## The Subbath Rerorier.

botied by geobge b. utter.
the seventh day is the sabbath of the lord thy god
prined br edwin g. clamplur.


berects of tile scriprivers.
How comes it, that this litte volume, compos-
d.by humbe men, in arude ego, when art and
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## Ohe Sabbath Mecorder.

## tie sabbatabians on sevevin-day baptists.

 The Reformation in the sixteenth centurytroduced and important era in the history Sabbath-keeping. The great point upon which
that movement turned, was the doctrine justification by fuith-a doctrine which had bee
nearly lost to the world. The unfolding of it necessarily led to the discussion of many
kindred topics, among which was the subject of festivals. The Church of Rome had multiplied
her festivals to a burdensome extent, and had taught that the days on which they occurred were inherently more holy than other days, and
that there was great merit in observing them In their zeal to oppose this doctrine, the lead maintaining that under the Gospel all days are like. Accordingly they rejected the Sabbath cessary to have some fixed times and public oc
casions for bringing the truths of religion into contact with the minds of the people. They
could not go back to the ancient Sabbath, be cause that might subject them to the charge of
Judaizing. Hence they advanced the doctrine, that the church itself has power to appoint such festivals as are necessary to its prosperity, an
may alter them to suit its convenience. Th first day of the week was chosen, because it
was already in common use. But it is sai the weekly festival to the fifth day of the week of time, these sentiments respecting the day of orship were found to operate disnstrously vocated the morality of the foutth command-ne-seventh part of time, or a day of rest after any six days of labor. This doctrine spread
rapidly on the Continent, and led to a controversy about the Sabbath, which soon became the principal une of the age. At an early stage
of it, we find several able and zealous defenders of the Sabbath of Jehovah. Our materials
for the preparation of a history of them, however, are quite deficient, this field having never
been explored as it deserves to be, or as it
Early in the sixteenth century there are traces Dutch Martyrology gives an account of a Bap-
tist minister, named Stephen Benedict, somewhat famous for baptizing during a severe per-
secution in Holland, who is supposed by good authorities to have kept the seventh day. One
of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was ex-
ecuted on the 16 th of September, 1529. At her sacrament of the priest, and also the mass "Relative to Sunday and the holy-days, she
said the Lord God had commanded to rest the her desire, by the help and grace of God, to
remain and die as she was, for it was the true faith and right way in Christ." A number of
persons of this stamp organized a church and emigrated to America in its early setlement.
In Transylvania, there were Sabbath-keepers, among whom was Francis Davidis, first chap
lain of the court of Sigismund, the prince o that kingdom, and afterwards Superintendent
all the Transylvania churches. In France, als there were Christians of this class, among whon the Sab
Meaux.
The
land near the close of the sixteenth contury One Nicholas Bound, D. D., of Norton, in the
county of Suffolk, published a book in 1595, in which he advanced the modern notion concern-
ing the Christian. Sabbath, that it is a parpetuation of the Sabbath of the fourth command ment, but that the day specified in that com-
mandment has been changed by divine authority from the seventh to the first day of the week,
This doctrine was very taking, proclaimed as it much when there was day of rest. According to a learned writer of most bewitching error, and the most popular people of England." Dr. Bound' by tha suppressed by order of Archbishop Whitgift publication of a multitude of other works, in While this discussion was in progresp, several cated its claims with great boldness and ability
Jons Traske began to speak and write in time that the Book of Sports for Sunday wa published under the direction of the Archbishop
of Ganterbury and King James I. in 1618. He took high ground as to the sufficiency of the Scriptures to direct in religious services, and
the iduty of the State to impose nothing contrary othe Word of God. For this he was brough sion was held respecting the Sabbath, in which prominent part, Traske was ndt turned from Chamber, Paggitt's Heretiography says that
\(\left|\begin{array}{l}he " was sentenced, on account of his being a <br>
Sabbatarian, to be set upon the Pillory at at <br>
Westminster, and from thence to be whipt to <br>
the Fleet Prison, there to remain a prisoner in <br>

for three years. Mrs. Traske, his wife, lay in\end{array}\right|\)| ed |
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Maiden-Lane and the Gate.House Priso
fifteén years, where she died, for the sam
crime."
crime."
Theophleus Brabourne, a learned ministe of the Gospel in the Established Church, wrote
a book, which was printed at London in 1628 , wherein he argued "that the Lord's Day is no the Sabbath Day by Divine Institution," but
"that the Seventh-day Sabbath is now in force."
This This book having been replied to, he publishe
another in 1632, entitled, "A Defense of th most ancient and sacred ordinance of God, the
Sabbath Day.". For this he was called to a count before the Lord Arehbishop of Cante
bury and the Court of High Commission Several lords of his Majesty's Private Council and many other persons of quality, were presen
at his examination. For some reason-whethe
from being overawed by the character of th assembly, or from fearing the consequences of rejecting its overtures, it is not possible now to
say-he went back to the embrace of th Established Church. He continued to main
tain, however, that if the sabbatic institutio be indeed moral and perpetually binding, the kept is neceessary and irresistible.
About this time we find Philip Tandy pr mulgating the same doctrine concerning the
Sabbath in the northern part of England. He was educated in the Established Church, of his views respecting the mode of baptism and che day of the Sabbath, he abandoned tha
became a mark for many shots. He held several important disputes about his peculiaa
them.
$J_{\text {AME }}$
$J_{\text {AMEs }}$ Ocrford was another early advocate
the Sabbath in England. He seems to have been well acquainted with the discussions i Being dissatisfied with the preffed convictio of Brabourne, he wrote a book in defense of
Sabbatarian views, entitled, "The Doctrine of the Fourth Commandment." This book, whic
must have been published about the year 1642 was burnt by the authorities of the Establishe Church. One Cawdrey, a Presbyterian, and
member of the Assembly of Divines, fearin complained of as harsh dealing, wrote a revie f it, which is now extant.
Several causes combined to prevent the earl land. The various laws passed to secure uni-
formity in worship, and to hinder the holding religious meetings among all dissenters from
the Established Church, were doubly oppressive upon those who observed their Sabbath ou a
different day from the mass of Christians. To
this and similar causes we must attribute the fact, that there were no churches regularly o
ganized until about 1650 . Within fifty year of that period, however, there were eleven Sab-
batarian churches, besides many scattered Sab-bath-keepers, in different parts of the Kingdom
These churches were located at the following places:-Braintree, in Essex ; Chersey ; No
weston; Salisbury, in Wiltshire; Sherbourne, i
Buckinghate Buckinghamshire ; Tewkesbury, or Natton,
in Gloucester ; Wallingford, in Berkshire viz. the Mill-Yard Church, the Cripplegat Church gathered by Francis Bampfield, and the
Piuner's Hall Church under the care of $M_{r}$. Belcher. Eight of these churches have no
become extinct, and hence a complete accoun
of them cannot be obtained. Of the thre which remain, the following is a brief historical
The Mill-Yard Charch.
The Mill-Yard Church is located in the eas ern part of London. The time of its origin i
not certainly known. The records now in pos session of the church reach back as far as 1673
But as they coutain no account of its organiza pron, and refer to another book which had been
previously used, it it probable that the church dates from a period considerably earlier.
deed, there can be but little doubt, from i a perpetuation of the society gathered by John James, the martyr, which originally met in Bull
Steak Alley, Whitechapel. We think it safe, therefore, to put down Joнn James as the firs ober, 1661 , while Mr. James was preaching him down from the pulpit, and led him away to members of his congregation were taken befor a bench of justices then sitting at a tavern in
the vicinity, where the oath of allegiance was
endered to each, and those who refused it wer
anded to Newgate Prison. Mr. Jame
iommmitted to Newgate Prison. Mr. Jame
gate, upon the testimony of several profligat witnesses, who accused him of speaking trea
onable words against the King. His trial took conducted himself in a manner to awaken muc sympathy. He was however sentenced to
sentence did not dismay him in the least. He calmy said, "Blessed be God, whom man con
 But of their success be seems to have had little
hope. Mrs. James, by the adrice of her er husband's innocence, the character of the witnesses against him, and entreating h tances she was repulsed with scoffs and rid cule. At the scaffold, on the day of his execu
ion, Mr. James addressed the assembly in . address, and kneeling down, Having finished h covess, and kneeling down, he thanked God
corcies, and for conscious intiocence he prayed for the witnesses against him, for the moval of divisions, fur the coming of Christ, fo
he spectators, and for himself, that he njoy a sense of God's favur and presence, an
an entrance into glory. When he had finishe he executioner said, "The Lord receive you soul," to which Mr. James replied, "I than
thee." A friend observing to him, "This
a happy day," he answered, "I bless Go
it is." Then, having thanked the Sheriff fo
 mediately launched into eternity., After he was quarters were affixed to the gates of the cit and hole opposite to the Alley in which his mee ag-house stood
William Sellers was pastor of the Millcords commence, 1673 . The church was then
in a flourishing condition, the members we a flourishing condition, the members wer a work on the Sabbath, in review of Dr. Owe

## He continued his ministry until 1678 . Henry Soursby succeeded Mr. Sellers. He

 as a man of considerable controversial talent The church records allude to a book upon the nowect prepared by him, but no copy of it until 1710 .Two persons named Slatek about this time
preached occasionally. But as there is no notice of their having become elders, it is quite
likely that they were only "preaching breth
ged in this church.
In 1711, Mr. SAvage becaine pastor of the
church. He had for an assistant, or co-pastor,
he venerable Mr. John Maulden, who had long been the pastor of a Baptist church in Good-
man's Fields, which he left on account of havng embraced Sabbatarian principles. After
the death of Mr. Maulden and Mr. Savage there was a vacancy in the pastoral office, the
preaching brethren officiating on the Sabbath,

 hen pastor of a Baptist church in Exeter, and
after considerable delay he declined the call. In 1726, the Lord seems to have provided
them a pastor peculiarly suited to their condition, in the person of Robert Corntimatre.
He was originally connected with the Estab lished Church. But becoming convinced that
the Gospel did not prescribe any religious
establishment, he identified himself with the Dissenters, and commenced preaching among
the Baptists. When the Sabbath controversy the Baptists. When the Sabbath controversy
came before him, he decided for the seventh day, and was chosen pastor of the Mill-Yard his death, in 1754. He was a man of great
mental vigor, and a firm adherent to whatever he deemed true and scriptural. He published six works relating to the Sabbath, which conwhich he presided.
Daniel Noble, the successor of Mr. Cornfamily. He became pious at an early age, and ntered upon preparation for the ministry. His Dr. Rotheram at Kendall, and afterward at the Glasgow University. He commenced preach-
ing occasionally at Mill-Yard in 1752, and took the oversight of the church when the pastoral
office became vacant. His ministry continued until his death in 1783 .
About that time Wilinam Slater, a member
of the church, was invited to conduct the ervices. He' was afterward ordained as a preacher, became the pastor, and discharged
he duties of the office until he died in 1819 . For many years after his death, the church was without a pastor, the pulpit being supplied by several ministers of other denominations, until
the election of the present elder and pastor William Henry Black.
 Mr. Joskpe benefit of which it now enjoys. the church at the time that John James suffere: fuence, and very bold in the advorab pinious, he became obnoxious to the dominant He was a prisoner in Oxford Castle for nearly prison under sentence of death, many persons ten years, from which he was released in 1673

| , he entered into business in London. Here, withstanding the interruption of his business asioned by a strict observance of the Sab , he prospered beyond his highest expectas. He soon found himself at ease, surnded by a happy family, and enjoying the fidence of a large circle of friends. Near close of his life, Mr. Davis says his heart drawn forth to do something for the pure ship of his Lord and Saviour, and to manthat outward blessings had not been bewed upon him in vain. He felt that "the d had sent him, as a Joseph, to do something the cause of religion." Under the influence his impression, he purchased, in 1691, the unds adjoining the present Mill Yard church, cted a place of worship, and thus provided the permanency of the society with which was connected. This property was conveyto Trustees appointed by the church in 1700. 1706, shortly before his death, Mr. Davis beathed his property to his son, with an an1 rent-charge in favor of the Mill Yard rch, together with seven other Sabbata. churches in England. He likewise vided, conditionally, that his whole estate ht afterward become the property of that rch, and be vested in Trustees for its efit. [To be continued. |
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sunday Raliway trantelive in scomand.
passengers, Sunday trains are run. On som
of them special facilities are afforded and i ducements offerded for pleasure trains on that
day. There, nothing else seems ever to have been expected, and rewonstrating. Individua
ever thought of remo
share-holders upon two or three lines have in share-holders upon two or three lines have in-
deed made motions on the subject, as if to ex-
onerate themselves, and meetings to memorialize have in a few instances been held, but no one is surprised, that the motion made, and
possibly seconded, it is quietly allowed to drop possihly seconded, it is quietly allowed to drop
Not so in Scotland, however. Here, faith in the falsehood of a first-day Sabbath of divine appointment, has been more carefull
and this, therefore, forms the scene-ground o
which the battle has to be fought. No doub which I, however, that even here Sunday trains
havll soon be run on all the important lines, and
wit that legislative efforts to preserve the sanctifica
tion of the first day, stringent as they are i As regards Sunday railway traveling, a Bill has
already passed both Houl already passed both Houses of the British Le-
gislature, which virtually annuls all the laws both of ancient and modern times prohibiting
it. No company is thereby compelled to rna it. No company is thereby compelled to rnn
trains on Sunday; but so far are they from be. ing in danger of pains and penalties if they way in the Three Kingdoms, which does run passenger carriages. It is matter of choice
whether they shall accommodate the rich in the matter of Sunday profanation; but if such ac-
commodation be granted, it must be extended to the poor also.
But a return has just been made by order of the House of Commons, showing which rail-
ways run on Sunday. The Return lies before me, and I observe that on the Dublin and Kingston line, no less than one hundred and ten
trains have run on Sunday in the summe season. On the London and Brighton, \&c., line
fifty-two trains run; and on the London and North-Western line, fifty-one Sunday trains are
run. But I notice this Return specially for its run. But I notice this Return specially for its
hearing upon Scotland. It is made on the
notion of Joseph Hume, with the avowed inention of founding upon it an Act making it lines in the United Kingdom on Sunday. $\mathrm{H}_{\mathrm{t}}$ may not succeed in getting such an Act passed
but I think it probable that he will. The cause of Mr. Hume's motion avowedl is, the strong opposition which has been made.to
the running of Sunday passenger trains on the Edinburgh and Glasgow line. At the late
meeting of shareholders of that Company, the contest was very close. . For a week affer, it
was uncertain whether the decision was for o was uncertain whether the decision was for or
against the reöpening of the line on Sunday and when at length the vote was announced, elative to certain proxies. The Chairman de termined their application, and by a smal
majority, the line remains at present closed
against against passengers, although the mail train
continue to be run. Every effort had bee made by different sections of the clurch, and
memorials presented from the most distant pat memorials presented from the most distant parts
of the country. It was an English shareholder, of votes for stopping tho Sunday trains, purely of votes for stopping tho Sunday trains, purely opinion, as he avows that he sees no harm in
their being run. And I see it stated yesterday,
that this same gentleman's carriage ran over a boy at Manchester last Sunday.
The Nowcastle and Berwick line has been
completed within twenty miles, and this space meanwhile. This joins Scotland with England and may be regarded as opening more effectu-
ally the flood-gates of Sunday traveling, apar rom legislative enactments.
GLasoow, April $2 d$, 1847 .

The Youtr's Cabinet for May, has be

The Eclectic Commenticantione Recived. - We have examined the first four parts of the Eclectic Comur highest expectations. . The complete work will contain the substance of the comments by
Henry and Scott, together with the most valuable observations of more than one bundred other writers in the rarious departmentrof eachers, and families engaged in the systematic tudy of the Scriptures, we know of nothing
etter. Published by Robert T. Shannon, No. 18 Fulton-st., N. X .

The Christian Parior Magazine.-The May number of this popular monthly com
mences $a$ new volume. It will henceforth be mences in new volume. ft will henceforth be
under the editorship of Rev J. T. Headley,
author of "Napoleon and his Marshals," Sacred Mountains," " Letters from Italy," \&c. He promises to give it his exclusive care and
attention, and we doubt not it will present stronger claims than ever to public patronage.
The number before us contains, besides its usual variety of choice reading, a steel engravg of the vale of Nazaren, a beauiful colored flower, and two pages of original music.
lished by E. E. Mifes, at 151 Nassau-st. The Mother's Magazine for May is out. Mrs, withdrawn from it, the work will hereafter be
edited by Rev. O. B. Bidwell, assisted by Rev. John S. C. Abbott. Published by G. W. \& S.
O. Post, at 5 Beekman-st., Clinton Hall.
Church-Fellowship Withorawn.-Brother Richard S. Geer, on behalf of the church in
Diana and Bitcairn, of which he is Clerk, requests us to give notice, that at a meeting of said church, on the 9th day of April, the hand had received a license to preach the gospel. Mr. Coon is charged with having married a
second wife, while his first wife, from whom he ill living. Although cited to attend the meeting of the church when his case was to be con-
idered, he neither appeared nor communicated Letter fithom Father Mathew- Them any Evening Journal publishes a letter from Father Mathew, dated at Cork on the 31st of
March. He says that "the magnificent humaniy of the beloved brethren in the States, for the suffering Irish, has inspired every heart with rdent gratitude." The immense supply of
ndian Corn received within-a few days, had re: duced the price from $£ 19$ to £10 the ton. In
conclusion, he says, "I am resolved, God willIt, toll be be Ireland for the States next summer. It shall be my constant, anxious prayer, that the
Lord may remove every obstacle, and allow me to indulge this darling desire of my heart."
A Polite Hint.-The publisher of the MornIn Starhasa straight-forvard, unmistakableway
f saying things, which deserves praise. In the last number of his ' Business Notes,' we find
he following hint, which will no doubt be easily comprehended by the party concerned :-"IIf
Wm. Howe, of Guildhall, Vt., will pay the postage on a notice of his marriage sent us, we
will publish it. It is enough to publish the marriages of non-patrons gratuitously, without
paying postage on them." The Pope in the Pulpit.-A foreign paper
says that on the 13 th ult, there was a great con-
course in the church of St. Andrea della Valle, ourse in the church of St. Andrea della Valle,
to hear a sermon by the Padre Ventura, the
nost eloquent of Roman orators. But a tille ond more majestic figure was seen making for
ane pulpit ; it was the Pope, who ascended the ostrum and preached a sermon ; the first time
that any occupant of St. Peter's chair has done could not help taking that opportunity of re-
ponding to the affections and loyality which had been manifested towards him by the people;
revival of old Roman reverence for the chair The best return he now inadequately filled. political as well as efreligious; for the latter
especially as immeasurably the nearer and

Turisish Massacare of Curistiass.-Recent Coreign papers state that the massacre of Christ-
ans by that monster Turk, Beder Khan Bey, has been renewed with horrible ferocity. A
letter from Mosul, dated March 15,1547 , says
that he had just beheaded a bishop and a priest, that he had just beheaded a bishop and a priest,
and put several. other Cristians to the most
atrocious tortures. The Chaldeans were in
hourly apprehension of a massacre. Nothing has yet been done by the General Government oo suppress these appalling scenes. The Porte
as flattered Bedor Khan with presents, en-
doavoring thus to ensnare him; but the barb-
rous monster is to cunning, and now the Sultan
promises to send 40,000 men to rescue thoso rous monster is too cunning, and no
promises to send 40,000 men to
poor Christians who are yet alive.

A Fsctory Girl's Benfricence.-By a stateAent in the Missionary Herald, it appears that
pious female in one of the Lowell factories has or several years furnished the means of educat-
ing a pupil in the schonls of the Nestorian MisOf this preacher the missionaries say-'He is
remarkably winning and impressive in his proc-
lamatiou of the gospel. Though a mere striplamatiou of ofthe gospel. Though a mere strip-
ling in yeart and ins size, he is still manly in appearance, and mature in character; and it is no
without good reaion that the rude villagers, to
hom he preaches, regard him with great re- re whom he preaches, regard him with great re-
spect, and many with strong affection. His au-
diences are often melte to tears by the perti-
nency and power of his discourtes.



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| peculiar regard which some men have to rankor title in office. Several members of the House |  |
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| man from Worcester please pass the saltway;" when one of the city wags, taking. |  |
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places of amusement are put in better trim, and
more frequented on Sunday than any other time
Dr. Gutzlaff records a remarkable effect of
the Britigh invasion of China. The natives ex
the Britigh invasion of China. The natives ex
pected that theiridols wold repel the invaders, but
seeing them unable to make the least resistance even to save themselves from the hands of an vorthlesshess, the Chinese refused to worship. The Moniteur of February 29 , publishes the
result of the recent census of France. It is
$35,400,486$ souls, an increase of $1,170,308$. The ncrease of population in France is therefore
cery alow, and has not doubled in a century and
ahalf. In 1700 it was nearly twenty millions A highly tespectable retail dealer in one of
the principal tlioroughfares of London, justify.
ing himself from the charge of ruinous deaiers ing himsenf riom te" Tharge of ruinous dealers
said very navely
in two yeorst that the The thave sold off my stock at
$\qquad$ the Spanish language is spoken, with the extcep.
tion of the short one in Cuba, which owes its ex-
Calumny is like the wasp, that toases, and gainst which you will not attempt to defend
yourself unle y you are certain to destroy it
otherwise it retorns to the charge more than ever
Itis sila
been boill
It is said that water in which potatoes have B sure dea
sistence.
We are informed, insays ithe Cobigregational Tournal, that abobit: fffyy Millerites thaive rificent Canterbury

