

The Sabbath Recorder.

508

ROUTED BY GEO. B. UTTER AND THOMAS B. BROWN.

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

TERMS—\$2 00 PER ANNUM, IN ADVANCE.

VOL. VII.—NO. 51.

NEW YORK, FIFTH-DAY, JUNE 5, 1851.

WHOLE NO. 363.

The Sabbath Recorder.

From the Christian Chronicle.
OBLIGATION OF THE SABBATH.
Reply to "J. N. B."—Part 3.

"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us who are all of us here alive this day."—Deut. v. 3, 3.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—JEREM. xxxi. 31.

"In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away."—HEB. viii. 13.

3. The Exemplary Violation of the Sabbath.

I most fully concur with my friend in the gravity of the "third proposition." Most thoroughly do I recognize the truth, that its statement, "if not sustained, demands profound regret and public retraction!" Let him rest assured, he shall have it! The proposition, as correctly announced by J. N. B., is "built upon the construction of the word 'work' in the fourth commandment." But when he attempts to modify the legal restriction by the word "unnecessary," I promptly check him. This "is to adopt a Pharisaic construction." Our civil judges, "learned in the law," have not yet agreed upon the exact meaning of this term. No such standard of interpretation as may be adjusted by the uncertain and ever-varying judgment of individual expediency, is admissible here. "We have a more sure word of prophecy," and to the letter and the spirit of the Mosaic law, shall I strictly confine my friend.

Of all means of determining the "intent of the lawgiver," and consequently the application of the law, *contemporary exposition* has ever been justly held the most decisive. When, therefore, we discover the import of the prohibition, "in it thou shalt not do any work," by adjudged cases or illustrative exhortations, (as in Exod. xvi. 23; xxxv. 3; xvi. 29; Num. xv. 32; Amos vii. 5; Isai. lviii. 13; Jerem. xvii. 21, 22; Neh. x. 31; xiii. 19) then have we—so far as these cases apply—an authoritative and final decision as to the requirements of the fourth commandment. No sophistry can evade it.

I have shown, by a comparison of John v. 8, with Jer. xvii. 21, that Jesus ostentatiously violated the fourth commandment. The fact stands unshaken and inevitable. The only evasion attempted by J. N. B. is that "the poor man's bed was evidently not on a mattress, but a small portable couch or mattress, such as travelers carried about with them." When my friend discovers the "chapter and verse" by which "*krabatos*" are excepted from the command, "Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath-day," his suggestion will deserve a reply.

So studiously did Jesus endeavor to wean the Jewish veneration for the Sabbath, so studiously did he seek occasion practically to deny its sanctity, that it would appear, most of his miraculous cures were performed on that day; inasmuch that the synagogue ruler "said unto the people, there are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath-day." (Luke xiii. 14.) Publicly and studiously did Jesus call attention to the fact of his doing work on that day; he did not "speak the word," but he "made clay," he "annointed the eyes," he ordered "washing" for the blind. By word, and by deed, he solemnly proclaimed, "I work!" His very claim of being "Lord of the Sabbath," fully establishes the fact of its violation. How could he exercise "lordship" over the institution, except by resisting its control? If his authority were his vindication, it certainly could not have been a vindication of "his obedience to the law!"

The "surprise" formerly expressed at this "charge" of violation, has been modified by my friend, to the exclusion of those "Pharisaic Jews,"—"who had murder in their hearts." He will have to modify it still further. "That disciple whom Jesus loved" has expressly asserted that his Master "broke the Sabbath!" But Jesus answered them, "My Father worketh hitherto, and I work!" Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." (John v. 17, 18.) "A Pharisaic construction" will not here avail my friend. His last refuge is taken away. It was not the *false accusation* of "making himself equal with God," it was not the *false accusation* of having "broken the Sabbath," it was the avowed and unquestioned *TRUTH* in both cases, that stirred up "murder in the hearts" of these Sabbath-keeping Pharisees. I trust that this solemn declaration will be received as a satisfactory answer to the former query. "Can any man, in his sober senses, believe such a proposition?" A far more startling question presents itself—Where would J. N. B. have been found on that day, with his present views of Sabbath obligation? Holding that this law "was certainly binding on the Jews, of whom our Lord was one according to the flesh," and that "every Jew, including Jesus himself," was thus bound by it! I see not how he could possibly escape the conclusion, "This man is not of God, because he keepeth not the Sabbath-day!" (John ix. 16.) In vain would the "Son of man" claim to be "Lord of the Sabbath." By my friend's account, he could only be "Lord of the construction!" If so, how subversive that construction! I still expect, however, from the candor of my friend, an admission that the proposition under proof is not "calumnious," and that it is not "false!"

J. N. B. "acquits" Paley of having endorsed this "third proposition." Considering that this writer does not even advert to the subject, this acquittal is very liberal and very "just!" If, however, my friend attaches any importance to the endorsement of so irrefragable a fact, by a "professedly Christian writer," I am happy to present him with

that of "one of the first scholars and soundest thinkers in Great Britain"—Archbishop Whately: "It will be plainly seen, on a careful examination of the accounts given by the evangelists, that Jesus did decidedly and avowedly violate the Sabbath; on purpose, as it should seem, to assert in this way his divine authority." (Essays No. 5, note A, On the Sabbath.)

4th. The Silence of the New Testament Scriptures.

The solitary passage previously quoted by my friend, (1 Tim. i. 9—11), to impeach the "fourth proposition" is still retained. At his request I have given the chapter a careful and repeated examination, and with the assistance of the best expositors within my reach. Still I can see nothing in the passage of what appears to J. N. B. so obvious a reference to the Decalogue; nor anything to warrant his conclusions, "1. That the Decalogue is recognized as the moral standard; and," "2. That Sabbath-breakers are certainly included among the ungodly and profane." It is perhaps a singular fact, but the more directly opposite have been my convictions on both these points. Still, as I have no wish to deprive my friend of his *just force*, I submit it to the candid and intelligent, without argument. I doubt not, he has in this quotation, done the best possible; but I see no reason for modifying my first reception of it.

5th. The formal Abrogation of the Sabbath at Jerusalem.

The original objection to my "fifth" conclusion, was that the controversy before the Jerusalem council was "restricted to the Jewish ceremonial law," falls necessarily within the admitted consideration of the Apostolic convention, and consequently (as before remarked) within the class of observances rejected as unnecessary for the Gentile Christian.

To meet, however, the entire question involved, and to place the investigation on its broadest grounds, I showed, by the very proceedings of the council, that the great subject presented for adjudication "was evidently the whole 'law of Moses,' and the extent of the obligation." My friend, after assenting to this by the emphatic "precisely so," seems desirous of excepting "the Decalogue!" To which I simply reply, that the Mosaic law is never once alluded to in the New Testament, as *excluding* the Decalogue. The texts he has cited, (Acts xxi. 20—25; Heb. x. 28,) are most certainly not exceptions to this statement.

In the present instance, it may be observed that the practical controversy being admitted by J. N. B. to "include what was distinctive of Judaism," the Decalogue, as a code, was actually as "distinctive" as any other portion of the Jewish law. "Throughout all history we discover no trace of the Decalogue, among the nations of antiquity." Nay, two of its provisions (the second and fourth commandments) were *unknown* to the moral law of the Romans. Of these two "distinctive" precepts, the former was as expressly enjoined upon the Gentile church by the Council, while the latter was expressly rejected by its decisive silence. Two other prohibitions of the Mosaic law, (Exod. xxii. 16 and Levit. xvii. 12, were conjoined with this one selected from the Decalogue. The "seventh commandment," I do not conceive to have been involved in this re-enactment, or the eighth. Of these three requirements, gleaned from the "whole 'law of Moses,'" two are, in modern ethics, "moral" precepts, the other a "positive" one. I am "compelled to admit," says J. N. B., that "the obvious reason why these two points of the moral law were at all referred to, was, that they were the only ones likely to be transgressed by those just emancipated from the Roman Paganism,"—"not perceiving that it ruins my argument." I confess that this is strictly true. The "admission" is the very *bulwark* of my argument. It was precisely because these "two points" were not enjoined by the Pagan moral law, that their special enactment was necessary. Though not probably individually controverted before the Jerusalem council, they were as really an integral "part of the law in dispute," (that is, as really "distinctive of Judaism" for the persons addressed,) as circumcision itself! My friend, as a classical scholar, must be fully aware of this.

What then is the relation of the fourth commandment to the Gentile Christian! The perspicuous answer is contained in two irrefutable propositions. 1st. The "Sabbath" most certainly was not obligatory by any *Gentile law*, (my friend's "mistake in fact" notwithstanding), and 2dly, The "Sabbath" as certainly was not made obligatory by the Jerusalem edict. The Roman converts, after learning that but three things of "the law of Moses" had been enjoined upon them as "necessary things," would at once have rejected as an absurdity, any imposition of the Mosaic Sabbath upon their consciences. As well might the obligation of Circumcision have been asserted. A Persian, a Martial, or a Juvenal, would have asked in astonishment, "How could the Council possibly omit an observance that we regard so peculiarly 'distinctive of Judaism,' and that was therefore one of the most prominent of those in controversy, if it was intended still to be a 'necessary thing'?" My friend would find it difficult to give a satisfactory reply. He has not yet "done with the fifth proposition." He must either frankly admit its truth, or, as the only alternative, he must point out the "chapter and verse" which re-enacts the fourth commandment for Gentiles! One of these courses I have a right to demand from a candid disputant.

J. N. B. has attempted a kind of diversion, by citing a few Patristic writers, (including the apocryphal "Barnabas"), to prove that Sunday was commemorated by the early Christians. A single word is sufficient reply—*wholly irrelevant!* This point has never been disputed. The question under discussion has no reference whatever to a *worship-day*;—"it is the Scripture authority for a 'Sabbath-day,' a day divinely appointed, in which 'thou shalt not do any work'!" Why then has my friend ventured upon this *false issue*? When, however, reverting from this, he complacently sums up "The only thing 'burdensome' would be to quote all their various expressions of devout recognition of the Christian Sabbath!" he is chargeable with coloring his evidence. Not one of his witnesses says a word in "recognition of the Sabbath," and almost all of them do testify clearly and strongly against the obligation of the Sabbath! Let him assume the slight "burden" of quoting one of the early "Fathers," recognizing the obligation of the fourth commandment, or expressly designating Sunday "the Sabbath," and he will have contributed something in support of his assumption.

The *fruc* "Scriptural view is confirmed in the clearest manner by Ecclesiastical History." The leading Fathers all speak of the fourth commandment as abrogated. As the Bishop of Lincoln remarks (*Account of Justin Martyr* pp. 96, 97) "the admission of Gentiles into the Church was quickly followed by the controversy respecting the necessity of observing the Mosaic ritual. . . . One consequence of which was that the converts, whether Jew or Gentile, who believed that the injunctions of the ceremonial law were no longer obligatory, soon ceased to observe the Sabbath."

Eusebius affirms the early Christian practice, most decisively. He says that as the patriarchs "did not regard circumcision, nor observe the Sabbath, neither do we. . . . Such things as these do not belong to Christians." (*Hist. Eccles. lib. i. cap. 4.*)

The Church historian Sozomenus Scholasticus, in treating of this Jerusalem Council, observes: "Notwithstanding, there are some who, disregarding this, . . . contend about holy days, as if it were for their lives; they invent the commands of God, and make laws for themselves, not valuing the decree of the Apostles: nor do they consider that they practice the contrary to those things which 'seemed good' to God." (*Hist. Eccles. lib. v. cap. 22.*)

Our most eminent Reformers—Luther, Melancthon, Cramer, Tyndale, Calvin, &c. all agree that the fourth commandment is not obligatory upon Christians. In the celebrated "Augsburg Confession of Faith," drawn up by Luther, Melancthon, and other distinguished reformers, it is explicitly held: "The Scripture has abrogated the Sabbath, teaching that all Mosaic ceremonies may be omitted since the gospel has been preached." Calvin, in his Institutes, equally explicitly announces that the fourth commandment "was abolished with the rest of the figures at the advent of Christ." It would, indeed, be "burdensome to quote all their various expressions of devout rejection of the Sabbath." It is clear, (as strong-minded Bunyan maintains in his *Essay on the Sabbath*), that "when the service or shadow and ceremonies of the seventh-day Sabbath fell, the seventh-day Sabbath fell likewise."

I regret that I am not allowed to finish my examination of this deeply interesting subject; though I must return you my sincere and thankful acknowledgments, Messrs. Editors, for the very liberal allowance of space you have already accorded me. To the kindly wishes expressed by J. N. B. I most cordially respond.

Very respectfully,
EXODUS.

"The first Christians assembled for the purposes of divine worship, in private houses, in caves and in vaults. Their meetings were on the first day of the week; and in some places they assembled also upon the seventh, which was celebrated by the Jews. Many also observed the fourth day of the week, on which Christ was betrayed; a d. sixth, which was the day of his crucifixion. The hour of the day appointed for holding these religious assemblies, varied according to different times and circumstances, and to the church; but it was generally in the evening after sunset, or in the morning before the day." (*Mosheim's Church History; cent. ii. partii. chap. iv. sec. 8.*)

J. N. B. is evidently reluctant to part company with the illustrious author of "The Pilgrim's Progress," and says with admirable gravity, "he really is on my ground as any one may see who reads him with proper attention." Since Bunyan founds his able argument for a Christian worship-day on the unconditional abolition of the fourth commandment, if "he really is on my ground," I trust he will not be so loquacious in congratulation on his adoption of the "Scriptural view." I expect him accordingly to endorse the following: "As for the seventh-day Sabbath, that, as we see, is gone to its grave with the signs and shadows of the Old Testament. . . . The first day of the week is the Christian worship-day; that which they so solemnly trace in for their progeny for all the week following. This is the day that they gather manna in. To be sure the seventh-day Sabbath is not that, for of old the people of God could never find manna on that day. . . . I conclude that those Gentile Professors that adhere thereto, are justified, legitimized, and so far gone back from the authority of God, who from such bondage has set us free." (*Essay on the Sabbath; sec. v.*)

Translated from the Courier du Havre.

IMPORTANT DISCOVERY IN AFRICA.

A Hungarian savant, M. Gaysa, who is now traveling in the interior of Western Africa, has sent a communication to the Imperial Society of Vienna, containing information of great interest. He has found among the Kommenis, a small tribe tributary to the kingdom of Oubi, in Senegambia, traces of Jacques Compagnon, a French traveler, charged by M. de Choiseul towards the middle of the last century, with a voyage of exploration into the interior of Africa, who disappeared in 1760, and was not afterwards heard from.

Wishing to complete the discoveries which had been made by his brother some years before, Jacques Compagnon left Senegal towards the end of the year 1758, and after visiting all the tribes to the northward and eastward of Senegambia, he penetrated as far as the desert of Simboni, a very curious point for geographical science. Nothing was heard of him after March, 1760, and all the researches of the Governor of the French port of St. Louis proved utterly fruitless.

The Kommenis are a partially civilized people. They have notions of religion which resemble Christianity, and are not entirely ignorant of the arts and sciences. They have a language, an alphabet, and the art of writing. M. Gaysa has discovered in one of their principal villages a small stone monument of a conic shape, covered with numerous inscriptions in letters resembling hieroglyphic characters.

After having studied this curious construction, and after interrogating the oldest inhabitants of the country, and learning the popular tradition, he became convinced that this monument is erected over the grave of Jacques Compagnon, who being made captive by the Kommenis, instructed them in the principles of all the useful arts, and died about the year 1775, leaving among them the venerated reputation of a sage and a good genius. But the conviction of M. Gaysa was turned into certainty when the chief of the tribe showed him various articles of European manufacture, which have been handed down from father to son, and which they are unwilling to part with at any price. Among these he saw a quadrant, on which was engraved the name of Jacques Compagnon.

M. Gaysa, who is a great traveler, designs to continue his explorations in Africa for many years. [Com. Adv.]

RETURNING GOOD FOR EVIL.

Obediah Lawson and Watt Dood were neighbors; that is, they lived within a half mile of each other, and no person lived between their respective farms, which would have joined, had not a little strip of prairie land extended itself sufficiently to keep them separated. Dood was the oldest settler, and from his youth up had entertained a singular hatred against Quakers; therefore, when he was informed that Lawson, a regular disciple of that class of people, had purchased the next farm to his, he declared he would make him glad to move away again. Accordingly, a system of petty annoyances was commenced by him, and every time one of Lawson's hogs chanced to stray upon Dood's place, he was beset by men and dogs, and most savagely abused. Things progressed thus for nearly a year, and the Quaker, a man of decidedly peace principles, appeared in no way to resent the injuries received at the hands of his spiteful neighbor. But matters were drawing to a crisis; for Dood more enraged than ever at the quietness of Obediah, made oath that he would do something before long to wake up the spunk of Lawson. Chance favored his design. The Quaker had a high blooded filly, which he had been very careful in raising, and which was just four years old. Lawson took great pride in this animal, and had refused a large sum of money for her.

One evening, a little after sundown, as Watt Dood was passing around his cornfield, he discovered the filly feeding in the little strip of prairie land that separated the two farms, and he conceived the hellish design of throwing off two or three rails of his fence, that the horse might get into his corn during the night. He did so, and the next morning, bright and early, he shouldered his rifle, and left the house. Not long after his absence, a hired man, whom he had recently employed, heard the echo of his gun, and in a few minutes Dood, considerably excited and out of breath came hurrying to the house, where he stated that he had shot at and wounded a buck; that the deer attacked him, and he hardly escaped with his life.

This story was credited by all except the newly employed hand, who had taken a dislike to Watt, and, from his manner, suspected that something was wrong. He therefore slipped quietly from the house, and going through the field in the direction of the shot, he suddenly came upon Lawson's filly, stretched upon the earth, with a bullet-hole through the head, from which the warm blood was still oozing. The animal was warm, and could not have been killed an hour. He hastened back to the dwelling of Dood, who met him in the yard, and demanded somewhat roughly, where he had been.

"I've been to see if your bullet made sure work of Mr. Lawson's filly," was the instant report.

Watt paled for a moment, but collecting himself, he fiercely shouted,

"Do you dare to say I killed her?"

"How do you know she is dead?" replied the man.

Dood bit his lip, hesitated for a moment, and then turning walked into the house.

A couple of days passed by, and the hired man met friend Lawson riding in search of his filly.

A few words of explanation ensued, when with a heavy heart, the Quaker turned his horse and rode home, where he informed the people of the fate of his filly. No threat of retribution escaped him; he did not even go to law to recover damages; but calmly awaited his plan and hour of revenge. It came at last.

Watt Dood had a Durham heifer, for which he had paid a heavy price, and upon which he counted to make great gains.

One morning just as Obediah was sitting down to breakfast, his eldest son came in with the information that neighbor Dood's heifer had broken down the fence, entered the yard, and after eating most of the cabbage, had trampled the well-made beds and the vegetables they contained, out of all shape—a mischief it was impossible to repair.

"And what did, thee do with her, Jacob?" quietly asked Obediah.

"I put her in the farm-yard."

"Did thee beat her?"

"I never struck her a blow."

"Right, Jacob—right; sit down to thy breakfast, and when done eating I will attend to the heifer."

Shortly after he had finished his repast, Lawson mounted a horse, and rode over to Dood's, who was sitting under the porch in front of his house, and who, as he beheld the Quaker diamond, supposed he was coming to demand pay for his filly, and secretly swore he would have to go to law for it if he did.

"Good morning, neighbor Dood; how is thy family?" exclaimed Obediah, as he mounted the steps, and seated himself in a chair.

"All well, I believe," was the crusty reply. "I have a small affair to settle with you this morning, and I came rather early."

"So I suppose," growled Watt.

"This morning, my son found thy Durham heifer in my garden, where she has destroyed a good deal."

"And what did he do with her?" demanded Dood, his brow darkening.

"What would thee have done with her, had she been my heifer in thy garden?" asked Obediah.

"I'd a shot her!" retorted Watt, madly, "as I suppose you have done; but we are only even now. Heifer for filly is only 'tit for tat."

"Neighbor Dood, thou knowest me not, if thou thinkest I would harm a hair of thy heifer's back. She is in my farm-yard, and not even a blow has been struck her, where she can get her at any time. I know thee shot my filly; but the evil one prompted thee to do it, and I lay no evil in my heart against my neighbors. I came to tell thee where thy heifer is, and now I'll go home."

Obediah rose from his chair, and was about to descend the steps, when he was stopped by Watt, who hastily asked,

"What was your filly worth?"

"A hundred dollars is what I asked for her," replied Obediah.

"Wait a moment!" and Dood rushed into the house, from whence he soon returned, holding some gold in his hand. "Here's the price of your filly; and hereafter let there be a pleasantness between us."

"Willingly, heartily," answered Lawson, grasping the proffered hand of the other; "let there be peace between us."

Obediah mounted his horse, and rode home with a lighter heart, and from that day to this Dood has been as good a neighbor as one could wish to have; being completely reformed by the RETURNING GOOD FOR EVIL. [Cincinnati Columbian.]

DUELING.

From a Sermon by Rev. O. C. Wheeler, of San Francisco.

A *duel* is a personal combat between two individuals, at a time and place previously agreed upon, and according to arrangement previously made. It differs from the *encounter*, in this—that it is a matter of deliberation and arrangement, while the *encounter* takes place without preliminary preparation.

It was a practice wholly unknown to the ancients, and was brought into what are now the more enlightened Christian nations of Europe from the patians and tribes of the North.

At one time the practice was so rife among the Germans, Danes and Franks, that the judicial combat was, by public opinion and common consent, made binding upon all classes, excepting women, invalids, and men over 60 years of age. This practice, by which even Ecclesiastics and Monks felt compelled to settle all judicial questions, not excepting titles to estates, was authorized by Cundebald, king of the Burgundians, as early as A. D. 501. The practice in settling titles to property and estates in this way, very naturally introduced the custom of settling all personal quarrels and disputes at the same bar; and in these settlements, the vanquished, if not killed outright, was hung, decapitated, or so mutilated in person, as to be a burden to himself and a disgrace to his friends during life.

Perhaps no one circumstance contributed so largely to the popularity of the duel, as the example of Francis I. of France, and Charles V. of Spain. When the treaty between these two sovereigns was broken up and war declared by the French herald at the court of Charles, on the 2d Jan., 1528, the emperor returned word that he should henceforth regard the French monarch as a violator of the public faith—wanting in the honor and integrity of a gentleman. When Francis received this message, he at once returned a cartel of defiance, charged the emperor with falsehood, and challenged him to a single combat with his own choice of weapons, time and place. The challenge was accepted and held a long time in abeyance, by the preliminary correspondence; but finally, the whole thing was abandoned without a "meeting." Yet it wrought like magic upon the whole European mind. Now every man, upon the least insult to his person, or his honor, felt at liberty, *ya bound* to draw the deadly weapon and demand "satisfaction." To such an extent did this spirit prevail, that during the 10 years of the reign of Henry IV., of France, not less than 6000 men fought in duels. In the year 1602, near the close of his reign, Henry issued a decree of great severity, against the practice; but there was so little efficiency among the officers of Justice, and so little virtue among the people, that the decree remained a dead letter. His successor, however, issued and executed another decree to the effect that any person, who should fight a duel should lose his offices and pensions, a third of his property, and be expelled from the kingdom three years. In 1627, two nobles were beheaded for this offense, and in 1632, two other noblemen killed each other in a duel. Under this edict and in view of these circumstances, duels very rapidly decreased. And although Edward III. proposed a summary arrangement of all his difficulties with the French king by a personal combat between the two; and although Richard II., of England, offered to settle the title to the French crown by resort to a like tribunal; and although Phillip, of France, sent a formal challenge to Richard II., of England, yet, the duel has continued to decline, till at the present there are fewer men who would resort to it, and fewer who would give it any countenance, than at any previous time during the last 1000 years. Just as society has advanced, morals have been improved, and the hallowed influences of christianity have been brought to bear upon man, so has this practice become disreputable and gone into disuse.

TOILING IN ROWING.

From the American Messenger.

"And he saw them toiling in rowing for the wind was contrary unto them. And about the fourth watch of the night he cometh unto them walking upon the sea."

Toiling in rowing! Wind and tide our wearied bark oppose, Adrift, with seas that open wide, Upon her course she goes; And we have taken nothing yet, Though still the watch we keep, Nor fail to cast an empty net Into the boisterous deep.

Toiling in rowing! Dearest Lord, We faint amid the strife; But thou canst vanquish with a word The stormy surge of life. And when thou walkest on the sea, With hand outstretched to aid, O grant us strength to cling to thee, And not to be afraid.

By the Act of Uniformity, about two thousand Puritan ministers were silenced from preaching, and deprived of the means of support. That act required every minister to subscribe the following declaration:—"I, A. B., do declare that it is not lawful, upon any pretense whatever, to take up arms against the King; and that I do abhor that traitorous position of taking arms without his authority against his person, or against those commissioned by him; and that I will conform to the liturgy of the Church of England, as it is now by law established."

When the day of subscribing to this enslaving declaration came, Flavel, with about two thousand others, refused to subscribe, and were in consequence silenced and deprived of their livings.

The sufferings of the ejected ministers and their families were often great. If they ventured to preach ever so privately, and were detected, they were punished by fines and imprisonment. They were dependent upon charity for their food and clothing. "Many hundreds of them with their wives and children," says Mr. Baxter, "had neither house nor bread; the people they left were not able to relieve them, nor durst if they had been able, because it would have been called a maintenance of schism and faction."

Many of the ministers, being afraid to lay down their ministry after they had been ordained to it, preached to such as would hear them in fields and private houses, till they were apprehended and cast into jail, where many of them perished.

Flavel remained at Dartmouth for a season, preaching privately to such as ventured to hear him; but the danger became so great that he determined to go to London, hoping that he might be safer there, and find greater opportunities for doing good. Accordingly he went on board a ship and set sail. A storm arose, threatening the destruction of the ship. Night came on, and the violence of the storm increased. About two o'clock in the morning, the sailors declared that there was no hope of their being saved, unless the wind should change, for they were fast drifting towards rocks, on which as soon as the vessel should strike, she would be dashed to pieces. Mr. Flavel then requested that all who could be spared from the deck should come into the cabin, and join with him in prayer. He prayed fervently for deliverance. No sooner was the prayer ended, than one came down from the deck, crying, "Deliverance, deliverance! God is a prayer-hearing God! The wind has this moment come fair west!" The wind speedily wuffed them from the rocks, and brought them safely to London.

REV. THOMAS SCOTT AND HIS FAMILY.

The Rev. Thomas Scott records this emphatic testimony respecting his general course with his family:—"The grand secret of my success appears to have been this, that I always sought, for my children as well as for myself, in the first place, the Kingdom of God and his righteousness. In his view this would extend not only to the instruction directly given, and the prayers offered on behalf of his family, but to his whole conduct respecting them; to the spirit and behavior habitually exhibited before them; to the value practically and evidently set upon eternal, in preference to temporal things; and very particularly to the disposal of them in life—the places of instruction to which they should visit, the connections which should be formed, and the openings which should be embraced or rejected for them."

Mr. Scott remarks, "that he had not attempted a great deal in the way of talking directly to his children, and drawing them forth to talk upon religious subjects; but much indirectly, by explaining the Scriptures, and by conversation in the family, especially by the improvement of passing events, of occurrences relating to their own conduct, and of relations remark—teaching them to take a religious and Christian view of whatever took place."

A SINGULAR FACT.—It is a singular circumstance in the history of European literature, that letters highly flourished in Iceland, between the tenth and fourteenth centuries. At a period when every art and science seemed to be expelled from the continent, they still continued to exist in no inconsiderable degree, in this barren and inhospitable island. The first edition of the Bible in Icelandic, is said to have been finished in the fifteenth century; and if so, they enjoyed this precious treasure in their own tongue previous to any nation in modern Europe.

THE SIN OF COVERTNESS.—We read in the Bible of persons falling into gross sins, and yet being restored and saved; but not of the recovery of one who was guilty of the sin of covertness. Balaam, Gahazi, Judas, and Annas and Sapphira are awful examples.

Be not affronted at a jest. If one shows salt at thee, thou wilt receive no harm, unless thou hast sore places on thee.

The Sabbath Recorder.

New York, June 5, 1851.

EASTERN ASSOCIATION.

We had hoped to give some account of the doings of this body in our last, but circumstances, over which we had no control, prevented. A brief notice, this week, must satisfy our readers till they can be put in possession of the Minutes, which will be published at an early day.

The session was held in Berlin, Rensselaer Co., N. Y., on the 22d, 23d, and 25th of last month, and was opened by a discourse from Eld. G. B. Uter, founded on Matt. 25: 29. The general doctrine of the text was illustrated in various particulars, and a special application of it was made to our denomination, showing that, unless we were faithful to improve the powers and opportunities which we have, God may take from us the trust which he has committed to us, and give it to a people who will bring forth the fruits thereof.

The number of delegates in attendance was about as large as usual. All the churches except Newport, we believe, were represented, and one new church—that at Greenmanville, Conn.—was received into fellowship.

We regret to say, that the letters from the churches showed, for the most part, a state of religious declension. The whole number of members is some thirty-five less than last year, if the returns were correctly made. Three or four of the churches only have enjoyed a gracious revival. Others stand as they were; while others, again, have been troubled with the root of bitterness springing up among them. God grant that the ensuing year may witness the interposition of the Most High to bless and comfort us.

A large portion of the Association's time was occupied in business of a painful character. At the last year's meeting a complaint was preferred by the 2d Hopkinton Church against the Church of Richmond, R. I., for receiving into its fellowship, and upholding the ministry of Eld. John Green. In consequence of this complaint, a Council was appointed by the Association to investigate the matter; and report the result. At this meeting the Report of the Council was submitted, from which it appeared that, at their session in November last, such developments were made in regard to the course of conduct pursued by Eld. Green for the last two years, as to create the conviction that he was no longer worthy to hold the office of a minister of the Gospel. We make the following extract from the Report:

"In regard to the charges brought against Eld. John Green in the letter adopted by the 2d Hopkinton Church and presented to the Association, the Council are of the opinion, that they were sustained by competent testimony. At the same time, the Council feel it to be but just to state, that some considerations were presented to them which served to modify their estimate of the criminality of the course pursued by Eld. Green; among which may be mentioned his apparent inability to remember his own conversations at different times, and his insensibility to the consequences which must flow from it. Nevertheless, the Council cannot find in these considerations a ground of justification for the conduct in question. Without attempting to determine the degree, comparatively, of Eld. Green's incapacity and criminality, the Council are of the deliberate and unanimous opinion, that they are such as effectually to disqualify him for the Gospel ministry. They therefore advise, that he suspend the exercise of ministerial functions until the next meeting of the Seventh-day Baptist Eastern Association in May, 1851, when the Report of this Council will be presented to and acted upon by that body."

This Report of the Council was approved by the Association, and by a resolution afterwards adopted the hand of fellowship was withdrawn from Eld. Green. By many, no doubt, this intelligence will be received with surprise, and especially by the numbers, who, in various parts of the country, have been edified and comforted by his ministry. As the matter will hereafter be given to the public in another form, we forbear any comments, farther than to say, that from the time Eld. G.'s conduct has been under investigation, every effort has been made, which tender and sympathizing hearts could make, to prevent that exposure of it, which has at last come, only because the cause of truth and righteousness would no longer justify a concealment. May God heal the wound that has been inflicted upon his cause.

On Sabbath day a very interesting Missionary discourse was delivered by Bro. W. M. Jones, after which a collection of some twenty-five dollars was taken for the Missionary Society. In the afternoon of the same day, Bro. A. B. Burdick gave a profitable discourse upon the practical observance of the Sabbath. In the evening, the nature and importance of Family Religion were exhibited by Bro. C. M. Lewis in a most excellent and well arranged sermon, founded on Joshua 24: 15. "As for me and my house, we will serve the Lord." On the morning of the following day Bro. Crandall presented the Publication interests of the denomination, after which a collection was taken for the Tract Society. In the afternoon Bro. N. V. Hull, of the Western Association, advocated, in a discourse founded on Rom. 5: 6-10, the certainty of the saints' salvation, based upon the benevolence of God as displayed in the work of redemption.

Before the Association adjourned, the following preamble and resolution were pre-

ented by Bro. I. D. Titsworth, of Shiloh, and adopted:—
"Whereas Mrs. Tamar Davis, of Shiloh, N. J., has recently written and published a book purporting to be a History of the Seventh-day Baptist denomination; which book contains various historical inaccuracies, and also a number of improper personal criticisms upon the talents and abilities of several of our ministers, one of which we regard as being an unjust and ridiculous assault upon Bro. Wm. M. Jones—therefore Resolved, That this Association deems said book unworthy of a place in the libraries of Seventh day Baptists, or others, as a history of our people."

Next year the Association will meet with the Church in Waterford, Conn. Bro. Cochran is to preach the opening sermon.

ANNIVERSARIES IN BOSTON.

Various religious, reformatory, and benevolent societies held their anniversary meetings in Boston last week. We give a compendium of the proceedings:—

MASSACHUSETTS BIBLE SOCIETY.—The Anniversary meeting of this Society was held on the afternoon of Second-day, May 26. The President, Hon. Simon Greenleaf, LL. D., congratulated the members upon the increase of interest in the cause, and compared the effects of the influence of the Bible in the establishment of schools and hospitals and other measures of improvement of the race, with the condition of those countries where the Bible was not known. The Annual Report of the Executive Committee was read by Rev. Dr. Parkman. During the year there have been sold from its Depository 7,715 Bibles and 16,839 Testaments; total 24,554—of which 23,514 were in English; and the gratuities have amounted to 3,500 Bibles and 2,877 Testaments, in all 6,377—of these, 6,103 were in English, the remainder foreign. The Agent, Rev. Mr. Butler, has visited most of the States during the year, a new interest has been awakened, and additional auxiliaries established.

AMERICAN EDUCATION SOCIETY.—The 25th Anniversary of this Society was held on the evening of Second-day, May 26. In a financial respect, the last year has been one of more than common prosperity. Though to a great extent without the usual appliances for collecting funds, the Directors take pleasure in reporting a balance in the Treasury of the Parent Society of \$4,497 34, which is a balance of nearly two thousand dollars more than that of the preceding year. The aggregate of receipts and expenditures by the Parent Society and its auxiliaries, exclusive of the Society at Auburn, from which no report has been received, is as follows: Receipts from donations, legacies, &c. \$27,591 97; balance on hand at the beginning of the year, \$3,452 96; total available fund, \$31,044 93; disbursements during the year, \$25,263 96; balance in the Treasury, April 30, 1851, \$4,780 97. While the expenses of the Society have been less than common, the legacies have exceeded in the aggregate those of the preceding year. The number who have received aid from the Parent Society this year is 277; of these, 116 are engaged in the study of theology; the remaining 161 have not yet completed their classical studies. The whole number, including those of the Parent Society, is supposed to be about 400. These are scattered among our New England Colleges and Theological Seminaries, and over New York, Pennsylvania, and the distant West.

THE AMERICAN PEACE SOCIETY celebrated its Anniversary on Second-day evening. In the absence of the President, the chair was taken by Samuel Greele of Boston, one of the Vice Presidents. Rev. Geo. C. Beckwith, Secretary, presented a brief abstract of the doings, the past year, of the Society. By agencies and publications there had been much done. Three lecturing agents had been under commission a part of the time, and the usual number of publications issued—among them the two admirable Reviews of the Mexican War, the Peace Manual, and a small Treatise on War, of 50 pages, which had been distributed to the amount of 8,000 copies. Several hundreds of petitions had poured in upon the three departments of the government, at the seat of which the Secretary spent some months, ensuring the passage of a resolution by the Senate in favor of national arbitration. The Society had been called to lament the death of several benefactors, among them Messrs. Roach of New Bedford, White of Philadelphia, Chandler of Boston, and Miss Waldo of Worcester. The receipts were \$3,403 86; expenditures \$2,241 42; leaving what was unusual, a balance in the treasury of \$162 43.

LADIES' SOCIETY FOR PROMOTING EDUCATION AT THE WEST.—This Society's Anniversary took place on Third-day morning, May 27; Hon. Wm. J. Hubbard presiding. Rev. Mr. Eustis, of New Haven, stated the objects of the Society to be the sending of female teachers, educated at our best Seminaries to the towns and cities of the West, with a design to teach, convert, and evangelize, that portion of our country. During the last five years the Society had sent out 89 teachers, who had been the means of qualifying 200 other teachers, and converting 150 souls. The mission of women in this and similar benevolent and Christian enterprises was ably and eloquently argued in connection with the aims of the Society.

THE NEW ENGLAND ANTI-SLAVERY SOCIETY held its meeting on Third-day morning, May 27. Edmund Quincy, Esq., was chosen President. Wendell Phillips, from the Business Committee, reported a series of eleven resolutions. The following gives the sense of the meeting on the theory of civil obedience:—

Resolved, That this is our theory of civil obedience. In matters indifferent the majority have a right to decide what the law shall be, and when such law is once made, every good citizen is bound to give his cordial aid in carrying it out, while it stands. In matters involving a moral right and wrong, while States are bound by the same rules of justice that individuals are, still, as long as government exists, it must be left

with the majority to decide what, in their opinion, is right, and for the particular nation, that is law; but, in regard to such matters and such laws, the individual citizen has not only the right, but is bound, to refuse obedience, if he deems the acts ordered to be morally wrong, and to act, in his discretion, precisely as he would have done, had no such law existed.

The various resolutions were discussed with considerable spirit.

WARDER CRESSON.

The person bearing this name is, if we are not mistaken, a brother to the somewhat celebrated Elliot Cresson, who figured considerably as a zealous advocate of the Colonization Society a few years ago. Some of our readers will recollect him, as a man who embraced the Sabbath about ten years since. He lived, at that time, some ten or twelve miles from Philadelphia on a large and beautiful farm, where we, with some two or three of our brethren, once passed a night with him very pleasantly. He was then fully persuaded that the second coming of Christ was at hand, and was preparing to embark for Jerusalem, in the firm expectation that he would there witness the opening scene of the great and thrilling drama. We learned from him, that he was of Quaker origin, and that, becoming convinced of the error of that sect regarding the ordinances, he had been baptized; by whom, we do not now remember. The next thing we heard of him was, that he had gone to Jerusalem, and that previously to his departure he had taken care to secure for himself an appointment to the office of U. S. Consul for that place. Letters afterwards sent from Palestine by other persons, represented him as pursuing a strange and ridiculous course, though how much credit to give them we did not know. Afterwards we hear of him as renouncing the Christian religion, and embracing Judaism. A year or two since he returned to this country, and was soon after, at the instigation of his family, indicted before a jury of six persons, who returned a verdict that the said W. Cresson was insane, ordering his property to be placed in the hands of commissioners appointed for that purpose. Mr. Cresson, aggrieved at this decision, carried his case before the Court of Common Pleas for Philadelphia County. In this Court the case was tried week before last, and numerous depositions were taken on both sides. After the charge of the Judge, the Jury retired, and in an hour returned a verdict, "That the said Warder Cresson was perfectly sane, and fully capable of managing his own affairs." The names of the learned counsel were H. Hubbell, Josiah Randall, and Wm. Linn Brown, Esqrs., for the defendant, and David Paul Brown, Esq., for the plaintiffs. A correspondent of the *American* regards it as a case, which has involved questions of interest both to the Jew and Gentile; thus seeming to imply that it was a case in which religious liberty was in question, or the right of a man to change his religion doubted. But another correspondent repudiates this view, and says that "neither the honor, the veracity, the talents, or the religious opinions of the Israelites were made the subject of inquiry. The counsel for the commission introduced, it is true, some highly illiberal and unjustifiable reflections upon the Jewish witnesses in the case, for the purpose of weakening their testimony, by exciting old prejudices. But the jury repudiated the barbarism."

PROGRESS OF SCRIPTURAL VIEWS.—The Rev. Dr. Lillie, who was four years pastor of the United Secession Congregation in Montrose, Scotland, and who has, since his residence in this country, to which he came in 1833, ministered in Associate Reformed, Dutch Reformed, and Presbyterian congregations, received the ordinance of baptism in the Mariner's Baptist Chapel in this city, at the hands of Rev. Dr. Cone, on Sunday the 25th ult. The same day, he delivered a discourse in defense of his new views, to a large concourse of people assembled in the First Baptist Church. He is represented to have studied theology in Selkirk under Dr. Lawson, in Edinburgh with Dr. Ritchie, but chiefly in Glasgow under Dr. Dick, author of the celebrated system of theology, and is spoken of in the *N. Y. Weekly Chronicle* as "a valuable acquisition to any denomination." We hope he will go on with his investigation, and see whether God does not command him also to remember and keep holy the Sabbath day.

JOHN NEAL, ESQ., PORTLAND, ME.—We learn from one of our exchanges, that Mr. Neal, who has been for many years a distinguished scholar and lawyer, and had given his commanding influence in favor of theaters, politics, and the miserable controversies that have sprung up among them, has been lately converted by the power of Divine truth, and is now zealously, both with the tongue and pen, laboring to build up the faith he has been formerly so boldly destroying.

NEANDER'S HISTORY.—The fourth volume of Torrey's Translation of Neander's Church History is in the press at Andover, and will be published by Crocker and Brewster of this city, in the course of the ensuing summer. It will make a volume of 600 or 700 pages, and will carry down the history, we believe, as far as it was printed at the time of the author's death. A further portion, down to the martyrdom of Huss, will be published from Dr. Neander's MSS.

ST. GEORGE'S CHURCH, NEW YORK.

A communication from the Rector of this church to the *Episcopal Recorder* presents some interesting items. It appears that the house in which they worship—a large and imposing edifice fronting on Stuyvesant square—was completely paid for before it was consecrated, the funds for this purpose having been advanced by one individual, the Treasurer of the Corporation, whose security was the bonds of the Corporation mortgaging their real estate, which had been received from the Trinity Church as the original endowment of St. George's.

Within the last year sufficient property has been sold, to redeem every one of these bonds, which have been returned to the vestry, forever cancelled and settled. The Corporation has remaining invested exclusive of the Church, of one hundred thousand dollars, the interest of which may be hereafter calculated upon at six per cent, as the interest of the Church. The annual payments of the Church are now over eleven thousand dollars, and there is a constant and increasing demand for further accommodations for new families. These two sources of income enable the vestry to complete all their buildings, from the excess of the annual income of the Corporation, without further diminishing the principal of the investment.

The number of communicants is nearly six hundred. The benevolent contributions in public collections in the congregation during the past year, amount to between five and six thousand dollars. Besides the usual Sunday services, lectures during the week, and every day during Lent from Ash Wednesday to Easter, an address at every funeral, and other occasional addresses, the rector has made over seven hundred pastoral visits to the families of the congregation and others, within the year. They have a Dorcas Society of ladies belonging to the congregation, who meet at the chapel on every Wednesday morning, and who have clothed one hundred and twenty-five children in the last year with 850 garments. A sewing society also in which one hundred and fifty poor children have been taught to sew, some of them very neatly and efficiently, and thus put in a way to earn their own living hereafter. A Sunday-School numbering 657 scholars and 50 teachers. An infant school of 180 boys and girls. Two Bible classes of young ladies numbering 70, and one of young men numbering 14. In connection with the Sunday-Schools, and as a missionary to the families of the poor in any way connected with this church, the Rector has appointed a person for whose support the vestry have made suitable provision.

FISHING ON THE SABBATH DAY.—The question is about being tested in Cecil Co., as to the legality or illegality of fishing on the Sabbath. Messrs. Dungan and Evans, of Baltimore, who are fishing at Carpenter's Point, applied for an injunction against Hasson Lynch, officer of that county, alleging that it was rumored that the said Lynch was about to arrest them for a violation of the Sabbath, for fishing upon the Sabbath day. The court dismissed the application on the ground that it was based on rumor only, remarking that they expressed no opinion whatever as to the legality or illegality of fishing on the Sabbath; they advised, however, that if any person contemplated testing this matter, that it be postponed till near the close of the fishing season, that parties largely interested in fishing might not be interrupted and subjected to loss, by arrest; and also, that the parties making the arrest might not be subjected to heavy damages, in the event of a decision that it is lawful to fish on the Sabbath day. [Baltimore Sun.]

Our readers will of course understand, that the reference of the foregoing paragraph is—not to "the Sabbath of the Lord thy God," but—to the Sabbath of the State of Maryland. Hence the necessity of legal investigation, and such hair-splitting distinctions as lawyers are accustomed to make, in order to determine whether the labor of catching fish is more or less holy than that involved in other kinds of secular business. In New Jersey we are told, it is very wicked to take the common kinds of fish on Sunday, but is no sin to fish for *shad*.

A MINISTER'S SINS OF OMISSION.—The following appears in the *Christian Advocate and Journal*, a Methodist paper. Perhaps ministers of all denominations may take some portion of it to themselves:—

- "My conscience accuses me of the following things: 1. Great negligence as to secret prayer.—Little time, little fervency, little intercession, little special prayer for my office or for my flock. 2. Great neglect of the Scriptures, as to private or ministerial edification; great absence of Scripture proof in my sermons; flimsy, confused views; no pains to ascertain their full meaning and connexion, or to make them bear on heart or conscience. 3. Great waste of time, in my studies, in sleep, in visits unnecessarily prolonged, in want of unity in effort, in desultory reading, and in beginning discourses. 4. Want of close application to my work, loitering about trifles, suffering anything to interrupt me, putting off what should be done immediately, and not writing enough."

A literary notice in the *N. Y. Tribune* calls the attention of the reading public to "A General History of the Sabbatarian Churches," by Mrs. Tamar Davis, and sets forth that it is "a collection of facts with regard to the sect of Christians called Seventh-day Baptists;" and that "it displays considerable research, and presents many curious details." As this notice may mislead some, we deem it proper to say that the His-

tory alluded to is a worthless production, and not entitled to confidence. It is loose in its arrangement, and grossly inaccurate in its statement of facts. We hope no one will receive it as a correct picture of the Seventh-day Baptist denomination. It may be well to add, that there is in process of preparation by the *Seventh-day Baptist Publishing Society* a history of the denomination, which will make its appearance in due time—one which, we trust, will be in all respects reliable.

THE GREAT METHODIST SUIT.—The important legal suit which has been so long in anticipation between the two segments of the Methodist Church is now on trial in New York, attracting a large share of legal and ecclesiastical interest. The pecuniary stake involved in the case is not small; but the great interest relates to the ecclesiastical aspect of it—whether the Southern Church in seceding, because the old and time-honored canons of Wesley respecting ministers holding slaves were enforced, was a really constitutional and righteous procedure. The suit is brought in the name of Dr. Bascom, since dead, in behalf of the "Church South;" to recover a share of the property vested in the church before the rupture. The claim to this property has been resisted by the "Church North," on account of the illegality of the secession. Daniel Lord, Esq., an Elder in Dr. Spring's church, and Hon. Reverdy Johnson, Baltimore, appear as attorney for the plaintiffs; and Hon. Thomas Corwin, Rufus Choate, and George Wood, Esqrs., for the defense.

A CHRISTIAN STATESMAN.—The Hon. Jas. Morris, Postmaster General of Canada, arrived in this city from Washington, on Saturday, a few weeks since. He remained in the Niagara Falls rail-road on Monday morning. Mr. Morris has, through the course of a well-spent life, made the strict observance of the Sabbath a primary object, from which nothing but the most urgent necessity could induce him to swerve. So great is his respect for that sacred institution of the Christian Church, that whether engaged in the duties of a merchant or a legislator, he has never for a moment allowed business arrangements or state affairs to induce him to travel, or to devote the solemn hours of Sabbath rest to their consideration. He is a noble, living exemplification of a character in which the statesman, the Christian, and the gentleman are harmoniously blended.

Mr. M. appears to be true to his principles, and for his own sake we are glad of it. But for the sake of that holy institution, whose name is so grossly misapplied in the foregoing paragraph, we could wish that he might fall into the hands of some one who would expound to him the way of God more perfectly.

COLORAD EPISCOPALIANS.—The following abstract of parochial reports of the Episcopal Church in South Carolina shows how important an element the people of color constitute in their numbers, and calls forth a variety of thoughts as we reflect how large a majority of the members of that church have no voice in its affairs, and how many who are "Christ's freedmen" are still man's slaves by the voice of Christ's church:—

	White.	Color'd.
Baptisms—Adults,	25	355
" Children,	201	625
Marriages,	105	87
Burials,	226	102
Congregation—Communicants	2751	3168
" Non	2013	847
" Children under 14,	2374	2413
" Families,	1531	109
Families of other Congregations	119	
Children catechized,	482	1649
Confirmed by the Bishop,	105	113
Sunday-school Teachers,	248	
" Scholars,	1036	1295

THE BRITISH AND FOREIGN BIBLE SOCIETY held its anniversary on the 7th of May, in Exeter Hall, London. Lord Ashley presided. The report records the death of three of its officers, during the past year—the Depository, Mr. Cockle, the Clerical Secretary, Rev. Mr. Brandram, and the President, Lord Bexley. The meeting was addressed by the Bishops of Cashel and Bombay, and other noblemen, by clergymen of various denominations, among whom was the Rev. Dr. Murray, the delegate of the Am. Bible Society. Lord Ashley is the new President; Rev. John Collison, of the Established Church, the new Clerical Secretary, and Mr. Franklin, Depository.

DOCTORS OF DIVINITY IN THE DUTCH CHURCH.—The Reformed Dutch Church are conferring on all their ministers the title of Doctor of Divinity. The Classis of Cayuga has resolved that "as all ministers of the gospel are of equal rank, and as all, according to the proper meaning of the words, are Doctors [teachers] of Divinity," therefore that title belongs to all its ministers. The same principle has been adopted by the Classis of Albany. The Consistories of some of the churches have also resolved to address their pastors by that title as belonging to them *ex-officio*.

MISSIONARIES IN CHINA.—There are 75 Protestant missionaries at the several stations in China, connected with fifteen different missionary associations, or one to about every five million of souls. Since 1842, the year when the five ports were made accessible to Christian missionaries, the number of societies laboring for the evangelization of China, has doubled, and the number of missionaries increased from twenty to seventy-five.

THE TEMPERANCE CAUSE IN ENGLAND.—The Editor of the *N. Y. Daily Tribune*, now on a visit to the World's Fair, writes home concerning the habits of the English as follows:—

"The cause of Temperance—of Total Abstinence from all that can intoxicate—is here about twenty years behind its present position in the United States. I think there are not more absolute drunkards here than in our American cities, but the habit of drinking for drink's sake is all but universal. The aristocracy drink almost to a man; so do the middle class; so do the clergy; so alas! do the women! There is less of ardent spirits imbibed than with us; but wines are much cheaper and in very general use among the well-off; while the consumption of ale, beer, porter, &c., (mainly the poor) is enormous. Only think of \$5,000,000 or twenty-five millions of dollars, paid into the treasury in a single year by the people of these islands on malt tax alone, while other ingredients used in the manufacture of malt liquors probably swell the aggregate to thirty millions of dollars. If we suppose this to be a little more than one-third of the ultimate cost of these liquors to the consumers, that cost cannot be less than one hundred millions of dollars per annum!—a sum amply sufficient, if rightly expended, to banish pauperism and distitution for ever from the British Isles. And yet the poor trade wearily on, loaded to the earth with exactions and burdens of every kind, yet stupifying their brains, emptying their pockets and ruining their constitutions with these poisonous brutalizing liquors!"

METHODIST CHURCH POLITY.—A writer in the *Northern Christian Advocate* indicates three important questions to come before the next General Conference of the M. E. Church, in all of which the old itinerants generally take one side and the younger and more educated preachers the other. They are the allowance of pewed Churches, the increase of Bishops and giving them a diocesan jurisdiction, and the repeal of the rule which allows a preacher to occupy the field for only two years in succession.

"There was once a necessity for the restrictive rule referred to, there is no doubt. But now with our varied and talented, educated and efficient ministry, it has come to be a matter of settled conviction in the minds of many, that this rule uselessly works mischief to the laity, oppression to the ministry and injury to the Church; and cripples the episcopacy in its appointing duties. 'What shall be done? Shall we cling to the old system because it has worked well in its day? Or shall we follow the openings of Providence, and thereby reap a larger harvest, and remedy many of the unnecessary evils under which we now labor?'"

WOMAN'S RIGHTS CONVENTION.—A Convention met at Akron, Summit Co., Ohio, on Wednesday last, for discussion and action upon the whole subject of Woman's Rights, Duties, Education, &c. It has been called, under the direction of a Committee appointed at a similar Convention held last year in Salem, Columbiana Co., whose proceedings were reported for the *Tribune*, as its records will not fail to remember. The Convention this year will be open for men as well as woman, though the latter will probably take the most prominent part in its management as well as in its debates. Several able female speakers will be present, and among them Mrs. Emma R. Coe, of whose intellectual endowments and captivating eloquence many Western journals have spoken in very eulogistic terms. Many other eminent women will contribute to the interest of the Convention by letters expressive of their sympathy in the moment, and of their views of the principles it involves, and the measures it calls for. The Hutchinson Family, we hear, are to be in attendance.

A CUSTOM IN ENGLAND.—A writer in an exchange paper, in stopping there for a season, in making the tour to Europe, thus speaks:—

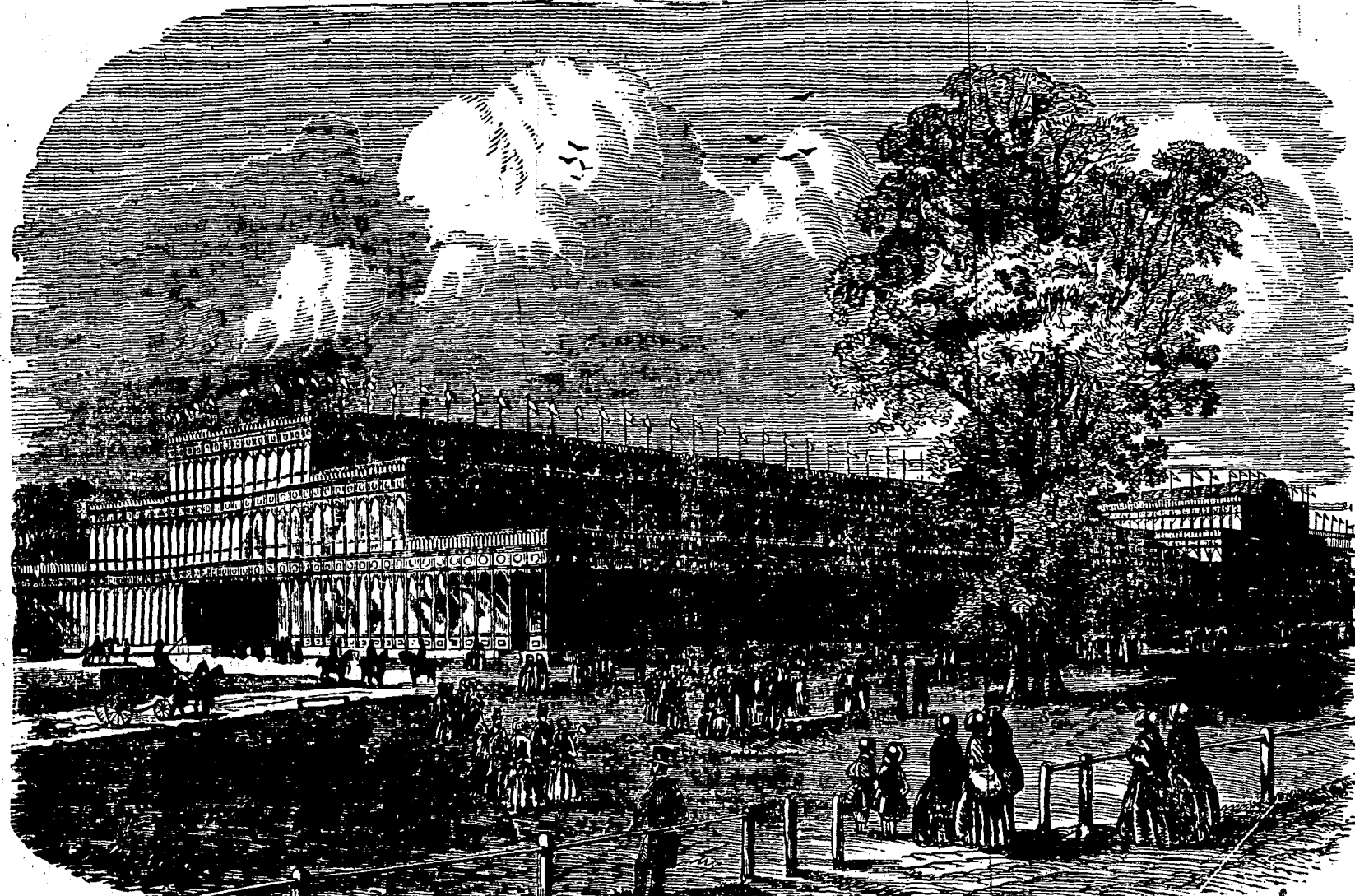
"O, there is one thing that I see in England every where in places of worship, that I long to see adopted in our own New England. I allude to a deep, quiet, solemn *conspire* all over the congregation at the close of service when the benediction is uttered. It lasts for half a minute. Not a head is raised, not a foot stir, and there is a reverence apparent."

CHURCH OF ENGLAND MISSIONS.—The Bishop of London, lately ordained two colored candidates, Messrs. Maxwell & Nicholl to be stationed at Sierra Leone, under the Church Missionary Society. It is proposed to organize a Church Mission of this Society for West Africa among the freed people of the West Indies, to have its field of labor east of the American Episcopal mission at Cape Patmos, and so along the Gulf of Guinea, including the Ashanti and Dahomy countries, Coddington College being the center of organization. It is intended to have a Bishop at Sierra Leone.

The Presbyterian Meeting House in Hamilton, Madison Co., N. Y., was recently destroyed by fire, together with an organ. The loss is estimated at \$3,000, on which there was no insurance. They will find many generous friends in that community, who will sympathize with them and cheerfully aid them in rebuilding.

The Baptists in the Cherokee nation have fourteen houses of worship, six ordained active preachers, and twenty-six licentiates and exhorters. The Methodists have 2,000 members. At Churchville, Monroe Co., N. Y., on the 1st, a young lady named Matilda Lyda was shot by Alvin Potter, a lad of 15 years, who levelled a rifle at her head, not supposing it to be charged.

Mrs. Martineau's English publisher has cancelled an engagement with her on account of her recent avowal of atheistical opinions. The Roman Catholic church in Europe has 104 Archbishops, and 485 bishops. There are in Hindostan twenty-six newspapers in the native language.



THE GREAT EXHIBITION BUILDING.

The Crystal Palace.

In the early months of last year the Great Exhibition had become as nearly a "fixed fact" as any thing in the future can be.

The construction of the edifice, however, presented difficulties not so easily surmounted. The Building Committee, comprising some of the leading architects and engineers of the kingdom, among whom are Mr. Barry, the architect of the new Houses of Parliament, and Mr. Stephenson, the constructor of the Britannia Tubular Bridge, advertised for plans to be presented for the building.

The Committee, fortunately, were not compelled to answer these and a multitude of similar puzzling interrogatories which were poured in upon them. Relief was coming to them from an unexpected quarter; whence, we must go back a little to explain.

On New Year's Day, of the year 1839, Sir Robert Schomburgk, the botanist, was proceeding in a native boat up the River Berbice, in Demarara. In a sheltered reach of the stream, he discovered resting upon the still waters an aquatic plant, a species of lily, but of a gigantic size, and of a shape hitherto unknown.

Seeds of this plant, to which was given the name of "Victoria Regia," were transmitted to England, and were ultimately committed to the charge of Joseph Paxton, the horticulturist at Chatsworth, the magnificent seat of the Duke of Devonshire.

Every means was adopted to place the plant in its accustomed circumstances. A tropical soil was formed for it of burned loam and peat; Newcastle coal was substituted for a meridian sun, to produce an artificial South America under an English heaven; by means of a wheel, a ripple like that of its native river, was communicated to the waters of the tank upon which its broad leaves reposed.

construction of a building in accordance with it. In a single week, they had calculated the amount and cost of every pound of iron, every pane of glass, every foot of wood, and every hour of labor which would be required, and were prepared with a tender and specifications for the construction of the edifice. But here arose a difficulty. The Committee had advertised only for proposals for carrying out their own design; but, fortunately, they had invited the suggestion on the part of contractors, of any improvements upon it; and so Mr. Paxton's plan was presented, simply as an "improvement" upon that of the Committee, with which it had not a single feature in common.

The building consists of three series of elevations of the respective heights of 64, 44, and 24 feet, intersected at the center by a transept of 72 feet in width, having a semi-circular roof rising to the height of 108 feet in the center. It extends in length 1851 feet from north to south, more than one-third of a mile, with a breadth of 456 feet upon the ground; covering 18 superficial acres, nearly double the extent of our own Washington-square; and exceeding by more than one half the dimensions of the Park or the Battery.

The whole rests upon cast-iron pillars, united by bolts and nuts, fixed to flanges turned perfectly true, so that if the socket be placed level, the columns and connecting-pieces must stand upright; and, in point of fact, not a crooked line is discoverable in the combination of such an immense number of pieces. For the support of the columns, holes are dug in the ground, in which is placed a bed of concrete, and upon this rest iron sockets of from three to four feet in length, according to the level of the ground, to which the columns are firmly attached by bolts and nuts.

The roofs, of which there are five, one to each of the elevations, are constructed on the "ridge and furrow principle," and glazed with sheets of glass of 48 inches in length. The construction will be at once understood by imagining a series of parallel rows of the letter V, (thus V V V) extending in uninterrupted lines the whole length of the building. The apex of each ridge is formed by a wooden sash-bar with notches upon each side for holding the laths in which are fitted the edges of the glass. The bottom bar, or rafter, is hollowed at the top so as to form a gutter to carry off the water, which passes through transverse gutters into the iron columns, which are hollow, thus serving as water-pipes; in the base of the columns horizontal pipes are inserted, which convey the accumulated water into the sewers.

The lower tier of the building is boarded, the walls of the upper portion being composed, like the roof, of glass. Ventilation is provided for by the basement portion being walled with iron plates, placed at an angle of 45 degrees, known as "luffer-boarding," which admits the air freely, while it excludes the rain. A similar provision is made at the top of the building. These are so constructed that they can be closed at pleasure. In order to subdue the intense light in a building having such an extent of glass surface, the whole roof, and the south side will be covered with canvas, which will also preclude the possibility of injury from hail, as well as render the edifice much cooler.

In the construction of the building care has been taken to give to each part the stiffest and strongest form possible in a given quantity of material. The columns are hollow, and the girders which unite them are trellis-formed. The utmost weight which any girder will ever be likely to sustain is 7 1/2 tons; and not one is used until after having been tested to the extent of 15 tons; while the breaking weight is calculated at 30 tons. At first sight, there would seem to be danger that a building presenting so great a surface to the action of the wind, would be liable to be blown down. But from the manner in which the columns are framed together they cannot be overthrown except by breaking them. Experiments show that in order to break the 1060 columns on the ground floor, a force of 6360 tons must be exerted, at a height of 24 feet. The greatest

force of the wind ever known is computed at 32 pounds to the superficial foot; assuming a possible force of 28 pounds, and suppose a hurricane of that momentum to strike at once the whole side of the building, the total force would be less than 1500 tons—not one-fourth of the capacity of the building to sustain, independent of the bracings, which add materially to its strength. So that, if any reliance at all can be placed upon theoretical engineering, there can be no doubt as to the safety of the building.

Entering at the main east or west entrance, we find ourselves in a nave 64 feet in height, 72 in breadth, and extending without interruption the whole length of the building, one-third of a mile. Parallel with this, but interrupted by the transept in the center, are a series of side aisles of 48 and 24 feet in breadth, with a height of 44 and 24 feet. Over the center of the nave swells the semicircular roof of the transept, over-arching the stately trees beneath—a Brobdingnagian green-house with ancient elms instead of geraniums and rose bushes.

There are three refreshment rooms, one in the transept, and one near each end, around the trees which were left standing, where ices and pastry for the wealthy, and bread-and-butter and cheese for the poorer are to be furnished. No wine, spirits, or fermented liquors are to be sold; only tea, coffee, and unfermented drinks; pure water is to be furnished gratis to all comers by the lessees of the refreshment rooms.

In respect to the decoration of the interior, a keen controversy has been waged. The fact of iron being the material of construction renders it necessary that it should be painted to preserve it from the action of the atmosphere. On the one hand, it is said that the fact that the structure is metallic should be indicated by the decoration, otherwise the whole will have no appearance of stability than an arbor of wicker-work. Those who take this view recommend that the interior should be bronzed. On the other hand, those to whom the decoration is intrusted affirm that the object of using color is to increase the effect of light and shade. If the whole were of one uniform dead color the effect of the innumerable parts of which the building is composed, all falling in similar lines, one before the other, would be precisely that of a plane surface; the extended lines of pillars presenting the aspect of a continuous wall. In order to bring out the distinctive features of the building various colors must be used; and experiments show that a combination of the primary colors, red, blue, and yellow, is most pleasant to the eye. The best means for using these is to place blue, which retreats, upon the concave surfaces, yellow, which advances, upon the convex ones, reserving red for plane surfaces. But as when these colors come in contact each becomes tinged with complementary color of the other—the blue with green, the red with orange—a line of white is interposed between them. Applying these principles, the shafts of the columns are to be yellow, the concave portions of their capitals blue, the under side of the girders red, and their vertical surfaces white.

Among all the wonders of the Crystal Palace nothing is more wonderful than its cheapness, and the rapidity of its construction. Possession of the site was obtained on the 30th of July; in a period of only 145 working-days the building was to all intents and purposes completed. As to cheapness it costs less per cubic foot than an ordinary barn. If only used for the Exhibition, and at its close returned to the contractors, the cost will be nine-sixteenths of a penny a foot; or, if permanently purchased, it will be one penny and one-twelfth. Thus: the solid contents are 33,000,000 cubic feet; the price if returned is £70,800, if retained £150,000. This simple fact, that a building of glass and iron, covering eighteen acres, affording room for nine miles of tables, should have been completed in less than five months from the day when the contract was entered into, at a cost less than that of the humblest hovel, opens a new era in the science of building.

As to the final destination of the Crystal Palace, it is the wish of the designer that it should be converted into a permanent winter garden, with drives and promenades. Leaving ample space for plants, there would be two miles of walks in the galleries, and the same amount for walks upon the ground floor; in summer the removal of the upright glass would give the whole the appearance of a continuous walk or garden.

The whole Roman language, says Wesley does not afford so much as a name for humility, (the word from which we borrow this bearing in Latin quite a different meaning); nor was one found in all the copious language of the Greeks, till it was made by the great Apostle.

How to Scatter a Mob.

A joke was played off in New York some twenty years ago which illustrates the fact that it is as easy to disperse a "mass meeting" as it is to collect one. It was a time when infidelity was bold and defiant, and public meetings were held and violent demonstrations made in consequence of an attempt of the city government to enforce the laws against keeping shops open on Sunday. The tide of popular feeling was rising high under the artful management of a few leaders, and to give it a broad extension a meeting was appointed in the Park, and the whole city invited to attend. When the hour arrived a vast crowd assembled, but through some disagreement of the leaders, or some want of previous preparation of the business, a long time was spent without any organization of the meeting, and not a little confusion of the waiting masses was apparent.

At length a stranger, a large man, with a stentorian voice, was seen entering the east gate and making his way towards the steps of the City Hall, crying out at every step, "Make way! make way!" The crowd opened before him, and he passed up to the step and took an elevated position, and then lifted his voice so as to be heard by the assembled thousands, and said, "All persons take notice—This meeting is now adjourned from this place, to meet immediately in Masonic Hall." He then started in that direction, and was followed by the crowd, not one of whom appeared to know him, but all supposing him to have spoken by authority from some source. Having quickened his pace, and made several turns in different streets, he escaped from the sight of those following him, and was seen no more. The policemen, who from the nature of their business are in a way to mark every countenance, never saw him before nor afterwards. The joke, for such it was, was completely successful. The crowd went in search of the meeting, and could not find it, and the people meeting in the Park having been thus hoaxed, had no disposition to return. The storm of popular passion that had been roused ended in a joke at the expense of its authors. The conjecture was that the mysterious personage with stentorian voice appeared there on a wager that he could dissolve the meeting. The result showed the ease with which a crowd may be hoaxed and set on a wrong track.

Great Discovery.

The English Railway Times has the following:

The decomposition of water has at length been obtained, and that at a merely nominal cost, and unerring precision. This great discovery, originating in America, has been perfected by the experiments of an eminent German chemist, and patented in the three kingdoms by Mr. Shepard. The carburetted hydrogen may be formed to any extent, which, while possessing an illuminating power equal to that of coal-gas, is capable of being itself applied to the same purpose as steam at a remarkably high pressure. This gas is also capable of producing an amount of caloric equal to that of live coal, and is consequently well and cheaply fitted to act as a combustible agent in the conversion of water into steam.

This tremendous power has been for some time engaging the attention of our most eminent engineers, and will, when sufficiently tested, be experimented upon before the public. If successful, as there is every present appearance of its being, the revolution that it must effect in the economic working of railways, and indeed in every branch of manufacture where steam is employed as a motive power, is altogether incalculable. It almost opens to the wondering gaze the Utopian vista in which unskillful manual labor shall be no longer necessary. It is sufficient for us, however, to state that several of the leading railway companies are in treaty with the patentee, and that consequently if anything whatever is capable of being made out of the discovery, the railway interest will possess at once the first benefit and chief honor of its realization.

Watt.

A young man, (says Sir R. Kane) wanting to sell spectacles in London, petitions the corporation to allow him to open a little shop without paying the fees of freedom, and he is refused. He goes to Glasgow, and the corporation refused him there. He makes acquaintance with some members of the university, who find him very intelligent, and permit him to open his shop within their walls. He does not sell spectacles and magic lanterns enough to occupy all his time; he occupies himself at intervals in taking asunder and re-making all the machines he can come at. He finds there are books on mechanics written in foreign languages; he borrows a dictionary, and learns those languages to read those books. The university people wonder at him, and are fond of dropping into his little room in the evenings, to tell him what they are doing, and to look at the queer instruments he constructs. A machine in university collection wants repairing, and he is employed. He makes it a new machine. The steam engine is constructed; and the giant mind of Watt stands out before the world—the author of the industrial supremacy of this country, the herald of a new force of civilization. But was Watt educated? Where was he educated? At his own workshop, and in the best manner. He learned Latin when he wanted it for his business. He learned French and German; but these things were tools, not ends. He used them to promote his engineering plans, as he used lathes and levers.

Gloucester and Marblehead Fisheries.

A statement has been recently published concerning the fisheries of Marblehead, and the number of vessels each year for the last half century. By this table we learn that the fisheries of Marblehead reached their highest point in 1801 and 1817, in which years nearly one hundred vessels were employed. From various causes the business has been declining there for several years past, until now only about twenty vessels are employed. The inhabitants, driven from their ancient pursuits, have been obliged to turn their attention to other employments, such as shoemaking, &c. A remarkable contrast with this declension of business is seen at the town of Gloucester. This ancient seat of the fisheries was for many years greatly distanced by Marblehead in the importance of its business, but now the business is carried on to

a greater extent in Gloucester than in all the rest of Essex county together.

In 1830, Gloucester employed in her fisheries 60 small vessels and 500 men; this year she employs 200 vessels, of an aggregate tonnage of 14,000 tons, manned by 2,000 men and boys. Thirty-five vessels have been added to the fleet this year; some of these are to replace those that have been sold. Seventeen packing establishments, with all the conveniences for pursuing the business, are conveniently located on various wharves in this splendid harbor; and such are the superior facilities and advantages here for the business, that vessels come to Gloucester to have their outfits furnished and fish packed from all parts of Maine, British Provinces, and other places.

One of the causes of the contrast between Gloucester and Marblehead is this—that Gloucester harbor is so much more convenient and capacious. The people of Marblehead have to haul up their vessels in Salem in Winter, such is the exposed state of Marblehead harbor. The same reasons have partly caused Nantucket to decline most sensibly for the last ten years, while at the present time New Bedford, with great facilities for business, is progressing at an unprecedented rate.

Both Gloucester and Marblehead have sustained great losses for the last ten years on George's and the Grand Banks; but the per centage of loss has been far more at Marblehead.

Beside the extensive fisheries of Gloucester proper, as included to, the little coves and harbors round Cape Ann, such as Rockport, Pigeon Cove, Lane's Cove, Squam Point, employ many small vessels and boats in the shore and mackerel fisheries, and the aggregate of the district exceeds that of any other in the United States in this important business. [Boston Traveler.]

Variety.

Among the English patents recently granted was one to a Mr. Rodway for an improved horse shoe, which is so constructed as to give the horse a secure foothold even upon wooden pavement, or wet ground, while it obviates the necessity of frost-nailing, or calking, in frosty weather. The improvement consists in grooving the bottom of the shoe in a peculiar manner. The nails are also sunk in grooves so as never to become loosened by wear.

Among the articles in the Chinese collection at the World's Fair will be found the original address, bearing the signature of 779 merchants, presented to his Excellency Hwang on his appointment to the office of Deputy Governor of Canton, in the reign of the Emperor Keen Lung, in the year 1720. This address measures nearly eight feet in length and six in width, and contains 2,328 Chinese characters, finely worked in gold and silk, and is lined with Chinese embossed velvet, with a gold border.

An agency has just been established in Charleston, (S. C.) for the sale of tea-plants and seeds sent direct from China. Junius Smith, Esq., who has been for two years past making experiments in the cultivation of the plant in South Carolina, has remarked that it blossoms there and in China and India at the same time.

A letter from St. Petersburg announces that the Emperor of Russia intends to spend ten millions of silver rubles in making purchases at the Great Exhibition. His agents are specially commissioned to purchase every model which may be useful to Russian manufacture.

It is quoted as a proof of the progress of civilization in Turkey that the Grand Seraskier, Mehemed Ali Pasha, who about seven years ago had three of his own wives sewed up in sacks and thrown into the Bosphorus, has just handed over his brother to the police for sewing up one of his!

Great enthusiasm prevails in all parts of Ireland in favor of the movement of the Irish Beet Sugar Company, and from the readiness evinced to grow the roots, it is expected that next season the company will have factories in every part of the country.

Every man who breathes, weather master or servant, employer or employed, young or old rich or poor, each has it in his power, as he passes along his own life-path, either to shed a ray of sunshine on that of his fellow man, or to darken it by his shade.

The reward of \$10,000, offered by the Legislature of Massachusetts for the discovery of a cure for the potato rot, has been claimed by Mr. Josh. F. Hatch, of Dorchester. His remedy consists of ground charcoal mixed with sulphate of lime.

The planet Saturn, which moves in its orbit twenty-two thousand five hundred miles an hour, is more than three hours in moving the length of its diameter. A man moves the length of his leg in less than a second.

On the island of Trinidad is an arch, 40 feet wide, 50 high, and 420 long. It has been made by the sea through a bluff 800 feet high. At its inner extremity is a bay, which is the only one in the island.

Albert F. Barnard, of Nashville, N. H., and Rhoda A. M. Edson, of Randolph, Vt., both deaf mutes, were recently married in Amherst. Miss Edson is the daughter of Calvin Edson, with whom the living skeleton.

Every one knows that there are many things which he could not accomplish; yet no one knows what he actually can do until he has made the attempt.

In Russia the candles used in the mines are made of tallow mixed with powdered charcoal, which is found to increase the intensity of the light.

A German in Boston was fined \$5 and costs for attempting to steal a twenty-five cent passage on one of the railroads radiating from that city.

The smell of the violet lasts as long as the smell of the rose; and so, perhaps, the blessing of the poor rises as high as the blessing of the rich.

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