Aristotle. We are apt to think that all the heathen are very ignorant and benighted—so they are in respect to the highest and best kind of knowledge. But they are not ignorant of what we call learning. Some of these Brahmins are exceedingly learned. They know how to reason very acutely; and they are well taught in all the branches of their learning, some of which is very difficult. Rammohun Roy was the son of a wealthy trader, and on the death of his father became very rich. By his study and inquiry he became convinced that the idolatrous religion in which he had been brought up, was not true. That religion teaches that there is a number of Gods, and inculcates some of the worst vices men can commit, as parts of religious worship. This he saw at once could not be right. He saw everywhere the evidence that there was but one God, and that he was holy and good. He had no Bible to teach him this. He had never heard the name of the true God, or of Jesus Christ—but his own conscience and good sense told him it must be so.

As soon as he became convinced of the falsity of the Hindoo religion, he began to write against it. His first work was against the "idolatry of all religions." It was written with such great force, and was so clear and conclusive in its reasonings, that it produced great effect, and made the Hindoos very angry. It nearly cost him his life. Even his own mother threatened to kill him. This is the way the wicked heart treats all truth.

But he was not frightened from his purpose. The rage and malice of the Hindoos only convinced him the more that what he said of the falsity of their religion was true. He fled away from his persecutors, and began to write again. About this time, he came across a portion of the Bible. It was only a small part that was translated into a language he could read. How eagerly did he read it! How pure and beautiful did it appear to him, in contrast with the vile and false books of the Hindoo religion! He drank it in like water. And in order to be able to read the whole of it, he commenced studying the English language, and soon mastered it. Soon he published another book, which he called "The instructions and precepts of Jesus Christ, the guide to peace and happiness." In this he says, "he found the Christian doctrines more conducive to moral principles, and better adapted for the use of reasonable beings than any other which had come to his knowledge." There may be many essential errors in his book, but considered as the work of a Pagan, who had no acquaintance with Christianity but what he received from the perusal of the Bible, it is a remarkable production.

Every body must admire the independence, impartiality, and love of truth which the Brahmin showed. He reasoned honestly and fearlessly, and then told what he thought. He was not deterred by personal dangers, or losses, by the reproaches of his friends, or any earthly consideration, from doing what he thought was right. He had a noble mind, and an honest heart, and affords an example which many a person born in Christian lands may well follow.

What a proof this affords of the Christian religion. It commended itself with such force to the mind of an honest pagan, that he could not resist its claims. And how does his conduct improve those who hear and know the gospel all their lives, yet never obey it! Surely he will rise up in judgment against them.

Rammohun Roy visited England in the latter part of his life out of curiosity, and died there.

From Nott's Sermons for Children.

Soldiers and War.

My young readers have often been delighted to witness the military parade. They are pleased with the sound of soul-stirring music, the glitter of bright guns and swords, and the tramp of the war horse. They follow the company on its march through the streets, and hasten to the muster-field to see the sham-fight. They wish they were old enough to train, that they might have a drum or a gun. They see nothing in all this show and parade that appears wrong, or that can do any harm. But think, reader, what are the soldiers learning? Are they not practising the art of war? And what is this but learning to kill men? What are the guns and swords for but to kill and murder others? John is proud to follow the company in which his father and brother trains. He wishes he were old enough to march with them. But suppose to-morrow that same company should be called out to go to the battle field, where they must kill others and probably be killed themselves. How would John feel as he heard the music, and saw them leave their happy homes, their children, their wives, their farms and their dearest friends, never to see them again? Would he run after them and shout and wish he could be a soldier? If other soldiers from other countries should come and kill his mother, and murder his brothers and sisters, and burn his house and village, would he think it a fine thing to be a soldier? No. But this is their business. They march, and exercise, and fire, that they may learn all this.

See an army marching to meet their enemy, with powder and balls, with cannon and swords, to kill and conquer. Would you like to be with them? Would you like to have your father or brother among them, and hear that they had died on the bloody field and been trampled to the earth by the fierce war-horse? Think before you choose and pursue any course, what it will lead to, and whether God will be pleased with it.

What does the bible say? How should we feel and act towards all men? How should we treat our enemies? What is gained by war? What is lost? Does it prepare men for heaven? What feelings have those who wish to fight, or wish to have others fight? The Saviour came to save men, to do them good. We should be like him.

[S. S. Treasury.]

"How shall a young man cleanse his way? By taking heed thereto according to thy word."

Filial Motives to Piety.

"A foolish son is the heaviness of his mother." "A foolish son," says another proverb, "is a grief to his father?" "You have a power over the happiness of your parents."

You can by your folly outdo all common forms of trouble. You can, by your folly, pierce your mother's heart, and send into it a pang, even worse than the agonies of death. And by your mere continuance in folly, you can embitter every day, and even her whole life, while she is daily surrounded with prosperity; you, yes you, can hide comfort from her soul, while nature smiles around her, and while the bounties of Providence are poured lavishly upon her. And had she not a refuge, a very present help in every time of trouble, your folly could make her wish that she were not a mother, could drive her to despair.

All this you can do, because she loves you. Could she cease to love you; could she break the tie that binds you to her heart; could she suffer you to break that tie; could she forget that you were her son, she might be eased of her heaviness; but now she must be doomed to daily, unchanging sorrow, if she loves a foolish, hardened, accursed son, the heaviness of his mother.

A vicious and abandoned son is the heaviness of his mother, a grief to his father. In a mere worldly point of view, how unhappy his case and how afflictive to his parents! He has broken the restraints which bound him to them; he is becoming every day more careless of right and wrong; he fears neither man nor God; his evil passions wax stronger and stronger; and one vice and folly succeeds rapidly to another. He is pursuing his swift way to all the ruin of which man is capable in this life. He bids fair to be poor and wretched; to destroy his bodily health; to have a disturbed and unhappy mind; to be an example of all that is evil, and an injury to all that is good. There are such children. Yes, and I could point you to a mother, whose heart dies within her, when she hears the horrid oath; or fixes her eyes upon the bloated face and drunken staggering of her son. Yes, and I could walk with you to a grave, where a mother lies, whose eyes sometimes wept for hours, and sometimes could not weep, for depth of agony, and who sunk in sorrow to the grave killed—yes, KILLED, by the daggers which the son's vices planted in her heart."

SONG OF THE SUMMER WINDS.

BY GEORGE DARLEY.

Up the dale and down the bourne,
O'er the meadow swift we fly;
Now we sing and now we mourn,
Now we whistle, now we sigh.

By the grassy-fringed river,
Through the murmuring reeds we sweep;
'Mid the lily leaves we quiver,
To their very hearts we creep.

Now the maiden rose is blushing
At the frolic things we say,
While 'aside her cheek we're rushing
Like some truant bees at play.

Through the blooming groves we rustle,
Kissing every bud we pass,
As we did it in the bustle,
Scarcely knowing how it was.

Down the glen, across the mountain,
O'er the yellow heath we roam,
Whirling round about the fountain
Till its little beckers foam.

Bending down the weeping willows,
While our vesper hymn we sigh;
Then unto our rosy pillows
On our weary wings we lie.

There of idlenesses dreaming,
Scarce from waking we refrain,
Moments long as ages seeming
Till we're at our play again.

The Good Boy and Wicked Father.

In the city of New York lived a little boy, who appeared to take little or no interest in learning, so that he was pronounced by his teacher a very dull scholar. He learned to read but very slowly, and finally neglected the school thinking he should never succeed. There was a Bible class organized, which he was induced to attend. And here he soon began to manifest an interest in the study of the Scriptures. He learned to read very well, which much astonished his father, who was a very wicked man. One Sabbath his father took some nails and a hammer, to nail up a fence, when he was reproved by his little son, who spoke about working on the Sabbath day, and invited him to attend public worship. The enraged father drove him from his presence, and threatened to punish him if ever he talked so again. The child went away sorrowful. Not long after this, as the little boy returned from public worship, he went and looked over his father's shoulder, and observed that he was reading Hume's History of England. He went into the middle of the room, and said, "Father, where do you expect to go when you die?" Such a question from such a boy could not be borne. "Away," said he, "from my presence immediately, or I will whip you."

The child retired, but the father was troubled. He went out to take a walk, but still a load was pressing upon his agonized soul. He thought of attending public worship, for nothing else seemed so likely to soothe his troubled feelings. He entered while the minister was at prayer, and that day was the beginning of better days to him. He sought from God the forgiveness of his sins, and soon obtained the hope of eternal life.

A few years passed away, and the old man was on his dying bed. His son attended him, constantly ministering to his spiritual wants. To a Christian minister the father said, "I am dying, but I am going to heaven; and my son has been the instrument of saving my soul." Soon his spirit was released, to be welcomed, as we have no reason to doubt, into the mansions of glory. Happy child! to be the instrument of saving his father from death. Happy parent, to be blessed with such a child.—Facts for Boys.

The Little Missionary.

A very profane and profligate sailor met a pious little girl in a street of New York, and tried to injure her feelings by using vile language. The little girl, looking earnestly in his face, solemnly warned him of his danger, and reminded him that he must shortly meet her at the bar of God! The sailor was greatly affected at this unexpected reproof. "It was," said he, "like a broad-side raking fore and aft, and sweeping by the board every sail and spar prepared for a wicked cruise." He returned, confounded, to his ship. The little girl's language and look were constantly in his mind. In a few days his heart was subdued, and he became a consistent disciple of the Saviour.

THE BIRDS AND BOYS.

Spring is here, with its warbling throng,
And the Robin is on the tree;
She sweetly sings her morning song,
As small birds chirp on the lawn,
And seek their summer home with thee.

Spring is here, with its sports and glees,
And children sport as well as birds;
Go home, my lads, and promise me,
For sure that boy will crue be
If he one little nest disturbs.

Wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forcasteth evil things; for fear is nothing else but a betraying of the succors which reason offereth.

He who wants good sense is unhappy in having learning; for he has thereby more ways of exposing himself.

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