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

PRINTED BY EDWIN G. CHAMPLIN.

VOL. III -NO. 27.

NEW YORK, FIFTH-DAY, DECEMBER 24, 1846.

WHOLE NO. 131.

## The Sabbath Recorder.

TUE OBIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Conclued. The Observance of the Weekly Salibath enjoined upon the

We do not, however, speak with certainity of this as the meaning of the prohibition, although | would be indispensable to the Christian? we certainly can see nothing in its nature apgard as equally applicable to Gentiles in similar circumstances. Now the objection to the con-Christian Sabbath, founded upon this prohibivorably situated. That the Sabbath, blessed of the Lord, is not designed to be a day of penance application of the principle of the objection necessarily imply deprivation of needed comfort application must be erroneous.

upon the Israelites themselves, were the prohibimon fires for warmth and culinary purposesapplied in all time, and under all circumstances. In the wilderness of Sinai, the prohibition even while in other situations, and especially in after epochs of their eventful history, its enforcement would be most severely felt. Even in their own lovely land, toward its northern boundary, on the bath maintenance of fire in His temple, and who line of perpetual snow, fire, both for comfort and their stalls, and leading them to water on the cooking, would doubtless be much desired upon the Sabbath, as well as on other days. The prohibition so understood as to bear againt this, would press still more generally, if not more severely, when the Ten Tribes, on account of riod, there were Jews in all the extensive empire of King Ahasueras, who "reigned from India even unto Ethiopia, over an hundred and Moses, they were uprooted from the land servile purpose." of their inheritance, and scattered into all lands, "unto the utmost parts of heaven." The Sabbath obligation unquestionably followed the lieth desolate without them." Lev. xxvi. 43. From this their present state of degradation and observance not only of the Sabbath, but their and shalt obey His voice, according to all that I command thee this day, thou and thy children, Babylonish captivity, we find no mention of with all thine heart, and with all thy soul; that either ovens or chimneys; for even their kings, and have compassion upon thee, and will return had only a portable stone, or pipkins, in their and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of disposed to favor our views, to limit the prohiheaven, from thence will the Lord thy God bition against the kindling of fires, while their gather thee, and from thence will He fetch thee; mode of explanation is suggested by circumand the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt

Now there is no such constitutional difference inhabitants of such regions. Yet certain it is that there are no lands whose population is Christian, into which Jews have not passed, as American Winter Sabbath, just as much as the Christian inhabitants are. If, then, the Christof the Sabbath, shall first interpret the prohibition against kindling fires as applying to domestic fires, and then declare that the rigor would be intolerable; and that, therefore, such a keeping of the Sabbath is impossible, what is to become of the Jew, on whom, even while resident in the same climates, the whole Mosaic code is thus divinely made imperative? Is it consistent with the gracious character of the God of Israel, with the merciful consideration both

of His people's necessities, which pervades the provisions of the law, to imagine that he has enjoined upon the Israelites an obligation which it is impossible for them to sustain? In its due observance, it is divinely required that the worshiper shall account and "call the Sabbath a delight;" (Is. lviii. 13,) but how would this be possible, if fire is to be denied for both comfort and cooking, in circumstances where those

The Jews themselves do, indeed, understand plicable to the Israelites, that we should not re- the prohibition in the same sense as the objector to whom we are replying; but, they satisfy their consciences, in cold climates, by the emtinuing obligation of the seventh day as the ployment of Gentile servants to kindle and maintain their Sabbath fires. This we regard as a mere evasion. For even if they were right in tion, proceeds upon the very idea that in some so interpreting the prohibition against kindling lands such a prohibition would be absolutely in- fires, its obligation must be viewed as explanatolerable, and is, therefore, not to be supposed tory of the provisions of the fourth commandto apply to the inhabitants of countries less fa- ment. Now the commandment is not more stringent upon the master than it is upon the servant and upon the stranger within his gates. If viewed as a prohibition against "kindling" and rigor, we believe, and our faith in this we fire, merely, on the Sabbath, we are aware the have already sufficiently indicated. And if the objection could be obviated. Ovens can be so there is also a touching inscription. A white constructed as in some measure to serve their marble slab has on it a simple word: purpose without attendance during sacred time, and arrangements of a similar nature could be for spiritual exercises, or danger to health, we adapted for preserving dwelling houses at a No more. Nothing else. But how plainly to unhesitatingly declare our conviction that the more comfortable temperature. But our objector thoughtful hearts does it tell that bright, golden-Let us then consider what would be its bearing wholly destitute of force; for that which will the worm! enable the Jew to sanctify God's Sabbath, would tion regarded as directed against all use of com- equally enable the Christian to do so, without perverting it from the day appointed.

The objector necessarily, therefore, supposes God to have made it imperative upon the Israelite, that he shall hallow the Sabbath in all found a delight. We, on the contrary, believethe Sabbath having been made for man-that, in such circumstances, He who enjoined the Sabmountains of Lebanon, and therefore near the approves the loosing the ox and the ass from Sabbath, is not less considerate of the necessities of His own people in the act, and in the time, of their obedience.

culinary purposes;" (Introduction to the Bible, the middle between them, and you have a comof the Pictorial Palestine, says, "It was not their iniquities, were carried to the mountainous understood that this prevented a fire or light woven from the bottom to above the knees, in the regions of northern Assyria, and planted "in kindled before the Sabbath from being kept the garment of the men and boys, while that for the cities of the Medes," considerably farther burning. They, therefore, had fires, as now, in the girls, though made in the same fashion, is formation of the Shorter Catechism, both full of north; (2 Kings 17: 6,) and when, at a later pe- cold weather, to warm themselves, but not to entirely white. This dress, extending, more or interest, and so very beautiful, that it must not

Carpenter, in his Biblical Companion, (p. 294,) says the prohibition "must be understood with some limitation," that "it would have been a seven and twenty provinces." (Esther i. 1; breach of the divine law of mercy not to kindle iii. 8; viii. 9; ix. 20, 30.) And still more un- a fire for the sick and infirm. The meaning of genial would it become, when their kingdom the precept, therefore, is that no fire was to be kindled on the Sabbath day for cooking meat, was entirely destroyed, and, as predicted by which is elsewhere forbidden, or for any other

Michaelis, who also regards the prohibition as directed against the cooking of food, says, Whether the prohibition of kindling fire extended to fire necessary for warmth, or only to his dispersion. "The land also shall be left of that they understood it in its strictest sense, they them, and shall enjoy her Sabbath, while she might easily hold out, even in winter, in so mild a climate, if immediately before sunset they made such a fire as to keep heat until next day; more especially as in southern countries, they but the promise to this effect, as recorded by the aid of warm clothing than by the heat of believe the prohibition only affected kitchen fires; for had fire for warmth been forbidden, I the oven. Yet, in their buildings, before the then the Lord thy God will turn thy captivity, in winter, instead of having a fire on a hearth, apartments, filled with hot coals." Michaelis' Commentaries, vol. iii. p. 166.

stances wholly independant of the connection of the text. A consideration of the context suggests a less arbitrary limitation, and, as such,

## A TRIP TO MOUNT AUBURN.

The writer describes several of the most remarkable monuments there, and among others, one bearing upon it no other inscription than the simple name "Emily," with the following touching stanza beneath:

"Shed not for her the bitter tear,
Nor give the heart to vain regret, 'Tis but the casket that lies here, The gem that filled it sparkles yet."

And he goes on to say that he is a great admirer of simple epitaphs, and to relate that, in an old church-yard in South Wales, he once met with one on a simple stone, which affected him deeply; telling more about the parents' sorrowing for their lost infant than the most labored epitaph could have done. In the old, quaint spelling, on a plain slab, were carved in rude letters, only the words:

#### "DEERE CHILDE!"

What could be more pathetic, excepting this which is to be found in the Kensal Greene Ce metery, Hanover Road, London?

"To the Memory of Little Kate."

At Laurel Hill Cemetery, in Philadelphia

must equally regard these contrivances as eva- haired little "Willie," in spite of love, had gone sions of the law, else his objection would be down, in life's young spring, to darkness and

#### THE COSTUME OF THE KARENS.

savage condition, but were happily disappointed shall stand before thy cold?" so understood might occasion little privation; discomfort, and even at the risk of impairing in finding all these large nations of the east in a health, while yet making provision for its being kind of half-civilized state, which renders a resi- obey the command of the Holy One. dence among them far more agreeable, and our a large bag, of coarse, thick, white cotton cloth. | guage beand turning it bottom upwards, make a hole for Horne confines the prohibition to "fire for the arms in the corners, and one for the head in Vol. 3, p. 300.) And in reference to it, the author plete Karen dress. A similar border of stripes of such colors as are most easily obtained, is the common dress for the men, though they have binding it around the waist, it reaches quite to

"The entire Burman dress is also worn by Ka rens, and when put on in a proper manner, is dispersion, God has promised to recall them; usually fortify themselves against frost more by also a becoming and suitable dress for a hor climate. But to see little girls dressed in this Moses, stands connected with their previous fires." "In fact, however," he continues, "I bag-fashioned garment must look frightfully, you will naturally fancy. But you would hesitate a moment before expressing your dislike, if, with observance of all the Mosaic institutions. should have supposed, considering that in some right Christian feeling, you could hear the re-"Thou shalt call them to mind among all the parts of Palestine, such as those about Mount marks the more intelligent Karens make, upon nations whither the Lord thy God hath driven Lebanon, the cold in winter is pretty severe. the time we spend in cutting up our cloth and thee, and shall return unto the Lord thy God, that necessity would have taught the Israelites sewing it together again to make a garment, the discovery of some contrivance resembling which they say they 'could not breathe in.' But to return to my Karen girls. When a troop of my female pupils, from six to ten years of age, all dressed in this simple garment, clean and white, extending to the ankles, all exactly alike. and with a handsome silk or cotton handkerchief thrown carelessly over the head and shoulders. have been walking out with me at evening, l A necessity has thus been felt by writers little have often been stopped by English gentlemen and ladies, that they might notice the neat and becoming manner in which the pupils were

of womanhood, her mother teaches her to spin, apartment. It then budded with blossoms it, leaving unaffected the question of whether then the young miss may be seen, from day seed. The youth, overcome with amazement, changed since they received it. Exposed, as around the lower part, while the upper part is marvelous on that account ? we know many of their sons and daughters to covered with figures of a pretty pattern, made "Now we, my friends, are but too often like Atlantic, which are moved by an interior and predicted. They are, therefore, exposed to all be, to the frosts and the snows of the most in- with the seeds, and embroidery of needle work such simple children. Suppose, at rising in the the severity of the Scottish, or Russian, or temperate climes, we need scarcely ask, if they with bright colors, so that the original coarse morning, we found a loaf added to our stores, were denied the advantage and comfort of do- black cotton is only seen as a ground work. At which we could be certain that neither we nor them a delight, or whether it would not rather be self a turban, in the form of a small scarf, with have no difficulty in saying that the Lord had are really beautiful."

#### OBEYING GOD.

When God says, "Sun, shine in the skies! the sun directly answers, not in words, but in deeds, "Here am I, to do my Maker's will, to light up earth and heaven with my glory, to gild all things with gold, and to make the whole creation rejoice."

When God says to moon, "Appear!" the moon replies, "Here am I, with my silver light, to scatter the darkness, and render night lovely." When God says to the stars, "Shine forth!" they instantly answer, "We are thy servants and gladly do thy bidding. Already we are in the skies, and there will we keep watch till thou givest us leave to retire."

Thus do the sun, and the moon, and the stars, obey their Almighty Maker.

When God says to the spring, "Come forth with thy flowers!" does she tarry, or refuse to answer? No; "I come," says the spring. "Here are my greenest leaves. Here are my freshest flowers, wherewith to beautify the earth. The snowdrop is in the garden, and the primrose on the bank and in the coppice."

When God says to the summer, "Gladden the earth!" the answer of summer is this: "At thy voice I spread my influence abroad; the birds are warbling, the flowers are blooming, the trees are blossoming, and nature is rejoicing."

reply. "The bush is laden with berries, and the trees with fruit, and the fields are waving the golden grain, ready for the sickle of the husbandman.'

When God says to the winter," "Where art thou, and where are thy storms?" "They are abroad at thy command," replies winter. "Frost expected to have found the people in nearly a howling wind are flying through the air. Who

Thus do spring, summer, autumn, and winter,

While sun, and moon, and stars are seen, I will obey the Lord my God With all my heart and soul

There is one anecdote connected with the less, nearly to the ankles, with a turban for the be omitted. In one of the earliest meetings head, similar to that worn by the Burmese, forms of the committee, the subject of deliberation was to frame an answer to the question: What a coarse kind of cotton blanket, which is thrown is God? Each man felt the unapproachable around them when the weather is cool, and they sublimity of the divine idea suggested by these are not at work. This blanket also serves for words; but who could venture to give it exbedding; for a few leaves, and a stone for a pil- pression in human language! All shrunk from low, forms for them, when traveling, a comfort- the too sacred task in awe-struck reverential able substitute for their mat and wooden pillow fear. At length it was resolved, as an expresat home. Though this is the entire original sion of the committee's deep humility, that the dress of the Karens, yet the more civilized, and youngest member should first make the attempt. particularly the Christians, have adopted, as an He consented; but begged that the brethren addition, the Burman white cotton gown; and first unite with him in prayer for divine enlightwhen this is worn, as the bosom of their dress enment. Then in slow and solemn accents he Israelite, at least, through all the countries of fire for cooking, I cannot say; but, allowing is long, they slip it down over the arms, and thus began his prayer:—"O God, thou art a spirit, infinite, eternal, and unchangable, in the the ankles, and, with the gown, forms a neat and being, wisdom, power, holiness, justice, good ness, and truth." When he ceased, the first sentence of his prayer was immediately written down and adopted, as the most perfect answer that could be conceived; as, indeed, in a very sacred sense, God's own answer, descriptive of himself. Who, then, was the youngest member of the committee? When we compare the birth-dates of the respective members of the committee, we find that George Gillespie was the youngest by more than a dozen years. We may, therefore, safely conclude, that George Gillespie was the man who was thus guided to frame this marvelous answer. Presb. Armory

## CONSTANT MIRACLES.

There is an eastern story, of a boy having challenged his teacher to prove to him the existence of a God by working a miracle. The teacher, who was a priest, procured a large vessel filled with earth, in which he deposited a make it, or it disgusts them. The remedy, as kernel, in the boy's presence, and bade him pay attention. In the place where the kernel was go to work. Be content to have plain preaching, put, a green shoot soon appeared, the shoot be. and practice what you hear, "being doers of came a stem, the stem put forth leaves and "As a Karen girl approaches the size and age | branches, which soon spread over the whole color, and weave, a handsome, dark colored which, dropping off, left golden fruits in their possess it; and He will do thee good, and mulseems preferable. It refers to work that is petticoat, and after making a dress considerably place, and in the short space of an hour there tiply thee above thy fathers." Deut. xxx. 1—5. fires are lawful in other cases. That they are to day, busily engaged, during every leisure exclaimed, 'Now I know there is a God, for I impulses of wind operating upon sails. They between the people of Israel and those of other so, where life, health or comfort cannot be moment, in ornamenting this black dress with a have seen his power!' The priest smiled at him, are often at a dead calm, often out of their lands, as will enable the former better to bear maintained without them, we firmly believe, small white seed, which they cultivate in their and said, 'Simple child, do you only now be- course, and sometimes driven back. And it is the rigors of a northern winter than the native both as respects Jew and Gentile. The prohi- gardens, and which very nearly resembles white lieve? Does not what you have just seen take only when the winds are fair and powerful that bition stands embodied among the laws given to glass beads. With the aid of strips of bright place in innumerable instances, year after year, they move onward with rapidity. The other Israel, but grievously have their circumstances red cloth, she makes a handsome, deep border only by a slower process? But is it the less class, those who live chiefly by faith, remind one

mestic fires, whether the Sabbath would be to this age, too, the Karen girl learns to make her any human being had put there, we should then ian, in the way of objection to his own keeping an occasion of apprehension? We may surely a deep, handsome border of bright colors at the sent it. Yet we actually find such a loaf every assume in favor of the divine law, that, from those ends, and finished with a fringe, which is made morning added to our provisions, and it is so circumstanced, so essential an element of hu- to hang carelessly in the place of curls, on equally plain that God has been the bearer; but the variety which we find in the face and hand. man comfort was not designed to be withheld. each side of the head. Many of these turbans because he has sent it in a less direct and ex- writing of men! No security of person, of And if we have succeeded in making it evident are really handsome, and executed with much traordinary manner, namely, by strengthening possession; no justice between men indialications. that the prohibition could not be intended to skill and taste, and are often purchased, together our own powers, and blessing our labor to ob- tinction between good and bad, friends and foes, mar the comfort of the Israelite himself in the with the ornamented dresses, and sent to Eng- tain it, and because this is the ordinary case, father and child, husband and wife, male and feobservance of the seventh day, then, also, have land, and other countries. The other tribe of and what is taking place all the world over, male. All would have been exposed to malice, we succeeded in repelling the objection to its Karens, which is called Pwo, or Tho, are ac- therefore that how, every man's sauctification by the Christian. The hapless customed to weave a similar border for the may be we find it difficult to realize in it his face can distinguish him in the light his voice in destiny of Israel seems to afford sufficient illust dresses of the men and boys, which is a great goodness, his providence, and himself. And let the dark, and his writings can speak for him tration of its inconclusiveness in regard to labor, and when done with silk instead of cotton, me tell you, that supposing he were to manifest though absent, and be his witness to all generahimself in any wondrous manner, so as to com- tions. Did all this happen by chance?"

pel us to exclaim, 'This is indeed a maryelous interposition of God; yet, let any such manifestation only become continual, and it will be no longer accounted marvelous; yea, it will be well if it do not cease to be regarded even as Divine. The manna falls once or twice in the wilderness, and it is wondrous to the eyes of all, and the Lord God is praised. But if it falls every day, its coming is a matter of course; and men learn to contemplate it as a natural event; they behold the manna, but not the hand that sends it. Water is produced miraculously from the rock; and if it be succeeded by heat and drought, men learn to award to God the glory. But the smitten rock in the wilderness virtually follows the Israelitish host; its streams attend them in their daily course; they have no lack of water; and what is the consequence? They are ungrateful; and so are we. God is hourly performing miracles for his people; but in order to learn this, it is good for us sometimes to undergo privations." Dr. Krummacher.

No doctrine that has ever been broached in the world, could lead to greater and more supremely ridiculous absurdities, than that of transubstantiation, even as treated in the monkish writers, who are full of stories which are too When God says to the autumn, "Withhold satirically disgusting to repeat at the present not thy fruits." "They are here!" is autumn's day; what, therefore, must they be in the hands of the witty scoffer? They become matters of scornful jest between the reformer and the Catholic, even in the daily intercourse of life. We may quote an example which is said to have occurred in a town of France, at the time of the earlier religious troubles in that country. It was the custom among the zealous Catholics, has bound up the earth and the waters; snow when the consecrated host was carried to or "When we first arrived in Burmah, we had has covered the ground, and the wings of the from church in procession, to bare their heads, fall on their knees, and worship it as they passed. One day two such processions issued at the same moment, from the churches on the opposite sides of the street, as a man of some weight And shall the sun with his glory, the moon by his station and learning, hated by the Cathofacilities for giving them instruction far better with her beams, and the stars with their light, lics as an obstinate and able leader of the Huthan among the wandering tribes of our country. obey their Maker? Shall spring with her flow- guenots, came by. The fearless reformer kept On meeting a Karen for the first time, as he ers, summer with his blossoms, autumn with his his upright position, with his hat on his head emerges from his native jungles, the attention fruits, and surly winter with his storms, gladly The leader of one of the processions, a violent would naturally be directed to the extreme sim- hasten to do the commandment of the Lord; and persecuting priest, approached him fiercely, plicity and labor-saving style of his dress. Make and thou refuse to obey him? O! let thy lan- and said, "Impious man, why dost thou not fall down and worship thy Creator-the God whom we carry?" The Huguenot looked for a moment at the priest, and the two processions, and then deliberately inquired, "Which of the two?" The priest was utterly confounded by this unexpected question, rejoined his procession without replying, and continued his way.

> 'THE FLOATING POPULATION.'-Four years ago, says the Boston Recorder, a man was pass ing one of the 'plebeian' churches of this city on the Sabbath, when one of the deacons o said church accosted him, and asked him to go in and take a seat. The stranger declined pointing to his coarse and worn out clothes, and saying that he was not fit, and had not been a meeting on the Sabbath for several years. 'N matter for that,' said the deacon, 'there is room enough, go in and sit down among the congre gation, and nobody will notice your clothes. He went in, and heard the preaching. He was from that time a regular attendant in that house of worship, was soon converted, and for three years past he has paid forty dollars a year for the support of that gospel which has been a savor of life to his soul. Let all the deacons, and ministers, and members of our churches remember, that the floating people are worth saving, and that he is Christ-like who makes suitable efforts to save them.

> Spiritual Dyspersia.—This is in some places prevailing disease. Allow me in a word to point out its cause, signs, and remedy. It is caused by a want of active spiritual exercise adequate to digest the amount of instruction received. Those afflicted by it listen to a great deal of preaching, but they do not obey. are hearers of the word, and not doers. It is indicated by great fastidiousness of appetite. They can eat nothing unless it is that which is prepared solely to gratify the palate. Every dish must be of the nicest kind, or their stomachs nauseate it. Every sermon must be as spruce, as neat, as beautiful, as the choicest words or the flowers of rhetoric can possibly well as the preservative is, to eat plain food, and the word, and not hearers only." Morn. Star.

> EMOTION AND FAITH. There are two clases of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward of the magnificent steamers which cross the permanent principle, and which, setting at defiance all obstacles; advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine in [Uphamina

> Somebody has said. What an inextricable confusion must the world have been in but for

# The Sabbath Recorder. York, December 24, 1846.

THE SUPPOSED LIMITATION OF THE SABBATH TO THE NATION OF ISRAEL.

the fourth of his series of lectures on the Sabbath. He commenced by remarking, that some supposed the sabbatic institution to have been designed for the Israelites only. He admitted that it had never, before the transaction at that it concerned the whole race of mankind.

that work? Jehovah was the Maker not only have meant the heavenly rest. of the Israelites, but of all men-not only of Israelites to observe it. In carrying out this he mention the foundation of the world at all also upon all others, so far as the same reasons falling of the manna in the wilderness, (Ex. 16, would apply. This is the way we reason about if the Sabbath were not instituted till then. all duties, even those specified in the New Tes- But as if the Holy Ghost meant, that we should tament. If, for example, we find a duty en- have an unanswerable argument against those joined directly upon the church at Corinth, we who take this strange ground, he orders Paul to do not limit its application to that church, but go back to the very foundation of the world. we suppose it to be binding upon all other reasons for the duty may be the same. Sabbath- the Sabbath was enforce under the Old Dispenskeeping was a duty grounded on a reason which ation, and showing that this no more proved it concerns all men alike; yet, contrary to the a Jewish Institution, then it proved almost all principles: of interpretation adopted in every the other precepts of the Decloque to have been other case, it was supposed by some to have Jewish Institutions; and after having insisted been intended for a very small fraction of the upon our Saviour's declaration, that "the Sabhuman race.

Deut. 5: 15—a text much on to prove, that the "Jewish Sabbath?" It is neither a Bible term, limitation of the Sabbath to the Israelites, merely Sabbath originated with the Puritans. Then, proved that there might be two reasons for doing to distinguish it from the Sabbath of the Bible, the same thing. The redemption of that nation | the latter was nicknamed Jewish Sabbath; the from Egyptian bondage was one of the reasons, former, with great show of sanctity, was bapwhy they were bound to regard the Sabbath, tized Christian Sabbath. and it was a reason which concerned no other people. If no other reason for the Institution had been given, we should never think of urging it upon Gentiles. But inasmuch as there was another reason of a general nature, it was fair to conclude that the Sabbath was designed who wish to hear the views of Sabbath-keepers

Ex. 31: 13-17, was then brought under review where God says of the Sabbath, "it is a sign between me and the children of Israel forever." It was called a " sign " for a reason which could the argument in favor of an institution, which not but be applicable to all of every nation, who might become the worshipers of Jehovah. To the Jews it was a sign, that the God who sanctified them was-not one of the false gods of the heathen, by whom they were surrounded, but the Maker of all things. By receiving and keeping the Sabbath the Jews declared in a public manner, that they were not Idolaters, nor Atheists. The same God, that once sanctified the Jews to be his people, has now sanctified the Gentiles. It is just as important, that converted Gentiles should be distinguished from Idolaters and Atheists, as it was that the Jews should. Since the Sabbath is, in its own nature exactly adapted to mark the distinction, it becomes a sign between God and them, just as it was between God and the Israelites. Those that are afraid that such a sign will mark them as "Judaizers," had better take care, that they do not, in their zeal to escape Judaism, deny one of the very first items of the Christian faith; for so far from its being anti-evangelical to raise up the mind to the great work of creation, it is "through faith we understand that the worlds were framed by the Word of God." Heb. 11: 3. Christianity, so far from being opposed to a mode of expressing our faith, which recognizes the wisdom, and power, and goodness, displayed in the work of creation, encourages it.

The lecturer then remarked, that although the fourth commandment is itself sufficient to prove, that the Sabbath concerns all men, and not the Israelites alone, yet there was another argument of great weight; viz., that before there were any Jews in existence, before man table of Associations appended to the annual Sabbath was instituted. Gen. 2: 2, 3, proved the present aggregate is 89,292. Some two this. God, immediately after he had finished years ago the aggregate was put at 98,000, and his works, "blessed the seventh day and sanctiground taken that man did not actually receive and enter upon the sabbatic rest then, nor until more than two thousand years afterwards—that Moses, in recording the history of creation, means merely to say, that this [the seventh] is not thy heritage to reproach!" the day, which God at Mount Sinai blessed and sanctified, because two thousand years before he had rested upon it from all his works!

ie rannest loough absent, and be his witness to all genera.

by an argument which would have no force at all, unless the Sabbath had actually been instituted at the finishing of creation. He urges it by showing that the same duty had been urged by David more than a thousand years before. The very language which David used to enforce On Sunday evening last Mr. Brown-delivered the duty then, Paul uses to enforce the duty now. David said, in the 95th Psalm, "To-day, if ye will hear his voice, harden not your hears.' "So I swear in my wrath, they shall not enter into my rest." v. 7-11. But in order to show just what David meant by that rest, he makes Mount Sinai, been given to any people precisely reference to two other rests. The one was that in the same form, in which it was given to the | given to the Israelites in the land of Canaan; Israelites then. It was then written upon a the other, the sabbatic rest. Now he argues, tablet of stone, and that form of engrossing it that David could not have meant either of these, may have been designed only for that nation. inasmuch as he was urging them to labor after But he was not willing to admit, that the duty some rest yet future. He could not have meant itself of keeping the Sabbath devolved upon the rest in Canaan; for it was after they had none but Jews. On the contrary, he maintained, received that, that he says "To-day if ye will hear his voice," &c .- which he could not have To establish this doctrine he referred, first, to said with any propriety, if Joshua had given the nature of the Institution as developed in the them the rest he was speaking of. v. 8. Still fourth commandment. It was designed to com- less could be have meant the sabbatic rest, for memorate the work of creation; and were Is- that they had received as long ago as the foundraclites the only people that were interested in ation of the world. v. 3. He must, therefore,

Such is Paul's reasoning upon this passage in the land of Canaan, in which they dwelt, but of David. But his reasoning seems to be without the whole earth. There was, therefore, the point, and altogether wanting in propriety, if the same reason why the whole world of mankind Sabbath was not actually instituted from the should observe the Sabbath, as there was for the | foundation of the world, why, otherwise, does idea Mr. B. remarked, that whatever duties de- He has only to allude to the giving of the fourth volved upon the children of Israel, devolved commandment upon Sinai, or at most to the

After bringing under review the argument churches in all parts of the world, so far as the founded upon the penalty of death, by which bath was made for man"-the speaker asks, The lecturer then proceeded to consider what business have Christians with the term Sabbath was meant for none but Israelites. He nor a Bible idea, It was but little used, until, said that the text, so far from proving the exclusive | the idea of calling the first day of the week the

> Mr. Brown intends to prosecute this part of his subject still farther next Sunday evening. The supposed repeal of the weekly Sabbath will then be treated more fully. The foregoing is but a mere outline of the lecture. Those, stated more in detail, would do well to attend, and judge for themselves. Five more lectures remain to complete the course; and it is not yet too late to learn something of the strength of almost every one has agreed to despise. Seats are free. Hour of commencing, 7 1-2 P. M.

> THE SABBATH IN PROVIDENCE, R. I.—The following paragraph is taken from a letter of the Rhode Island Correspondent of the New York Baptist Register :-

"The Sabbath is receiving some attention among us; not the observance of it only, but the day to be observed. A few months a circular, calling on the good people of R. I., better observance of the Sabbath. The circular was commented on by the Sabbath Recorder, a paper conducted by the Seventh-day Baptists, and subsequently replied to by a committee appointed by that denomination. Lately a meeting of Sunday-school teachers was held in Providence, where, among other questions the following was discussed :- 'Is there sufficient in the New Testament to prove the first day of the was adjourned to meet in the lecture room of the 1st Baptist church, the third Monday evening in December, to renew this discussion Friends of the seventh-day Sabbath are invited to be present and advocate their views. It is days of the week, tilling the ground, and devotes said that Rev. Dr. Cleveland, of the Congregational church, and Rev. Mr. Granger, of the Baptist, are to take a prominent part in the discussion-of course in favor of the first day Sab-

A MELANCHOLY DECREASE.—The New York Baptist Register says that, according to the statement of the number of members of the Baptist denomination in this State, given in the had sinned, and while he was yet in Eden, the report of the Convention Board, it appears that rising, showing at this time a melancholy falling fied it." But even this passage had been wrest- off. It would be a matter of lamentation did to the flock, violates the spirit of the statute in to employ all the remainder of the week in the the occasion for sorrow when we see such a decrease; it surely ought to bring all down in the dust before the Mercy Seat, with the earnest entreaty, "Spare thy people, O Lord, and give

Apology.—The editor has been absent from Sunday, and sells, with impunity, not only medthe city for a few days. This will account for cities of immediate and urgent necessity, but To confure this notion the lecturer appealed the non-appearance of the list of letters and retraffics in drugs, perfumery, and refreshments; and the principle alone, for which he is contendto the language of Paul. In the 4th chap of ceipts, and also for non-attendance to the vari-

himself it any wondrous, memics, so at to come tions. Did all this happen by chance the

## EQUALITY OF RELIGIOUS RIGHTS.

Every argument tending to elucidate and establish the important question of equal religious privileges, and every suggestion to remove the ban under which we, as a denomination, suffer, in this land of vaunted liberty and equality, is deeply interesting to the friends of religious freedom, at all times, and particularly so to the persecuted for conscience sake, at present, when they contemplate making another effort for redress of their grievances. Opposed, as I am, to beg for what belongs to me as an inherent and unalienable right, from any man, or set of men, still, should our friends, the Sabbath keepers, go to Legislative Halls again, with an application for the restoration of their rights, trust that they will no longer ask for exemptions, which have been so frequently denied, but go on the broad principle of right, and demand equality-decided and unrestricted equality-in privileges and immunities, with all the other members of the republican family, and nothing

Equality of rights and privileges is the fundamental principle of our republican fabric. Destroy it, and we are no longer a Democracy, but a nation of privileged orders. Our glorious Constitution disclaims all distictions of civil and religious privileges among the citizens of the Union, and denies any exclusive rights and immunities, to any privileged class or order, or any preference whatever to be given to any religious sect or establishment of religion in respect to time or form of worship. Yet it is unblushingly assumed, and assumed with an effrontery as audacious as it is inimical to the rights of their compeers, to coerce them into obedience and support of the usurpation, whether the usurpation be that of an individual or a body of men, actuated and controlled by ecclesiastical

Aside from the ridiculous absurdity of the pretension of forcing independent freemen to relinquish their charter-privileges, and succumb to arbitrary power in sanctifying a day that they do not regard as holy-time, it is preposterous to attempt it, when the most strenuous advocates for it do not, themselves, strictly comply with its requisitions—do not truly respect and sanctify the day in the spirit and to the purpose of the law. Sabbath-keepers, however sincere in their religious sentiments, and however rigid in sanctifying the seventh day unto the Lord, which the Scriptures declare is "the Sabbath of the Lord," are prohibited from engaging in any secular or commercial transactions on the first day of the week, commonly called Sunday, while all the ministers of the land make merchandize of their office, with impunity, in performing the marriage ceremony, and taking fees for it, on that day. Is not performing civil service and taking pay for it on first day, trading, to all intents and purposes? I say nothing of receiving pay for the regular discharge of their sacerdotal functions on Sunday; but this making money by marrying the prayer-meeting in the afternoon; then jumps all jealous misapprehensions. Somewhat after better in the abstract, than trading in any other species of traffic. Yet it is tolerated in their case, and connived at by the law, while men, quite as honest, who make their living by the sweat of their brow, are mulcted in fines and penalties for exercising a no less questionable

of ministers to marry folks? Where are they authorized, by precept or example, to take money for it, on any occasion, much less on the day they regard as the Sabbath? Where does the Constitution, or any law of the land, make since the Rhode Island Sabbath Union issued the ministers of the Gospel a privileged class, to such invidious distinctions among citizens of the transact civil matters, ad libitum, and take fees or rather the people good and bad, to secure a for labor performed on first day, while any acts performed for gain, by others, are penal, and their transactions declared null and void? If all civil transactions entered upon on first day are null and void, so all marriages consummated on that day are equally illegal, for the highest courts of the land have declared marriage to be a civil contract, and if trading and receiving pay week, the Sabbath? The time would not allow for labor on goods on that day, is penal, the sympathies of our self-constituted masters, and arguments sufficient on both sides; the meeting minister who marries and takes fees on Sunday praying for the small favor of limited exemption? is equally criminal.

Why, in justice and common-sense, is not a the seventh day, faithfully and conscientiously, to the Lord, "according to the commandment," entitled to dispose to his needy neighbor, whose occupation carries him from his home the whole week, and returning late on Saturday night, calls on him on Sunday morning for a bushel of potatoes and some flour to keep his family during his absence the ensuing week, without on first day, and that we may enjoy the same subjecting himself to fines and vexatious prosecution? Why, I ask, cannot he sell the fruit of first day do on seventh day—that we no longer ance, in August last, the organization of several his industry, when he does not violate any injunction of his Maker, or interfere with the rights of his Pharisaical oppressor in the act, while the minister, who should be an ensample enth day to the Lord, we may have full liberty ed. The subject of slavery came up at the first performing extra clerical service, for fees and emoluments? No reasonable man can admit any difference in the two transactions-they are both civil contracts—both money-making traffic; yet the one is tolerated and the other declared

keeping, in fact, no day to the Lord. Yet he is ing. As respects himself, he cares not a far-

ever be the necessity of the necessitous, a Sabbath-keeper cannot dispose to his needy neighand the cake-house is accessible, at all hours, understand the true principles of genuine from sun-rise till mid-night, to dispense, for liberty, is not surprising to us; but that those the law?—for if they are not exonerated by the dices and predilections, in religion as well as in law, still the exemption obtains in the adminis- politics, is passing strange; yet it is evidently tration of the law—they are winked at—they seen and felt in the unrelenting pertinacity they pass unheeded; neither do I wish to interfere exhibit in opposing our claims for redress, and with them, for I do not regard them as infringing | in their unrelaxed efforts to coerce all others on holy-time, but only now allude to them to into the observance of the day they choose to show the inequality of privileges in the same republican family; and I should be the very last person to make any complaint that would tend Not the fundamental law of the land, nor any in the least to inflict more stringent measures, known principle of republicanism. The infatuto sanctify a day I do not regard as possessing ation, for it is nothing less than blind infatuation, any peculiar sacredness. I have no sympathy is the offspring of Ignorance and Bigotry. Bewith any coercion laws, to enforce any day as a lieving that the Constitution of the Union Sabbath, or to enforce any religious duty, believing that their inherent truth, loveliness, and perfection, are their best recommendation to ac- the Republic, I shall continue to regard all laws ceptance, and the surest incentive to their ob- which abridge religious freedom, as usurpations servance. I would be as much opposed to en- of power, not warranted by the Charter of our forcing, by law, the observance of the seventh Liberties, and at direct variance with vested day, as I am to statutes to sanctify the first day. rights which no state government has any au-That is an affair with which human legislation thority to impair—shall regard them as a nullity, has nothing to do. Coercion, by the secular until tested at the proper tribunal. In the power, to secure religious obedience, is truly a mean time, I shall not debase a freeman's high tyrant's argument, and the most puerile and de- prerogative, and a patriot's sense of duty, by grading commentary on God's moral law; for stooping to beg the repeal of such an iniquitous not any thing can detract so much from the di- usurpation; for that would imply power to vine origin and authority of religious institutions, grant and withhold. I do not beg it as a gift; as the vain attempts of meddling man to mend I demand it as a right. No man, no body of his Maker's work. We leave such matters en- men, can grant it; it belongs to me in virtue of tirely to the consciences of men and their God. my citizenship; it is my birthfight! Yet while The Lord having done all that is needful in the my brethren may view the matter differently, case, the issue is between man and his Maker not between man and man, party and party, sect to the sense of justice of our Legislators, I shall and sect, but between man and the " Lord of the be sorry to find them ask for less than perfect Sabbath "-between man and the written Word, freedom and equality in all privileges and immuwhich is to be his Judge.

into his milk-cart and flies, Jehu-like, through the the following form :town, with clattering bell in hand, much to the annoyance of other congregations assembled for worship, selling his milk and taking money for it with perfect impunity; for sooth, he prefers to regard the day, and is tolerated while it is not justice or what republicanism is there in such partial laws? These things I know to be pracquiet country villages. It is an insult upon the name of republicanism, to tolerate and sustain same republic; it is tyranny, foul tyranny, to force peaceable, conscientious citizens, who to the Lord-to require them to yield obedience to another day, or interfere with them in the ordinary pursuits of life to obtain a livelihood for their families on other days.

Are we ready to recognize this usurpation and succumb to this tyranny, by appealing to the I, for one, am not; and I trust that no Sabbath keeper will be found, so dereliet to duty, to hardy son of the soil, who toils diligently six God and his country, as to compound for any thing short of perfect equality, in all rights and privileges.

The main object of Sabbath-keepers, if I escorrectly, is to have our equal rights, as American citizens, to all civil and religious privileges, recognized by the removal of restrictions put upon us for the transaction of regular business immunities on that day that the observers of be constrained to yield two-sevenths of our time while others are only required to rest one-sev enth; that having religiously observed the sev pursuits of life, unmolested.

This we claim as an indefeasible right, n power to legislate or interfere in any respect with the conscientious belief or practice of the humblest member of the compact having ever Again, the apothecary keeps open shop on any distinction between days, or to exercise any ecclesiastical control over the citizens of the Re-Heb Paul urges his brethren to labor to enter ous letters which have reached the office since tolerated, while the conscientious observer of thing for the law and all its penalties. It interthe seventh day is denied the like privilege. Is feres not in the least with him, or any of his pur-

this republicanism? Is this justice? Is this suits. But he does feel concerned for the rights equality of rights? Further, the tavern-keeper, of others, and for the honor of his beloved who makes no distinction of days in his busi- country. He feels degraded that he has the ness, and gives no day to the Lord, is tolerated name of being a freeman, in a free country, and and protected, without any plea whatever of any | yet has not the liberty to worship Almighty God necessity in the case, or any apology for the according to the dictates of his own conscience, distinction of privilege; for the very law which on the day of the Lord's own appointing, and to interdicts the Sabbath-keeper from trading on employ the other six days of the week in the Sunday, prohibits traveling on that day; there- pursuit of happiness, as other citizens do, withfore there can be no necessity for inns to be out having an odious law hanging over him, and kept open to accommodate the public. Yet what- menacing him to bow to the commandments of

While that outrage on the rights of a respectbor that which is essential to the preservation of able body of citizens of the State remains on life, without becoming amenable to that unequal, the statute book, though we have the name of iniquitous law. Thus men who regard no day, being freemen, and our country the name of becan traffic in that which may even destroy the ing a free country, yet it is but a name; and soul, while the conscientious Sabbath-keeper is if we suffer ourselves quietly to be robbed denied the disposal of the staff of life. The of our heaven-born liberty, we are veritable barber plies his razor and curling tongs, and slaves, not worthy the name of freemen. retails segars and cavendish, openly and freely; That there are many bigots who do not ready cash, gingerbread and small-beer. And who ought to be better informed should require who says any thing against these infractions of a fellow compeer to succumb to their own prejusanctify and impose.

Who made them our masters and keepers? secures, most unequivocally, equal rights and religious privileges to all classes of citizens of and have determined to make another appeal nities enjoyed by other denominations. To ask Once more—the milkman—a member of the for nothing less than a bill of Equal Rights, church—who professes to sanctify the first day something like the one presented to the Legisas the Sabbath, attends the morning service, lature of New Jersey last winter, amended so as partakes of the holy communion and exhorts in to declare distinctly its full purport, and remove

An Act to Restore Religious Rights:

Whereas, the Constitution of the State of New Jersey guarantees equal rights and religious privileges to all classes, sects, and denominations of citizens of the Commonwealth; permitted to a Sabbath-keeper to dispose, on and whereas the law, entitled "An Act for the that day, of the least article, milk, or any thing suppression of Vice and Immorality," passed Where, in the Scriptures, is it made the duty else, not even on his retired premises. What March 4, A. D. 1798, and re-enacted under the revised code, at the last session of the Legislature, impairs the Constitutional rights of a highly-respectable class of citizens of the Stateticed weekly, not only in large cities, but in an irreproachable body of professing Christians -and is alike repugnant to the genius of our institutions and the principles of our government; therefore—

Be it enacted, That every inhabitant of this State who religiously observes the seventh day of the week, commonly called Saturday, as the faithfully and religiously sanctify the seventh day Sabbath, shall enjoy the same religious privileges and immunities on said seventh-day that the observers of the first day of the week, commonly called Sunday, enjoy on that day. And be it further enacted, that all such observers of the seventh day, shall be protected to the same extent, in their ordinary avocations of life, on the first day of the week, that the observers of first day are on seventh day, any laws to the contrary notwithstanding; provided always, that not any thing in this act shall be so construed as to. restrain any observer of first day from laboring on seventh day.

This rough outline, thrown into proper legal phraseology, into which I have not been particular to mould it, will place Sabbath-keepers on a perfect equality with others. Any thing short timate the feelings and sentiments of our people of this, would be derogatory to us as freemen, and destructive to us as a denomination.

W. M. F.

Bordentown, N. J. Dec. 11, 1846.

THE EVANGELICAL ALLIANCE AND SLAVERY.— At the great meeting of the Evangelical Allibranches in the different countries was recommended. The branch for the United Kingdom of Great Britain and Ireland has been organizmeeting, and was disposed of by the passage of this resolution :- "That whereas the Provisional al Committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of the Evangelical been delegated to the body politic to determine Alliance; and whereas, it is known that some British subjects are holders of slaves; the British Organization, in pursuance of the course public. With the writer, it is the principle, adopted by the Provisional Committee, and upon on mature deliberation of the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, agrees to declare that no holder of a slave shall be eligible

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day the Spea mittees. Th Mr. Jos. Van factures, in t McDowell, V place of R. Public Buildi lando Ficklin nounced the c few appropria customary res in taken of re ceased, the I the first busin offered by Gai dent to furnish als and Comm ments in con from the State sular system copies ordere offered by Mr. for the election gious denomir from the Comn the Commission Boyd reported unteers and re war \$2 per möi the war, and to both classes ser bill was referred The House refu McKay remark bill for hasty ac bills were passe

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the first things y respondence be Anna in relati armistice. Out ed the release o were with the M Anna's letters b ican soil shall be gle American'ii the papers bef denunciations a they were a sho nal says the Ex sembling of Con by law, in conse the subjects to in importance. a the war with the the necessity of and to some oth ant business.". 🎝 we see to the negotiate for p that Gen. Almon ment, as reporte appeal to the Luis, the deputit Anna with dictal of the war. Th tion to the army do we find any sensions which pico, to exist in paragraph indi ınder Gen. Tayl orth by way of threatning Santhrashing, says t temerity.

Two MURDER ed at Bringier learn that Mr. was killed on slaves, a man an out hunting wher aways. He atter man advanced ur Mr. Dichary the ing to shoot him missed fire. Th and wounded the ing the gun which lacks were too hey supposed ne revived and eached the pla cld she inciden bet male resile

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ko proper legal iot been particath-keepers on Anything short us as freemen, ination. W. M. F. profit pod tribiti dending V. ND SDAVERY, vangelical Allistion of several was recom-Kingdom n Organizanthe first passage of Provisional irmingham, ld be invited to be held in . he Evangelical: wn that some ixes; the Britof the course o tee, and upon ple case, but on the per-serees to de-al be eligible General Intelligence.

CONGRESSIONAL PROCEEDINGS

The SENATE was in session but four days last week. On Monday the report of the Treasury Department, showing the number of vessels employed in the coasting trade, together with the annual report on Commerce and Navigation; and also the report of the State Department on its expenditures for the year, was presented by the Vice President. Mr. Crittenden | dency. presented a petition for paying \$65,000 of bonds issued by Texas. Mr. Benton offered a resolution instructing the Military Committee to inquire into the expediency of allowing three months' extra pay to officers and soldiers, regulars and volunteers, and placing them on the proceeded to ballot for Standing Committees, | riod of last year. and elected Mr. Bagby Chairman of Indian Affairs; Mr. Pennybacker of Claims; Mr. Johnson, La., of Pensions; Mr. Turney of Retrenchments, and Mr. Bright of Public Buildings. Tuesday a report was presented from the Secretary of the Treasury on the expediency of requiring vessels navigating Delaware Bay to carry lights in the night time. Ordered printed. Mr. Semple introduced a bill providing for the extension of the National Road to Alton, Ill.

Also a bill to grant public lands to complete the

Illinois and Michigan Canal. Wednesday noth-

to Monday.

In the House of Representatives on Monday the Speaker announced the Standing Com-The changes in the Chairman, are Mr. Jos. Vance of Ohio, Committee on Manufactures, in the place of John Q. Adams; Jas. McDowell, Va., on the District of Columbia, in place of R. M. T. Hunter; James Faran, on Public Buildings and Grounds, in place of Orlando Ficklin. Mr. Bowden, of Alabama, an nounced the death of Felix G. McConnell, in a few appropriate remarks, and after passing the customary resolutions to wear crape thirty days, in taken of respect for the memory of the deceased, the House adjourned. On Tuesday, the first business in order was the resolution offered by Garret Davis, calling on the President to furnish copies of instructions to Generals and Commodores relative to civil Governments in conquered territories. The report sular system was presented, and 2,500 extra copies ordered printed. A joint resolution, offered by Mr. Hopkins, was adopted, providing for the election of Chaplains from different religious denominations. Reports were received from the Commissioner of Public Buildings, and the Commissioner of Pensions. Friday, Mr. Boyd reported a bill to increase the pay of volunteers and regulars engaged in the Mexican both classes serving to the end of the war. The bill was referred to the Committee of the Whole. The House refused to take it up to-day. Mr. McKay remarking, that it was too important a bill for hasty action. A large number of private bills were passed. f

## LATER FROM MEXICO.

The New Orleans Picaynne of Dec. 10, says: -We received yesterday papers from the city of Mexico to the 17th of November. One of Anna in relation to the termination of the armistice. Out of this correspondence proceeded the release of seven American prisoners who were with the Mexican army at San Luis. Santa Anna's letters breathe war so long as the Mexican soil shall be polluted by the foot of a single American in arms. Such too, is the tone of denunciations are somewhat less violent than they were a short while ago. The official journal says the Executive is anxious for the assembling of Congress, even before the day fixed by law, in consequence of the urgent nature of the subjects to be brought before it. As first in importance are enumerated "the events of the war with the United States of the north, the necessity of great resources to sustain it, and to some other points relative to this important business." This is the nearest allusion which we see to the offers of our Government to negotiate for peace. We see no indications that Gen. Almonte will leave the War Department, as reported at the north. In an urgent appeal to the new Congress made from San Luis, the deputies are entreated to entrust Santa Anna with dictatorial powers for the prosecution of the war. There is nothing definite in relation to the army concentrated at San Luis; nor do we find any mention whatever of the dissensions which are reported by way of Tampico, to exist in Santa Anna's ranks. We find a paragraph indicating that the American army under Gen. Taylor might be expected from the north by way of Saltillo, about the 21st of Nov., threatning San Luis. It will receive a terrible thrashing, says the editor, as the reward of its

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Cambria arrived at Boston Wednesday, the 16th inst. The news which she brings is not of great interest to the general reader; the following is a summary of the most important:-

There had been a great excitement in the cotton market, with a slight advance in price. American flour had advanced 1s. a bbl. in Liverpool, closing the 3d inst. with a downward ten-

tion this year has exceeded that of last year by more than four times. In provisions the increase this year over the last is 100 per cent.

In the month of September there was the same footing with the Navy in regard to prize largest delivery of sugar on record, an excess money. On motion of Mr. Sevier, the Senate of 160,000 cwts. beyond the corresponding pe-

The revenue authorities have permitted iron wood, a species of cedar or mahogany, the produce of America, to be admitted free.

The New York packet ship Victoria, on her recent arrival in London, brought as part of her cargo 250 bales of American hops, which excited some attention in the city of London.

The Great Britain is still on the rock, and the underwriters seem to entertain very little hope of bringing her away from the scene of her disaster. Her hull is yet entire and to the eye there is little or no alteration preceptible.

ing of importance. Friday met and adjourned was lost on the afternoon of the 20th Nov., while beating up the English Channel. She was driven ashore on the French coast. The captain and ten of the crew perished.

planet, is appointed to the new chair of Mathe- hot stove. On that same spot he was found in matics appointed to Astronomy in France.

The board of ordnance has rejected the proposal for the use of Professor Schoubein's guncotton in the British army.

Fresh troubles have broken out in India, and the British are preparing for new conquests.

Poland is no more! The Republic of Cracow has been obliterated by Russia, Austria, and recklessness the exposure took place. Prussia, Thus capping the climax of this monstrous iniquity, by blotting out the last remainlast narrow strip of land that remained of poor charge of manslaughter. Poland—the last and only spot on which a Pole dare call himself a Pole.

war \$2 per month from the commencement of the war, and to grant 160 acres of land to all of tion to retire from public life. That resolution had produced the greatest sensation at Vienna.

A letter from the Prussian capital, dated Nov. 16, says:—"The news of the occupation of Cracow, which has been circulated in this city, has produced the livliest sensation throughout the entire population, and especially among the middle classes. It is said that the Government, in order to modify the effect of this act, proposes calling together the States General in the month of February. It is the first time of the States being convoked, and it is expected that the first things we notice in the papers is a cor- when 500 representatives shall be assembled torespondence between Gen. Taylor and Santa gether, they will not separate without giving the country a constitution."

Lord Palmerston has dispatched the protest of the British Government against the occupation of Cracow, to Lord Ponsonby at Vienna. In the document Lord Palmerston argues on a violent norther which has done considerable the assumption that the usurpation of Cracow damage; the wind blew violently for twentyis as yet but a project, and he exerts himself to four hours, and drove from their moorings the the papers before us, though we think their demonstrate the mischief (inconvenience) of such a measure.

> The regular employment now so generally given to the peasantry, in Ireland, together with the reduction in the prices of provisions, has already produced a sensible improvement in the condition of the people. Still there remains much distress to be relieved. The accounts from the country districts are extremely unfavorable, particularly from the south and west, where there is no doubt the prevalence of distress affords a pretext for the wholesale system of plunder and outrage, which for some time past, renders it unsafe for the peaceable disposed to pursue their usual avocations, even in the broad glare of day.

Mr. Newman arrived at Rome on the 29th ult., and was received by his holiness the Pope and the higher clergy with every mark of distinction and regard. It is expected that Mr. Newman will receive the sacred orders at Rome.

Advices from the eastern part of Asia Minor, that province. The mortality had been very

severe, but those who adopt the exaggerated a of its having amounted to 40,000 or 50,000, are certainly at a great distance from the mark. The latest intelligence certainly mentions the presence of that malady at Mossoul, Orfa, Diar-Two Murders.—From Le Messager, publish- bekir, Aleppo, Damascus, &c. From a letter ed at Bringier, parish of St. James, La., we of recent date from Teheran, it appears that learn that Mr. Emile Dichary, of that parish, from the 1st to the 7th ult. the mortality was so was killed on the 25th inst., by two runaway great that there was no time for the decent North American, says: The El Locomodor of slaves, a man and his wife. Mr. Dichary was burial of the dead; they were brought out of Vera Cruz, dated Nov. 18, received in this city, out hunting when he encountered the two run- the city in loads, to be thrown into large pits contains an extract from an official dispatch, aways. He attempted to arrest them, when the dug for that purpose. In Kermanshah, the stating that the people of the City of the Angels, active; eruptions occur so frequently, that at as may honor it with their thoughts, or be supposed by the man advanced upon him in a menacing manner. ovens and shops were closed, the butchers and California, on the Pacific, combined with the day the smoke forms a huge pillar.) Great rains Mr. Dichary thereupon took aim at him, intend- bakers refusing to supply the city with provi- Indians, had taken several boats belonging o and inundations have taken place in the districts ing to shoot him, but both barrels of his gun sions, and most families were by this reduced the United States Squadron, and cut the throats at the foot of the mountains, causing great loss missed fire. The negro then rushed upon him to such a state of famine that there were conand wounded him with a knife. Mr. Dichary siderable apprehensions of a general revolt This doubtful dispatch is dated Mazatlan, Oct. attempted to regain his horse which he had left, against the government. In other parts of the 28th. in the edge of the woods, but the negress, seiz-ing the gun which he dropped, rushed upon him tains, often abandoning their families, goods and and beat him over the head with it. The two blacks were too much for him, and beat him till has not lost one of its members. The statistics is to be used with sails and rigging as a ship, they supposed him dead. After some moments of the number of deaths in the large cities of for running over the prairies. The machine is he revived, succeeded in mounting his horse, and Persia, from this disease are as follows: Tehereached the plantation of Mr. Jacob. He there ran, 14,000 to 17,000; Kermanshah, 9,000; run up and down, across the plains, overcome a louise run up and down, across the plains, overcome a steep with a gentle ascent without difficulty, and hours. The slaves were pursued, and after an 700; Meded, 2,000; Shiraz, 750. A letter of will carry freight to Bent's Fort or Santa Fe, at obstinate resistance the negro was killed. Be- the 14th, from Tabriz, mentions the breaking \$6 per hundred pounds. A gentleman who

ASYLUM FOR AGED AND INDIGENT WOMEN.— There is in the city of New York an excellent institution of this kind. It has just had an anniversary, which the Boston Transcript notices as follows:—

At the present time there are eighty inmates in the Asylum, and these have just celebrated a most happy anniversary, with an address at St. Thomas' Church from the Rev. Dr. Whitehouse. Indian corn was at 56s. to 58s. per quarter. In the course of the address, the Doctor, in depicting the blessedness of such a home for those venerable but poor mothers, contrasted the difference between such a sanctuary from destitu-The official tables of the trade of the country | tion, and the usual abodes of the poor, placed show that, as regards live animals, the importa- by severe necessity in crowded neighborhoods, and with only a thin partition between the virtuous and the vicious. His remarks are reported in the New York Express. "Instead," said he, "of a constant wearing resistance to all that is passing around-jarred by every sound, offended by filth, blasphemy, drunken ness and misery, where a solitary life is the only means of resisting the offence and contagionin a home like this, there is repose and confidence. The moral air is healthful and congenial, the moral nature acts in secure expansion, and peace, and progress in what is good are attainable states. Hence this home in many cases effects what neither the home of childhood nor the home of riper years did produce."

A Rum-Seller Indicted for Manslaughter -A rum-seller in New Bedford, as we learn from the Mercury, by the name of John Brit-The American ship Allen from New York brandy until he fell sensless to the floor. The helpless man was then dragged into a cellar, where he was lald near a window with neither The Spanish papers call on France and Eng- was then taken from the cellar, with no signs of land to establish a monarchy in Mexico, to save life about him except breathing, and the rumthat country from falling into the American seller wishing to close his shop for the night, he was left in an outer room, lying on his face, M. Leverrier, the discoverer of the new with his head within fourteen inches of a redthe morning dead. He had not stirred. The Jury of Inquest returned the following verdict:

"That Philip G. Simmons came to his death by congestion of the brain, caused by the excessive use of brandy, and subsequent exposure 36 were of stone and 1,239 of wood; of the cality, materials used, and scientific application of all the to the cold, and of the head to extreme heat, upon the premises of John Britnell, of whom the district of Guanabacoa there were ten per- attractions to amateurs and partons of the district of Guanabacoa there were ten per- In again presenting his invitation to Ladies and Gentlemen

J. B. Congdon, Foreman." from the State Department, on the U.S. Con- ing vestige of the once great Polish nation—the and held to bail in the sum of \$1000, on a cane.

> A Base Crime.—Dr. Paschal B. Brooks, of It would appear by private letters from Vi. | Manchester, N. H., aged 41, recently deserted a enna that the incorporation of Cracow with wife and eight children to elope with Mrs. Har-Austria did not take place without a strong op- riet L. Davis, aged 22, wife of E. D. Davis, a position on the part of several members of the worthy young printer of Manchester. Mr. and Mrs. Cabinet. Count Kollowrath, finding himself in | D. had been married eighteen months, but were a minority on that important question, had ten- childless. The Doctor had abused an intimacy occasioned by the sickness of Mrs. D., on whom he attended. They were discovered in Boston a few days afterward, having changed their hotel several times to avoid a discovery. The Doctor was allowed to run on paying \$1,000 to ward. It was at first intended to send the rascal to State Prison, but Mrs. D. insisted that she would go to prison too if he did. She refused to live with her husband even if he wished it.

> > Orleans, from Tabasco, via. Alvarado and Tam- Parts of two bodies found on the island. Making pico, reports having left Anton Lizardo on the a total of 117, all told. 27th November. On the 25th ult. experienced following vessels, prizes taken at Tabasco: Steamer Tabascano, schooner Tabasquena, and brig Descrada. The schooner was seen on shore about fifteen miles to the westward of Alvarado; supposed three men who were on board of her were saved. The brig and steamer had not been seen; on board the brig there schooner Morris, late Laura Virginia, frigate of the Mayor of that city. Mr. Botts was out the gale with the Forward, and all are safe; changed. The quarrel was occasioned by a officers and crews well.

MACHINE FOR MEASURING VELOCITY OF RAIL-WAY TRAINS .- Mr. M. Ricardo laid before the late meeting of the British Association a model of his very beautiful machine for registering the velocity of railway trains. The object of it is to furnish the railway companies with a record of the work done. By this means they would be often enabled, in case of any accident, to assign correctly the nature and cause of such accident, and so prevent its re-occurrence. The of the 15th ult. state that the cholera had now machine is closed up under the seat of a railpositively advanced and spread throughout all way carriage, and when placed there it marks on a strip of paper the speed of the train, the time of its passing every half mile, and the length of every stoppage at a station. It is, in short, a mechanical inspector of trains. He described the apparatus, and stated that it had gone some thousand miles without accident.

From California.—The Washington Tele-

The Missouri Expositor describes the newly fore he fell he shot two balls through the hat of out of the cholera; 200 victims fell on the first rode in the wagon says that with only one sail his master, Mr. Colcomb. The woman was day of which we have any record. It has also taken,

ARIETY.

The Chevalier Don Rocco Martuscelli, the Charge d'Affaires of his Majesty the King of the Two Sicilies, was last week introduced to the President by the Secretary of State. Mr. Martuscelli is the first diplomatic representative ever accredited to the United States by his Sicilian Majesty. He expressed, in strong terms, the friendship felt for this country by his sove reign, and congratulated the President upon the conclusion of the late treaty of commerce between the two nations. The President reciprocated the friendly feeling entertained by his Majesty, and expressed his satisfaction at the conclusion of a freaty which would, he believed, prove alike advantageous to both parties, and would bind the two countries together in bonds of still more intimate friendship.

A letter from J. J. Roberts, Governor of Monrovia, dated October 10th, gives a gratifying account of the condition of the recaptives landed in the Colony of Liberia from the slave ship "Pons." The Governor says that the supplies furnished by the New York Colonization Society, have, in his opinion, been the means of saving the lives of scores of them, and will, no doubt, result in the civilization, and, he sincerely trusts, in the Christianization of hundreds of them who would otherwise, in all probability, have gone off in the country, beyond the reach of the colony and Christian influence, and perhaps have been sold again into slavery.

Mrs. Elizabeth Peters, of Boone County, Indiana, thus notices her absconding husband Left my bed and board last Fall, thereby rendering my expenses lighter, my legal husband, John Peters, without cause or provocation. All sash nor shutter, the thermometer being at 17 the old maids, and young girls, and widows, of degrees, and cold water poured upon him. He all ages and conditions, are hereby forewarned against harboring or trusting him on my account, as I am determined not to be held accountable for his debts, or more especially for his conduct, because he is a loafer, a drunkard, a gambler, a liar, and a thief.

The Havana Diario publishes the following list of the houses destroyed or injured in and about that city by the terrible hurricane of the 10th and 11th of October: Houses destroyed 1,275, more or less injured 1,038. Of the former later 224 were of stone and 813 of wood. In the brandy was obtained, and through whose sons killed and twenty-eight wounded, more or to visit his gallery, Mr. G. assures them of his confidence less grieviously. In Tepaste, where there were from past success of giving entire satisfaction. fifteen coffee plantations, the most of the plant Britnell was under arrest on Thursday last, was destroyed with a full third of the sugar art that has progressed so rapidly as Daguerreotype. Mr. G.

> the most respectable citizens of Indianapolis, Ia., for the purpose of adopting measures for suppressing the vice of gambling in that city. Spirited resolutions were adopted and able adlresses delivered, and a committee of thirteen citizens were appointed "for securing the vigilant enforcement of the laws," &c, About \$200 were raised for defraying expenses in carrying out the objects of the meeting,

There are now being built at Crandall's ship yard, Bristol, R. I., seven boats, 40 feet long, 12 feet wide and 4 feet 4 inches deep, which are to his family and giving \$1,000 to Davis, who at be finished by the 1st of January. They are first refused but finally accepted it, intending to probably intended for the transportation of devote it to the maintenance of his wife if she troops, munitions of war, &c. We also learn behaved herself. She went back to New Hamp- that there are fourteen other boats of similar shire, while the Dr. took his winding way Texas- dimensions building in Warren and Newport for Government. This does not look like closing the war with Mexico.

The Norwich News gives the number of passengers on board the Atlantic on her last fatal trip at 57-viz: Saved 29, lost 22, missing VIOLENT GALE IN THE GULF.—The U. S. 6. Of the crew, the same paper states there Revenue Schooner Forward, Nones, at New were 58-viz: Saved 49, lost 6, missing 3.

The news from Mexico shows that country in an awful state of anarchy. Santa Anna has gone back to Mexico, and there are only 16,000 disaffected, half-started troops at Potosi. Gen. Taylor ought to be there now with 9,000 or 10,000 troops. It is said Herrera will be elected President, and in that event peace will be cer-

An affray occurred at Richmond, Va., on the 14th inst., between Mr. Botts, the Editor of the were six men-no officers. Brig Somers and Southern Standard, and Mr. Lambert, the son Cumberland and prize steamer Petrita rode slightly wounded after twelve shots were exnewspaper atticle.

The Bermuda Royal Gazette publishes the prospectus of the West India and U.S. Steamboat Company, proposing to establish a semimonthly line of steamers to ply between this city and the West India Islands. It is intended to have the steamers arrive here so as to connect with the Liverpool Line.

Gov. Brown, of Tennessee, has appointed the last Sabbath day of the present year as a day of thanksgiving and prayer,"

The President's Message was conveyed from Wheeling, Pa., to Columbus, Ohio, (135 miles,) in the short space of six hours and a half.

Ex-Senator Henderson of Mississippi, expresses a very high opinion of the Whitney Railroad and that the entire expense would be reimbursed to the Treasury in less than twenty years, and in the same time add fifty fold to the wealth of the nation. We are anxious to see the subject acted on by Congress, and to know Agents who pay for a larger number of copies. Edited who, in that body, would oppose the enterprise.

The celebrated volcano, which vomited forth lava after the earthquake in Tuscany, is still

It is stated in the New Haven papers that the Canal Railroad has been located, that the grading will be commenced this week, and that there is not the least doubt of the speedy completion of the work. The Hartford people will be compelled, in self-defence, to extend a branch to meet this road at Plainville.

navigation of the Missouri river, it is proposed to construct a railroad direct from St. Josephs Mo., to some point on the Mississippi,

the Muscle ridge, on the coast of Maine. editor of thi paper to get an honest living. .

In Verona, Oneida Co., N. Y., on the evening of the 8th inst., by Eld. C. M. Lewis, Mr. George W. Davis, of Wat son, Lewis Co., to Miss Zilpha Ann Williams, of the former

#### CENTRAL ASSOCIATION.

The next Semi-Annual Session of the Central Association will be held with the church in DeRuyter, on the third and fourth days of the week before the first Sabbath in January (Dec. 29 and 30,) to attend to our Missionary Operations and to consider the subject of obtaining Legal Protection or the Sabbath for all Sabbath-keepers. It is desirable that the delegates from all the churches come prepared to ac efficiently in these matters. Any church or individual de siring to aid any of the benevolent operations of the denomination can now do so through the Executive Board of the JAMES BAILEY, Rec. Sec.

### WESTERN ASSOCIATION.

A Semi-Annual Meeting of the Seventh-day Baptist West ern Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January. 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches will send delegates as to the annual session. Introductory Discourse by Eld H. P. 8. S. GRISWOLD, Cor Sec. Independence, Nov. 22, 1846.

Ministerial Conference.

The Ministerial Conference of the Western Association wil convene during the session of the Association, at the same A. A. F. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society.

The Western Seventh-day Baptist Missionary Society is rejuested to hold a session during the Semi-Annual Meeting of he Association, at the same place. P. S. The record book of this Society having been sent to

ne, and having been informed that some funds remain in deposit for the Society, I have taken the liberty of requesting session for the purpose of considering what course the So

Education Society.

The Education Society of the Seventh-day Baptist Western Association will hold a session during the Semi-Annual Meeting of the Association, to be held with the First Church in Alfred on the fourth day of the week before the first Sabbath

DAGUERRIAN GALLERY. TURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 I Broadway, opposite John-st., and two doors blow the ranklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, means necessary to the security of perfect likenesses, present

being one of its pioneers in this country, his claims upon the There was a meeting held lately, composed of lar attention is requested to the life-like appearance of his confidence of the community cannot be questioned. Particu-

N. B. No charges made unless satisfaction is given.

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. Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath.

4-The Sabbath and Lord's Day-A History of their observance in the Christian Church: 52 pages; price 5-A Christian Caveat to the Old and New Sabbata-

rians-[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; I . 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; A Dialogue between a Min ister of the Gospel and a Sabbatarian; Counterfeit No. 3—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp. No. 10—The True Sabbath Embraced and Observed. 16

Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to-

## THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor. THE CHRISTIAN CITIZEN is published every Satur-

1 day, in Worcester, Mass., on fine white paper of double medium size, at \$1 50 per annum, in ADVANCE. It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets the heart and inspire all the actions of life. Sympathising with Peace, Temperance, Righteousness, Faith in God, and Faith n Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. Gospel it shall preach from, will be the Gospel of the Millen nium. It will have a weekly message of good-will to every member of the social and family circle to which it may be will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply transcript of General News, both Domestic and Foreign. The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to ncrease in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily bservations and incidents of travel. Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid. All business communications should be addressed to ELIHU

THE WEEKLY CHRONOTYPE, Is published weekly by White, Potter & Wright, at.
No 2 Devonshire Street, near State Street, Boston. ELIZUR WRIGHT. on to such grabe

Worcester, Mass., June, 1846.

This paper is not bound to the creed or cause of any elique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors editor to do so. It will be his endeavor to give such a varie ty and quantity of matter as to meet the wants of every en lightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the

horns of the sacred altar. He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will On account of the difficulty attending the not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of excety—showing both ends that happiness is most likely to be found between them consisting in a

## Miscellaneous.

#### THE CHINESE

the Banner and Pioneer the following plain expositions of common matters, furnished by Rev. 1. J. Roberts, who has spent many years as a missionary in that country.

1. What are the Customs of the Chinese? Ans. This is really so wide a question that I can hardly encompass its branches. They have the custom of building houses, marrying wives or husbands as the case may be, eating, sleeping, walking, talking, worshiping idols, making money, and a hundred other little things, many of which I think will come out under other 8. Do they dress as we do? Are they kind and

2. What is the Chinese Complexion? Ans. Rather of a copper color, near the complexion of a light mulatto. But their features and hair are quite different from that of the African breed. Their hair is jet black, and very straight, and rather coarse, coarser than ours generally, and their eyes are black. There is no variety with respect to the color of their eyes and hair, as there is with us! Their features are generally comely among the better class, and some of the ladies are quite pretty and fair, but if exposed to the sun will soon become brown.

### 3. What are their Habits?

Ans. The women are in the habit of binding their feet, and making them small from their that purpose about the crown of their heads. This is a universal habit, from the emperor on the throne to the humblest beggar that prowls the streets. One would hardly be esteemed a hands. They are chiefly Boodhists. They have Chinaman without this long tail!

4. What do they live on; Pork, Beef, Mutton, Poultry, or what?

a choice dish, if they are able to afford it. One be worshiped too. They worship, however, of their principal sacrifices to their gods, is a they know not what. And I think when the whole roasted hog, which they are careful to eat gospel begins to take effect properly, these themselves, after presenting it to their idol! dumb idols must fall as dagon before the ark. They all eat beef, mutton, and poultry; eggs, I am happy to say that I now have five families fruit, and indeed every thing that we do, and in Canton in my connection, besides individuals, some things that we do not-for instance, this who have cast down their idols and set up the morning I was passing where they were cleaning a mess of dogs, say four or five, to eat themselves, or sell to others to eat! And it is not uncommon for them to eat both dogs and cats, and rats—good fat rats are considered a

Ans. They have small tables, say from two to three feet square, at which from four to eight persons may sit. Should they have forty persons at dinner, they have many tables of this kind; and divide off to the different tables as it may chance to fall to each one's lot, without much reference to first and last, excepting those "at the same table sit down together. They do not use knives and forks; but the food is cut up into small pieces before it comes to the table, and then they use a couple of round straight sticks, called chop-sticks, by foreigners, about six inches long, with their right hand, and bring their bowl to their mouth with the left hand, and you would ask me if I ever tried it? Yes, I have become rather proficient in the art.

6. Do they ride on Horseback, in Chairs, or go on Foot?

Ans. In the city, and indeed every place, the great majority go on foot; in the streets and elswhere, I perhaps meet one in five hundred riding in a kind of sedan chair-nothing like it in the West-carried on the shoulders of men, two men most generally, but sometimes four. And though there are a few found on horseback, they are very few, not more than one in ten thousand, and that generally a government offi-

Ans. They marry and live with wives, but vary a little from us in some particulars, viz: 1. They are often betrothed several years beforehand. 2. There is no courting about the matter; they take each other for better or worse without a single interview beforehand. 3. They generally employ a go-between, who is to have interviews with both parties, and he makes the whole arrangement between them. 4. The bride is brought to the bridegroom's house in an elegant sedan chair, to be married. She comes crying the first half of the way, according to custom, and rejoicing the balance. All goes by rule here, even how much one must cry, and how much laugh. I have often heard them performing the crying part myself. 5. The marriage ceremonies. I have married three or four couples in Christian order, but have never seen a pair married in Chinese style; but I called up one of my assistants last night, who has been married, and inquired particularly in this what fallows: The bridegroom, of course, secures, the indispensable services of some old the execution of this delicate duty, the services of teome fold lady are engaged, who has been lucky, and rather famous for bringing forth prolifically. When the hour arrives, she proceeds dear two become one. They est two eggs, political and national freedom. They est two leggs, political and national freedom. editor of the pener to get an honest living.

up their posterity.

hospitable?

Ans. They do not dress exactly as we do. Their hats have no brims, their shirts and coats no collars; their breeches no buttons; and their shoes no ears. Their stockings are long, and are tied just under the knees; the coat is long, coming down like a lady's dress, near to the ankles. I think they may be esteemed both kind and hospitable, when one associates with them as an equal, and they are peculiarly polite, especially the better class-not exceeded by the French themselves. But their kindness and hospitality are shown in their own way, viz. in their shops or stores-not in the family circle, as is the case with us.

9. What kind of Houses do they live in? Ans. Generally in comfortable brick houses infancy. This is looked upon as the indication Most commonly, however, but one story high. of a well-bred lady! but one is not esteemed really | Their shops are generally two, and sometimes a lady, and entitled to be exempt from drudgery, I have seen houses three stories high, but these without very small feet! And from their ef- are very few. But the minutiæ of the internal forts to get them very, very small, one would construction of their houses are as different think the smaller the feet, the more lady-like in from ours as their clothes. They have not at their own estimation! The men are in the all patronized our ideas, but have thought for habit of shaving their heads, and having a long themselves in all these matters. They generally tail or cue plaited down their backs near to proceed in their buildings on a cheap scale, and their ankles, from a little spot of hair left for they have no windows in their dwelling houses.

10. Do they worship every thing, or nothing?

ing place, one for the door, and one under the character. shelf, consisting of six or seven. Their ances-Ans. They use a great deal of pork. This is tor's tablet is also set on the shelf by these, to worship of the true God instead. For which let the Lord have the praise.

### 11. Have they any Servants?

or hired. The servants, however, are all Chi-starcher; for which purpose she opened a kind 5. Do they sit at the Table and eat with Knives nese, none foreign. The bought servants are of seminary. Her price was £5 to teach ladies generally females, and when grown up are to starch, and £20 to teach them how to make either sold again to some gentleman for a con- it, that is, how to boil it to a right consistency. cubine, where they are esteemed but little better than a servant; or they are appropriated to money for the master. I should think their objectionable chiefly on account of its tendency are generally owned by some person as slaves, suspects any to be contrived against himself! and are compelled thus to make money for their

12. What kind of Amusements do they engage in?

Ans. Gambling is the chief, almost the only one; playing with cards, mostly native cards, dish out of the bowl into their mouths with the also dice; they smoke opium, go to theatres, two sticks. It takes a stranger some time to make processions; but they are chiefly taken up they should desire to know the reason."

get used to this manœuver, so as not to spill his with making a livelihood. This is an old counvictuals on the floor or in his lap. Were I there, try, and the inhabitants find but little time to attend to any thing else than making moneymoney is their one great thing needful from morning till night.

## NEW PLAN OF COURTSHIP.

At a wedding, recently celebrated, were some twenty-five young persons, all of them in a condition which, for various reasons, they generally ings that might easily be exchanged for others boy, "and children half price!" infinitely more fixed and agreeable. He accordingly proposed the selection of a President, 7. Do they marry and live with Wives as we do? a person worthy of all confidence, whose duty it should be to receive from each individual a folded paper inscribed with the name of the person handing it in, and also with the name of another person, of the other sex, whom the first would be willing to marry. The President, in addition to the restraints of his own sense of honor, was to be put under a solemn pledge of eternal secresy. All refusing to accede to the proposition, were for the time to leave the room. to be privately informed; while the selections path. of the others were to remain undisclosed. The result was, that the trial was made-all shared in the experiment—and eleven couple were found to have made themselves happy, and their several unions were subsequently consummated.

# GERMAN EMIGRATION.

an article on German Emigration, from Cham- All the energy of the hero and the science of matter. His account was something like ber's Journal, containing some interesting sta- the philosopher may find scope in the cultivation tistics. It appears that since the year 1840, of a single farm." Germany has sent out 60,000 settlers, and during conjuror, to ascertain when will be the lucky the last year, the number is stated in English day for taking a wife, and at what hour of that journals at 70,000. One peculiarity of this day the ceremony should be performed. For German population is stated to be, that it is directed almost exclusively to the United States of America. These emigrants are chiefly from the Upper and Middle Rhine, the Grand Duchy of Baden. Wurtemburg, the two Hesses and to celebrate the nuptials, by placing a vessel of Bavaria. In Bavaria especially, whole village At a trial before a Justice, in Vede Pache, communities sell their property for what they Louisiana, the Justice after the cause was subis placed, with two wicks burning separately; can get, and set out with their clergymen at before which, stuck down in the rice, is placed their head. These people do not leave their hative homes from poverty, for a large proporshells taken off, and two cups of spirits. The tion of them it is reckoned take with them at loving pair, who have never seen each other be- least thirty pounds' worth of goods and money; fore worship together before this affair, put the but the principal cause of this almost national to come off immediately after divine service." two wicks of the lamp together, and thus the movement is said to be a desire for absolute Morals must be in a high state of cultivation in

due, on the coast of Maine.

drink the two cups of spirits, and it is under- Dr. Johnson.—The pomposity of Dr. Johnstood that they are married. Then they sit son, and his vain display of learning amongst down and look on, to see which of the candles those who assumed an acquaintance with literawill burn out first, having already determined ture, are very well known. Old Macklin, the which is he and which is she, and conclude that player, who was a genuine Hibernian, one day As every thing relating to this singular people the one that burns out first will die first. 6. paid the doctor a visit as a literary man; and is of interest, especially to those who desire They may, if they choose, purchase a concubine after a few introductory words, the doctor obtheir conversion to Christianity, we copy from or two, or more, if able to support them. I served in a sneering way, that literary men doubt, however, whether more than one in should not converse in the vulgar tongue, but in twenty avail themselves of this privilege. I the learned languages, and immediately adhave just inquired of my assistant, what portion dressed the dramatist in a long sentence of Latin. of the people take concubines? He thinks Macklin, after expressing his accedence to the among the citizens of Canton, especially within doctor's proposition, said he would rather conthe city, about one-third; but among the villages verse in Greek, and commenced in a long senin the country, not more than one in a hundred. tence of equal length in Irish. The doctor Should the first wife, however, prove childless, again retorted in the English tongue, and obthey esteem it not only a privilege, but a duty, to served, "Sir, you may speak very good Greek, take a second, in order to have an heir to build but I am not sufficiently versed in that dialect to converse fluently. Macklin burst out a laughing, made his bow, and retired.

> A RICH COUNTRY.—It is asserted in one of the French scientific Journals, that Siberia is so affluent in gold mines, that the gold there found will ere long be sufficient to effect a financial revolution in Europe equal in its results to that produced by the discovery and subsequent successful working of the Peruvian mines. The produce of the Siberian mines, has, it is said, doubled within the last fourteen years. The washing of the mineral alone, employs eleven thousand hands, while the prodigious quantity of the ore obtained, would, no doubt, afford constant and unintermitted employment to three times that number. The scarcity of labor prevents the mines from being wrought to the extent they would be, and the markets of Europe from being literally overflowed with their pro-

GERRIT SMITH'S BOUNTY .- Samuel D. Porter, of Rochester, has been made the almoner of Mr. Smith's benevolence in the gift of about fourteen hundred acres of land to the colored men of Monroe County. Mr. Smith proposes to divide this land into thirty-four parts, to be deeded to the same number of individuals. Twenty-four persons have already been designated, to whom Mr. Smith has made conveyances, and the deeds are nearly all in Mr. Porter's hands. Mr. P. has published a list of these persons, in order that, if any of them should be known to be unworthy of Mr. Smith's beneficence, the land can a considerable variety of gods, one for the cook- be given to others who are known to be of good

## VARIETY.

Write we know is written right Where we see it written write; But when we see it written wright, We know it is not written right, For write, to have it written right, Must not be written right or wright; Nor yet should it be written rite: But WRITE, for so 'tis written right.

Straching of linen was brought into England in 1565, by Mrs. Dinghen Van Plasse, born in Flanders, who came over here at the invitation Ans. Nearly all have servants, either bought of some of the nobility, and professed herself a

How delicious that conversation is, which is accompanied with a mutual confidence, freedom, a worse purpose, for the object of making courtesy, and complacency! How calm the mind, how composed the affections, how serene system of slavery was of a mild character, and the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life, to prostitution. These poor pitiable creatures that neither deviseth mischief against others, nor

Bonaparte once at a party placed himself directly before a witty and beautiful lady, and said very abruptly, "Madam, I don't like that women should meddle with politics." "You are very right, General," she replied; "but in a country where women are beheaded, it is natural

Alexander the great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. 'That which I cannot find," was the reply; the difference between your father's bones and those of his slaves.'

A school-boy in the Literary Emporium being asked to define the word admission, said it meant twenty-five cents. Twenty-five cents! echoed the master, "what sort of a definition is concurred in regarding as undesirable, viz., the that?" "I don't know," sulkily replied the unengaged. One of the gentlemen of the party boy, "but I'm sure it says so on the advertisement suspected the prevalence among them of feel- down here at the show." "Yes," said another

> Howison, in his history of Virginia, states the fact, not generally known, that the first slave introduced into that colony was in August, 1620, when a Dutch man-of-war sailed up the James River, landed twenty negroes from the African coast, which they sold to the planters, who were most anxious to avail themselves of this class of

If the body is cheated of its repose at the proper time by the excitement of pleasure, the moral part of the man-as if in revenge-ceases Those whose choice was reciprocal, that is, to watch; and like one walking in his sleep, whose papers contained the same two names, were falls into every sin and snare that lies in his

> For a stiff, unbending, self-important person, we have no affection. Approach him whichever way you please, and you are sure to see the great "I myself," and get nothing but disappointment and chagrin for your pains.

A celebrated author justly observes, that Agriculture is the nursery of patriotism and In a late number of Littell's Living Age, is virtue—aided by science, it makes a great man,

If public speakers are affected with bronchial difficulties, let them wash the throat and stomach externally with cold water in the morning, rubbing these parts hard. This, if done in season, will effect a cure.

The three most beautiful words in the English language are, Mother, Home, and Heaven,

mitted, asked whether any of the jury could read or write. It was proved on examination that not one could read or write.

A Quebec paper advertises a trotting match

From the Youth's Cabinet,

THE SPIDER AND THE HONEY-BEE: A Fable for many in general, and some in particular.

BY FRANCIS C. WOODWORTH.

A Bee who had chased after pleasure all day, And homeward was lazily wending his way, Fell in with a Spider, who called to the Bee: "Good evening! I trust you are well," said he.



The Bee was quite happy to stop awhile there-For Indolence always has moments to spare— "Good evening!" he said, with a very low bow, "My health, sir, alas! 'tis quite delicate now.

From spring until autumn, from morning till night, I'm obliged to be toiling with all my might— My labors are wearing me out, and you know I might as well starve, as to kill myself so."

The Spider pretended to pity the Bee-For a cunning old hypocrite Spider was he-"I am sorry to see you so ill," he said; And he whispered his wife, "He will have to be bled."

Some people are in a great hurry to die: Excuse me, but candor compels me to say, 'Tis wrong to be throwing one's life away. Your industry, sir, may do very well

"Some people-perhaps they are wiser than I-

For the beaver's rude hut, or the honey-bee's cell;

I love to be idle-I love to be free. This hoarding of riches—this wasting of time, In robbing the gardens and fields—'tis a crime!

But it never would suit a gay fellow like me;

And then to be guilty of suicide, too!

I tremble to think what a miser will do." 'Tis strange the poor Bee was so stupid and blind-"Mister Spider," said he, "you have spoken my mind There's something within me, that seems to say,

I have toiled long enough, and 'tis time to play. But how in the world shall I manage to live? I might beg all my life, and nobody would give. Tis easy enough to be merry and sing, But living on air is a different thing."

The Spider was silent, and looked very grave—'Twas a habit he had—the scheming old knave! No Spider, intent on his labor of love, Had more of the serpent, or less of the dove.

"To serve you would give me great pleasure," said he; "Come into my palace and tarry with me; The Spider knows nothing of labor and care-Come, you shall be welcome our bounty to share, I live like a king, and my wife like a queen, In meadows where flowers are blooming and green;

And list to the stream that runs merrily by. With us you shall mingle in scenes of delight, All summer and winter, from morning till night;

'Tis sweet on the violet's bosom to lie

And when 'neath the hills the sun sinks in the west Your head on a pillow of roses shall rest.

When miserly Bees shall return from their toils. If you will decoy them, we'll feast on the spoils-I'll lighten their burdens-I ought to know how-My pantry is full of such gentlemen now."

The Bee did not wait to be urged any more. But nodded his thanks as he entered the door. "Aha!" said the Spider. "I have you at last." And he caught the poor urchin, and soon made him fast



The Bee, when aware of his perilous fate, Recovered his wit, though a moment too late. "O treacherous Spider! for shame!" said he. "Is it thus you betray a poor, innocent Bee?"

The cunning old Spider then laughed outright;
"Poor fellow!" he said, "you are in a sad plight!
Ha! ha! what a dunce you must be to suppose That the heart of a Spider should pity your woes!

XVIII.

I never could boast of much honor or shame, Tho' a little acquainted with both by name; But I think if the Bees can a brother betray, That Spiders are quite as good people as they,

On the whole, you have lived long enough, I opine So now, by your leave, I will hasten to dine; You'll make a good dinner, it must be confess'd; And the world, I am thinking, will pardon the rest."

A lesson for every one, little and great, Is taught in this vagabond's tragical fate;
Of him who is scheming your triend to ensure, Unless you've a passion for Bleeding aboware !

ALFRED ACADEMY AND TEACHER'S SEMINARY. Board of Instruction.

W. C. KENYON, } Principals, IRA SAYLES,

Assisted in the different departments by eight able and experienced Teachers-four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a

method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particular ly desired.

The plan of instruction in this Institution, aims at a com-The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which no student should an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's 2d. Punctuality in attending to all regular academic exer-

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profanc language. can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell' each evening, can not be permitted;

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the dif. ferent departments of Natural Science.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms. The Academic year for 1846-7 consists of three terms, as

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846. The Second, commencing Tuesday, November 24th, 1846.

and ending Thursday, March 4th, 1847. The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Board, per week, Room-rent, per term, Incidental expenses, per term,

\$3 50 to 5 00 EXTRAS PER TERM. Oil Painting,

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars. For the convenience of such as choose to board themselves.

rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement

SAMUEL RUSSELL. President of the Board of Trustees.

ALFRED, June 23, 1846.

A FARM FOR SALE,

TN the township of Piscataway, State of New Jersey, lying I 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 farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the JONATHAN S. DUNHAM.

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