| ）．Recordex．${ }_{\text {beg }}^{\text {began }}$ chat | divine authority．But in the premise he hange was made in the apostolic age．In e same sentence，he clases the Sabbath： ith Jewish rites．：It seems to me that this not only unfair，but also inconsistent withhat he says on the preceding page，thus： We slaall soon prove that the Sabbath was ppointed at the creation of the worth，and onsequently for all men．＂If so，ic is not ewish．Or，if it be，they the marriage in－ itution，appointed at the same time，is also ewish． | be offered on the other side of the question． <br> Now，my dear brother，what I have writ－ ten I have written．I have done it because I believe it to be the truth．And truth is no man＇s private property．I have done as I would be done by，thus fulfilling the Golden th | and we anticipated from him a splendid dis－ play of oratory．Cuntrary to our expecta－ tions，however，Burr made no attempt to | THe town child and TIIE country cilld． by allan consinghan． | friends，a good bed，good clothes，a good wife，and good children，and old king alchy may go to－Texas，for all I care． <br> Some say that wine is a＂good creature，＂ |
| :---: | :---: | :---: | :---: | :---: | :---: |
| MISSIOMARY ConRespowoziver， |  |  |  |  |  |
|  |  |  | his thin finger to one of the pages，desired | Child of the Country！free as air Art thou．and as the sunsbine fuir； Art thou．and as like the lily where the dew | wine．Very good！But then he didn＇t turn |
| following correspondence，is a missionary of he American Episcopal Church in Shanghai |  |  | his referees to read it，while he retired for a moment to bring in the principal witness． We had scarcely fiuished the section，which | Born，like the lily，where the dew <br> Lies odorons when the day is new； <br> Fed，＇mid the May－flowers，like the beé， | um，gin，whiskey，log wood，cocultue－indicus， and cock roaches，into wine，like some peo－ |
| the American Episcopal Church in Shanghai， and from what we gather from the commu－ nications of Messrs．Carpenter and Wardner， |  | $\stackrel{m}{m o n}_{\mathrm{mon}^{2}}$ |  | Lies odorone when the day is new； Fed，＇mid the May fowers， 1 ite tlie beé， Nursed to sweet masic on tilie linee， Lulled in the breast to that thad tone |  |
|  |  |  | We had scarcely fiuished the section，which | Which winds make＇mong the woous of June； I sing of thee－＇tis sweet to itivg |  |
|  |  |  | Burr reenereed with a tall and e male leaning on this rum．She | $\begin{aligned} & \text { Which winds make mong the woods of June; } \\ & \text { I sing of thee-tis sweet to iugg } \\ & \text { Of such } a \text { fair and gladsome thing. } \end{aligned}$ |  |
| that candor and liberality of heart，which prompted him to seek the knowledge of our |  |  | in a | Child of the Town！for theel I sigh A gilded roof＇s thy golden sky A narrow street thy boundless road－ Thy rushing deer＇s the clatering tramp Of watchmen－thy best light＇s a lamp－Tbrough smoise，and not through trellised vines， And bloomug trees，thy sunbeam shines． I sing of thee in sadyess；where | wine must be good， |
|  | Pasing over one or two strong asseritons |  |  |  | of it！Such wine must be good，and 1 go in for that kind and nothing else．But as for |
| sentiments from ourselves，rather than take | ditha ，if a sound one，would only prove |  |  |  | your nasty，filthy，drunkenstuff，which is sold in your grog－shops，it＇s a base counterfeit， |
| them second－hand，and misrepresented，from others．If all Christians would take this course，there would not be so much acerbity |  |  | then gracefully raising her veil disclose us a face of proud，surpassing beauty． |  | and it＇s a blasphemous libel on our blessed Saviour to liken it to the pure beverage he |
|  |  |  | us a face of proud，surpassing beauty．I re－ collect，as well as if it had happened yester－ |  | Saviour to liken it to the pure beverage he made． |
| of feeling engendered in controversy as there often is．Mr．S．probably did not ex－ pect that this correspondence would be given |  |  | day，how simultaneously the murmur of ad－ | Eliss is wreck wrodgtrit in aight so fair？ Child of the Country！thy small feet | Now，you，such as prefer one good crea－ ture of God to all the rest，go and drinkrum or whiskey until you get picked as bare as a sheep＇s back；after it has crawled through a briar patch；but you，as prefer the ninety－and－nine good creatures，go right and sign the pledge．：Thousands have been saved by putiong their names to that precious document，and still is there room for a＂few |
|  |  |  |  | Tread on strawberries red and sweet； With thee I wander forth to see The flowers which most delght the bee． The bush o＇er which the throstle sung， |  |
| to the public，and some apology may be due for thus bringing his name before the com－ munity．We would only say，that brother | ad in Geni $2: 2,3$, and in the fourth com－ |  |  |  |  |
|  | Sels |  |  | while she nursed her young， beneath the s her twins the timorous hare： |  |
| Carpenter did not forward the correspond－ ence with the view of having it published， |  |  |  |  |  |
|  | to any paricular methor of computing septenary cycle，but in reference to to |  |  |  |  |
| but simply that the Board might be put in possession of a complete report of all his do－ ings for the extension of the cause of truth． | 相oftabor．，If this be the meaning of the |  |  |  |  |
|  | W，then it appears to me it might be per－ |  | A－＂She was 30 years old on th y of April．＂ | And other marvels which mif verse Can find no language to rehearse． | TIEE DISTLuEr And TIE PrbacherSome years ago，the Rer．Mr．Axley， |
| The Board，in the exercise of its discretion， has thought fit to make it public．After the lapse of time，it may be necessery to furnish | erfectinequen， |  |  |  |  |
|  | law of the Lord is perfect．＂There－ |  |  |  |  |
| the proof，that our misioionaries have not | re，I infer that this view is not the correct <br> e．Would not human legislaturs act（in |  |  |  |  |
| been backward to lay before the mission－ aries of other persuasions our views．We onsider it better to place the whole matter | re attributed to the divine legislator？ratan uppose the Emperor of China should issue |  |  |  |  |
|  |  |  |  |  |  |
| consider it better to place the whole matter upon rerord now，than to give occasion for | decree for the annual celebration of his rth－day，it being important，for weighty |  |  |  |  |
| any then to say，＂Why have you kept this back so long ？＂We ought to add；as an | rth－day，it being important，for weighty asons，that it should be done on the same解 |  |  |  |  |
| evidence of the kindly feeling which has ob－ tained between the parties，that brother Car－ penter says，＂I am not aware that our friend－ | ay throughout the Empire ；would he com－ and that it should be done on any day of |  |  |  |  |
|  | $y$ month，and leave it for the people of |  |  |  |  |
|  | me of holding it？ |  |  |  |  |
| ship has been affected by this correspond－ өuce．＂ <br> The following note I received，I think，some time in | nsibly to affect the whole current of world－ business as the sabbatic law is，there would |  | who will picture to you the lovely wife， bending over her daily toil，devoting her |  |  |
|  |  |  |  |  |  |
| the tenth month of 1847 ：－ <br> Thursday Morning． <br> My Dear Sir，－I have read all the tracts | nd I have been accustomed to look upon he law of the Sabbath as one exactly adapt－ |  |  |  |  |
|  |  |  |  |  |  |
| you were so kind as to send me，and have attained the otject I proposed to pryself when $I$ asked you for them－namely，the as． certainment of the tenets of your commun－ | anthor，on page 394，states that |  | of | For climbing sake ；＇tis sweet to thee To sit where birds can sit alone， |  |
|  | only obligatory when manifested in sume |  |  |  | tyrffive cents a busbel． |
| ion，as avowed by themselves．This is，in my view，the best method of avoiding misunder－ |  |  |  | Child of the Town and bustling street， | Naty |
|  |  |  |  |  |  |
| standing and misrepresentation amongst other denominations．As to the subject matter of difference between your body and | ord week is not tound eitieci it the touth |  |  |  |  |
|  |  |  |  |  | on． |
| Sabbath is of divine origin，and perpetual obligation；that a seventh day is to be ob－ served ；that under the Jewish dispensation， | God has informed us in some ther way，that |  |  | Or set thy toterering feet but on Thy lenglitened wullks of fippery toune The coachman there careetiing reels |  |
|  |  |  |  |  | B．－（Looking rather wild） |
| the onus probandi would lie upon him who should make a change of the resting day from the Saturday to Sunday，but that under the present dispensation，Sunday being the day that has（so to speak）actual possession of the observance，the burden of proof lieson those who would eject it from this posi－ tion． |  |  |  | While flushed with wine aid stung at play， Men rush from darkness info day； |  |
|  |  |  |  | Fly from the Town，sweet fhild！for heed | per cent？And that too，I reckon，by the bushel；you．get more by the jug full．But，brother，tell your breihren，is n＇t the slops |
|  |  |  |  |  |  |
|  |  |  | sweetness was in strange contrast with the scornful accent which had just characterized | There is a lesson in each flower， A story in each stream and bower； On every herb on which y bu tread， |  |
|  |  |  |  |  |  |
| In the book l send herewith，you will find a better statement than I could make of the change by apostolic authority－Watson＇s |  |  | his | Are written words which，fightly read， Will lead you from earth＇s ifragrant sod， To hope，and holiness，and God． | P．－And won＇t the hogs you fatten for nothing on the slops，come mighty nigh pay－ ing for the corn？ <br> B．- Well，very nigh it． <br> P．－But come to the question，brother，do |
|  |  |  |  | smine $\overline{\text { TIIC Razor－strop }}$ |  |
|  |  |  |  |  |  |
| Institutes，part 3，chapter 3，page 394. Believe me to be，very truly yours， <br> E．N．Syle． |  |  | myefr shared wir sy may evir the |  |  |
| To which İtafolowifgis my repls：－ |  |  |  | from Cape Cod to the great city of St．Louis， |  |
| My Dear／Sir，－I return the book you kindly sent me，and thank you for the use of it．I am happy to see，by your note，that you regard the weekly Sabbath as an insti－ tution of divine origin and perpetual obliga－ tion．This view gives to this institution a dignity and importance which challenge the reverential regard of all mankind．It also suggests to us the source whence wee are to draw instruction in relation to it． |  |  |  |  |  |
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|  |  |  |  |  |  |
| As it respects the question of burden of proof，which you spoke of，It ink that it al． ways rests with the affirmative．According． |  |  |  |  |  |
|  |  |  |  |  |  |
| ly you affirm，that the first day of the week is the true Sabbath；and your argument is of Chistians．This you |  |  |  |  |  |
|  |  |  |  |  |  |
| consider sufficient until something is brought agaiust it．I object to the conclusiveness of |  |  |  |  |  |
|  |  |  |  |  |  |
| tion，I affirm，that in the beginning it was nut so；that for four thousand years the seventh day was regarded as the true Sab－ bath；that it was designed for all mankind， inall ages of the world．But to this you object： |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| You say，I have taken too wide a view of the subjeet；that the seventh－day Sabbath |  |  |  |  |  |
|  |  |  |  |  |  |
| was designed to be restricted to a of the mankind，and to the former ages of the world．And you affirm，that at a certain time |  |  |  |  |  |
|  |  |  |  |  |  |
| changed from the seventh to the first day of the veek．It seems to me that it belongs to you |  |  |  |  |  |
| to prove your affirmation．Otherwise I must either admit it without proof，or else proceed |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  | A Fenpul Risk．－The New York Evan－ |
|  |  |  |  |  |  |
| Ar side．But you have offered |  |  |  |  | gelist relates an affecting incident which ate－ly occurred in this city．A pastor at the close of his sermon had made an earnest top－ peal to his unconverted hearers，and vehem－ ently pressed the question，whether，by do |
|  |  |  |  |  |  |
|  | be |  |  |  |  |
|  |  |  |  |  |  |
|  | form of the earth，if it be allowed any |  |  |  |  |
| Prove the change．You willailow me，then， | the irit as against the sevent day．bit |  |  |  |  |
|  |  |  |  |  |  |
|  | commat，in order toenjoin a particular day， |  |  |  |  |
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 commenoinitre insyाrytions.
We said, last week, that we should rec


 are designed for a benevolent purpose-say
a home for fricanless and indigent female,
He obtain permien
 inseription to the effect, that the ground
was given, hhe building erected, and the i
sititution endowed, by the munificence of on
 son undertakes to demolishs ititans, some buid an an
other in its place, for the purpose of com memorating a different event; or, if h
should not choos to build a monument en
tirely new, that hertemoves theslab contain having a new incond anciptionstitutes an anotheripe
which leaves out the name of Johu Howio
 be erected. Would not the person, who
would act thus, $\begin{aligned} & \text { how that he hid not feel to } \\ & \text { ward the name nad memory of John How }\end{aligned}$
ard



 the worlds , that by powef, wisdom, an
goodness, fe formed and peffected allin nit
for the very purpose of commemorating thi mact, the monument was erected, so that
might have no excusa for atheism, and
for idolatryy. Ho wayfaring man and the fool, as well as the
philosopoen and the learned stoppread
aill know, that Jehovah is the Creator of all things. Those who deny thie obligation an
the Sababth under the gospel are represent
ed by the ed by the man who tears down the monn-
ment, and builds another in itt place. Those
who protend to admit the peinecuit of Sabbath, but contend for a a change of
day, on the ground of the work of reden
 ingecription. And now, so fort as the design
of the Sabbath is concorned, what difference
does it make, whether the monument be al. together demolished and a mew onent built, ar
merely the slab of inscription removed, and another substituted? Practically, it makes
no difference. The advoctes of both hhese
neemingly different views, are agreed in the abservance of a day differernt from which the law of the Sabbath enjoins,
both deire it on the same grounds.
both wish to have the fres dut considered holy, and not bie seventh;
both are governd in this,
commemorating - not the wa ma desire but-the work of redemption.
Must we, therefore, conclude, that the ad-
vocates of the:firgt day observance are actuated by a feeling of enmity against Jehevab
ae the Author of creation, and that they de aef the Author of creation, and that they
sire that his name should no longer be ha
in remembance on this account? Must
conclude, that they despise the conclude, that they despise the work of cre
tion 1 -that they see so little of beauty an
glory in it -so little of benevolence an goodness-that they think it unworthy of any
farther commemoration? 'We had supposed to cherishenmity against Jehoverat has the God of creation. "The cainal mind is enmit
against God." We bad suppbsed, that whe
one was created ane.w in Christ Jesus, his enmity was destroyed, and that he then lo
ed to contemplata Jehovah as the Author bis existence, and of all created things, an that he began to love the law which Jehe
vah, as Creator, enjoined. We alway open the eyes to see, not only thio beauty recemption itself, but the beauty an
glory of creation, and the goodnoss and be
nevolence of Jehovah as displayed in the works of his hand. This, at any rate, is ou
oxperience; and it is passing strange, if the it is applied, is not to eradicate every thing
like atheism and to create that faith which is firmly persauaded that God otiote (Heb



InTtupiedance and its Resolits:
$\qquad$




