

The Sabbath Recorder.

Geo. B. Utter

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. NEW YORK, FIFTH DAY, JUNE 13, 1844. VOL. I. NO. 1. PUBLISHED AT NO. 101 NASSAU STREET.

Biographical.

It has long been wished that those facts illustrative of the true spirit of early Sabbath-keepers, which are scattered over the pages of history, might be collected together, and presented in such a form as to interest and profit the general reader. In order to gratify this wish, it is proposed to publish a series of biographical sketches, in which shall be found sketches of many of those men whose names ought to be held in everlasting remembrance among us. These sketches will commence with such persons as appear in England soon after the Reformation, and will be extended from that time and country to the times and other lands. It is hoped, that good will result from such a course. By becoming familiar with their trials and labors, our sympathy with them, and interest in them, may be deepened. By comparing their doctrines and practices with our own, a way may be opened to more comprehensive views and thorough instruction. By having our eyes fixed upon them, we obtain objects of interest, we may come to see things differently, perhaps quite, among ourselves. And by meditating upon the example of those who loved not their lives unto the death, our regard for the truth which distinguished them, and our consistency in maintaining it, may be improved. Should either of these advantages which we have promised to ourselves be realized, we will be amply repaid for all the labor which the preparation of such articles may require. But should neither of them be realized, we shall at least have the consolation which we have done what we could to embalm the memories of those faithful ones who had this claim upon us.

THEOPHILUS BRABOURNE.

In order that we may fully appreciate the words and spirit of Theophilus Brabourne, it is necessary to premise, that soon after the commencement of the Reformation, among other practical questions which were discussed at length, we find the claims of the Sabbath introduced and thoroughly examined. There was one class of the Reformers, who, dwelling alone on the sufficiency of faith and the freedom of the Gospel, declared that the law of the Sabbath was abolished; that Sunday was no Sabbath, only a festival of the Church, which had been appointed and might be altered at her pleasure. A second class contended, that an institution given in Paradise, and enforced by one of the precepts of the Decalogue, could not have been abolished; yet finding themselves in the dilemma of observing another day than that which was originally appointed, supposed the change had been made so early as to warrant us in allowing it. A third class contended that an institution so early given and so often enforced, could not have been changed without explicit authority; that this explicit authority had never been given; that, therefore, the seventh day of the week was still to be observed. The first theory here mentioned was adopted and defended by leading members of the established church, and by them called "the orthodox doctrine of the Church of England." The second was confined mostly to the Puritans, and was sometimes called "Sabbatarianism." The last view was not confined to any existing body, but embraced those who had belonged to almost all.

Theophilus Brabourne was a minister of the Gospel in the established church, and was stationed at Northampton. At what time he became convinced of the claims of the seventh day, it is not easy to determine. It is probable, however, that this took place soon after the subject began to be discussed in England. The first English book which appeared, advocating the Puritan view of the morality of the Sabbath, and the change of the day, was written by Dr. Bownd, of Portsmouth, and published in the year 1595. Theophilus Brabourne's first book, was printed on the 23d of Dec. Anno Dom. 1628. From his entire familiarity with the subject, and his clear and forcible manner of illustrating it, we have had to expect that his name would be interesting to all. The title of the book shows its scope sufficiently. It is as follows:

DISCOURSE UPON THE SABBATH DAY.

Wherein are handled these particulars following: 1. That the Lord's Day is not Sabbath Day, by Divine Institution. 2. An explication of the fourth commandment, so far as it gives light unto the observing of the Sabbath Day, and how far it extends, and what time the Sabbath Day should be kept, and of the satisfaction of those who are not satisfied with it. 3. That the Sabbath is not abolished. 4. That the Reformation is never in force. 5. The manner of observing the Sabbath, that never fails to be profitable, and that touching the Sabbath Day. The Seventh day is the Sabbath Day. The Sabbath day is that which is commanded in the law to do them. The Sabbath day is that which is commanded in the law to do them. The Sabbath day is that which is commanded in the law to do them.

indicated by a book which Brabourne published less than four years afterwards, in 1632, with the following title:

A DEFENCE OF THAT MOST ANCIENT AND SACRED ORDINANCE OF GOD'S, THE SABBATH DAY.

In this last book, as we are told by a Bishop of the English Church, (Dr. Francis White, Lord Bishop of Ely,) "proceeding after the rule of Presbyterian principles, among which this was principal, That all religious observations and actions, and among the rest, the ordaining and keeping of holy-days, must have a special warrant and command in holy Scripture, otherwise the same is superstitious; he concluded from thence, by necessary inference, that the seventh day of every week, to wit, Saturday, having an express command in the Decalogue, by a precept simply and perpetually moral, and the Sunday, or Lord's Day, being not commanded in the Law or in the Gospel; the Saturday must be the Christian weekly Sabbath, and the Sunday ought to be a working day.

We here subjoin the three positions which it was the main design of the book to establish. From them it is easy to judge of the character of the work. It ought to be further said, however, that in the illustration and proof of his positions, Brabourne was singularly happy. These are his positions: "1. The fourth commandment of the Decalogue is a Divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and virtue to the world's end. 2. The Saturday, or seventh day of the week, ought to be an everlasting holy-day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jews before the coming of Christ. 3. The Sunday, or Lord's day, is an ordinary working day; and it is superstition and idolatry to make the same the Sabbath of the fourth commandment."

Such were the doctrines which he advanced, with the fearlessness and confidence of one who believes himself to speak according to the law and the testimony." Indeed, so confident was he, as we are told by an English writer of that time, that he "defied his Puritan adversaries, and loaded them with contempt." In this defiance, he tells us in his preface to the "Defence," he has reference to ten of their ministers, who were his "professed enemies in this point." He cannot, therefore, be regarded as wanting in the Christian spirit, because he uses strong language. "In explaining the reasons of his deep feeling," he says, that they, "yielding and maintaining his principles, and yet denying his conclusions scarcely deserve to be answered with reason."

Nor did he confine his attention to his opponents. He dedicated his book to the King himself, imploring his aid to set up the Sabbath again; and admonishing the Reverend Bishops of the kingdom, and the temporal state likewise, to restore the fourth commandment of the Decalogue to its ancient possession. His zeal in the work of reformation, to which he had put his hand, was so great; that he professed himself ready to suffer martyrdom, rather than betray such a worthy cause. His own language is: "I am tied in conscience rather to depart with my life than with this truth; so captivated is my conscience, and enthralled to the law of my God."

But Theophilus Brabourne was not to be allowed to go on unmolested in the proclamation of such views. He was convened and called to account before the Lord Arch-Bishop of Canterbury and the Court of High Commission. A considerable number of persons were present at his examination, of which number there were some honorable Lords of His Majesty's Privy Council, and many other persons of quality. Here a deliberate, patient, and full hearing is said to have been given him, after which an attempt was made to answer his main objections. Whether from being overawed by the character of that assembly, or fearing the consequences which must result from rejecting its overtures, or desiring the favor which might be connected with gratifying its wishes, or really losing confidence in the soundness of his positions, Theophilus Brabourne was so much affected, as to consent to a private conference, which so far prevailed with him, as we are told, "that he became a convert, and freely submitted himself to the orthodox doctrine of the Church of England, both concerning the Sabbath day and likewise concerning the Lord's Day." What that orthodox doctrine was, we have already stated. It is not necessary to state any more. "The time of keeping the fourth commandment," he says, "is limited by God to the seventh day; and how can this day be separated from the commandment, it being an inseparable circumstance of the substance of the fourth commandment." But by denying the morality and perpetuity of the institution, a way was opened for the introduction of a new day upon the authority of the Church. Brabourne was not the first man, nor was he the last man, to see the inconclusiveness of the reasoning by which the observance of the first day is maintained, and therefore to deny the perpetuity of the Sabbath institution. The number is very great of those who, in consequence of the refusal of their friends to carry out their principles to their natural consequences, have been driven both theoretically and practically to disregard all sacred time.

Before dismissing the name of Theophilus Brabourne, it may be said, that most important results are connected with what he wrote and spoke. Though his books were called in and destroyed as far as possible, and a learned work published by royal authority to counteract their influence, the seed which was about that time sown, by whatever hand, sprung up, and has brought forth fruit, which is now seen in the existing churches of Sabbath-keepers, and in the modified views of that church to the bosom of which he returned.

Religious.

FRIENDSHIP WHICH NEVER SHALL FADE.

In the tempest of life, when the wave and the gale, are around and above, if thy footing should fail, if thy eye should grow dim, and thy station depart, look aloft to be firm and be fearless of heart.

If the friend who embraced in prosperity's glow, with a smile for each joy and a tear for each wo, should betray thee; when sorrow like clouds arrayed, look aloft to that friendship which never shall fade.

ANECDOTE OF LUTHER.

At a certain time Dr. Luther received an express, stating that his bosom friend and co-worker in the Reformation, Philip Melancthon, was lying at the point of death; upon which information he immediately set out upon the journey of some 150 miles, to visit him; and upon his arrival he actually found all the distinctive forms of death: such as the glazed eye, the cold clammy sweat, and insensible lethargy upon him. Upon witnessing these signs, indications of a speedy dissolution, as he mournfully bent over him, he exclaimed with great emotion, "Oh, how awful is the change wrought upon the visage of my dear brother!" On hearing this voice, to the astonishment of all present, Melancthon opened his eyes, and looking up into Luther's face, remarked, "Oh, Luther, is this you? Why don't you let me depart in peace?" Upon which Luther replied, "O no, Philip, we cannot spare you yet." Luther then turned away from the bed, and fell upon his knees, with his face towards the window, and began to wrestle with God in prayer, and to plead with great fervency, for more than an hour, the many proofs recorded in Scripture of his being a prayer-hearer and prayer-answering God; and also how much he stood in need of the services of Melancthon, in furthering the cause, in which the honor and glory of God's great name, and the eternal welfare of unnumbered millions of immortal souls, were so deeply interested; and that God should not deny him this one request, to restore to him the aid of his well-tried brother, Melancthon. He then rose up from prayer, and went to the bedside again, and took Melancthon by the hand. Upon which Melancthon again remarked, "Oh, dear Luther, why don't you let me depart in peace?" To which Luther again answered, "No, no, Philip, we cannot possibly spare you from the field of labor yet." Luther then requested the nurse to go, and make him a dish of soup, according to his instructions. Which being prepared, was brought to Luther, who requested his friend Melancthon to eat of it. Melancthon again asked him, "Oh, Luther, why will you not let me go home, and be at rest?" To which Luther replied, as before, "Philip, we cannot spare you yet." Melancthon then exhibited a disinclination to partake of the nourishment prepared for him. Upon which Luther remarked, "Philip, eat, or I will excommunicate you." Melancthon then partook of the food prepared, and immediately grew better, and was speedily restored to wonted health and strength again, and labored for years afterwards with his coadjutors in the blessed cause of the Reformation.

Upon Luther's arrival at home, he narrated to his beloved wife, Catherine, the above circumstances, and added, "God gave me my brother Melancthon back in direct answer to prayer; and added, farther, with patriarchal simplicity, 'God on a former occasion, gave me also you back Kate, in answer to my prayer.'"

The Lord will provide. He was the founder and father of the Baptist Missionary Society, in England? In the breast of Carey, a young shoe-maker, the work originated. When a secretary was needed, Fuller was brought from the plough. A little boy brought his copy-book, to a venerable minister. The old man stroked his head, saying, "John, you write a fair hand; perhaps you will one day be a secretary of the Missionary Society." Fuller was named John Dyer. After the treasurer was needed, a little boy was a copyist in his father's office, that had become a

THE BIBLE.

The Holy Scriptures are designed to promote the glory of God by the SALVATION OF MAN. The peculiar purpose of the whole is, to turn men from darkness to light, and from the power of Satan to God; to raise them from the ruins of the fall, and redemption; to lead them from sin to holiness; to conduct them through a state of conflict and trial on earth, to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions of life; that they may not fail of these great ends except by their own willful rejection of the counsel of God against themselves. The salvation of his own soul should therefore be the grand concern of every reader of the Scripture. Here the immortality of the soul is brought to light, and sustained by unquestionable evidence. Here man's defection from original purity is clearly demonstrated; the means of his restoration are set forth, and his future destiny is declared. "It is an awful responsibility which they incur, who willfully neglect this holy book; and devote all their time, and the powers of their minds to terrestrial and subordinate objects. They slight the pearl of greatest price, which is nowhere else to be found, and seem as if they were determined to frustrate, as far as respects themselves, all that Divine wisdom and goodness have done to rescue the immortal mind of man from spiritual ignorance, error, vanity, vice, and ruin. Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, search the Scriptures; and such persons will receive great help from having references at hand to assist their inquiries. 'It were to be wished,' says Bishop Horsley, 'that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. It is incredible,' he adds, 'to any one who has not made the experiment, what a proficiency may be made in that knowledge, which maketh wise unto salvation, by studying the Scriptures in this manner WITHOUT ANY OTHER COMMENTARY, OR EXPOSITION, THAN WHAT THE DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER.' Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." So great and perfect is the coincidence of every part of the Word of God in the grand and merciful design of the whole.—Preface to the Polyglott Bible.

ANECDOTE.

In a certain place last winter, they engaged a professed infidel to instruct a reading school. The school, when they came together, one afternoon, were not able to read. The teacher, after several vain attempts to have them proceed, as usual, sent one of his scholars to the neighboring house of a Christian professor, to request him to come into the school. It so came to pass, that the minister of the place was also at this house, and also went with the other to the school. As an awakening had begun in the town, the minister had little doubt what was the matter. When he came in, and saw the solemn appearance, he first said to the teacher, "Sir, what is the matter with your school?" He replied, "I do not know." Said the minister, "Have you not been correcting them?" The master answered, "No, we have had no disturbance." Well, said the minister, what then can be the matter?" I cannot tell, replied the master. "But you must have some opinion about it: tell me what you think it is. Not able to endure any longer, the poor Deist burst out into tears, and said, "I believe it is the Spirit of God," and in a short time, the teacher and fifteen of the scholars became apparent believers. I had this the other evening; from the mouth of a worthy Christian brother, who was knowing to the fact.—Life of Rev. Jeremiah Hallock.

MAXIMS OF BISHOP MIDDLETON.

Maintain dignity without the appearance of pride. Persevere against discouragements. Keep your temper. Be punctual and methodical in business, and never procrastinate. Preserve self-possession, and do not be talked out of conviction. Never be in a hurry. Rather sit than follow example. Rise early, and be an economist of time. Practice strict temperance. Manner is something with every body, and every thing with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Do not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant and indifferent. In all your transactions, remember the final account. CHRISTIANITY.—It is not vulgarising Christianity to bring it down to the very humblest occupations of human life: it is, in fact, dignifying human life, by bringing it up to the level of Christianity. It may look to some a degradation of the pulpit, when the household servant is told to make her firm stand against the temptation of open doors, and secret opportunities; or when the confidential agent is told to resist the slightest inclination to any unseem freedom with the property of his employers, on to any undiscussable excess in the charges of his management. This is not robbing religion of its sacredness, but spreading its sacredness over the face of society. It is evangelizing human life, by impressing its minutest transactions with the spirit of the Gospel.—Cecil.

WALKING WITH GOD.

I must walk with God: In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in any house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact, with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other. This is the language of a real Christian. But instead of such a spirit, as this among the great body of tradesmen professing themselves religious,—what do we see, but a driving, impetuous pursuit of the world, and, in this pursuit, not seldom—love, suspicions, yet, immoral practices! Let I once went to a friend for the express purpose of calling him out into the world. I said to him, "It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ample sphere." But he was a rare character; and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds." It is the custom of the city, it is your due—we are dissatisfied to see you in your present sphere." He assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said, "Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have everything I wish. More would encumber me—increase my difficulties—and endanger me."—Cecil.

THE HARVEST.

From the Religious Herald. "Say not yet, there are four months, and then cometh the harvest; yet but a few moments, and the harvest is reaped. 'Pray, therefore the Lord of the harvest, that he will send forth laborers into his harvest.' 'And ye also must intervene. Before the golden sheaf is seen; But ere our eyes around, Have we watered the latter rain Have we watered the fields of grain, And this clothe our fields around. Even when the reapers have gone, How much remains that should have done; How many fields their arts employ, This precious harvest to enjoy. Then let the reapers intervene, How many fields of ripened grain, That even yet untouched remain, Demand our speedy care. The fields are great—the reapers few; The soil is more than man can do; Then let us breathe the prayer: Those mighty Owners of the soil, Behold my servants at thy toil, Send forth more laborers more, That may I glean, thinking more, That may I say for work to'er, And thou shalt call me home." Suffolk, May 16th, 1844.

CONVERSION TO ISLAMISM.—The Augsburg Gazette, in a letter from Constantinople, of the 24th ult., states that a whole Prussian family, which has lately arrived at Constantinople, has declared its intention to adopt Islamism. It appears that one of the daughters of the family fell in love with a young Turkish officer, who was for some time in Berlin; that she and her family followed him to Constantinople, where the young lady is to be married to the object of her choice; and the consequence is, that not only she, but all her family, are to become Mahomedans. The Prussian Minister has taken some steps to prevent the affair; but apparently without effect.

CAR OF JEGGERNAUT.—Hear you deafening shout, that seems to roll over the peopled plain like the growling thunder! What is it? Ah! it marks the progress of the great idol car. Infatuated men, catch the long ropes, and drag its ponderous weight through the deep sand. On it rolls, like a sand-drawn chariot. The robed brahmins sit prober in its high chairs, and the jeweled gods are hung with garlands. The clang of harsh instruments, the sound of the tomtom, and the deep monotonous roar of the swarthy throng, that swarm around its unwieldy course, all mingle in one terrific chorus. The blood of the self-sacrificed spirits up on the massive wheels, and from the mangled carcasses in its deep cuts is heard the death-wail of souls. Behind, in the dust, men and women roll themselves, piercing their bodies, and uttering wild shrieks—a proper dirge over the dead. A just emblem of idolatry is that car of heathen state.—Rev. H. M. Scudder.

THE KATHERNS.—When God's word is by the fathers expounded, construed and glossed, then, in my judgment, it is even like unto one, that straineth milk through a coal sack, which must needs spoil the milk and make it black; even so likewise God's word of itself is sufficiently pure, clean, bright and clear, but through the darkness, books and traditions of the fathers it is very muddy, dark, and muffled.—Luther.

He that never examines his own heart is like a captain of a vessel, who never examines his ship to see if it will be a leak, and without examining, all such will finally shipwreck their souls, and all will be lost. And how much more, who take upon them to examine the hearts of others, who have never examined their own hearts!—Luther.

TO OUR AGENTS AND FRIENDS.

We send the first number of our paper to all the former subscribers for the Seventh-day Baptist Register, and some who were not subscribers for that paper, in hope that they will give us their patronage.

1. We request that those persons who receive this number of the paper, and do not wish to take it, will write their name and Post Office address upon the paper, enclose, and return it to us, directed, "Sabbath Recorder, New York."

2. We request that our Local Agents will take immediate measures to increase the number of subscribers in their respective sections if possible, and to induce those who subscribe to pay in advance.

3. We request that those living remote from our societies, and ministering brethren generally, will act as agents for the paper, to extend its circulation and its usefulness.

Post Masters are authorized by law to forward, free of postage, all orders and money for papers, and they will in most cases cheerfully do it.

Communications, orders, and remittances should be directed to "Geo. B. UTTER, No 9 Spruce Street, New York."

BRO. NATHAN V. HULL writes from Clarence, N. Y., that some additional and valuable accessions to the ranks of Sabbath-keepers have been made in that section.

At a meeting of the Seventh Day Baptist Church in Hayfield, Crawford Co., Pa., the following preamble and resolutions were unanimously adopted:

Resolved, That in bidding adieu to one who has for years past officiated as our pastoral guide, we are affected with sentiments of the most heartfelt sorrow and regret.

Resolved, That we humbly and devoutly invoke the blessing of Heaven upon our beloved brother and his highly-esteemed family, that in their future life they may be guided and protected by the favor of Divine Providence.

A PERMANENT MINISTER.—It is gratifying, at a time when ministerial changes are so frequent, to look at the instances in which permanent settlements and faithful labor have brought forth their abundant fruit.

CONVENTION TO PROMOTE THE OBSERVANCE OF SUNDAY.—In another column we have spoken of the efforts now making to promote this object, and given our views of those efforts to some extent.

DEFECTION OF A MINISTER.—We are pained to have occasion to notice the fall of one who has been considerably connected with religious movements for a time past.

At a meeting of the Presbytery of Newark, held on the 10th instant, charges were preferred against Nathaniel E. Tat. In the use of intemperate language to the extent of several times, under circumstances of peculiar aggravation.

General Intelligence.

CONGRESSIONAL DOINGS.

The Senate having concurred in a vote of the House to adjourn sine die on the 17th inst., most of last week was taken up in disposing of such matters as needed attention before the close of the Session.

In the Senate, memorials were presented for annulling the treaty for the joint occupation of Oregon; and against the annexation of Texas to the Union; a bill reported for holding the presidential election on one day throughout the Union; a bill passed for the settlement of the difficulty about Pea Patch Island; a bill was introduced to purchase and construct Morse's Electro-Magnetic Telegraph between Baltimore and New York; and the bill for the remission of duties on railroad iron was taken up.

In the House, in Committee of the Whole on the General Appropriation Bill, after considerable debate, the bill was finally passed, an amendment having been made, directing the Secretary of the Senate and the Clerk of the House to supply the two bodies with articles of American manufacture, when of equal quality and price; the Naval Appropriation bill was passed, containing a provision for the abolition of corporal punishment in the Navy; and a bill to repair the Pennsylvania Avenue was laid on the table.

On Saturday the Senate was engaged in discussing the Annexation of Texas treaty. Speeches were made in favor of and against the ratification of the Treaty. About nine o'clock that evening the Texas treaty was rejected in a full Senate by a vote of 16 for it, and 35 against it.

As soon as the vote upon the treaty was announced, and the injunction of secrecy removed, Mr. Benton gave notice that on Monday he would introduce a bill to annex Texas to the Union.

The following account of the doings on Monday, we copy from "the Republic" of Wednesday morning:

IN THE SENATE on Monday, immediately after the reading of the journal, Mr. Benton, in accordance with previous notice, introduced his bill to provide for the annexation of Texas to the United States, which was read.

The bill repealing the laws of 1838 and 1839, in relation to fugitive slaves, and which is intended to prevent any officers of the State from arresting slaves, has passed the Connecticut House of Representatives without a division.

The increase of Mormons during the past year amounts to six or eight hundred from foreign countries, and three or four hundred from the United States, (principally from Pennsylvania, Connecticut and Massachusetts.)

The steamboats Rhode Island and New Jersey, are now running in competition between this city and Providence, by which means the fare has been reduced.

Dr. Cox, of Brooklyn, laid the corner stone of a new Presbyterian Church at Plainfield, N. J. Thursday afternoon, and preached on the occasion.

England and the Slave Trade.—The number of vessels of war employed by the British government for the suppression of the slave trade, in 1842 was fifty-eight; the sum total of the guns carried by them was 945. The whole expense of this armament was \$275,466.

Jews in Poland.—A late number of the Universal German Gazette says that several wealthy Polish Jews, having ascertained the impossibility of avoiding the conscription, had determined to embrace the Roman Catholic religion.

Jews in Hungary.—The General Diet of Hungary has adopted, by a vote of forty-one to eight, a resolution to emancipate the Jews.

A London correspondent of the Journal of Commerce says, "The Post Office, under the Penny system, and against which the metropolis have been wailing, increased thirty thousand pounds on the last quarter."

The Rev. S. Wollard, of South Carolina, has purchased the Limestone Springs property, in Spartanburg district, from the State Bank, for the sum of \$20,000, and has presented it to the South Carolina Methodist Conference, provided they will establish in a certain time, a college with two professors, one of Divinity, and the other of Law; also, a house lot for a parsonage.

cealed a lancet in the lining of his hat, with which, when left alone, he had cut his throat partly round, and had opened the veins of his wrists, ankles and thighs, so as to occasion the flow of a large quantity of blood. A physician having staunch the blood, and bound up the wounds, is thought he will recover.

Mr. John Hepburn Clark, a gentleman who resides at 82 William street, on Monday received a watch of which he was formerly owner, but which was stolen from him four years ago.

One of the iron guns, belonging to Capt. Kidd's vessel, sunk in the North River, near Caldwell's, in 1693, has been raised and was brought into Wall-street, New York, this morning, and is now in the office of A. C. Thompson, Esq. No. 50 Wall street.

The Afghian war cost fifteen million rounds sterling, and thirteen thousand lives, and produced a harvest of two old wooden gates.

The amount of toll taken on all the canals of the State of New-York to the close of the third week in May, being a period of 45 days, is \$501,000. Last year to the close of the first week in June, a period of 38 days, the amount was \$418,000; and to the close of the 3d week of May, about \$300,000.

Quick Traveling.—A gentleman left Rochester, N. Y. on Sunday evening at 5 o'clock, and arrived in Boston last evening at 7 o'clock—a distance of 450 miles in 26 hours—So much for railroads.—Boston Transcript.

Gov. Fitzpatrick, of Alabama, has issued a Proclamation recommending the third Friday in June to be observed as a day of fasting, humiliation and prayer throughout the State.

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The Rev. S. Wollard, of South Carolina, has purchased the Limestone Springs property, in Spartanburg district, from the State Bank, for the sum of \$20,000, and has presented it to the South Carolina Methodist Conference, provided they will establish in a certain time, a college with two professors, one of Divinity, and the other of Law; also, a house lot for a parsonage.

Progress of Temperance.—Edward C. Delevan, Esq., the Temperance Reformer, is building a new Temperance Hotel at Albany, expected to cost \$100,000. The Croton Hotel, of this city, has been enlarged by its enterprising proprietor.

Faith Malheur.—We see it stated, that a letter has been received in this country, from Father Mathew, in which he declines visiting the United States this present season, according to his previously expressed intention.

Another Hero Gone.—The Salem Register announces the death of the last of Washington's Life Guards, in the person of Capt. Jesse Smith, who died at his residence in Salem on Tuesday, aged eighty-eight.

Payment for Books.—Mr. Stephens, author of incidents of travel in Central America, has received from the Harpers, as the profits of the sale of his work, \$20,000; the same firm have paid recently to Mr. Prescott, for his work entitled the conquest of Mexico, \$7500, and the demand for the work still continues; they have also paid to the learned Dr. Charles Anthon more than \$5000 annually for several years, as copy-right for his various classical and school books.

It is said that in every county in Massachusetts except Franklin, spirit licenses, with the sanction of the people, and under their instructions, are refused altogether.

The Presbytery of the Synod of England have established a Theological Seminary in London, and appointed Rev. James Buchanan, D. D., their first professor. It is stated in the London Magazine, that Presbyterian congregations, are multiplying in the larger towns of England, while the supply of ministers is very inadequate.

The widow of John C. Colt, the Barra Gazette states, is now in Warren, Worcester co., Mass. qualifying herself as a teacher. It will be recollected that she was married to Colt while in prison, but a few hours before his death.

Bishops in the Methodist Episcopal Church.—The General Conference, now in session, proceeded on Saturday to the election of additional Bishops. The Rev. Dr. James W. H. Hamlin, of Cincinnati, and Rev. L. L. Hamlin, of Cincinnati, were elected.

In one of the last numbers of the Seventh-day Baptist Register, a request was made for a copy of the expression, "for the purpose of opening a correspondence with brethren in England," which occurs in the Minutes of the Eastern Association respecting the appointment of a person to visit that country, and also in this report.

At his residence in Hopkinton, N. H., January 19th, Mr. CHRISTOPHER BROWN, in the 88th year of his age, part with his mortal frame, and took an active independence. Embarked in achieving our national independence, he became a member of the Bible Sabbath in 1806, he was a member of the Seventh-day Baptist Church in Hopkinton, where he continued a member till he departed this life in the full enjoyment of that religion of which he had been an ornament through his long life.

TRACTS RELATING TO THE SABBATH. THE SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment, to the consideration of the Christian Public. 28 pages; price single 3 cts.

No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5.—A Christian Caveat to the Old and New Sabbatharians.—Containing some stirring extracts from an old author who wrote under that title. 4 pages; 1 ct.

No. 6.—Twenty Reasons for Keeping Holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.

The Bible says, "The Sabbath is the Lord's Day." The Church says, "The Sabbath is the Lord's Day." The first day is the Lord's Day.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh-day Baptist General Conference, wherein is shown the perpetual obligation of the Sabbath, and Gentile to observe God's Holy Sabbath day of each week, by the substitution of the first day of the week, and the subsequent substitution of the first day of the week, and the subsequent substitution of the first day of the week, and the subsequent substitution of the first day of the week.

JUST PUBLISHED, THE MEDIATORIAL REIGN OF CHRIST ON THE EARTH, in a series of Essays, compiled from eminent authors; to which is added a letter from CHARLOTTE, Empress of Austria, to the Bishop of Jerusalem, on the perpetuity of Israel's Ordinances.

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15. The New Temple Ceremonial Service. 16. The going up of the Jews to worship the Lord at Jerusalem. 17. The New Division of the Holy Land, with 2 maps, the first showing the division of the land among the Twelve Tribes by Joshua, with references to ancient and modern writers. The second, the division, which shall take place after their restoration, as shown by the Prophet Ezekiel, with references also to the prophecy. 18. The New Heavens and New Earth. 19. The Paradisiacal felicity and perfection of the animal and vegetable kingdoms generally restored during the Millennium. 20. Longevity restored to the sojourners on Earth. 21. The losing of Satan and consequent Apostasy subsistent to the Millennium. 22. The Last or General Resurrection and Judgment of the wicked and the Millennium. 23. The delivering of the Kingdom to God the Father and commencement of the Everlasting Age. 24. The Everlasting Kingdom of God perpetuated in the renewed Heavens and Earth. 25. The gathering together of all things in Christ, and the Earth (renewed) the court or centre of unity of the Everlasting Kingdom of All Creation. 26. On Death and Hades, and the period of Satan's dominion over the present evil world. 27. The approaching New Dispensation. 28. Charlotte Elizabeth's letter to the Bishop of Jerusalem.

NEW YORK PRICES CURRENT.

Table listing various commodities and their prices, including items like Ashes, BARK, BEEHIVES, BOTTLES, BRISTLES, CANDLES, COAL, COFFEES, COTTON, DOMESTICS, FLOUR AND MEALS, IRON, LEATHER, MOLASSES, NAVAL STORES, OILS, PROVISIONS, RICE, SEEDS, SUGARS, TEAS, and WOOL.

Miscellaneous

Written by SILVANA GARDNER, on the death of her father... Blow after blow! O thou almighty God... How the agony doth wring the heart...

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 1. We left Whitehall at eleven o'clock, and were soon on board our floating dock, bound for Old England...

Wednesday.—We found ourselves this morning surrounded by the "great waters" to the extent of our vision. In such circumstances, what apparently trivial things serve to occupy attention and excite interest...

Sabbath.—How the duties of this day are interwoven with the remembrance of home and friends! Those friends now engaged in the duties of the Sabbath, how easily brought to mind, how near, how refreshing the thought of them!

Tuesday.—A storm. The early part of the day was calm and pleasant. But about one o'clock the sky became dark, the wind increased, and the clouds rushed along as if driven by furious winds...

Such an inventor as that in question our readers must of course desire to know something of, and we believe that the following account of its origin and mode of action will be found correct.

live upon its bosom. It would, but for the power of the magnet, which leads men, if they do but see a thing better than in the same manner, to lose sight of God's hand in it. To the action of law the whole matter is referred. But what, after all, are those laws which men talk so knowingly about...

Land.—Last evening we saw the mountainous coast of Ireland. But the distance and mist rendered it indistinct. Sufficient was seen, however, to produce a decided change in the appearance of all faces. A cheerfulness was expressed by them, which the promise of land could not at all excite.

This morning we found ourselves passing Holyhead promontory, with a pleasant breeze wafting us along, and a bright sun shining upon us. After the monotony of a sea voyage, it was a rich treat to look upon this immense precipice, followed by the ocean into magnificent caverns, affording shelter for falcons and sea-fowls.

A REFLECTION AT SEA. See how beneath the moonbeam's smile, Yet little knowest thou his breast, And foams and sparkles for awhile, And murmurs and subsides to rest.

MORSE'S MAGNETIC TELEGRAPH. The perfect success of Professor Morse's Electro-Magnetic Telegraph has excited the astonishment and admiration of the community. The most incredulous have been convinced, and occurring at the time they have done, the experiments have satisfied the public that the Magnetic Telegraph is not merely a beautiful illustration of a philosophical principle, but an agent that may be made of practical and every day utility in the business transactions of the country.

The mode of connecting the wires as required is very simple. One of them is kept always immersed in a cup of mercury into which the other is dipped, whenever it is desired to send a current of electricity through the entire circuit, the fluid metal forming a conductor between the ends.

We have described the mode of working the machinery, so to speak, now used, but we understand that there are others, which would enable those who want the experience of Professor Morse and his polite assistant Mr. Vail, who is at the Baltimore end, to write, by striking keys arranged like those of a piano, and marked with the letters of the common alphabet—the effect being produced by the passage of arms over projections on a cylinder, after the manner of a hand organ or musical box.

The only remaining matter to be noticed is the mode in which it is proposed to make the Magnetic Telegraph generally useful for business purposes. Let us suppose, for instance, that it is extended from New York to New Orleans, and in that case the following is the Alphabet used.

John Smith in New York, wants to buy from James Brown in New Orleans, 500 bales of cotton at 20 cents per bale. He writes accordingly the following letter.—James Brown—buy 500 bales of cotton at 20 cents per bale. He folds it, directs it, and sends it to the Post Office marked "Magnetic Telegraph."

ducing galvanic action, is to immerse the plates in a trough with separate divisions at one end of which the supply of electric fluid generated by the action of the acid is in excess. This end of the trough or battery is called the positive, and the other end the negative pole of the battery. Now, if a wire attached to one end is brought near to a wire proceeding from the other end, the electricity passes from the positive to the negative pole, and a spark is seen, like that proceeding from the common electrical machine, which is the electricity seeking to establish an equilibrium.

Now it is known, that a piece of soft iron bent into the shape of a horse shoe, or the letter U, becomes a magnet so long as a stream of electricity is passing through wire wrapped around it; and the wire, from the positive pole of the battery, after coming to Baltimore is wrapped here round a piece of iron of the proper shape, and then goes back to Washington. To make this iron a magnet, therefore, in Baltimore, it is only necessary to connect the ends of the wires in Washington, when, so long as they are connected, the stream of electricity which passes along them produces the desired effect upon the iron. When the connection is interrupted, the iron ceases to be magnetic, and is like any other piece of soft iron.

As soon as this last is made a magnet, by uniting the ends of the wire at Washington, it attracts the iron on the lever and draws one end of the lever down, causing at the same time the opposite end to rise. At this opposite end is the pen or stylus, which is of steel about an inch long, and about the size of a knitting needle. Immediately over it is a brass cylinder with a groove around it, into which the stylus strikes when the magnet attracts the other end of the lever. Not far from this roller are two others, revolving in contact, like the rollers used to draw out cotton prior to spinning it in a cotton-mill, motion being given to them by very simple clock-work moved by a weight.

The office of these two rollers is to draw from another roller, and under the grooved roller, a strip of paper which is wound round, like a ribbon, on its centre block. With these explanations the operation of the machine can be readily and easily understood. When the Professor in Washington wishes to send a letter to Baltimore he spells it with letters composed of dots and lines—for instance, A may be a dot and a line, thus — · — ; B two dots and a line, thus — · — · — ; C a line and a dot, thus — · — — ; By connecting the ends of the wires for an instant, only, a dot is made by the pressure of the stylus on the paper which is passing over the grooved cylinder; a line is formed by letting the ends of the wires remain in contact for a longer time, when the stylus is kept pressed on the moving paper. The writing when completed resembles the raised characters used in the instruction of the blind, only instead of the common alphabet an alphabet of dots and lines in different combinations is made use of.

The mode of connecting the wires as required is very simple. One of them is kept always immersed in a cup of mercury into which the other is dipped, whenever it is desired to send a current of electricity through the entire circuit, the fluid metal forming a conductor between the ends.

As already stated, the paper is drawn over the grooved roller, against which the stylus presses by two rollers, which are set in motion by a simple clock-work, which, in its turn, is started by the first stroke of the lever—a detent or catch being withdrawn like the detent of a stop-watch; and so long as the writing is going on this detent is kept back, and when the writing is done, the detent falling into its place stops the clock-work, and the paper ceases to move. The first stroke of the lever also rings a little bell, which also calls the attention of the attendant to the machine. The whole machinery does not occupy a space of more than one foot by two.

We have described the mode of working the machinery, so to speak, now used, but we understand that there are others, which would enable those who want the experience of Professor Morse and his polite assistant Mr. Vail, who is at the Baltimore end, to write, by striking keys arranged like those of a piano, and marked with the letters of the common alphabet—the effect being produced by the passage of arms over projections on a cylinder, after the manner of a hand organ or musical box.

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of the Telegraph, who opens it and writes the contents to New Orleans, where a clerk in attendance at the Post Office at 1666 1/2 of the wires, puts the letter into common writing, seals, and directs it to John Smith, and sends it off instantly by a messenger in waiting. The cotton is ten cents per lb., and so James Brown writes back to John Smith, cotton ten cents; James Brown? To which John Smith answers—James Brown, buy at 10 cents, Orleans and New York in the space of half an hour, allowing time for the passage of the letters from the offices to the counting houses of Smith and Brown. Or, if it is desired that the correspondence should not be known, Smith and Brown may agree upon a combination of dots and lines, differing from the combination of Professor Morse, and then upon sending the letter in some shape as this—John Smith.

James Brown, to the office the cipher would be copied and sent to New Orleans, where the clerk would send the slip of paper on Smith—and so the letter would give information to no one but the person for whom it was intended. For each letter of the alphabet employed, Government would receive, say one cent, so that the first of the above letters would cost 39 cents, the answer to it 30 cents, and the reply 28 cents.

We cannot close this notice without expressing our conviction that, among the most important discoveries and inventions of the present day, is the Electro Magnetic Telegraph, and that among the most distinguished public benefactors, Professor Morse, the inventor of it, will be ranked hereafter.

TOUCHING INCIDENT. The following beautiful, delicate, and touching incident is taken from a work on Irish Character, written by Mr. and Mrs. Hall.

Our attention was, one day, called, to a young girl in the town of Galway, who had come in for the purpose of selling two lambs. Her sweet heart had gone to sea, bequeathing his mother, a very infirm old woman, to her care. Soon after his departure, Mary left her father's more comfortable dwelling, to reside in the old woman's cabin, so that, as she said herself, "she might watch the craythir day and night, seeing that she had no one to look after her."

At last a rough-coated farmer, touched by her distress, offered her the fair value for her lambs. At first she eagerly accepted his proposal; but when she placed the tether in his hand, she raised her eyes imploringly in his face.

Immediately, as soon as the body is removed from the water, press the chest suddenly and forcibly downward and backward, and instantly discontinue the pressure. Repeat this without interruption, until a pair of common bellows can be procured. When obtained, introduce the pizzle well upon the base of the tongue. Surround the mouth with a towel or handkerchief, and close it. Direct a bystander to press firmly upon the projecting part of the neck, (called Adam's apple), and use the bellows actively. Then, press upon the chest to expel the air from the lungs, to imitate natural breathing. Continue this at least an hour, unless signs of natural breathing come on.

A POINTED BLOW.—An invalid sent for a physician, the late Dr. Wheelman, and after detaining him for some time with a description of his pains, aches, &c., he thus summed up: "Now Doctor, you have humbugged the long enough with your gold-forgotten pills, and worthless syrups; they don't touch, the real difficulty is in your power to reach it." It shall be done," said the Doctor; at the same time lifting up his cane, and demolishing at decimeter of the table stood upon the sideboard.

HORRIBLE MODE OF TORTURE AND EXTORTION AT MONTEVIDEO.—In the various uses to which they apply the hides of bullocks, that of punishment is not left out. It is related of them that they sew up their prisoners in a wet hide, leaving out the head and neck only, and in this condition lay them on the ground, in the sun to dry. In the process of drying, which the hide soon does in the powerful effects of the sun, it becomes contracted, and produces the most excruciating tortures, the unfortunate prisoner, by the increase of pressure, but which arrives before he dies from its effects, the hide relaxes again with the moisture from the air, only to prolong his sufferings on the next day, which generally is the last. So cruel a death is even worse than that which the bull constructor can inflict, and the invention is said to belong to a barbarian named Ramirez.

Washington had probably the most of agricultural. Its improvement was ever with him, and of few kinds he regarded Virginia, can boast more improved, few who have assisted in promoting its interest to a greater extent, or with the manifestation of a more ardent patriotism, zeal.

Some idea of the extent of his farming operations may be formed from the following facts: In 1871, he had 500 acres of grass sowed 600 bushels of oats, 700 acres of wheat, and prepared as much more for corn, barley, potatoes, beans, peas, &c., and 150 for turnips. His stock consisted of 140 horses, 112 cows, 235 working oxen, heifers, and steers, and 500 sheep. He constantly employed 250 hands, and kept 24 ploughs going during the year, when the earth and the state of the weather would permit. In 1786 he slaughtered 150 hogs, weighing 18,500, for the use of his family, besides provisions for his negroes.

CULTURE OF MILLET. JUNE is a good time to sow millet. It will do well sown any time of the month. It makes, when well cured, excellent fodder. One of the general advantages of this crop is, that if the crop is likely to come in high, this may be grown as a substitute. Half a bushel of seed, broadcast on the acre, is a proper quantity; though only a peck is sometimes sown on rich ground. It may, if desired, be sown in drills, and if designed for seed, this is the best way. A common turnip drill will sow the seed well. It will yield bountifully, and the seed, when ground into meal, is excellent for fattening animals. Rather light ground is best for it—it will, indeed, do well on land that is too light for grass. In 1841, Mr. G. Jones received a premium from Tompkins County Agricultural Society, for having raised, on two acres, five and a half tons of millet-fodder, and sixty-three bushels of seed. It was new land, the wood and timber from which was taken off in the month of April, and twenty quarts of seed sown to the acre the 8th of June, succeeding.

LOCAL AGENTS FOR THE RECORDER. The following persons are requested to act as agents for the paper in the vicinity where they are located. If any are unable to attend to the business, they will see some one to fill their places. In societies where one is appointed, it is hoped that our friends will take immediate steps, among themselves, to do what can be done.

NEW YORK: Adams—Charles Foster; A. G. Green; Alfred—James G. Irish; Maxton Green; Samuel Russell, Jr.; Berlin—John Whitford; Brookfield—Andrew Babcock; Giles M. Langworthy; Bolivar—Rowse Babcock; Clarence—Nathan V. Hall; Clear Creek—Abel Saunders; Burnhamville—Joseph Potter; Elmston—Ephraim Maxson; East Rockham—Charles Green; Friendship—Giles Campbell; Gages—S. C. Green; Honesfield—Wm. Green; Independence—John P. Livermore; Lincolnton—Scheus M. Burdick; Leonardville—Wm. B. Mack; New York—Dennis Hamlin; Newport—Abel Sullivan; New London—Charles M. Lewis; Otsele—John Clark; Petersburg—Geo. Randall; Preston—Clark Hightower; Percin—Elbridge A. Percin; Geo P. Burdick; Scott—H. C. Hubbard; South Branch—R. T. Green; Tugala Forks—Wm. Utter; Watson—Ezra Whitford; West—Clarksville—Clark Mitchell; Sanderson—Clark Mitchell.

RHODE ISLAND: Westerly—Alex. Campbell; P. S. Stillings; Hopkinton—Joseph Spencer; A. B. Burdick; Waterford—Leicester T. Rogers.

CONNECTICUT: Waterford—Leicester T. Rogers.

THE SABBATH RECORDER. TERMS: \$2.50 per year, when payment is delayed, the amount will be increased. Single copies, 10 cents. It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to pay in advance. We are confident that this plan will be found in the end to be for the benefit of all concerned. Postmasters are authorized by law to send money and names of subscribers to be changed or resigned, in the publisher of a paper free of expense, and they will be carried cheerfully.

NO. 9 SPRUCE STREET, NEW YORK. TERMS: \$2.50 per year, when payment is delayed, the amount will be increased. Single copies, 10 cents. It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to pay in advance. We are confident that this plan will be found in the end to be for the benefit of all concerned. Postmasters are authorized by law to send money and names of subscribers to be changed or resigned, in the publisher of a paper free of expense, and they will be carried cheerfully.

Biography

JOHN T. Before passing from the history of our Sabbath school ought to be made of declared himself for the somewhat earlier than the time of James J. and whose direction the Book was published in 1818, that and write on the subject, man seems to have connected to the Sabbath with some ing the use of meats, and State in its connection with dently took high ground in Scripture to direct in religious duty of the State to impose the Word of God. For the ed before the Star Chamber, sion respecting the claims had at his trial, in the Andrews, Bishop of Winchester speech on the subject, which red to justice. From the taken by this influential of what estimation the insti what arguments it was in opposition to the advice Dr. Andrews says—and it that he mainly relies on Church's doctrine, that Chri Sabbath, by his Sabbath bath was the last of them, to have been made without Scripture history of the mat the Sabbath continued to close of the canon, or to body of the church. How declaration of the doctrine is always difficult to define fineness to deny, he might self to the charge of misrep the says, "that Sabbath cretion, but in Christ we new creation, and so too in this way the new instituti Lord's day, was set apart fro bath, which alone had the authority. Such were the a sitions taken by Trask at th means was it hoped to turn ment to the Sabbath. Of decided that the Scriptures him wise unto salvation, an observations must have a in, could not be satisfied with could not. He maintained, first declared, and received Star Chamber. Pagitt's, " was sentenced, on account tarian, to be set upon the Pill and from thence to be whipt remain a prisoner for three wee, lay in Maiden Lane Prison fifteen years, where a crime."

In this place it may be from the appearance of The first book, until the organiza keeping church—a period of ty years—a large number of of the Sabbath were publishi it in some new light, and o oppose the Sabbatarian view strictness of the Puritanic of the claims of the first day of those books, the following wa ant and influential. Decla by Robert Cleaver, 1630, of the Sabbath, by Edward Nicholas Byfield's Reply to B rewood's Reiminder, 1632; B rtine of the Sabbath, 1631; B to Theophilus Braubourne, Dr. John Heylyn's History of Dr. John Pockington's Sun 1636; Gilbert Ironside's Ser Sabbath, 1637; George Abbot the Sabbath, 1641; William Comber's Reply to Sun Sabbath, and Reply to Sun 1641. To these a large num added. Sufficient to have allowed the character of the carried on with great do dozen books having come Ele year. Among the wri considerable distinction, both in the State. All theological bo character seem to have been these, with the rest. Dur Sabbath keeper may be Particular notice. Among the following—