

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CLAMPIN.

VOL. III—NO. 2.

NEW YORK, FIFTH-DAY, JULY 2, 1846.

WHOLE NO. 106.

## The Sabbath Recorder.

DANIEL NOBLE.

Pastor of the Sabbath-keeping Church of Mill Yard, in Goodman's Fields, London, from the death of Robert Cornthwaite in 1755, until his own death in 1783.

DANIEL NOBLE, son of Daniel and Sarah Noble, was born in Whitechapel, on the 14th June, 1729. At seven years of age he was initiated in writing and accounts, under a schoolmaster named Strangeacre. He afterwards went to another master named Buzzy; and, at about ten years of age, he was placed under the care of the Rev. Mr. Cornthwaite, in Crown Alley, Moorfields, by whom he was instructed in grammar learning till he was sixteen years of age. During that period he made considerable progress in Latin, Greek, and French; and from his very entrance into that school, he discovered such an extraordinary degree of diligence, and thirst after learning, as excited the surprise, not only of his master, but also of his schoolfellows, whose jealousy was not a little excited at his excelling and overtaking almost every boy in the school. He was so attentive in school to his lesson, and desirous of saying so much, that Mr. Cornthwaite has frequently dismissed him before he had said so long a lesson as he was desirous of, and was frequently heard to say to him, "Get you gone; have I no other boys to hear but you?" In the intervals of school hours, Daniel Noble would not associate with other boys at play; but would retire into some obscure place in Moorfields or elsewhere, that he might employ himself in reading; and it was for a considerable time his practice to do this in the public street, when going to school or returning to his father's house. He was baptized by Mr. Cornthwaite, on the 24th of Sept., 1743.

When he was about sixteen years of age, he quitted Mr. Cornthwaite's school; and, as it was judged by his friends that he was too young to be sent to an academy, or to one of the Scotch Universities, he was placed under the care of Dr. Patrick, of the Charter House; and this circumstance has been recorded by Mr. Noble himself. Under Dr. Patrick, who was editor of the second edition of Ainsworth's Thesaurus, Mr. Noble made great progress in the Greek language. At this early period, in the year 1745, he wrote "A Letter to the people of Great Britain, on the present crisis of affairs." It related to the rebellion, and he desired a friend to offer the manuscript to a bookseller, who accordingly published it anonymously; this was not known to any but the author and his friend.

In June, 1746, Mr. Noble was placed under the care of Dr. Rotheram, at Kendall, in Westmoreland. He was well received by that gentleman, and prosecuted his studies advantageously. In September, 1749, he went to the University of Glasgow, where he passed through the several classes, and he spoke highly of the professors. He there became acquainted with Dr. Macknight, author of Harmony of the Gospels, by whom he was repeatedly visited while in London.

In May, 1752, he returned to London, and was much solicited to preach, which, from extreme diffidence, he declined for considerable time; but he at length agreed to preach at Mill Yard, Goodman's Fields, and in June, 1753, he was appointed to officiate steadily at that meeting house in the morning service. He also occasionally preached to the congregation of Mr. Sandercock, and undertook, for some time, the care of Dr. Wilner's school at Peckham.

Mr. Noble was, from his youth, intended for the Christian ministry, and was regularly educated to it. His education was liberal; after having acquired a competent knowledge of the learned languages, he was put to an academy in the north of England under the tuition of the Rev. and learned Dr. Rotheram. After this, he was removed to the University of Glasgow; and, being possessed of good natural abilities, and a truly serious mind, he acquired, in the course of his education, such knowledge, both as a scholar and a minister, as rendered him a truly respectable and good character through life.

He might easily have applied his learning and abilities to more lucrative purposes than any he could attain as a dissenting minister; and certainly would have done it, had the acquisition of wealth been his first object. But such was his opinion of the duty and office of a Christian minister, of its utility and importance, that he preferred the satisfaction arising from the faithful and conscientious discharge of this duty, to every other consideration, which could be proposed to him.

For the last two years of Robert Cornthwaite's life, he was in a great measure laid aside from the ministry by repeated strokes of apoplexy, with which he died. During this time, Daniel Noble, Sabbath-keeping minister who had been educated for the ministry, commenced officiating in the morning service at the Mill Yard Church. The account here given of him is taken nearly from a communication written by a gentleman who was long his intimate friend, and partly from an article prepared by Johna, Tatham, and published in the Protestant Dissenter's Magazine for Dec. 1783.

Mr. Noble was a Christian, a Protestant, and a Dissenter, upon principle; and such was his integrity, that he scrupled not to avow to the world whatever appeared to him to be true. His opinions might be popular, or they might not; this gave him no concern. His first solicitude was to know the truth—the truth especially as it is in Jesus, and to spread the knowledge of it in the world. He was very diligent in searching after truth; he searched after it as for hid treasure. The result was, he firmly believed the doctrine of general redemption, of adult baptism, and also the doctrine of the perpetuity of the seventh-day Sabbath. These were very unpopular opinions for any one to embrace who had any anxiety to succeed in the world; but, unpopular as they were, because they appeared to him to be true, he readily embraced them. Neither was he at any time ashamed or afraid to profess to the world that they were his. He thought it his duty earnestly to contend for the faith once delivered to the saints, and by the best arguments he could produce, to endeavor to support it; but as he ever contended for it purely from the love of truth, he ever contended for it in a spirit of meekness and candor. The great principles of religion and virtue seemed to be ever present with him. He had very enlarged ideas of the rights of others; and was, upon principle, a thorough friend to the civil and religious liberties of all mankind.

In conversation, Mr. Noble was open and liberal, and at the same time serious and instructive; and so far was he from being ever assuming or dictatorial, he was very diffident of himself, modest in his deportment, of great civility of manners, and at all times peculiarly anxious not to give offence.

Mr. Noble was not, indeed, much distinguished in the literary world; but from those publications of his which have appeared, it is evident that he had the cause of truth and freedom, of Christianity and virtue, very much at heart, and had cultivated within himself the warmest attachments to the best interests of mankind.

He discharged his ministerial duty with fidelity and diligence; preached the word of life and administered the ordinances of the Gospel with warmth and affection; was instant in season and out of season; reproved, rebuked, exhorted, with all long-suffering; and earnestly endeavored to awaken the impenitent, to instruct the ignorant, to rouse the slothful, to correct the erroneous, to comfort the afflicted, to animate the dejected, and to lead on the virtuous and well-disposed in the performance of their duty unto eternal life.

His manner of life was holy, just and unblamable—an example to the flock. It was obvious to all who knew him, that he was faithful and conscientious in the discharge of all the other relative and social duties. As a son, as a husband, as a parent, as a master, and as a friend, he was truly exemplary. Such, upon the whole, was the general tenor of his conduct, such the affability of his manners, and such the innate benevolence of his heart, that few, very few, were more respected, and still fewer more beloved than he.

In a word, it may truly be said of him, that he was a good man, a steady friend, a serious Christian, a humble, faithful minister of the Gospel. If he had his infirmities—and who is without them?—they were of such a kind as quickly receded from the view of those who knew him; and those who were acquainted with him, will entertain a deep sense of his real worth.

In the year 1761, Mr. Noble engaged with several of his brethren in the ministry, in a periodical work called "The Library; or Moral and Critical Magazine." In this work there are several very ingenious essays of his; and two, in particular, on the word *Mystery*, which did him great credit. He was, besides, the sole author of the ethical or moral part of that work, and of the "moral sentiments and reflections" contained in it.

Mr. Noble published several single sermons, the merit as well as the occasion of which recommended them to attention. The learned Dr. Benson used to say of him, that "he was the best composer he knew;" referring, it is understood, to the accuracy and correctness of sentiment and method, as well as to the judgment which marked his discourses. The first he published was entitled, "The Christian's full assurance of Hope"—a sermon from Heb. 6: 11, 12, preached April 26, 1755, on the occasion of the death of Rev. Mr. Robert Cornthwaite.

2. A sermon on the death of King George the 2d, and the ascension of his successor, from Daniel 6: 21, October, 1760, 3. "The Hope of Immortality, a most powerful motive to fervent charity," from 1 Peter 1: 22, 25—a sermon preached at Barbican, December 6, 1761, on occasion of the death of the reverend and learned Mr. James Burroughs. 4. "Religion perfects Freedom," from John 8: 37—a sermon preached at Barbican, March 1, 1767, on occasion of the death of Allan Evans, Esq, who departed

this life Feb. the 17th, in the 82d year of his age. "This sermon," says Dr. Jeffries, "is an excellent one; it glows at the same time with the genuine spirit of freedom, and the most rational and animated piety." And lastly, "Christ's final Commission to his Holy Apostles, with some strictures on church edifices and ornaments," from Matt. 28: 19, 20—a sermon preached on Sunday, July 30, 1780, at the opening of the new meeting house in Worship street, near Bishopsgate street.

Mr. Noble's ministerial services were divided between two congregations; to one of which he preached on the seventh day, at Mill Yard, Goodman's Fields, where he was ordained October 9, 1755. The introductory discourse delivered on the occasion by Mr. Bulkley, forms a part of the useful tract published by that gentleman in 1758, entitled, "The Christian Minister." The other church to which Mr. Noble was pastor, met for many years in Paul's Alley, Barbican; and afterwards removed to Worship street, where he was succeeded by Rev. John Evans, A. M. Besides his pastoral duties and studies, he was for many years engaged with reputation in the education of youth.

Mr. Noble died December 24, 1783, and was interred in the burial ground at Mill Yard, Goodman's Fields, January 7, 1784, when Rev. Charles Bulkley pronounced the funeral oration. The pall-bearers were Dr. Stennett, Dr. Jeffries, Mr. Bulkley, Mr. Joseph Brown, Mr. John Palmer, and Mr. Peter Russel.

### LUTHER AS A MUSICIAN.

To those who have been accustomed to contemplate the great Reformer merely as a stern theologian, it may appear strange that he should have been both a skillful musician and an able composer of music. But the evidence on this head is abundant, as will be seen by the following extracts from an article of Prof. Stowe, in the Bib. Repository:—

Says Alberus,—"Luther was a fine musician, and he loved the noble arts of the painter and the organist." His student Mathesius informs us that he was a beautiful singer, and even in his old age sang the alto to the delight of all who heard him. It was his beautiful singing in his boyhood which attracted the notice of the accomplished lady of Conrad Cotta, at Eisenach, who received the poor half-famished student to her house and her table. He was a skilful performer on the lute and the German flute; and while on his way to the diet at Worms, in 1521, his occasional performances on these instruments excited great admiration. He was enthusiastically fond of music. He said,—"I have always loved music. I would not for any price, lose the little musical power I possess. It drives away the spirit of melancholy, as we see in the case of King Saul. . . . By its aid, a man forgets his anger, his lust, his pride, and other vices, and expels many temptations and evil thoughts. The devil cannot abide good music—he hates it. It is the best soother of a troubled mind, whereby the heart is again quickened, refreshed and made contented,—as it is said in Virgil,—*Tu calamos inflare leves, ego dicere versus*—that is, "Do you play the flute, and I will sing the words." Music is a great disciplinarian; she makes people tractable, kindly disposed, modest, and reasonable. Singing is the best art and exercise. He who knoweth this art is well off, and fit for any good work. Singers are not melancholy, but cheerful; they drive away care and sorrow by singing. Music is a beautiful, lovely gift of God; it awakens and moves me so that I preach with pleasure." Once of a musical festival he said,—"Since our Lord God pours out upon us in this life such noble gifts, what will it be in that eternal life where every thing is to be most perfect and joyous?"

To a friend who was in a depressed state of mind, he writes:—"If you are melancholy and will conquer, then say to yourself, Up! I must strike up a song on the organ to my Lord Christ; for the Scripture teaches us that he loves to hear a joyous song with musical accompaniment. Then strike out to the keys and sing away as David and Elisha did. And if the devil comes again and puts gloomy thoughts and cares into your head, say,—Out devil! I must now sing and play to my Lord Christ; then run to your organ, or call in your good friends and sing a tune or two, till you learn to defy the devil!" In the castle of Coburg, when in great danger, he said to his desponding friends:—"Come, let us defy the devil, and sing in four parts the 130th Psalm,—*Aus tiefer Noth schreit zu dir*." When he had company at his house, or when he visited others, sacred music always made up the greater part of the evening's entertainment. Riding once through a wood, he alighted from the carriage and walked among the trees, and began to sing with great animation, and then said,—"Our singing distresses the devil, and hurts his feelings amazingly; but our impotence, and complaining, and groaning, pleases him mightily, and makes him laugh in his sleeve. A good joyous hymn is the remedy for gloomy and evil thoughts."

In a letter to a friend he uses the following language:—"Doubtless the seeds of many excellent virtues are to be found in the minds of those who are fond of music; but as for those who cannot be moved by it, I regard them as most like to stocks and stones. We know that music is odious and intolerable to the devil. I believe entirely, and am not ashamed to profess that, next to theology, there is no art or science to be compared with music; since this alone besides theology, does that which otherwise theology alone can do; namely, it gives a quiet and joyful mind; a clear proof that the devil, who every

where stirs up gloomy cares and disquieting alarms, flees before musical sounds, as he does from the word of God. Therefore the prophets used no art so much as music; and they illustrated their theology, not by geography, or arithmetic, or astronomy, but by music; so that they held music and theology in most intimate connection, teaching the truth in psalms and songs. But how can I praise music on this little bit of paper, and thus attempt to paint, or rather daub, so great a matter? But my affection overflows and gushes out toward it, so often has it refreshed me, and relieved me from great sorrows."

### DILIGENCE IN READING THE SCRIPTURES.

"Read and reverse the sacred page; a page which not the whole creation could produce; which not the conflagration shall destroy." YOUNG.

ERASMUS, speaking of Jerome, says, "Who ever learned by heart the whole Scripture, or imbibed, or meditated upon it as he did? Tertullian, after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius the Second, dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, that he often wept over it.

Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's epistles and committed them to memory. Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruits of it:—"The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof I trust I shall carry with me to heaven."

### BEAUTIFUL EXTRACT.

I saw the temple reared by the hands of men, standing with its high pinnacles in the distant plain. The streams beat upon it—the God of nature hurled his thunder bolts against it—and yet it stood as firm as adamant. Revelry was in its hall—the gay, the happy, the young and the beautiful were there. I returned—and the temple was no more!—its high walls lay scattered in ruins, moss and wild grass grew wildly there, and at the midnight hour the owl's cry added to the deep solitude—the young and gay who revelled there had passed away.

I saw a child rejoicing in youth—the idol of his mother and the pride of his father: I returned, and the child had become old. Trembling with the weight of years, he stood the last of his generation—a stranger amidst the desolation around him.

I saw an old oak stand in all its pride on the mountain—the birds were carolling on its boughs. I returned, the oak was leafless and sapless, the winds were playing at their pastime through its branches.

"Who is the destroyer?" said I to my guardian angel.

"It is Time!"—said he—"when the morning stars sang together in joy, over the new made world, he commenced his course, and when he shall have destroyed all that is beautiful of the earth—plucked the sun from his sphere—veiled the moon in blood, eye, when he shall have rolled heaven and earth away as a scroll, then shall an angel from the throne of God come forth and with one foot on the sea and one on the land, lift up his hand towards heaven, and swear by Heaven's Eternal—Time is, time was, but time shall be no longer." [Paulding.]

### A NOBLE WOMAN.

The island of Rona is a small and very rocky spot of land, lying between the Isle of Skye and the mainland of Applecross, and is well known to the mariners for the rugged and dangerous nature of its coast. There is a famous place of refuge at its northwestern extremity, called the "Muckle Harbor," of very difficult access, however, which, strange to say, is easier entered at night than during the day. At the extremity of this hyperborean solitude, is the residence of a poor woman, named Widow Mackenzie, who is upwards of seventy years of age; her lonely cottage is called by sailors, "the light-house," from the fact that she uniformly keeps a lamp burning in her little window at night. By keeping this light, and the entrance of the harbor open, a strange vessel may enter with the greatest safety. During the silent watches of the night, the widow may be seen, like Norma of the Fifth Head, trimming her little lamp with oil. Fearful that some frail bark may perish through her neglect; and for this she receives no manner of remuneration; it is pure and unmingled philanthropy. The poor woman's kindness does not rest even here; for she is unhappy until the benumbed and shivering mariner comes ashore to share her little board, and recruit himself at her glowing cheerful fire; and she can seldom be prevailed upon to accept of any reward. She has saved more lives than Davy's belt, and thousands of pounds to the underwriters. This poor creature, in her young days, saw her husband and three brothers drowned before her face; and she is known frequently to sit for hours on a rock, gazing on the spot where they sank. Her only dependence now is on the produce of a cow and two or three goats; and no one resides with her but her daughter. Now is not this a case of meritorious benevolence worthy of some mark of public approbation?

### A GOOD MAN.

I would walk a weary journey, to kiss that good man's hand, who, in the blaze of wisdom's sun of art, preserves a lively mind, and to his God, feeling the sense of his own littleness, is as a child in meek simplicity. HENRY KIRK WHITE.

RESIDENCE OF VOLTAIRE.—It stands on a rising ground a little out of the village, and commands a tolerable view of the lake. Mount Blanc is too visible, though fifty miles distant.

The house itself is not very large, and in all respects different from what we should expect in the dwelling of a man such as Voltaire, of great wealth and inordinate vanity. From the hall we passed into a saloon hung with old velvet, furnished just as at the time of his death, and then into his chamber, with the same chairs, stove, and curtains, as when he occupied it last. There, too, was his rough pine bedstead, without paint or varnish, and his mattresses and counterpane, all of the plainest. The room was hung with miserable paintings and engravings. An old gardener of Mr. Voltaire still lives on the premises—a pleasant, garrulous old man, who has many stories to tell of his celebrated master. He makes some money by selling impressions of Voltaire's seal upon printed copies of a singular adventure between him and Gibbon, and also of the "last verses of Voltaire, dictated the 29th of May, 1798, the day before his death." He has his master's wig, also, very large, and made of coarse grey hair. I ventured to put it on my head. [Durbin's Obs.]

THE GREEK SERVICE.—The service was long and tedious. In the first place, the Bible, preceded by two lighted tapers, was carried round the church, and all the worshippers bowed as it passed. Then came a priest, bearing the Host in like manner. He carried the chalice in his right hand, and the bread in a gilded urn on his head, supported by his left hand. The urn was surmounted by a cross adorned with precious stones—the ruby, the emerald, and the sapphire. All knelt and crossed themselves. Our aged French companion bowed reverently to the Host, and, indeed, joined very devoutly in the whole worship, although he had received a very repulsive answer from the orthodox Greeks to a meek inquiry which he put before the service as to its catholicity. In a few minutes after the procession of the Host, the officiating priest appeared at the door of the sanctuary, bearing in his hands a large golden chalice, containing the sacred elements in both kinds. None partook of the sacrament. The service closed with a sort of primitive love-feast; a plate of bread was handed round by the priest, and all that were present partook. In reality, most of the monks kissed a much-worn picture which lay on a small canopy stand.

GREAT READERS.—Most great men have been great readers. Wonders are recounted of their powers of perusal. How Dr. Johnson "would tear out the heart" of a book at a glance! How Burke devoured two volumes octavo in a stage coach; and package after package of those sweet medicines for the mind was thrown into Napoleon on the island, like food to a lion, and with hoc presto, despatched! After all the pity and piling has been exhausted by commentators on the lamentable ignorance of Shakspeare, we ascertain to a surety that he was one of the most profound and extensive readers of his time. The man who in the present age has written most has read most. Reading and writing go together as naturally in literature as they do in the prospectus of a school mistress, who professes to inculcate these branches of learning on the juveniles. The dullest, when aided by a telescope, can see farther than the brightest without such assistance. Burns, with the help of a dozen or more volumes, makes himself the first poet of his native land; with the stupendous aidance of a Bodeian (or even the feebler one of a circulating library, might he not have ranked himself with Byron or Shakspeare?

CIRCUMSTANT PRACTICE.—Dr. Elliott, of the Western Christian Advocate, relates that on one occasion, when preaching on a Sunday, his only hearer was a poor Mohawk woman, who had come on foot fourteen miles, with a child in her arms, to hear the sermon. He had two interpreters, one of whom understood English and Wyanodot, but no Mohawk; and the other understood Mohawk and Wyanodot, but no English. But by preaching in English, and one interpreter (Jonathan) converting it into Wyanodot, and the other interpreter (Between-the-log) giving this in Mohawk, they all made out to preach to the poor Indian woman, as she sat at the foot of a large oak, with her child fastened on a board in her arms.

TRUE COURAGE.—A certain Scotchman being solicited to enter the army and fight for his country, said to the officer who was desirous of enlisting him, "I would ask you, sir, two questions, which, if you answer to my satisfaction, I shall have no hesitation to take up arms. The first is, can you tell me, if I kill a man, that he will go to heaven or, can you say whether, if I am killed myself, I shall go there?" To these two questions, so important and solemn, the officer could not reply. "Well, then," said the Scotchman, "I dare not send a fellow creature unprepared into eternity; neither dare I rush there myself, UNBIDDEN!"

QUAKER MEETING.—A young man from the country lately on a visit to a Quaker, was prevailed on to accompany him to meeting. It happened to be a silent one. When he left the meeting-house with his young friend, he asked him, "How didst thou like the meeting?" to which he pettishly replied, "Like it! why I can see no sense in it to go and sit for whole hours together without speaking a word. It is enough to kill the devil." "Yes, my friend," rejoined the Quaker, "that's just what we want."

The Sabbath Recorder.

New York, July 9, 1846.

CHRISTIAN BENEVOLENCE.

It is surprising what vague notions good men sometimes entertain upon the subject of Christian benevolence. The number of those who doubt that some sort of obligation rests upon them, is very small indeed. Yet there are but few who understand and feel the equality of the claims of benevolence upon all who profess to be Christians.

Look again at the different estimation in which Christian benevolence is held by different individuals. To many persons it seems only a duty—never a privilege. Under the influence of some high excitement, or from the promptings of an uneasy conscience, they may be induced to contribute some portion of their substance to benevolent objects.

There is plenty of room yet for instruction upon the subject of Christian benevolence. The privilege as well as the duty of it needs to be more clearly stated and illustrated.

ORAL RELIGIOUS INSTRUCTION OF SLAVES.

We find in the Christian Index an Essay on the Religious Oral Instruction of the Colored Race, prepared and published, at the request of the Georgia Baptist Convention, by Rev. Josiah S. Law, for several years a successful missionary among the blacks.

ances among themselves; but this objection, he thinks, would be removed, in most cases, by the attendance of some white people who might easily be present.

—Such is a pretty faithful outline of the much-talked-of plan to give oral religious instruction to the slaves. We were anxious to read this essay, because many persons have spoken in high terms of the enterprise upon which it treats.

THE CENTRAL ASSOCIATION AND THE AMERICAN AND FOREIGN BIBLE SOCIETY.

MR. EDITOR.—According to your correspondent's report of the proceedings of the Central Association, published in last week's Recorder, it appears that that body was visited by an agent of the American and Foreign Bible Society, whose mission was received in a manner that could not have been very gratifying to his feelings.

I know not why it is, but it seems to be thought by many, that every organization composed of religious people, no matter for what purpose formed, ought to regard itself as bound to preach in regard to every sin that troubles the land.

But, sir, I regard the operations of the American and Foreign Bible Society as in reality discountenancing Slavery, and by every Bible it circulates doing so much towards exterminating it from the earth.

But perhaps the Society is repudiated on the ground that its treasury receives the money of slaveholders. Those who stand aloof on this ground, would do well to forego the use of sugar, coffee, molasses, rice, tobacco, to wear no clothing of which American cotton forms an ingredient, and to receive no gold that has been coined from North Carolina and Georgia mines.

gratified to find, on looking over the report of the Treasurer of the American and Foreign Bible Society, an acknowledgment of donations from some of our Seventh-day Baptist churches; from which I hope it will be understood, that the act of the Central Association is not a denominational thing.

For obvious reasons, I choose to submit these remarks over my own proper name, rather than over any fictitious signature.

THOS. B. BROWN.

WHO IS TO BLAME?

To the Editor of the Sabbath Recorder:—

You have altogether mistaken the intention of your correspondent, when you seem to charge him with seeking to apologize for himself and others, whereas he simply asks a question, and gives a statement of existing facts, by an examination of which we can arrive at a just and true answer.

It is now a general time of coldness; and if a revival springs up, it seems to be short-lived, and the converts soon relapse, and the wicked wax worse; our country is plunged in a war of aggression, with all the horrors incident thereto, and this is urged on simultaneously by the children of this world, by professors of religion, and even by ministers of the peaceful Gospel of Jesus Christ.

Examine the past history of the Christian Church, and we shall find that just in proportion as its members separated themselves from the world were they blessed, their numbers increased, and their true brightness and power made manifest.

At a late meeting of the Board of the American Bible Society, held in New York, a letter, received from Hon. Abbot Lawrence was read, in which he says: "I will thank you to draw on me for the sum of six hundred dollars, at sight, for the purpose of constituting my three sons life directors, as well as myself."

CONVENTION OF SOUTHERN BAPTISTS.—The Southern Baptists held their Convention the present year at Richmond, Va. As the question of withdrawing from all the northern benevolent societies was expected to come up, there were several clergymen from the North in attendance for the purpose of exerting their influence against such entire separation.

SAILING OF BAPTIST MISSIONARIES.—The ship Cohota, which sailed from New-York for Canton on second-day of last week, took out the Rev. Messrs. Clopton and Piercy, with their wives, missionaries to China from the Southern Baptist Board; Mr. Jencks and wife, sent out by the Baptists of Maine; Mr. Dean, who has spent twelve years in that country, and the native preacher Ko-a-bak, who came to this country in company with Mr. Dean.

CASSIUS M. CLAY.—This gentleman has published in the True American a statement of his reasons for volunteering to fight the Mexicans. He says he has denounced unsparingly the annexation of Texas as a boldly flagitious scheme, and a war with Mexico as kindred with that disgraceful act—degrading alike to the government that consummated, and the people that submitted to it.

THE BISHOPRIC OF JERUSALEM.—It is announced in the English papers, that the Rev. Samuel Gobat, Vice Principal of St. Julian's College at Malta, has been nominated to the Anglican Bishopric of Jerusalem, and has accepted the nomination.

THE CHOCTAWS.—An interesting revival has been in progress for several months past among the Choctaw Indians. As a fruit of it, we are told that one hundred and fifty persons have been added to the church, making the whole number of that people connected with eight churches, 665.

God's PRESENCE WITH MISSIONARIES.—A meeting in behalf of the American Board for Foreign Missions was held at Boston during the religious anniversaries. The Rev. Dr. Anderson was first to address the meeting, and spoke as follows:—

It was vital, he said, whether we had the presence of God in our operations, and this would be the point of contemplation this evening. He then gave a brief statement of the work of God in the conversion of souls at the different missionary stations under the care of the Board, embracing the revival among the Nestorians; the condition of the Armenian converts, and their firmness under persecution; the six revivals in Ceylon; the outpourings of the Spirit of God upon the Sandwich Island missions, to the churches of which there have been received, upon an average, two thousand a year; and also the revival among the Indians, nearly one hundred having been added to the Choctaw churches during the last year.

Publications Received.

A TREATISE ON BAPTISM, is the title of a sixteen-page pamphlet, written by Rev. James Bailey, and published by order of the Seventh-day Baptist Central Association. It treats of the Subjects of Baptism—Household Baptism—Pedobaptist Arguments—Mode of Baptism—Greek Words. From a hasty examination, we judge that it is well adapted to general circulation.

THE NINTH ANNUAL REPORT of the American and Foreign Bible Society is received, containing, in addition to the Report, the addresses at the Annual Meeting, extracts from Correspondence, a list of Life Members, Life Directors, &c.

THE CHRISTIAN PARLOR MAGAZINE for July contains, besides its usual variety of reading matter; a plate of the Three-colored Violet, and a representation of the head quarters of General Washington at Tappan, showing the house in which Major Andre was tried.

THE YOUTH'S CABINET for July is rich in instruction and amusement for the little folks. The original poetry and music on the last page is worth the price of the number. D. A. Woodworth, 135 Nassau-st., N. Y.

THE UNION THEOLOGICAL SEMINARY in the City of New-York, held its ninth anniversary on fourth-day of last week. There were twenty-three graduates. Several orations were delivered by members of the graduating class. An address to the class, pointing out the new responsibilities and duties which awaited them, was read by Rev. Mr. Fisher, one of the Alumni.

RETURN OF MISSIONARIES.—The ship Tioga, which reached New-York last week from Calcutta, brought several missionaries from India, among whom were Rev. J. M. Jamieson and four children, Mrs. J. Craig and four children, Rev. C. P. Heyer, Miss J. Vandever, Miss A. Bond, and Miss Mary Briand. A child of Mr. Jamieson died on the passage in the Bay of Bengal.

"Oh!"—Under this expressive heading, the Cleveland American says that "Judge O'Neal, of South Carolina, the man who pronounced sentence of death on a white man for helping a white slave woman, with whom he was in love, to escape from slavery, lately presided at a Convention to promote the better observance of the Sabbath!"

THE PROTETRESS.—The following language is used in one of the papers sent forth by the Roman Catholic archbishops and bishops recently assembled at Baltimore. "We have read somewhere, 'Cursed be the man that trusteth in man.' What shall be said of those who boast that their dependence is upon an arm of flesh? Here is the extract:—

"We take this occasion, brethren, to communicate to you the determination unanimously adopted by us, to place ourselves and all entrusted to our charge throughout these United States, under the special patronage and protection of the holy Mother of God, whose immaculate conception is venerated by the piety of the faithful throughout the Catholic church. By the aid of her prayers, we entertain the confident hope that we shall be strengthened to perform the arduous duties of our ministry; and that you shall be enabled to practice the sublime virtues of which her life presents a most perfect example.

MISSIONARY INTELLIGENCE.

We glean the following interesting items from the Missionary Herald for July:

WEST AFRICA, Dec. 15.—The schools have all been opened, except one, and they are quite as well attended as they were before the troubles. A Missionary says: "We are now printing some very plain sermons in the native language, to be read by our young men in their religious meetings."

SYRIA, April 7.—The deliberate opinion of the brethren and all the native helpers is that the field never looked so encouraging and inviting before.

BOMBAY.—The Annual Report says the number of Free Schools under the care of this Mission is nine, and the whole number of pupils is 348. There are two female boarding-schools, with about 40 pupils. The average congregation at one place is 200.

MADRAS, March 12.—Some disturbance has taken place here, but the work goes on.

MADURA.—The Annual Report shows that the number of Christian villages is 40—the Church Members number 120.

CEYLON, March 10.—The cholera has abated, but the small-pox creates some apprehension. The schools were nearly all suspended and the printing-office was hardly kept open. Few attend the meetings held on the Sabbath. Two members of the Batticotta Mission have died—Silas Hubbell and Charles Walker.

SIAM.—The quarterly letter states that the Missionary has more encouragement in his labors. SANDWICH ISLANDS, Dec. 12.—Forty persons were expected to join the Church on the following Sabbath. Much good seems accomplished at Honolulu.

General

There was bill in Congress last great deal of time private individuals loss in the Florida way. They also the time of adjou the 20th of July or the 10th; but was some talk about printing of the P course of which according to his inf a single document.

In the House nothing done on the quence of the d Hon. Richard P. N. Y. The rem chiefly in cons present Tariff.

GREAT FIRE AT Foundland, has b tive fire, by which thirds of the city, destroyed to the of dollars. Two a number of det and twelve thous According to the it seems that the eight on Tuesday, o'clock in the eve burnt, together Commercial Rot the Bank of Brit printing office, lost—two artiller to check the pro man, who had sav from the flames, as he was convey and immediately

TROUBLE AMON trouble yet amon a large portion of property, have so and left Nauvoo to leave until the rest of the prop the support of th the Anti-mormon Mormons are no property, and th leave at once by sufficient to put t river—thus enta the burden of hu roof to shelter th This course is op Nauvoo, about 60 to defend the pla Sheriff. At the l had mustered an were threatening

The following army was given Carrington, one isiana Legislatu ed by that body

The army was waiting the n move on to Cama shallow in places, over four feet of reaching the poi

The main body right bank of the mand and the W ments of Louisia bank—Gov. Hen 1,000 Texan troo Rio Grande on th riors of the Tonk panied the Texa

Another accou There was a lit tears, diarrhea, and condition of get inured. Tex ico. A gentleman at Matamoros and the latter named of the defeat of wonderful alarm announced: "It is resolutely refuse Americans.

The Mobile R The steambo having landed r She brings a rep surrendered with Camargo capitula in good health.

General Taylo his operations are means for transp pickets covering moros to Montre authorities have is traitors, all who b ican forces. In p Taylor avows his take Monterey at tion are received are given by the

The Committe Taylor with the Legislature of the officers of the given on the 11th mansion occupied his defeat.



Miscellaneous.

OUR COUNTRY—RIGHT OR WRONG?

From the Christian Register.
Our Country—right or wrong?—
That were a traitor's song;
Let no true patriot's pen such words indite!

EXTRAORDINARY PRESERVATION OF HUMAN BODIES.

There is an arched vault, or burying ground, under the church of Kilsyth, in Scotland, which was the burying place of the family of Kilsyth, until the estate was forfeited, and the title became extinct, in the year 1715; since which it has never been used for that purpose, except once.

In the spring of 1796, some rude, regardless young men, having paid a visit to this ancient cemetery, tore open the coffin of Lady Kilsyth and her infant.

Both bodies seemed to have been preserved in some liquid, nearly of the color and appearance of brandy. The whole coffin seemed to have been full of it, and all its contents saturated with it.

Many instances of the artificial preservation of bodies might be mentioned, still more remarkable, though perhaps less interesting, than the preceding.

The baptismal font is a most extraordinary work, and will stand a monument of Mormon extravagance and grotesqueness of taste. It is an immense stone reservoir, resting upon the backs of twelve oxen, also cut out of stone, and as 'large as life.'

The hall on the first floor was intended as the regular meeting-place of the congregation, and when freed from the rubbish and surplus timber that now encumber it, will have a beautiful and imposing effect.

The immense structure is a chef d'oeuvre of architecture, and will rank in grandeur with the largest and most costly edifices of modern times.

The entire cost of its erection is estimated at between 700 and 800 thousand dollars.

A Cool Excuse.—A gentleman was looking attentively at some amusing caricatures, in the window of a print shop, when on a sudden he felt some one at his pocket.

be 1400 feet below the level of the Mediterranean! The plains surrounding this lake are thus proved to be the lowest lands on the face of the earth.

AN ARAB'S FIRST ATTEMPT AT MATRIMONY.

As I found nothing to interest me the first day from the foot of Mount Hor, I drew Said into a conversation about his own private affairs. Asking him if he had a wife, he replied, "No, but I came near having one."

THE MORMON TEMPLE.

The Hancock Eagle gives the following description of the Temple erected by the Mormons at Nauvoo:

The Temple stands in a most prominent position, on the bluff, which overlooks the lower town and river, and such is the elevation of its spire, that it is distinctly visible from a distance of twenty or thirty miles in various directions.

Length 128 feet; width 88 feet; height to comb of roof 77 feet; from the ground to the top of spire 170 feet. The upper windows of the steeple serve as an observatory, from which a magnificent view of the surrounding country may be had.

The hall on the first floor was intended as the regular meeting-place of the congregation, and when freed from the rubbish and surplus timber that now encumber it, will have a beautiful and imposing effect.

The immense structure is a chef d'oeuvre of architecture, and will rank in grandeur with the largest and most costly edifices of modern times.

The entire cost of its erection is estimated at between 700 and 800 thousand dollars.

A Cool Excuse.—A gentleman was looking attentively at some amusing caricatures, in the window of a print shop, when on a sudden he felt some one at his pocket.

LIVING WITHOUT FOOD.

MOST EXTRAORDINARY CASE.—Capt. Mulhollen, an old and respectable planter of Rapides, whose death has been announced two or three times, was still alive some few days ago, having been forty-seven days without a particle of food or nourishment of any kind.

To the Editor of the New-York Tribune.—

The "medical men" mentioned in the foregoing would find their "skill and comprehension" enlightened to their entire satisfaction, if they would be enterprising enough to examine the 2d vol. page 426, of that monument of physiological wisdom, The Animal Kingdom, of Swedenborg; wherein he declares that the body is nourished in part from invisible or ethereal aliments sucked in by the innumerable little mouths of the skin, as "is convincingly demonstrated by those who have continued for months, years, and still longer periods, without visible and terrestrial food, and whose life has been renewed from day to day without blood; to say nothing of various species of living creatures that live for whole winters, and even for ages, upon no other than invisible support, as is perfectly well known to be the case with vipers and other serpents, with crocodiles, swallows, the chameleon, the ostrich, the balm cricket; nay, even with those most voracious creatures, bears, which, entering their winter dens with their cubs, lie through the brumal months without a chance of food, sucking their paws with a constant murmuring sound, and yet meanwhile are not emaciated, but, if anything, fattened, and shown by those that have been roused up and driven from their lurking-places, &c.

Again: "Respecting the subjects of adipisia, or those who have abstained from food for long periods of time, see Martin Schurig and other writers, [he enumerates nine.] C. M. Adolphus relates the case of a Silesian girl who took no food for nine months; Benedictus, of a person at Venice who took no food for forty-six days. J. M. Hespous mentions several similar cases from other authors: for example, of a native of Almeria who neither ate nor drank for four months; of one Margaret Rhodia, who took no sustenance for more than sixteen months; & of a young female, a native of Germany, with whom this was the case for two years.

The authorities and references for all these remarkable cases are carefully given in notes at the bottom of the page of the book.

Your obedient servant, WM. TURNER, M. D.

A TURKISH BATH.

In the antechamber there was a marble fountain of cold water, and around the walls were high divans with mats. On these some dozen Turks, who had just come out of the bath, were reclining very comfortably, smoking their pipes and sipping coffee, with towels thrown around them.

STEVENS' GRAIN CLEANER.—This is a new invention, the novelties of which are, that the operations of chaffing and screening are entirely independent of each other, the chaffing being done by a strong blast of wind, without the aid of riddles or screens; the fan or blower is situated in the lower part of the machine, and by a turn in the aperture through which the wind passes, it is made to act upon the grain twice, thereby instantly effecting a thorough separation.

PRINTER'S GREEK.—A brother "typo" out in the west, recently "got married," and in sending a notice of the happy event to the Wayne Co. Standard, accompanied it with a generous allowance of wedding cake, the receipt of which the editor acknowledges in the following classic terms.

With the above message, from the hands of the fair bride, were the accompanying documents, in the shape of various large slices of most delightful wedding cake. We make our most respectful bow to the happy twain; and

RATHER CUTE.—A few days since, the city of New York was thrown into quite an agitation by the circulation of an Extra Sun containing the "full particulars" of the killing of Van Amburgh the lion-tamer, by one of his pet tigers.

WAR WITHOUT POWDER.—Messrs. Reynolds & Brothers, of Kinderhook, have invented an instrument which promises to be a most effective weapon of attack or defense. It is called a Projecting Engine, and throws balls with astonishing force and frequency.

ONE, AS GOOD AS A THOUSAND.—A lawsuit was lately instituted in Spain, in which the heirs of a rich man sued the church, for the recovery of moneys paid under the will of the deceased, to purchase, at the fair market price, twelve thousand masses for his soul.

THE ARABS.—It is said by travelers that the wandering Arabs are often more attentive than the people of Christendom to the instruction of their children in the knowledge of religion and letters.

WOMAN'S VOICE.—How consoling to the mind oppressed by heavy sorrow, is the voice of an amiable woman. Like sacred music, it imparts to the soul a feeling of celestial serenity, and as a gentle zephyr, refreshes the wearied senses with its soft and melodious tones.

"Would you like me to give you a dollar?" asked a little-boy, of a gentleman he met in the street. "Certainly," was the reply. "Very well then, do unto others as you would others should do unto you," said the boy.

SONG OF THE LABORERS.

Air—"SPARKLING AND BRIGHT."
Holy and pure is the labor sure,
In the rugged path we're treading,
'Twill lead us on, till the race is won,
For 'tis ever upward leading!

LOVE FOR THE DEAD.—The love that survives the tomb, says Irving, is one of the noblest attributes of the soul. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is called into the gentle tear or recollection, then the sudden anguish and convulsive agony over the present ruins of all we most loved are softened away into pensive meditations, of all that was in the days of its loveliness.

WONDERS OF PHILOSOPHY.—The body of every spider contains four little masses pierced with a multitude of imperceptible holes, each hole permitting the passage of a single thread; all the threads, to the amount of a thousand to each mass, join together when they come out, and make the single thread, with which the spider spins its web; so that what we call a spider's thread, consists of more than four thousand united. Lewenhock, by means of microscopes, observed spiders, no bigger than a grain of sand, which spun thread so fine, that it took four thousand of them to equal in magnitude a single hair.

GOLDEN INDIA.—Such has been the accumulation of the precious metals and stones in India, where the mines are indigenous, that it is generally estimated that Nadir Shah, in 1740, carried away not less than £400,000,000 sterling!

GAMBLING.—An individual, some time ago, published a statement in a German paper, the result of his own observation for two years—that of six hundred individuals who were in the habit of visiting gambling houses, he states that nearly one half not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self-murder.

MILITARY DUTY.—A Yankee being warned to do military duty, demanded to be excused on the plea that he was once drafted to go into the army; but that he procured a substitute, and of course was entitled to the same privileges as if he had gone himself; and as his substitute was killed, it was plain that if he had gone himself, he would have been exempt from further duty. The plea was accepted by acclamation.

'Tis vain to regret a misfortune when it is past retrieving; but few have philosophy enough to practice it. A famous physician ventured five thousand guineas upon a project in the South Sea. When he was told at Garroways that it was all lost: "Why," says he, "tis but going up five thousand pair of stairs more." This answer deserves a statue.

LOCAL AGENTS FOR THE RECORDER.

- NEW YORK. Adams—Charles Potter. Alfred—Maxson Green. Berlin—Wm. B. Maxson. DeRuyter—B. G. Stillman. Durhamsville—J. A. Potter. Edinboro—Elizabeth Maxson. Friendsburg—Ezra Campbell. Genesee—W. P. Langworthy. Hounsfield—Wm. Green. Independence—S. S. Griswold. J. P. Livermore. Leonardville—Jabiah Brown. Newport—Abel Stillman. New London—C. M. Lewis. Otisville—Joshua Clark. Peterburg—Geo. Grandall. Preston—Clark Rogers. Parris—Eldridge Eddy. Pitcairn—Geo. P. Burdick. Richland—Elisab. Burdick. Scott—Luke P. Babcock. Unadilla Forks—Wm. Utter. Watson—Wm. Quibell.

The Sabbath Recorder.

PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.