

| They are united together in churches, each of which is at once an epitome and a member of the church universal. This involves the necessity, according to Christ's plan of social re-ligious exercises ligious exercises for the mutual cdinication ofHis body, and subordinately for the good of |  | From the Englishwoman's Magazine. <br> "GOD IS LOVE." |
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|  | which stated day is definitely ascertained by the declaration of Justin Matyr (about A D 150) |  |
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| those who are without. In this relation, it no longer remains for the Christian to say for him self independently, how much and what time | declaration of Justin Martyr (about A. D. 150) that Christians used to meet for solemn worship <br> that Christians used to meet for solemn worship on the day called Sunday. <br> My authority, then, for observing the first day |  |
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| self independently, how much and what time he must devote to God's worship. He is a part | propriety of calling it by by, that name, but as aday of fraternal communion with the saints in |  |
| quire that some definite season should be fixed upon for religious communion, and generally understood. |  |  |
|  | Christ Jesus, and the commemoration, in all appropriate methods, of His finished work, is |  |
| understood. <br> This necessity might very likely be less felt by the earliest Christians, while remaining in |  |  |
|  | the example of the apostles. The obligation which I recognize to do this, and which I sup- |  |
| Jerusalem, and, as would appear, almost constantly engaged in religious affairs. So far as it was felt, I have little doubt that it was met by |  |  |
|  | the polity or discipline which they did, according to our belief, institute or approve. If it |  |
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| Hebrews, all of which were plainly observed by them externally for a time as they had been | were granted that there is not absolute certainty |  |
|  | of their having approved the religious use ofthe Lord's Day in particular, the same may be |  |
| by them externally for a time as they had been before. But when the apostles were scattered |  |  |
| cipated from the fetters of nationality, began to multiply its converts among the Gentiles, who |  |  |
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|  | the Lord's Day. To justify myself in this ob- |  |
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| be most extensively beneficial it was plainly ofthe highest importance that it should be uniform |  |  |
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| throughout the churches; that there should, in general celebration of God's praise through His Son, and the discharge of those duties which are involved in the church | to awaken devout feelings and the strong probability (to say no more) that the inspired apostles introduced this usage, I see not how adirect precept to this end, could make my duty |  |
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|  | direct precept to this end, could make my duty plainer. |  |
| are involved in the church relation. <br> Thus far we can discern, I think, a clear |  |  |
| noture pre cisely, as that by which Christians are held to unite in some fo |  |  |
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|  |  | when I tell you that I am, what I hardly thought |
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|  | ment of the weary spirit. | been, very easy and happy without you. My |
|  |  | days begin pass, short because they are so delightful. It may |
|  | lead Christians to consider their whole time, |  |
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|  | Without any reserve as consecrated to the Lord | of you and pray for you, and bless God on your account, and please myself with the hope of |
|  |  | account, and please myself with the hope of many comfortable days, and weeks, and years |
|  |  | with you; yet I am not at all anxious about |
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|  |  | your return, or indeed about any thing else. |
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|  | by all this /difference the Church would be |  |
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|  | bath, when, howeerer, the triumphs of the cross |  |
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|  | servance of Sunday, as the Sabbath, |  |
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|  | jeined It would remark, in conclusion, that |  |
|  |  | compose, pleasant to converse with my frierds |
|  | friends to be part and parcel of that system | Ste the epor, the sick; pleasant to write leteres of |
|  | which the apostle denounced at Galatia, as in- |  |
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| Sunday festival; while among the Gentiles, |  | but a step from earth to heaven.. and that it isI cannot forbear, in these. circumstances, |
|  | arrangement' (if they so call it) in its inevitable operation, between the tenets of different re- |  |
|  |  | pausing a little, and considering whence this happy scene just at this time arises, and whit |
|  | es. | , ${ }^{\text {, }}$ it tends. Whether God is abous, and whing uner |
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|  | but it is not my intention to take any |  |
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|  | farther part in it at present. INDAGATOR. | me for it ; or wherher he intends to do some peculiar services by me just at this time, which many other circumstances lead |
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|  | accomplishes and makes visible something that is enduring, while idle talk, like the bal |  |
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|  |  | (ear to me, and was never more sensibly dear |
|  |  | to me than now he is pleased to favor me with |
|  | and result in tho consummation of something useful. Thomas Carlyle says, speaking of work, |  |
|  | "My friend, all speech and rumor is short-lived and foolish, untrue. Genuine work alone, what |  |
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|  | thou worketh faithfully, that is eternal. Stand thou by that, and let fame and the world go |  |
|  so early as in one of the epistles of Ignatius. $\dagger$ |  | so blessed.$\frac{1}{\text { spoìren Aatiss? }}$ |
|  | prating:" Another writer adds, Courage, then |  |
| We here see that the day was held in peculiar esteem by apostolic Christians from its relation | praise the arm, strike hume, and that right lustily; | spoìkr against. |
|  | the citadel of Hope must yield to noble desire, thus seconded by effort. thus seconded by effort. | is there gained by stopping to correct every |
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|  | ere virtue seeks to ent | one and another, because your enemies had mpudence to make them; you but keep the |
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|  |  | forward, and trouble not your head about what |
|  | since, we received the following story in a letter from a private correspondent in New York:- |  |
|  | few days since, on a family suffering with ex- |  |
|  |  | ing character, |
|  | reme poverty, A little child that had died the |  |
|  | lotaes, the parems beng uablo pay for |  |
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|  |  | another has said in rhyme, and if we have talked about or slandered, it will do us as good as a fry at Diamond Cove: |
|  day of tho. Weak, in what are called ine Apsatailif tatern, it <br>  <br>  <br>  biip they did not conider it it in in any weme a a abbath | in by little brother of the deceased asked, "Where is Jamie now?" <br> "God has taken him away," said the visitor. <br> "Is Jamie cold now?" he inquired. <br> "No. God has taken him where there is no more cold, or hunger, or suffering. The poor boy looked up and exclaimed, "Won't you ask God to take me too? I am so cold!" [Hartford Courant. |  |
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|  |  | good as a fry at Diamond Cove : "Not all they yay or do, can make Nor mar my shape, nor sear my face, Nor put one feature out ofNor will ten thousand lies Make one lese virtuous, learned, or wise ; Their malice in, tolet them talk." |
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| HENRI Martin. <br> Toward the middle of the last century, John Martyn of Truro, was working with his hands in the mines near that town He was a wise in the mines near that townt He was a wise man, who, knowing the right use of leisure hours, employed himself for higher and more lucrative pursuits; and who knowing the right use for money, devoted his enlarged means to procure for his four children a liberal education. Henry, the younger of his sons, was accordingly entered at the University of Cambridge, where, in January, 1801, he obtained the degree of Bachelor of Arts, with the honorary rank of senior wrangler. . There also he became the disciple, and as he himself would have : Baid, the convert of Charles Simeon. Under the counsels of that eminent teacher, the guidance of Mr. Wilberforce, and the aid of Mr. Grant, he entered the East India Compan'' service as a chaplin. After a residence in Hindostan of about five years, he returned homeward thibiugh Persia, in broken health. Pausing at Shiraz, he labored there during twelve monthe with the ardor of a man who, distinctly perceiving the near approach of death, feared lest it shouid intercept the great work for which alone he ce- sired io live. That work the translation of the New Testament into Persian) accomplished, he resumed his way toward CoAstantinople, followresumed his way toward Constantinople, follow- ed his mimander (one Hasper Aga) it a alilop, nearly the whole distance from Tabriz to Tocat, under the rays of a burning sun, and the press- ure of continual fever On the thinual of October, 1812, in the thirtysecond year of his age, he brought the jourbal of his ife to a premature close, by inscribing momentary repose under the shadow of Bome "I sat in the orchard and thought with sweet comfort and fear, of God-in soitude my com- pany, my friend and comforter. Oh! when shall time give place to eternity? When shall appear that new heaven and niew earth, wherein dwelleth righteousness and love? There shall in no wise enter any thing that defileth; none of that wickedness which has made men worse which add still more to the miseiies of moitality, shall be seen or heard of any more.". Ten days afterward, thes aspirations were fullfilled. His body was laid in the grave by the hands of strangers at Tocat, ald to his disembödied spirit was revealed that afful vision; which it is given to the pure heart, and to them alone, to con- template. template. |
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> knter in ar tie strait cate.

An excellent missionary thus relates one of
the last sermon he addressed to the Hindoos at Benares: "I spoke on the words, , Entares ye the hearers very attentive. I explained to them
the meaning of the strait gate, and what they
must





 right, I replied ; yes, he must forgake his
worldy mind, and descend from his height and
humble himelf, or else he will never, ueaven. "Then I described another character, bbilong-
ing to those of whom our Saviour said


 succeed ", 'No,' siaid another man, 'he must
laeve his bunde' beind, or else he will neier
get hrough'




## The 5abbath Recorover.

## THE BIGAT DAY To SABBATIZE. The dicusion of the Sabbath questio

 The discussion of the Sabbath question ap-pears to be widening and deepening the convicpears to be widening and deepening the convic
tion that there in no scriptural law for any other
Sabbath than the seventh day. Hence it has Sabbath than the seventh day. Hence it has
now become common for persons to say, ' If we knew when the seventh day is, that is the righ
day to keep.' Others say, 'S Sturday is no more
the seventh day than Sunday is, it may be the seventh day than Sunday is; it may be
reckoned from any. point.' I suppose some
persons do really think, that we do not know and cannot know, which is the seventh day in in
rotation from the first day of creation. It is rotation from the first day of creation. It i
presumed that it is lost; and hence it is infer red, that if were so, that cortain If the matter reall were lost irrecoverably, the only rule of a action in such case would be the apostolic decision,
Cor. 8:12-"If there be first a willing mind not according to that he hath not." We shoul reason to believe is the seventh day in rotatio
from that which God himself sanctified and blessed. But is it so with the objectors? Do
they not rather adopt the theory of lost time, in order to cover the palpable inconsistency of Pleadistian Sabbath, while they neglect
Sabbath on the reputed seventh day?
For the sake of those who have never ex
amined the subject, we offer the following con siderations to show that their theory is false-
that the sabbatic time has not been and cannot be lost. It is secured against all vicissitudes The theory is wrong, because it proceed
upon false views of the Sabbath itself. It i supposed to be a mere rest day, and therefore
that one day is as good as another. But both he institution (Gen. 2: 2, 3,) and the law, (Ex
$20: 8,9,10$,) show that it is a commemorativ institution; they point out what God did, and
in the the reason for it, and require man to remembe
and observe the same. Any other day, and fo
any other object, cannot fullfil the laws any other object, cannot fullfil the law done, is to reproach its author. Let the candid reader disabuse his own mind of the false as
sociations thrown around the subject, and he question. It is not a question of how since the foundation of the world. That, we confess, we cannot certainly tell. The hol hronologists give us the generations of men but after this time the series of years is left out and it is exceedingly difficult, if not impossible mination of a week has never affected the annual reckoning of any people. Of course
follows that the change of yearly epochs o eras could not necessarily affect the weekly We are not informed at what season, or in
what sign of the Zodiac, the primitive year commenced! doubtless because there was no
religious institution dependent upon it. When nnual festivals were enjoined upon frrael, Go Sabbath was made for man, it was made in fixed order of time. A daily succession i gives us the history of the religion of the world, enjoin such an institution, and make no provis ion for its perpetuation? Shall His word r The seventh day commemorated the only great event in which the earliest ages of men ha
any interest. It had no rival during the earlies ages, and its perpetuation was secured for six-
teen hundred and sixty-six years by the lives of een hundred and sixty-six years by the lives of
Adam and Methuselah; by Shem, from Methu selah to Abraham ; by his posterity to the giv
ing of the manna. That it was so perpetuated is manifest from the weekly division of thei time. When God threatened the deluge
(Gen. 7:4,) he said, "Seven days, and I will Noah, "It came to pass, after seven days.
Gen: 8: 10 , "He staid yet other seven days." Verse 12, "He staid yet other seven days." In all these instances the Hebrew is a heptade of days, or, in plain English, a week. The same
division of time was prevalent in Laban'
family in Haran. Gen. 29: 27, 28; and with Joseph and his brethren in Egypt, when the buried their father Jacob. The plagues sent upon the Egyptians by the hand of Moses, com-
menced weekly. Ex. 7: 25 . The same di vision of time obtained with Job and his thre friends in the land of Uz. Job 2: 13. Here
is positive proof that the weekly division of No other kindred division of time tioned as occurring or rogarded among them ginning, marked by the return of Sabbe be The number seven has always been a sacre know of no way to account for it, but by re ference to the early and general observance the beginning
boonts, Gon. Boasts, Gen.
limbs, Geni.
 Balaam's seven
bullocks and seven rams. Num. 23: 1-4, 14, 29. Here, then, after the deluge, we have
Noah and his sons, in the land of Armenia, Abraham in Beersheba, Jacob and Laban in
the land of Haran, Pharoah King of Egypt, the land of Haran, Pharoah King of Egypt, he land of $U_{z}$; Eliphaz from Teman; Bildad from Shoah; and Zophar the Naamathite, all doing reverence to the sacred number seven.
Whence did this originate, if not from the perpetuation of that division of time which Go
made at the begining ?* Mr. S. J. Buckingham says, "The Egyptians
venerated the Nile, as the seven-mouthed stream, because, among them, this number
seven was regarded as a sacred number. Nor Egyptians singular in this respect Assyrians, Babylonians, Medes, and Persians, the same regard was shown to this number, and
the Greeks and Romans after them partook the same feeling." Indeed, nothing is better established in ancient history, than the general
regard shown to the number seven as a sacred
The Bib
godly men, from Adam to Moses, whose eived by revelation from God; and by their inferation for the sacred seven, it is foy regarded the institution mention ed in Gen. 2: 2, 3. Enoch, (Jude 14,) Noah,
(2 Peter, 2: 5,) are particularly mentioned a preachers of righteousness. Melchisedeck (proost High God. Abraham is expressly honor ed for keeping the chiarge, the commandments,
he laws and the statutes of God, Gen. 26 :
Eliphaz said to Job, "Receive, I pray
hee, the law from his mouth, and lay up his
ords in thine heart," Job 22: 22. Job answers him, "My foot hath held his steps, his
way have I kept, and not deceived, neither have I gone back from the commandment of His
lips; I have esteemed the words of his mouth more than my necessary food," Job 23: 11, 12
Joseph, in Potiphar's house, speaks as one in Joseph, in Potiphar's house, speaks as one in
structed in God's law ; adultery, he said, was a Egyptian bondage, there were those in Israel
who so feared God that they refused to the King of Egypt commanded. Moses himself chose affiction with the people of God
than the riches of Egypt. These facts prove
two things :-1st. There was a divine law by which good men were guided during that period. 2d. There was a succession of good
men through all that period, who kept the law ; consequently the Sabbath time could not hat
been lost for want of godly men to keep it. Venieration for sacred things was a promine eature in patriarchal piety. It is seen in their
celebration of divine interpositions; and in their regard for the places where they occurred
as Noah's altar in Ararat, Abraham's between Jacob's pillar at Bethel, with many other Jacob's pillar at Bethel, with many other
circumstances in their history which show that they were not wanting in that feature
vout man, which would lead him to $p$
divine institution like the Sabbath
Jehovah's care of his own institutions is a sufficient guaranty that he would never suffer
he Sabbath time to be lost. He called Abrat out of Hur of the Chaldeans, that he might raise up of his seed a perpetual succession of
witnesses to the institutions of religion. That this was his design in all his dealings with them, is many timd declared in holy Scripture ; as in
Deut. 7:6, ${ }^{\text {. The Lord thy God hath chosen }}$ thee to be a special people unto himself, above
all people upon the face of the earth." Also Isaiah 44: 6, 7, 8, "Ye are my witnesses, saith
he Lord." It is thus that Jehor the Lord." It is thus that Jehovah has associat-
ed in covenant and promise, the perpetuation of the seed of Abraham, Isaac, and Jacob, with the perpetuation of the times which he hath
appointed. "The word of the Lord eame to Jeremiah, saying, Considerest thou what this
people have spoken, saying, The two families
which the Lord hath chosen, be hath whem off? Thus they despised my people, that they should be no more a nation before them.
Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will
I cast away the seed of Jacob and David my servants, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac,
and Jacob; for I will cause their captivity to return, and have mercy on them.". Jer. $33: 23$
-26 . "For asthe new heavens and the new earth, which I will make, shall remain before me, saith
the Lord, so shall your seed and your name rehe Lord, so shal your seed and your name
main. And it shall come to pass, that from one
new moon unto another, and from one Sabbeth new moon unto another, and from one Sabbath
to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66 : 22, 23 No prediction is being more strikingly fullille of Jacob. It may truly be said of this people, Sing ye unto her, A vineyard of red wine
I the Lord do keep it I will water it every moment; lest any hurt it, I will keep it night

 loss of Sabbath time plainly imposibible. I sup
pose it was in pursuance of this determination of Jehovah to perpetuate his own institutions hat Jesus Christ said, "It is easier for heaven and earth to pass, than for one jot or tittle of the
haw to fail." Luke 16: 17. The institution of he Sabbath certainly specifies a fixed day in
a defined series; the law proclaimed from Mount Sinai as certainly specifies the sam day was not then known, and it is not now
known, and perpetuated, our Lord's words not true. If the seventh day in order of time substance of the law itself, has failed, while th heavens and the earth continue as they were whose theory contradicts his word
There are many other reasons going to show hat the present reckoning of the weekl
division of time is the true one. But more are God has established his witnesses on high. I ny people, therefore, have lost the true time
it is their own fault. They are no more ex cusable than the nations who have forgotten
God their Maker.
S. D.
EASTLEN SEVENTH-DAY BAPTIST ASSOCLATION. The Eastern Seventh-day Baptist Association at Rockville, (3d Hopkinton,) R. I., on the fifth It was opened with a discourse by Eld. S. S. Griswold, pastor of the 2 d Hopkinton church,
neither of the persons previously designated having arrived at the appointed hour. He chose or his text Heb. $11: 1-"$ Now faith is the sub
stance of things hoped for, the evidence of thing not seen."
There and visitingbrethren. After the reading of the let ters, the Association was organized by the re
appointment of A. D. Tirswormh, of Middlesex Co., N. J., Moderator. T. B. Brown and Pau
Sthluman, of New York, were appointed Sec
retaries. The usual ed by the Moderator.
From the communications, the following statistics of the Association, are collectod, viz
churches 13 , ordained ministers 18, added dur ing the year 116 , dismissed by letter 19 , exclud
ed 25 , died 27 ; whole number of members 1,685 Increase of members 45. Three churches only
reported their contributions for benerolent ope-atious-the Pawcatuck, Piscataway, and the 2 d
Hopkinton. These three have contributed Hopkinton. These three have contributed
above $\$ 620$. The letters, however, show that an interest is felt generally for the prosperity o
the benevolent operations conducted by the de ominution
The consideration and adoption of the report of the Association to revise the Constitution and day, and a part of the following day. The A sociation, by the adoption of the new Constitution, object, and in its organization to purposes. It is now a Missionary Association,
with its Executive Commitee officers of the Association and one from each terim of its sessions. It may also engage in bounds, as may be determined upon at its an nual meetings. If the Association carry out the it will compare well with any similar association in the country. It was the general impression,
that the time devoted to the consideration of the Report, was most profitably bestowed.
Interesting reports were made by the AssoJersey, by the Messenger to the Tract Anniver-
sary, and by the delegates to the ference.
Bro. T. B. Brown, as one of the Committe appointed at the last session to examine the
compilation of a Hymn Book, reported the satisfactory compilation had been made, and that it was now in press ; that he hoped it would be hat it would contain about one thousand judi ciously selected hymns, and that he doubted not
that it would be satisfactory to the denomination generally.
The Business Committee presented a serie adopted, as follows :-
1st. Moved by D. Clawson; seconded by
 he eabject of Missions, and that a collection be taken at the
time for the Foreign Mission.
2d. Moved by L. Crandall; seconded by T
B. Brown: B. Brown:



eeches from their mond neconders The fourth resolution was also spoken to with were the venerable Dea. William Stillman, A B. Burdick, D. Clawson, and W. B. Gillett. The influence of this discussion, if the heads of families and the young people present particuuist have formed, can tho fail to be of lasting benefit to themselves and to the church. A sixth resolution was reported by the Com-
mittee, and moved by Paul Stillman, seconded y David Dunn, as follows
 withhold their aid or fellowship trom all secret societies.
This brought out a very animated discussion, which the following brethren took part: Pau vorthy, and others, affirmatively; E. B. Titsworth, S. Dunham, and D. Clawson, negatively and I. More, enquiringly. The brethren in the negative complaining that the tendencies of the ocieties to which they belonged had been mishem all the opportunity desirable to defend the
ocieties, a motion prevailed nem. con. to lay the societies, a motion prevailed nem. con. to lay the ng more time then to devote to its considera-
ion-and subsequently, no time being left be ion-and subsequently, no time being left be
ore the adjournment for its consideration, on fore the ad
motion, it
minutes.
A resol

A resolution from the Committee fixing a me for the primary and first semi-annual meet ed, as follows:
Resolved


Paweatuck, , R. I. on the forth day of the week before the
Curth Sabbath in Norember next ensuing.
Resolutions fixing the time and place for the next annual session were passed-.the next An-
niversary to be at Plainfield, NJ $J$,, on the fifth iversary to be at Plainfield, $\mathrm{N}, \mathrm{J}$, on the fift Lay, 1848. T. B. Brown to preach the Intro David Clawson and S. S. Griswold were ointed Messengers to visit the churches. Pau Anniversary.
The Chairman of the Business Committe id beforirman of the Business Committe of the DeRuyter Institute, designed to call ou some action on the part of the Association in re-
gard to education. The letter, on motion, was rad, and ordered to be favorably noticed in the minutes. A proposition contained in the letter,
offering to give the benefits of the Institution gratuitously every third term to charitable stu-
dents, was well received, and on motion of L .

 Eighteen dollars were contributed for print
ing the Minutes, and after the usual vate for the Secretaries to superintend the printing, \&c., the Onsocition adjourned.
was preached by Bro. T. B. Brown, from Mark 16: 15 , "Go ye into all the world, and preach he gospel to every creature;" after which a Collection of \$41 97 was taken in aid of the he Foreign Mission. On first-day morning, a fom John $10: 27$, "My sheep hear My More and I know them, and they follow me;" after All the American Sabbath Tract Society. All the meetings during the Anniversary were
numerously attended, and calculated to be very appy in their effect.
From Burmat.-A letter dated at Maulmain eb. 20, 1847, and published in the N. Y. Re Rangoon. But there is at that place no opening for missionary work, the present king being a
bigoted Boodhist, who himself submit to the menial work of pounding rice to feed the priests, as an example to his
people. The ruling power at Rangoon is glad to have Dr. J. reside there as a minister to the English, and has offered to build him a church
for that purpose, but will admit of no proselytor that purpose, but will admit of no proselyt-
ing. However, Dr. J. has hopes of doing good in a quiet way, by oral instruction, to such as may gain access to him, and in the mean time
prosecute his work in preparing the dictionary prosecute his
for the press.
Mhe same letter gives an account of a fire a
Maulmain, supposed to be the work of an in cendiary, by which the house of Mr. Stevens, nith all its contents, was destroyed. Mr. Bray
on, who was about to start for America, wa ton, who was about to start for America, was
stopping at the house, and lost all his outft for Bullayd, and two boxes of valuables belonging to Mr. Judson, were also deposited in the house cords of the Burman church,
gebman sevintid.day baptists. Sy rowhill, Franklin Co., Pa;, 28 th
The German Seventh-day Baptist brethren rder at this time and general meeting of thei extended an invitation to me, I was permitted in the favors of a kind Providence, to arrive last evening, and find them enjoying their usual
health and other mercies of the Lord; and, otwithstanding the persecutions they endure y the sanction of unjust and unconstitutional wh defense of God's holy law. Their case before the Supreme Court of the State, and expected to come up during the present ses a, at Harrisburg, on the 10th of next month view of this case, they and we request praye he God of nations, and Jesus Christ who has all power in heaven and earth. It may be in kning to the world, and is certainly so to us, ther that even while this matter is pending, nother part of the commince State. On the 7ih day of the 3d month, two thers of this settlement were complained of wards of three score years and ten, and'with at property to pay the fine or be levied upo was, accoording to the law of this State, to be mprisoned, to suffer which he was prepared in the cupidity of $h$ pat atisf ince cupisturbed, and is thers, he has not been betliren here Bro King 1 you wis ison's Cove being now and ors of Mor ix of their number were complained me that 10 th inst., and brought into court on the 17th, among whom was one sister. On account of probably escape this time, and live to testify for God and their Saviour at another time. I again in a few days, God willing
ours \&c.,
Samuer Davidson.

Revival in South Kingston, R. I. - We a nmed of a kefreshing revival of religion in he first-day Baptist church in Perryville, South
Kingston, R. I., under the faithful labor of Eld . Chester, of the First Hopkinton Seventh-day Baptist Church. Bro. Chester's labors the in the our years since resulted in a revival, and with forganization of the church at that place, with forty members, nearly one-half of whom
were received by baptism; since which they have had no revival until the effort made by Bro. Chester in February and March last, when is labors were again blessed with the outpour ing of God's Spirit in the awakening of the . baptized twenty-five before he left. Bro have since been baptized, and others are exgarded as evidence of its being a good work, is the fact that the law of the
Lord has not been overlooked. The Sabbath question, therefore, has occupied much athave declared for the Lord's Sabbath whil others are thought to be ready to follow their

Christianity in Jerusalem,-A letter from Cerusalem says:-"The Jews in this city are greatly alarmed at the progress of Christianity, most from house to all the means in their power to stop it. Secret tribunals are formed, whose business it is to
search after those who read Christian books, or who visit our houses. Not satisfied with that they have recently issued two excommunications
against the missionaries, against the hospital, against the missionaries, against the hospital,
and against all who are in connection with us." An Ancient Custom.-Graham's Colonial History of the United States, says that at Bos gregation to hold weekly meetings for the purpose of re-considering the sermons of the preceding Sunday-to discuss their doctrinal
instructions, and to revive and extend the impressions they had produced.

Blackwood's Edinburgh Magazine for May ntains an article on M. De Toquerille, Letters on the Truths contained in Popular SuperstiBrowring, The Visible and Tangible, Charles De Bernard, Ancient and Modern Ballard
Poetry, Scottish Melodies, The Scotch Mar riage Bill, \&c. Republished by Leonard Scot The Parlor Magazine for June has been re ceived. This is the second number of a new
volume under the editorship of Rev. J. T. Headley, and and industry. It contains a beautiful engraving salem. Published by E. E. Miles, 151 Nassau:

The June number of Parley's Magazine and Robert Merry's Museum is out. Edited by S C. Goodrich, author of Peter Parley's Tale
Published by G. W. \& S. O. Post, No. 5 Beek Published by G. W. \&
man-st., Clinton Hall.
IT Eld. Alex. Campbell requents his cor

THIGABBATH RECORDER

## Beneral Intelligence. <br> WAR Nevts.



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 had expended nearly all their means, and
apon leanding that they had been chented th
huband, wife and
the greatest possible didren were thrown

| Tribune gives the particulars of Liberty (M mitted by Mr. N. Summers, of that town, on th |
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From Bermund.-We have our dates to th
5th of May. The Royal Gazette of the eth
 serve, that we have not up to the present perio
heard of one instance where the ret has attack
ed the potatoes in these IIlands this year. I
the early part of the season some apprehensio was eary partertained that the plague had reaphippear-
ed, but such proved not to be the case. The
potatoes now gathering though ect potatoes now gathering, though excellent, are
not so numerous or as latge as usual-this may
be attributed to the want of seasonable weather soon after planting. The quantity of seed
planted this season was less than it would have
been, had not the rot attacked the poteto past yar. It is to be attacked the potato the the crop, in othe
quarters of the world, will prove as sound a

Elijah Burbank, aged 85, died at the re
idence of his son; Col. Burbank; in William-st Brooklyn. At the early age of sixteen he serv-
od in the war of the Revolation, and fought rravely with many, others in "the days which
tried men's souls.
He was highily respecte by all who knew him, and leaves a large circle
of relatives and friends to lament his death
They are of relatives and friends to lament his death
They are fast pansing away, those brave old
patriots. In a few years more they will all be
gathered to the "homes of the

| re and Distressing Joss of Iifec-On the | on |  |
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|  | is |  |
|  | duct is begin in several parts of the tine | T |
| ; and he hasbend, upoon avakeming, found | Three paries are now engaged in laying the |  |
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| ony alerrative to escepe | deveral strets |  |
|  | the importane worme. |  |
| Out, and that he wififesoopld han | The colored population of New London Co . |  |
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| mees, which rubed out at the opening | nor and Lietetenat GGovernor, at a tavera on |  |
| which was when thy one sore | from |  |
| Tren from their siep. Mo. mr. It | sc. |  |
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|  | In the year 1272, the wages of a laboring |  |
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construct a Telegraph from Ithaca to Bing-
hampton, and is at present engaged in obtaining
stock subscriptions in Ithaca to further the en-
terpise.
The Havana correspondent of the Schnell-
post ayys that a United States ship with troops
for Mexico that
tor Mexico that came into that port, reported
its cargo at the Custom House as " 00 heroes."
" Happily," adds the writer, " these wares were
in transitu, and not desig fores
A son of the late Fakir of Ava has recently
made his appearance in Philadelphia as a jug.
gler, and it is said that he is not a whit inferior
o his father who was
ful of his class that we have ever seen.
The Queen of starving England is allowed
for her support, \$1,700,000; for Prince Albert
her husband $\$ 133,000$, and for her
her husband $\$ 133,000$; and for her horses an
hounds, $\$ 310,000$-making in all $\$ 2,193,000$.
The durability of oak may be known from the
act that the throne of Edward the Confessor is
800 years old; and the oldest wooden bridg
which existed 400 years before Christ.
The and
Tons burden, the first of the Ushington, . Main Lin
England and Germany, made her trial trip
eek, and proved equal to the highest expect
tions. She started from New York on her f
Thirteen fugitives, says the Cleavland Ameri
can, arrived here three or four days since, and immediately found means of embarking fo
Canada. They were from Virgina, and we
suppose are running away from "contentmen

The most frightful mortality prevails in the
Canton of Grisons. There is scarcely a humble dwelling in the Canton, a physician writes, in
which fever, dysentery, and death, ,have not
entered. Graves cannot be prepared sufficient

Universal love is like a glove without fingers,
which fits all handa alike, and none closely; but
true affection is like a glove with true affection is like a glove with fingers, whi
fits one hand only, and sits close on that one
A discontented man, who was in the habit of
telling his second spouse of the ogod qualities
of her predecessor, was at length silenced by
the retort, "I'm sure nobody regrets her death
Five children, two boys and three girls, aged
from 8 to 15 , have been arrested in Boston for
stealing furniture and
ouse on their own hook.
The Builder says that to put on the silver edg.
ng to muslin, which is always torn off and thrown way mefore converting the material tho usn
costs the people of England $£ 20,000$ a yeur A locomotive upon the Stonington road, ran
lately from Kingston to Wickford, $R$. I , seven
miles, in seven minutes, with nine cars, contain-
$\xlongequal[\text { Married, }]{C}$
 Algo, on the 23d of May, by the same, Mr. Wr. A. Lano
wortir, of Hopkinton, to Miss JunIA Portrr, of Westerly



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