

# The Sabbath Recorder.

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

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For the Sabbath Recorder.

### SABBATARIAN MISSIONARY FIELD.

The propriety of extending the operations of the Sabbatarian Missionary Enterprise, has been discussed, at some length, in the Recorder, recently, and probably will become a prominent topic at the Anniversary of the Missionary Society, to be held at Adams, N. Y., early in the ensuing month; and as circumstances, entirely beyond my own control, will render it impracticable for the writer to be present on that deeply interesting occasion, I cheerfully comply with a request to embody my views on the subject, for publication, in advance of that convention.

It is my abiding conviction, that no people, church, or society of Christians, since the days of divine inspiration, have had so much cause to congratulate themselves upon their pioneer efforts to establish a foreign mission, or so much cause for devout gratitude to the Ruler of Heaven and Earth, for the blessings shed upon these feeble efforts, made in his name, as have the Seventh-day Baptists—the last denomination to enter the field, yet so signally blessed as almost to justify the appropriation to themselves of the Scriptural passage, "the first shall be last, and the last first"—a success so signal as not only to flush our own bosoms, but even to extort the admiration and praises of numerous good men of other denominations; who, knowing something, by years of intimate connection with the management of missions, the trials of the missionary, and the difficulties of sustaining them in the field of their labor, attest our labor and success nobly.

This very success, or, in other words, this signal blessing from above, rolls, afresh, great and weighty obligations upon all Sabbatarians, to renew their efforts to advance the cause of Zion, at home and abroad; and that especially at this eventful period of overturnings in the largest heathen empire in the world. Emphatically, "a door has been opened unto us," in China. Who can fail to trace the leadings of our precious Saviour, in putting into the hearts of our Sabbatarian brethren, a few years since, to send out their light to a dark, heathen Empire, as John was sent into the wilderness as the forerunner of the glorious advent about to be ushered into a benighted world. If any set of men on earth have any cause for self-congratulation—for heart-rejoicing—it is those friends of missions, in our midst, who in their feebleness, and under so many forebodings of failure and overwhelming discouragements, urged and urged, wept and prayed, prayed and wept, and urged and urged again, this matter on our people. All praise to God alone; but all honor, appropriate honor, I say from my heart, to those who projected and carried into completion the establishment of a mission in China. Millions shall be raised up to call them blessed. Emphatically, "a door has been opened unto us," and we, with the glorious effluence of light and success around us, would not only be pusillanimously derelict in duty, but criminally culpable, in not embracing the opportunity thus afforded unto us, and improving the unmistakable indications of Divine Providence in this momentous matter.

It is unquestionably a momentous period to Sabbatarians. A political irruption, an overturning of the ancient régime, and an opening of that vast Empire, to free intercourse and Christian civilization, has started up like a blazing meteor, and probably ere this has been perfectly consummated in "the Middle Kingdom"—the spot of all others in the East, to influence, and eventually to control public sentiment throughout the Asiatic continent—an eruption of a force as sudden as the descent of an avalanche in the Alps, and as overwhelming in its astounding velocity; carrying with it, not wonder and destruction, but wonder and admiration. Wonder, that an isolated body of professing Christians have existed, almost unknown, in the center of heathenism for so long a period; and admiration that they should come forward in the strength of the true God, the Lord God Almighty, bearing the Bible as their banner or sheet-anchor; and still more surprising, and more worthy of admiration, to us, that they should be observers of the true Sabbath—the Sabbath of the Lord our God. It comes so suddenly, and in such bright phases, as not only to surpass our most glittering dreams, but even to outstrip all the most fanciful pencilings of "Fairy Land Tales," and the gorgeous imagery of the "Arabian Nights Entertainment;" which in our youth have held us spell-bound, days and nights, and weeks and months. Never since the days of the Advent of the Messiah, and the chivalric heroism of the Crusaders, has there been a period of combining circumstances, so calculated to elevate poetic aspirations in forwarding religious interests, as now conspire to affect our higher nature. It is a period, above all others, that calls upon us, particularly, "to spend and be spent in our Master's cause."

Brethren, are you awake to your position, or are you slumbering on as the sluggard, crying, "a little more sleep, a little more slumber!" Have you seen, by the eye of faith,

the redemption of your souls on Calvary, and still sleep on? Or have you stretched out your hand in some stunted measure, to aid in rolling on the Gospel Car, but now tire under the work? I say unto you, there is now no time to halt—that time has gone by. He who has put his hand to the mission plough, or the mission cause, cannot look back—you must be with the missions or against them—there is no neutral, no indifferent ground. The Rubicon has been passed, and our march is onward, onward, onward! If any hesitated or halted in the onset, they can halt no longer. I candidly confess that I hesitated, *qualifiedly*, in the onset; not, however, respecting my own feelings, but out of regard to others; because I was placed in a position, by the partiality of some of my good friends, which made my acts impliedly binding on others, when I had no authority to pledge "material aid," corresponding to the influence my vote in the Board of the Missionary Society would involve; but I have never hesitated an instant, since the mission was determined upon, and hope not to halt in strengthening the hands of the Society, with my voice, with my pen, with my heart, and with my substance, as the Lord may prosper me. I not only say, On, on, on, with the mission in China, and with reinforcements to that mission, but my voice is, likewise, for Palestine, and for California and Oregon.

If any thing—any hidden emotion in the regenerate heart—is calculated to wake up the strongest enthusiasm of the human breast, and fire it with new emotion and fresh sacrifices, it is the restoration of Palestine to Christian possession, Palestine! the natal place, the mission field, of the blessed Saviour, with Gethsemane and Calvary, the scenes of the passion and the sufferings of the bleeding Lamb, and the desecrated sepulcher of the Crucified Redeemer—who, who, that has a Christian heart, would not strive, and strive unceasingly, to restore these sacred resorts to Christian hands, and to sow the good seed of the blessed Gospel in the hearts of the profane multitude who now inhabit the hills and plains of Judea? What effort on the part of man should it not call forth? What effort has it not commanded, in times past? But what was not accomplished by the spear and sabre, may be achieved with the Word of God; and while the Spirit of the Most High has stirred the hearts of Sabbatarians to go in and conquer the Holy City, with the sword of the Spirit, who will not hold up both hands to plant the Cross—the pure, ungarbled, unadulterated Gospel—in Palestine? Who? who?

Think you, brethren, that we have done our work in starting a mission in China? I tell you that we had better never know anything of a missionary spirit, than to stop there. You have done much for our denomination; but you have much more to do. I have said, that you have done much. How much? Have any of you felt any poorer for what you have given to the mission? It is a lean soul, indeed, that that kind of feeling will not fatten. Have you given your last mite, as did the poor widow? If so, you have done something. If not, you have something more to do, as a true disciple. If the evident indications of the Master are clearly and distinctly leading to Palestine, or any where else, we must not stop short of yielding our all, to follow him. Of a truth, we do not possess a true missionary interest until we can do as the poor widow did—yield her whole living; and we can have no proper estimate of the value of missionary love and missionary devotion, until we can drink of the deep fountains of Christian love and Christian devotion, welling up in the bosoms of Leonard Dober, and Tobias Leopold, who, warmed with philanthropy scarcely ever paralleled, and with a concern for poor perishing souls not manifested since the days of the Apostle Paul, offered themselves to go unto the poor negro slaves of the West Indies, and to labor for their salvation, even should it be required to sell themselves into slavery to reach them and to teach them Christ crucified, as they worked together in the deep, miry savannahs.

Brethren, if we are not called upon to make such sacrifices as Dober and Leopold, we can contribute to its consummation in some measure; and, in forwarding that ennobling cause, enrich our spirits tenfold. It is an axiom verified by scripture, that the more a man does for the furtherance of the Gospel, the greater the sacrifices he makes for that holy cause, the greater his soul becomes enriched. If you do not see it in your own experience, it is because you have not contributed enough to feel it. Others see it—others read it—and if you do not feel it, you must buy another pair of glasses. There can be no better investment to enrich the soul; it is like the poor woman's investment in the Old Testament, who succeeded and sustained the Prophet Elijah two years with a handful of meal and a little oil in her cruse. Who among us has felt poorer for ministering to, and in sustaining our devoted, hard-working missionaries in China? My own trifling pittance to that great cause, I regard as my best investment—an investment which is the last I should think of parting with in this world.

Brethren, we are still too much in the low grounds. It behooves us to mount as on wings, and, forgetting ourselves—our comforts and our ease—reach forward, and forward, and forward. Christian benevolence is an expansive principle, ever seeking new opportunities for more enlarged usefulness: once manifested, by love divine, it awakens greater and greater desires to benefit poor perishing souls. The mission to China has begotten a deep and abiding interest for Palestine. Like produces like; and when once the spirit of missions is implanted in the breast of the disciples of the lowly Jesus, it germinates, and germinates, until, like the mustard seed in the New Testament, it grows into a tree which overshadows the whole earth, or, like unto the leaven hid in three measures of meal, it leaveneth the whole lump. We have planted the seed—we have hid the leaven—we must nurture them, we must protect them, until they have accomplished the end whereunto they were designed. We have commenced our work, but we must not look to find it finished, until those who are consumed. Nay, we shall not

have begun, until we have flourishing missions in China, in Palestine, and on the Pacific border of our wide-spread Republic. Sabbatarians awake to your duty! Who, among us, can sit down listlessly, and dream his work done, while the cry from the Tea Gardens and the Bible-battered fields of China, calls to us to come over to the work of the Lord? Who, among us, can slumber when the cooing of the lone Dove is wooing us to the valley of Artos, in Palestine! and who can fold his arms when the harvest is ripening in the white fields of Oregon and the yellow plains of California? Shall we still resist the Spirit of Missions, knocking and knocking for new missions in China, and for missions in Palestine, Oregon and California? God forbid!

Brethren, we have doubted, but we must doubt no more—doubting, now, is not only culpable, but criminal, after such signal blessings having been bestowed on our feeble efforts. We must cast our bread upon the waters, by faith, and it will return unto us, even if it be after many days. We do it trusting our Lord God, for he is a covenant-keeping God, and has already rewarded us in our efforts much beyond our reluctant trust. No mission ever set on foot, in the Annals of Missions, has been more blessed, or promises better things, than our Mission in the "Celestial Empire." But should it fail, in the consummation of all we desire, it has, already, rendered a work a thousand times, nay, ten thousand times worth all the money, time, and anxiety that has been expended, in the simple protest of our beloved missionaries against the Jesuitical chicanery of commingling the Sabbath and the first day of the week, in the translation of the Scriptures into the Chinese language, under one common term, "Ceremony-worship-day"—one of the most contemptible tricks of legordemain I have ever heard of read of among the lowest order of jugglers or mountebanks. Yes, brethren, if our mission, by a mysterious providence, should be overruled, and all our bright anticipations of good prove fallacious, you have already accomplished enough to resuscitate another on its ruins—enough to encourage, another to cheer you, under another hard, uphill work. Hands to the work, briskly, and who can tell what great results may, through your instrumentality, be accomplished for the cause of truth!

Could I dwell on the sublime anticipations we may look to witness from that work of love so auspiciously begun, I should extend my article, already double the length I designed, far beyond all bounds for a weekly print. I therefore turn to a concluding remark. Should all our fondest, our brightest anticipations of our Eastern mission be realized, what would it amount to, were numbers beyond all calculation converted to God, through his word, and embrace our views or views—south and west—duty, when, in the course of things, already of almost daily occurrence, the intercourse between China and our Western shores, brings Sabbatarian converts to our borders, who shall find no true Sabbath respected—no Sabbath Church established there? Will not the unsophisticated mind of the heathen convert shrink back instinctively, and imagine that he has been imposed upon? How can it be otherwise, when he does not find anything after the fashion he had been taught by the Teachers we have sent unto them? It then behooves us to "lengthen our cords, and strengthen our stakes"—to push on the domestic mission to the shores of the Pacific, to meet the China converts with an open Bethel; otherwise we shall have to take shame and confusion to ourselves—nay, I feel that shame and confusion already mantling on my cheek. I could never endure the reproach of a China convert, under such circumstances. I should choke with mortification. Then, brethren, push on your labor of love—your conquests for the cause of truth. Push on from West to East, and from East to West, until we can say, at least, that the great luminous day never ceases to burnish the dome of a Sabbatarian temple. W. M. F. BOSTON, N. J., Sept. 18, 1853.

### ROMAN CATHOLIC MARTYRS IN CHINA.

The Paris Univers publishes the following document, which is given as a letter (dated Shanghai) from M. Mareca, "Apostolic Administrator" at Nanking. It is possible that the story may be founded on fact. The followers of the Chinese leader, who claims a Divine mission, may have mistaken the worshippers in a chapel adorned with crucifixes and other images for idolaters; and there is but too much reason to believe that they regard the injunction laid upon the first Hebrew invaders of Palestine, to exterminate idolaters, as binding upon themselves. Still, it must be confessed that the communication has the air of M. Mareca's having made the most of his materials.

The insurgents arrived on the 8th of March before the walls of the town of Nanking, and established their camp in twenty-eight divisions. They dug mines under the walls and filled them with gunpowder, and on the 19th partially blew them up, together with the eastern gate. Immediately after, a signal was given, and they rushed, some to the breach and others to the wall, with an impetuosity which alarmed the defenders. In their first attack they made themselves masters of the town. The Mandarins, who were not able to escape, were seized and put to death. On the 20th of March the insurgents spread through the town and carried everywhere terror and death. A venerable old man, chief of the Christians, was killed in his house with his eldest son; his second son was grievously wounded, the third was carried off captive, and the youngest ran away. On the same day four other Christians fell in the melee. On the 21st of March the family Tsou, the wealthiest and most distinguished among the Christians, were driven from their house, which the insurgents required for their chiefs; and thirty-one members of this family were confined in a neighboring house, and were there burned to death. Two young men belonging to the same family,

aged seventeen and eighteen, who were absent when their relatives were burned, had just arrived at Shanghai, after having begged their way—a distance of from seventy to eighty leagues. Five other members of the same family were also absent at the execution of the thirty-one, but it is not known where they have gone, nor what has become of them. All that belonged to the Christian community of Nanking Church, ornaments, money, and papers, were deposited with the family Tsou, and consequently are all entirely lost.

The same day, several persons entered the Chapel of the town where the Christians were assembled, and reciting the prayer of the holy week. They forbade prayers on the knees, and wanted the Christians to recite, seated, the new prayer of Tien-Fou. The Christians replied that they were Catholics, and did not know any other Religion. It was notified to them, that if, within three days, they did not decide on obeying, they would all be decapitated. On the 24th of March some wretches entered the Chapel, to do violence to some young Christian women; but they were soon obliged to leave, and since then there have been no attacks of the kind. In the afternoon a new summons was made to adore Tien-Fou; a new refusal was given by the Christians; and new menaces followed. On the 25th of March the Christians were adoring the Cross, according to the custom, on Good Friday. The insurgents entered all at once, crying and menacing; they broke the crucifix, and then wished to have their prayer recited—at the same time presenting the Christians with books in which it is written. A catechist took a religious book, the "Explanation of the Commands of God," and presented it to one of the Chiefs. He hastily examined it, and returned it, saying, "Your religion is a good one, ours is not to be compared to it; but the new Emperor has given his orders, and you must obey them or die." After summonses, which were repeated in vain, the soldiers seized the Christians and tied their hands behind their backs. The women and children exhorted the men to suffer with a good heart for their faith. They were bound and ill-treated in their turn. All being thus bound, the men were told that they would be conveyed before the tribunal of the Emperor to hear their sentence; the women and children followed them, and all went gaily. When they arrived at the tribunal, they were kept for some time in the outer rooms, and then some officers presented themselves and told them, on the part of the Emperor, that, as they would not obey, they were all condemned to death, and were to be executed at the Western Gate. They were sent off to the place of execution; but at the door of the tribunal an old man, who was unable to walk, was headed. The others arrived together at the designated place—they were about one hundred in number. New demands were made upon them to do as they had been desired, but they constantly replied, "We are Christians!" Many threats were made, but no one was executed. Towards the evening all were brought back to the town, and conveyed to a great store, which was formerly the church of Nanking. They there passed the night with their hands bound, and some were attached to columns. One succeeded in unbinding himself and in escaping. The day after new threats were made, and some blows were given. On Easter day all expected to die. Some officers entered the place, and asked if they would recite the prayer. Some said, "You should kill them all, for they will not obey!" but another answered, "No, for in that case they would go to heaven, and have what they desire; while we would be guilty of sin!" However, all the Christians remained firm and yielded nothing. Some women especially, and even some children, cried, "Kill us all, that we may be martyrs and go to heaven!" Some of the soldiers, despairing of being able to subdue the courage of the women, and no doubt not having orders to kill them, opened the doors of the store house, and forced them to leave with their children. They all went to the chapel, where they have since remained with the children; they are between 70 and 80 in number. The men remained in the store with their hands more tightly bound than on the first day. On the 28th March some young men, fatigued with suffering, and dreading new torments, persuaded themselves that they might recite the famous prayer, because it contains nothing contrary to the dogmas of our holy religion. After having protested that they intended to remain Catholics, 22 recited the prayer, and were immediately unbound; but the others declared that they would die rather than recite it before they knew that it was good; and some of them, in consequence, were cruelly beaten. Since then, those who wavered have felt greatly humiliated, and regret that they did not imitate the firmness of their brethren and the courage of the women and children. Whilst the women and children remained in the chapel, without a single man to assist or protect them, the men were ordered to serve the insurgents, either as soldiers or laborers. Ten of them who were taken to fight against Tsou-Kiang took advantage of an obscure night to leave their ranks and run away. They have come here to recount to us what they witnessed. It was on the 14th of April that they succeeded in escaping. Since their departure from Nanking, they have heard say that the insurgents have sent a good many women and children out of the town. The bridge of the great canal is said to have given way beneath the crowd, and more than a thousand persons are said to have been drowned. We are not aware whether any Christians left on that occasion. We have also received news from Yang-Tcheu. On the 1st of April the rebels entered the town without meeting with any resistance. However, they committed the same horrors as at Nanking, and the Christians were not spared. They took the officers of the chapel, bound them, and carried them off with their families. They wanted all of them to recite the prayer of Tien-Fou. Thereupon two catechists stepped forward and clearly explained our dogmas and usages. As a punishment for this it was ordered that three hundred blows should be given to one and five hundred to the other.

It is not yet known if they have been able to survive this cruel flagellation and other bad treatment to which they were subjected. On the whole, out of six hundred Christians at Nanking, Yang-Tcheu and Tsou-Kiang, fifty have been slain or burned to death, and several have been bound and beaten. Most of them have lost all they had, and remain captives, exposed to all sorts of dangers for the soul of the body."

### LETTER FROM PALESTINE.

Agreeable to our promise last week, we give below the material part of another letter from Mrs. Minor in Palestine, to her son in this country. We copy from the Christian Observer.

PLAINS OF SHARON, NEAR JAFFA, June 18th, 1853.

MY BELOVED SON,—In behalf of all our little family, I sit down to relate to you our progress since my last letter to you from Jerusalem, the last of May, just before moving here. You can understand, from experience, the difficulties and bustle attendant on boxing up, and packing on camels, tools, household stuff, &c., and descending the rough mountain pass to the Plains of Sharon. Beside our own family, all on donkeys, muleteers, and camel-drivers, we were accompanied by our two Hebrews, (who have engaged to labor with us), with their baggage; one with his family, and the other leaving his wife and children in Jerusalem until we get a little established. Altogether, we formed quite an oriental cavalcade, which, at our stoppings for rest and water by the way, forcibly reminded us of similar scenes in Old Testament history.

We left our kind friends, Dr. Barclay and family, with the most grateful sense of their Christian regard and assistance, during our three months sojourn under their roof—a little season which we shall long remember as a Bethel in our pilgrimage way. We set out on the 1st of June, and on the 2d arrived safely at our house, north of Jaffa, at 9 o'clock, A. M. The camels had preceded us in the night, and we found them unladen. Abdallah (our Arab helper) and our three German friends taking care. The Arabs living near were sweeping the plastered floors, &c., carrying in burdens, so that before night we were comfortably fixed, and sat down to our first meal with happy and grateful hearts.

Next morning, early, the venerable President of the Jews of Jaffa, (who acts as Father and Judge of his people, as in Judges), came and made the warmest professions of regard, offering to advise and assist us in every way, in his experience. We have since been at his house, and he has become a frequent and familiar visitor. It seems that the story of widely spread among all classes; and here in Jaffa, as has been the case among the Jews in Jerusalem, we find that our late persecutions by Meshullam, and the English Consul and his friends, have aroused their sympathies in our favor, and given them a confidence in us and our object, that nothing else could have so soon secured.

After the Sabbath, the President accompanied us to his Be-Arrah, (or garden plantation), and again (as I wrote particularly in my last letter) treated us to take it, and use it for our object, offering it still lower—at 3,000 piasters for five years, or 6,000 for ten years! We found it in excellent order—fine fruit trees, five years old, planted on one half the rest for vegetables and grain. He has a fine well, with good machinery, and a lower story, well-arched, with stabling and storage, ready for a house above, which he promises to have built at two months' notice, and rent that for 400 or 500 piasters per annum, including the use of three strong mules and a donkey for water, to be kept good.

We have given to our two Hebrew friends rooms in one wing of our house, with freedom of the terraces and court; and they act and express themselves like birds uncaged. One wrote to his friends that "it was like Eden." The water pours through the large front room, in a channel, plastered through the middle of the floor, with a constant murmuring sound, as it falls into the reservoir outside, under the windows. A grape-vine, loaded with grapes, covers our highest terraces, commanding a beautiful view of Jaffa in the distance, a forest of palms and orange groves, and the harbor and sea, towards Beirut, where we can see the steamers arrive and depart. Miss Williams exclaims, "Could a greater change be imagined, than what we have passed through, and suffered, the last year, and this quiet retreat!" My dear child, I need not tell you how our hearts were filled with thankfulness and peace, and what a season of blessing we enjoyed, the first night, when we all knelt, and dedicated the house, our work, and ourselves, afresh and forever to Him who has thus far preserved and delivered us from all our afflictions.

To our great surprise, we found the constant sea-breeze so cool that the thermometer stood and ranged some eight degrees lower than on Mt. Zion, in the house. It has been from 70 to 80—rarely 80—degrees at noon. As soon as the first Sabbath was over, the spades and hoes, and seeds, were unpacked, and work commenced immediately. It being so late in the season, we were obliged only to plant accordingly such vegetables as we had proved best for the hot months. Abdallah's joy, and consequence, and exertion, in showing his proficiency, &c., and helping the Hebrews, would have delighted your heart; and they, in turn, strive to do their best, and have, thus far, been very willing, active and useful. On Tuesday, the soil having been prepared and watered, we put in salad, radishes, early white corn, Tuscarora, Lima, and French (white) beans, cucumbers, cantelope and melons, which were all up on the fourth day afterwards! The soil is very rich and light, somewhat sandy, and easily worked. We have continued planting every day since, and hope to finish next week. We lost some of our best seeds, by leaving them partly grown in Artas; mostly those needed for fall and

winter planting. Perhaps you can send us another supply, as we will enclose a list of the most useful. We have made a rule to be out by sunrise, at which time it is very cool, and remain at least three hours—this is for the unaccustomed—and then return at half-past three o'clock in the afternoon, and work till evening. But we have such a fine breeze, that they all transcend the rule. We desire that the Jews should not endanger their health, never having before been exposed to exercise in the sun, and that, by degrees, they may become inured to and in love with their new work.

Thus far, they are very enthusiastic—and we are obliged to refuse many applications. Yesterday a poor man came, who had walked all the way from Jerusalem. We were much pained at his despairing looks, and earnest plea, when we were obliged to tell him it was not possible to receive him. After he had had food and rest, we gave him a dollar to help him back, which was all that we could do. Several intelligent men in Jaffa have offered themselves, and we must still hope that these examples and appeals will not always be in vain, but that Christians of every name will soon arouse, and give Israel the helping hand to reclaim his own land!

There is plenty of land in this neighborhood to be obtained, by lease or purchase, at a very reasonable rate. Wheat and Indian corn and potatoes give the best returns, and all these can be raised in autumn, winter, and spring, without watering.

Last week we met a large number of respectable Jews, at the President's house, mostly heads (or fathers) of families, who wish that their children might have a school, where they may learn to read and write, and speak English, and the girls to learn needle-work, and other civilized arts. If we could open a school in the city of Jaffa—as little children cannot come to our house so far—we might have any number of children at once. By what we have suffered, we have learned something more and more of the many kindnesses in Israel's way—of the many bandages bound around his mental and moral vision from infancy; and our desire, and love, and faith, are only increased by the difficulties we have met, and we are still more certain than ever before, that this simple plan of interesting, and occupying, and aiding him in cultivating his own fair heritage—with all the necessary inlets of a wider love and civilization, and change in circumstances and effort—is the fore-running preparation of the fallow-ground of his soul for that work promised by Jeremiah and Ezekiel, when the Lord himself will give him "a new heart, and a new spirit," and "the veil shall be removed" forever. With this prospect and faith, why not teach English reading to the rising sons of Abraham, who are so soon to be actors here?

Eld. J.'s coming; but will he not bring out a good farmer with him? We should think it indispensable. The President's place would be a fine opportunity to risk only a small capital to begin-with. We took courage to stay, and begin anew, hoping some more efficient and wealthy laborers would come and take the field. We shall be glad to have them work in their own way, and have no desire to influence their mode of operations. If any should come this year, they are welcome to our house, until they can look round, and secure a situation favorable to them. We are well informed as to where and how land can be had, and we have the Arabic, Hebrew, German and Spanish languages in our household, for communication in business. Several places near us are now for sale and rent. If Elder J.'s friends would take the President's garden, and will send 3,000 piasters in advance, he will secure them before the Consul here, and have the house built by the time they arrive; or they can live with us until he can build it after their arrival.

There are many mulberry trees already planted near Jaffa, and some think the silk business will be one of the best—a large field of young trees, 10 rods from us, is for sale low. Others think that cotton will yield the most profit; Consul Smith is having large quantities planted, some two hours distant. The longer we stay, the more we are in love with this delightful climate. My own health, I think, was scarcely ever so good in my life—much better than it has been for many years. Since coming here, I am in the garden early and late, and do not suffer greatly from fatigue.

I find that there are many little incidental expenses in keeping up such an effort—to keep favor and peace with all the different claims of government and society—as Americans—as Christians, and benevolent persons, much is expected from us. While I have been writing this last page, some five or six Turkish dignitaries—one an agent from the Pasha—have come to see us, and all the chairs must be carried up to the top of the house—under the grape-vine on the top of the second story. We have no pipes to present, but must give a cup of coffee to all, and a kind mar-salaams. The Pasha's agent gave strict charge to Abdallah, (our trusty Arab), to guard our house well. We are so far out, all warn us of danger, and think it very wrong that we have not even the show of a gun. They say the Arabs are very wild here; though they will not hurt us—they are very great thieves. I think half their warnings are to make us believe ourselves much obliged to them for their protection; and that we may be inclined to make them a backshek, (a present) of a few hundred piasters. The great Sheick of Jaffa has been to see us several times—very friendly; but warns us to keep good watch. We give them kind words, and divide our seeds with them—as most of the rich have their gardens. They are much pleased with their tools, having never seen such. It makes our hearts glad, when we see here and there a patch of Indian corn, and a few sweet potatoes, growing as a curiosity, to think we have been the humble instruments of bringing both to this land. If we succeed, we hope to introduce American tools here, through merchants in Jaffa, who send goods to all parts of the interior of this land.



The Sabbath Recorder.

New York, September 29, 1853.

TURKEY.

It was about the middle of the seventh century, or twelve hundred years ago, that the Arabians, who had become powerful under Mahomet and the Califs, and had conquered Phenicia, Judae, Syria, Egypt, and many other countries, penetrated through Asia Minor into Thrace, and attacked Constantinople for several successive years by sea. Constantinople was at that time the seat of the Eastern Roman Empire, and the sovereigns of the Empire were called Christians. These Christian sovereigns, however, were not remarkable for the exercise of that charity which suffereeth long and is kind; nor did they, in the exercise of their power in religious matters, evince much of the spirit of Him who has compassion upon the ignorant and upon them that are out of the way. They had become haughty and intolerant. They had learned to persecute, and such detestable enormities prevailed under them, as rendered the very name of Christianity odious to many.

God "ordaineth his arrows against the persecutors." Ps. 7: 13. It is always a righteous thing with him to recompense tribulations to them that trouble his people. 2 Thess. 1: 6. And if governments will play this part, they may expect that their time of visitation will come sooner or later. When the Arabians knocked at the gates of Constantinople, and filled the throne with fear, it was but a premonition of what God was preparing for an empire which, though "boasting in the name of Christian, was a burlesque and a scandal to the name.

But the time for the triumph of Mahometanism on European soil had not yet come. The transgressors were not yet come to the full, and the crescent was not to displace the cross till some eight hundred years after. At length, on the ever memorable 29th of May, 1453, the Turks took the capital, and the Arabian imposture became the established religion of the land.

Four hundred years have now passed since the banner of the Prophet first waved triumphantly over the dome of St. Sophia. In the first heat of the conqueror's fury, some two thousand Christians were put to the sword. An enthusiast had prophesied that the Turks, after entering the city, would pursue the Romans as far as the column of Constantine, in the square before St. Sophia, but that here would terminate their calamities; that an angel would descend from heaven, with a sword in his hand, and deliver the empire. Confiding in this prophecy, multitudes took refuge in that sacred building, notwithstanding they had but just before abhorred it as a place of idolatry. The doors were broken open, and in the common captivity which followed, "the ranks of society," says Gibbon, "were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children." No place could protect the persons or property of the Greeks. More than sixty thousand of this devoted people were exchanged or sold, according to the caprice or interest of their captors, and dispersed in servitude through the provinces of the Ottoman Empire.

But what has been the general character of Ottoman rule in Europe? If the Greek Emperors were haughty, and persecuted such as dared to vary from the prescribed standard of orthodoxy, much more has this been the case with the Sultans of Turkey. Probably no more oppressive government than the Ottoman has existed on European soil. God's people never found protection under it, and only since the humbling of its pride by other powers, has it afforded any sort of tolerance to missionary effort within its limits. "Infidel" and "Christian dog" were the mildest epithets that a Turk condescended to employ towards the disciple of Jesus, while the rigors of government shut up all avenues to religious freedom. Whatever concessions have been made to Christianity by the Ottoman, have been extorted; they have never been given willingly, nor would they have been granted at all, but that the rise of Russia, and the progress of Europe generally, compelled some abandonment of the oppressive and depressing policy which had so long been pursued.

But the day of Ottoman rule in Europe is well nigh closed. In view of what seems likely to be the next succeeding event, namely, Russian supremacy, one scarcely knows whether to regret it or not. Bible Christianity has nothing to hope for from the Czar. He is the sworn foe of all and every form of religion, which tends to awaken in men a sense of their God-given rights. Neither religion, nor education, nor civilization, has any thing to hope from the extension of Russian domain. A cloud of darkness, thick and heavy, looms over any and every spot where the victories of the Autocrat are achieved. Nevertheless, God is in the cloud, and we firmly believe that out of the convulsion which would follow, light and order would arise, and a happy day would dawn upon the crushed and priest-ridden countries of the old world.

in Edinburgh. The Doctor's brother, a gentleman strongly resembling him, resides in the house adjoining. He received me and my friends with great courtesy, and invited us to walk over to the house in which the great theologian lived and died. He led us to the study, to the library, to the drawing-room; showed us a marble bust of Chalmers, which he said was a perfect likeness; and then in silence he opened a door—and we stood in a room where the couch and the furniture told us in an instant that here was "The chamber where the good man met his fate. Privileged beyond the common walks of life, Quite on the verge of heaven."

It stands as it was when the body was borne away from it to its present chamber in a beautiful cemetery near the city. Morning-side, the name the Doctor gave to his residence, looks out on the Pentland Hills, and rests in quiet beauty—a sweet spot for the calm abode of one who was never out of the world's conflicts while he lived, but who needed such a place as this in which to refresh his spirit, and gird himself for the field. He was fond of his garden, and his brother walked with us through its flowers and shrubbery, which the same hand planted that wrote the Astronomical Discourses and the Lectures on the Romans.

BRITISH CORRESPONDENCE.

Sunday Steamer on the Clyde. GLASGOW, September 9th, 1853.

Our history of the Sunday Steamer on the Clyde is not yet complete. To the Remonstrance of the Established Presbytery, a Reply, of upwards of two columns of a newspaper, by the Proprietors, signed by Andrew Patton, Chairman, was published towards the end of last month. Having "examined the Scriptures," they say, they "find therein no authority for the Sabbath observance" which the Presbytery seek to impose upon them. They question, or deny, that the Sabbath remained obligatory when the Mosaic law was abolished, as the Presbytery teach. But if the Sabbath be still in force, as contained in the Fourth Commandment, they ask, "upon what authority" the church have "even changed the Sabbath day from the seventh to the first day of the week." "To be consistent," say these Proprietors, "the seventh, not the first day of the week, should be the one insisted upon for observance." "Christ," they again say, "therefore, neither excepted the Fourth Commandment from abrogation, nor varied the day of its observance; and we look in vain in the writings of the Apostles for proofs of their action in this matter." "Throughout the New Testament there is not the slightest evidence of the retention of the Jewish Sabbath as a part of the newly promulgated Christian system, or the substitution of the first day of the week as the day of observance. We look in vain for a command, either on the part of Christ or His Apostles, that the first day of the week should be kept holy in place of the seventh, or that the first day should be set apart in commemoration of the resurrection and devoted exclusively to prayer and preaching, or that no manner of work should be performed on that day." They therefore intimate their design of continuing to sail the Emperor as they have done. Thus it is, that the Church, having taught the people to trample upon God's command, the traditions of the Church are now also made to share the same fate.

At the meeting of the Presbytery, two days ago, instead of a reply to the arguments of the Proprietors, the Rev. Mr. Gillan escaped from the task, saying, "the Presbytery would require to know with whom they were dealing, whether they were men of good standing in society," before they debated with them. But the Presbytery did not seem to consider this inquiry necessary before presenting the Remonstrance, the reply to which suggests the necessity of this personal ordeal. The reverend gentleman moved that the Presbytery appoint a committee "to draw up a pastoral address, and to send a memorial to the Lord Provost and Magistrates, and the River Trustees, upon the subject."

On the same day, the Free Church Presbytery likewise had the matter under their consideration, when Dr. Brown, the convener of their Sunday Observance Committee, said, "he had some hope, (but he also had fears,) that public opinion might put down that enormous evil." Dr. Smyth's distinct conviction was, "that they should go directly to the civil magistrate, and require him, on the authority of God's law, to interfere for the protection of the Lord's day." It would be easy indeed to find the law which sanctifies the Lord's day, but not so easy to find in God's Word the law which sanctifies that alone for which Dr. Smyth is concerned. Mr. Gibson, also, was for application to civil government; and although he did not know whether the law could be made available against the various forms of Sunday desecration, to a number of which he referred, "the question should at least be tried, for we could not be worse than we were, even if the law were found insufficient."

When tried, we expect that the church will find civil government little disposed to grant them much aid in the case. No allusion was made in these discussions, if the speakers were aware, to the fact, that the day previous the subject of the Sunday sailing of the Emperor was again before the River Trustees—and that there, at least, matters were made worse for the Church's adopted day, in so far as that it was openly promulgated, that they had consulted their legal adviser, both at the present time and twenty years ago, when a similar proposal had been brought before the Trust, and were informed that they had no legal power to prevent the sailing of a steamer or other vessel from the harbor. They might withdraw their officers from giving attendance, but as the Trust considered that this would lead to accidents and disturbance, they directed

the officers to attend. The Greenock Harbor Trustees had a meeting on the same day, and in a discussion in reference to the Emperor, their clerk also said they had no power to prevent the vessel from arriving or departure; but to intimate their displeasure, they refused to sanction the attendance of their officers. But this will not prevent the Sunday pleasure sailing. The Emperor is advertised for Sunday first.

OUR MISSIONS—CHINA AND PALESTINE.

The interests of our China Mission, under the peculiar circumstances of the country, will be sensibly felt, we trust, at the coming Anniversaries. Though the revolution is in many respects interesting and wonderful, giving hope to Christians, and awakening enthusiasm in many minds, at the idea so novel as that of a vast Empire becoming christianized by such unlooked-for means, and that its Christianity has some appearance of having originated from the Bible, at least not under the influence of Jesuitic Romanism, still it must be remembered, that it is propagated by the sword, and enforced by absolute power, and must in many respects lack that lovely aspect which it has in evangelical Christian countries, and will call for immense labor, (should the insurgents succeed,) in cultivating a proper knowledge of the principles and the spirit of Bible religion, over so immense a field. And it must be remembered, that in the stations of our American and European missions, extreme suffering may yet be experienced. As the war sweeps over the land, and in some of its features a sanguinary war, life and property will be in peril, and considerable time must elapse before the strife will cease. It may become our duty to strengthen that mission with additional laborers, or it may be that we may learn with sorrow that the mission already established is broken up. These things demand our anxious concern, and the prayers of God's people should be fervently offered for the cause of pure Christianity in China, and the peace and welfare of those engaged in the field. But we hope the increasing interest for China will not abate the ardor of the friends of the Palestine Mission; for if our enthusiasm is awakened by the circumstances attending China, it will also impart an increased interest for Palestine.

We are all astonished at the display of Christian knowledge and zeal among the insurgents of China, and we ask, and others ask, by whom was the gospel introduced into that country? And no one has been able to answer the question. Surely, no missionaries of any Protestant denomination, in America or in Europe, have been instrumental in introducing it, since reports from all established missions are spread before the world, and nothing has been known of the efforts which have produced the mighty revolution. Again, it has not the features of any known Christian denomination; and there is no Protestant church that maintains the seventh-day Sabbath, or that is not infected, more or less, with Romanism, except the Seventh-day Baptist church, and certainly we have had nothing to do with it. The utter ignorance of the Christian world with respect to its origin, occasioned a presumption that it was the work of Jesuits; but this is now refuted. Whence, then, was the work? This query has been raised, and still remains unanswered. I will suggest, that the gospel has been carried into China by Jewish converts, who were the fruit of the labors of the indefatigable Wolff, and other converted Jews, who for the last quarter of a century have been preaching the gospel in the interior of Asia among the Jews, and especially in Thibet and adjacent countries within the Chinese Empire; and they have uniformly, among the Jews, sustained the ten commandments of the decalogue, and the Sabbath as unchanged, as I am informed; and the peculiarities of some of the matters communicated from the insurgents, indicate a better knowledge of the Old than of the New Testament. This conclusion should strengthen the ardor for inculcating the gospel among the Jews, as they may, and probably will, be made the most efficient missionaries in the world; and by converting the Jews to Christianity, we will enlist the mightiest instruments in the converting of the world, that can be procured; and the astonishing movements in China should become the motive for entering with all our might into the Jewish mission, as God will no doubt use that people ultimately to carry forward the triumph of the stone cut from the mountain, and cause it to become a mountain, and fill the whole earth, and bring the tottering image of despotism and heathenism thundering to the ground.

J. M. METHODIST CHURCH SOUTH.—The Western Christian Advocate says that the total membership of the Methodist Church South consists in round numbers, of whites, 400,000; of colored, 150,000; total, 550,000. The South Carolina conference has the largest membership, consisting of 33,000 white members and 41,000 colored; the Georgia conference has the largest number of white members—49,000—but has only 18,000 colored, less than one-half the colored members of the South Carolina conference. The Pacific conference, which has 294 members, is the least in numbers on the Pacific coast, and Florida, 5,500 white and 3,500 colored members, the least lying immediately on the Atlantic coast. The Indian Mission, East Texas, and the Western Virginia conference, are each less in number than the Florida conference.

MORAVIAN MISSIONS.—At a recent meeting held in Sheffield, England, on behalf of the Moravians, the following statement was made: "The Moravians on the Continent of Europe and America did not number above 20,000 souls, yet they had gathered, through their

missionaries, not less than 70,000 persons into Christian congregations in foreign lands. At Labrador, nearly the whole of the natives had been christianized. At Surinam, out of 13 missionaries, 11 had died of the yellow fever; yet there was no lack of laborers for God. During the last eleven years, the congregations at Surinam had risen from 10,000 to 17,000 persons. It might be estimated that one fourth were communicants. In the West Indies, the congregations numbered about 40,000 persons, principally negroes, and there were upwards of 2,000 children in their schools. Two training schools had been established for the education of native teachers. It was seldom that one taught in their schools left the path of rectitude. The Moravians have 70 missionary stations and 286 missionaries in the world, and these are sustained for the trifling expense of about \$60,000."

THE METHODIST BOOK CONCERN.

At a meeting of the Rock River Conference recently held in Chicago, statements were made by the agents of the New York and Cincinnati branches of the Methodist Book Concern, setting forth their condition and the extent of their business; from which a Chicago paper gleaned the following interesting statistics:—

The total assets of the New York establishment amount to the very large sum of \$706,733.05. Its real estate in New York, buildings, and the requisite materials for printing, binding, &c., amounts to \$243,947.82. It has invested in public stocks some \$49,500. Its present cash assets are given at \$16,947. Its books and sheet stock on hand are worth \$176,130.35. There is due in notes and accounts, \$210,207.10. The liabilities are only \$29,858.50, which, deducted from total assets, leaves the actual capital of the concern \$676,874.49. The sales during the past year amounted to \$182,757.80. The sum received for periodicals for the same time was \$69,890.77, making a total of \$252,648.57. The Cincinnati establishment has a capital of \$242,802.69. The value of its real estate is put down at \$65,000. Its stock on hand, materials, &c., are estimated at \$60,853. Its cash and stock amount to \$22,044.15. Its notes and accounts amount to \$111,417.26. The liabilities are \$16,330.91, leaving as the net capital of the concern, \$226,271.78. The profits for the year ending March 31st, 1853, were \$10,968.25.

In addition to these two immense establishments, the General Conference has published, much under its immediate supervision, a paper at Pittsburgh, at Buffalo, at Chicago; a Sunday School Journal, with an immense circulation, a Quarterly Review, and two Monthlies.

For the various papers thus issued, as well as for all the books published, each traveling and local preacher of the denomination is an authorized agent, and the Conference expects a commendable activity on the part of each in procuring subscribers for its various hebdomadals, monthlies, and quarterly, and in disposing of its books. In the sale of the latter, a small per centage is allowed, for the purpose of covering cost of transportation, and the loss of an occasional bad debt. It is a common occurrence that every Methodist within the bounds of the different conferences, whether the denizen of a city, village, or even the most remote backwoods settlement, can supply himself with any book published by the General Conference. These books are not altogether of a denominational character. Standard historical and poetical works, and biographies of men remarkable for piety, benevolence, &c., comprise by no means an inconsiderable share of the books which are thus sown broadcast over the country.

At the last session of the General Conference, that body determined to make Chicago a base for newspaper and book operations. Accordingly a branch of the Cincinnati Book Concern was opened there some ten months since, under the charge of Mr. Doughty, a most efficient business man. On the first of January the Northwestern Christian Advocate, under the editorial supervision of Rev. James V. Watson, was also established.

THE UNIVERSALISTS ON SLAVERY, &c.—The Universalist General Convention, which was held at Columbus, Ohio, last week, resolved, "that we hereby renew our testimony against those great sins—Slavery, Intemperance, and War; and that we will cordially cooperate in all proper efforts for their suppression." The following resolution was also passed, with but one negative vote:—

"Resolved, That in the progress of the Temperance Cause this Convention hails with pleasure the principle of Prohibitory Legislation, as embodied in the Maine Law, so called, and earnestly hopes that all the States of our Union will follow the illustrious example of the 'Star in the East,' and thus extend the beneficent operations of the law to all the people of this Republic."

INQUIRY IN SARDINIA.—There is a movement reported from Sardinia, of a highly interesting character. The popular mind has seemed to awake in the midst of Italy, as from the sleep of ages, searching for something better than the ceremonies and superstitions of Popery. The spirit of inquiry is abroad, and the reading of the Scriptures, which are sent into the country, is extending it. The work is carried on by natives, without the personal aid of foreigners. It is stated that in Tavale, Sardinia, "seven entire branches of one peasant family, amounting to forty persons, have given themselves to Christ, and constitute a center of light, which is steadily expanding itself in the midst of surrounding darkness."

ECONOMY IN THEOLOGICAL SEMINARIES.—A writer in the Presbyterian complains of a want of economy in the Theological Seminaries of the "Old School" Presbyterians. He says:—

"We have five Theological Seminaries, in which is invested a capital of five hundred thousand dollars, more or less, and sixteen of our select men are employed as teachers. And for what purpose? The instruction of two hundred and twenty-five young men!—a work which could be well done by six suitable men, with a capital of one hundred and fifty thousand dollars. If this estimate be correct, then is not our church guilty of wasting the income of three hundred and fifty thousand dollars, and the labors of ten of her choice men?"

THE CALL FOR MEN.—The Christian enterprises of the day call for men more than for money. Given the men, the money would be forthcoming. But what is to become of these enterprises without the men, is an important and solemn question. The following paragraph, from the Home Mission Record, shows how the matter is viewed by one of our religious institutions of most extensive influence:—

"The Home Mission cause needs men as well as money. Not a few large, promising fields are suffering for the want of able-bodied, clear-headed, large-hearted, spiritually-minded men, to gather in the first-fruits of harvest, and sow for other and larger ingatherings hereafter. We are anxiously looking for the right kind of men to go into important places in the Great Central Valley, and to several points of commanding position and influence on the Pacific slope. Would not the Lord be pleased, and the harps of heaven be attuned to a new outburst of songs, if some who read this, now comfortably settled in a city, or village, or rural parish, should say, 'The West needs me more than the East. Here am I, send me!'"

A GROCERY IN DAVID'S TIME.—The Rev. Mr. Pierpont, in his address at the Tabernacle, was sure that there were groceries in David's time, in the lanes and alleys of Jerusalem, with little red curtains before the windows. He was confident there was a description of the dram-seller in the tenth Psalm, which he read with great effect. It is commended to such as are in the trade:—

Verse 6. He hath said in his heart, I shall not be moved, for I shall never be in adversity.

7. His mouth is full of cursing, and deceit and fraud; under his tongue is mischief and vanity.

8. He sitteth in the lurking places of the village, in the secret places doth he number the innocent, his eyes are privily set against the poor.

9. He lieth in wait secretly, as a lion in his den; he lieth in wait to catch the poor, when he draweth him into his net—(his shop).

10. He coucheth and humbleth himself, that the poor may fall by his strong ones—(his strong liquors).

11. He hath said in his heart, God hath forgotten; he hideth his face, he will never see it.

ADVANTAGE OF COLPORTAGE.—A German colporteur at the West thus refers to some of the advantages of the colporteur work:—

"It is a good thing to be a colporteur. In this service one is not only put in the way to spread the blessings of the gospel, but it is an excellent school, in which he can learn how to live like a Christian, and to teach. Is one timid? he will in time feel bolder. Is one too forward? he will learn modesty. Is one too hasty? he will learn patience. Is one pious? he will grow in grace. Is one striving after holiness? here he will find examples that will put him to shame. Is he sectarian? he will find, from observation and from the example of Christians, that he is mistaken in thinking that he only knows the truth. Does pride adhere to him? his work is humble, and he has to do with the lowly. In short, the colporteur work fits one for every thing. Oh, that many more would choose this delightful employment!"

AMERICAN BAPTIST PUBLICATION SOCIETY.

The 29th Annual Report of this Institution, located at Philadelphia, gives a general view of its operations, with a list of its members, and a catalogue of its publications. The receipts of the past year from all sources were \$43,404.88; the expenditures, \$43,362.12; leaving a balance in the treasury of \$42.76. Of the receipts, \$25,699.59 were from sales of merchandise; \$2758.56, from donations for general purposes; \$2,060.06 for colporteur fund; \$1871.48 for building fund. The increase in the value of stock, books, stereotype plates and engravings for the year, was \$4869.31; and the total amount of assets is now \$65,772.05; showing a gain over the valuation of the last year, of \$5281.61. Six Life Managers were made during the year by the payment of \$50 and upwards, and forty-nine Life Members by the payment of \$20 and upwards.

TEMPERANCE.—A Cincinnati paper says:

"Mr. Longworth of this city is extending his operations in the culture of the grape, and the manufacture of wines, &c. He is producing Catawba Brandy, which is pronounced by judges equal to the French Brandy. It is manufactured in the same way, but it is a finer article. Mr. Longworth has 2,000 gallons of brandy of the vintage of 1851."

Mr. Longworth recently set his face against the Maine Law movement, because it would prohibit him from making his wines, and stated at length, that the wine-drinking people of Europe had fewer drunkards among them than those among whom the article was little used. He also defended wine drinking on Scriptural grounds, and offered to prove that the pure juice of the grape was not injurious to man.

TO BE THE ANNIVERSARIES.—Arrangements have been made with the Rome and Watertown Railroad to take delegates from Rome to Adams Center and back for one fare—tickets to be obtained at the office in Rome after October 3d, and hold good till October 14th. The fare from New York to Rome is \$3.26. From Rome to Adams Center and back \$1.80. Persons leaving New York by steamboat at 6 o'clock Third-day evening, will reach Adams Fourth-day afternoon. Trains leave Rome for Adams Center at 7 o'clock A. M.; 2.55 and 7.20 P. M.; through in about three hours.

BIBLE UNION MEETING.—The American Bible Union holds its Fourth Anniversary in the meeting-house of the First Baptist Church in New York on Fifth-day and Sixth-day, Oct. 6th and 7th. Among the speakers engaged are Revs. Spencer H. Cone, John L. Waller, T. C. Peasdale, James Lillie, O. B. Judd, G. Achilli, Wm. C. Duncan, and P. F. Jones.

RELIGIOUS INTELLIGENCE.

Rev. J. L. Wilson, a returned missionary of the Old School Presbyterian Church, from Africa, recently stated, as among the results of missionary labor in Africa, the gathering of more than one hundred Christian churches, containing ten thousand hopeful converts; the establishment of a hundred and fifty Christian schools, in which from twelve to fifteen thousand youth were receiving Christian and other instruction. The Bible has been translated, and its truths brought into contact, directly or indirectly, with a million of human minds. They had given to Africa eighteen written dialects; and all this without grammars or teachers, or any extrinsic aid; and this had been the work of Protestant missionaries within the space of twenty years.

The Christian Secretary learns by a private note from Jackson, Pa., that the Baptist church in that place has enjoyed a revival of religion since May last, during which period forty converts have been baptized into the fellowship of the church. One remarkable feature of this revival is, that every one that has united with a church has joined the Baptists. Several Pedobaptists became dissatisfied with sprinkling, and have joined the Baptist church.

Elzarah, wife of the Rev. Eleazer King, of Heath, Mass., has sued for divorce on account of desertion. They were married about ten years ago, and about eight months afterward he charged her before a Church Council with having told him he had better study grammar, and give up preaching till he knew more! The Council dismissed this charge, and the offended reverend has ever since refused to live with his wife.

Rome, as it appears from a recent census, contains a population of 175,000, divided into fifty-four parishes, and amongst them twenty-nine bishops, one thousand two hundred and eighty priests, two thousand and ninety-two monks and members of religious orders, one thousand six hundred and ninety-eight nuns, and five hundred and thirty-seven ecclesiastical pupils.

Two missionaries of the Old School Presbyterian church, viz., Rev. Edwin T. Williams, and William Clemens, with their wives, have taken passage in the bark Gem from New York, for the island of Carisoe on the coast of Africa. This is intended to be a point for a new American colony, having a magnificent bay and a healthful climate, with superior advantages for commerce.

Miss Antoinette L. Brown, whose name is already familiar to the public, in consequence of the conspicuous figure she has cut as a public speaker at temperance and anti-slavery conventions, was ordained as pastor of the Congregational church in South Butler, N. Y., a place lying between Syracuse and Rochester, Sept. 15.

The second Sunday of November next is the day appointed by the New School General Assembly for raising the \$100,000 to constitute a permanent fund to aid congregations in the erection of houses of worship; on that day, every church under the care of the assembly is expected to make its contribution.

There is a Methodist preacher near Ripon, Eng., seventy years of age, who for forty years has walked five miles every Sunday to preach, and returned in the evening. He has thus walked 20,000 miles; and the sole pecuniary reward he has ever received, was a shilling on one occasion, or a fraction more than one farthing per annum.

We observe afloat the statement, which is presumed to be correct, that "nearly five hundred of the graduates of Amherst College—almost one half of its Alumni—have entered the ministry. They compose now more than one-fifth of the Congregational ministers of Massachusetts; and more than forty of them have gone as missionaries to the heathen."

Antioch College, Yellow Springs, Ohio, will be dedicated on Wednesday, Oct. 5th, at 10 A. M. Dedicatory Address by Hon. Horace Mann, LL.D., whose inauguration as President will take place on the same day.

The Rev. C. W. Gaillard, of Mississippi, has been appointed missionary to China by the Foreign Board of the Southern Baptist Convention. He expects to sail for China in the course of the present fall.

The latest news from England brings the sad intelligence of the death of Rev. Dr. Cox, known by his writings and long ministry; and to many personally in this country by his presence among us seventeen years ago in company with Dr. Hoby.

The Pope has just established four new Bishopsricks in this country, viz.: at Brooklyn, L. I., Newark, N. J., Burlington, Vt., and Portland, Me.

Mrs. Harriet Beecher Stowe and Mr. and Mrs. Charles Beecher recently arrived at New York from Liverpool, in the steamer Arctic.

The Methodists of Maine are taking measures to raise \$25,000 for the establishment of a female collegiate institute.

"THE THIRTEENTH ANNUAL REPORT OF THE AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY, presented at New York May 11, 1853," is an octavo pamphlet of 216 pages, containing the proceedings at the Annual Meeting, the Addresses and Resolutions, and a history of anti-slavery movements last year throughout the world. Just the thing for those who would keep posted up in that department. Published by the Society, 48 Beekman-st., New York.

THE AMERICAN RAILWAY GUIDE for the United States—176 pages, price 12 1/2 cents—contains a map of the United States, showing all the finished railroads, together with the time-tables of most of the roads. Saves the tourist more hours than it costs cents, even on a short journey. Published by Curran & Mitchell, 9 Spruce-st., New York.

THE MUSICAL WORLD AND TIMES, 16 pages quarto, is published at 257 Broadway, N. Y., every week, at \$3 a year for one copy, \$5 for two copies, \$10 for five copies. The proprietors give a splendid portrait of William Vincent Wallace—worth half the money—to every subscriber renewing his subscription for 1854. Dyer & Willis, New York.



General Intelligence.

European News.

The steamer Africa, with European dates to Sept. 10, arrived at New York on the 23d.

Nothing definite respecting the Eastern question, but the circumstance that the Czar hesitates in reference to the modifications stipulated for by the Porte, had depressed the British and French funds.

A trial of reaping machines had been made at Stirling, Eng. The first prize was awarded to Bell's, and the second to McCormick's, against twenty-one competitors.

Vienna letters state that cholera was making great inroads in Russia, especially in the Southern Provinces, where large bodies of troops were stationed.

We have further details of the recent earthquake at Thebes. The town, or rather village, was built partly of stone houses, which were all new, and partly of old houses of wood and bricks.

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The two men who murdered Mr. Beckman at Volcano, California, in July last, were discovered in a very extraordinary manner, on board the steamer Brother Jonathan.

The following summary embraces the principal items of news for the fortnight:—The Indian outbreaks in the Rogue river valley, in the North, are becoming serious and threatening.

The murderers and thieves who have so long infested the State, have been faring somewhat badly of late.

A rendezvous of villains, of all grades and characters, was recently discovered in the sink of the Humboldt River, east of the Sierra Nevada.

From various circumstances it is more than probable that the "Joixie Rangers" whose supposed capture of the renowned bandit Joaquin Muriatta created so much talk lately, were mistaken in their man and decapitated an unlucky person who went out with a party from Los Angeles to catch wild horses.

TRAGICAL SCENE AT NIAGARA.—We have received a singular narration of a narrow escape of life at the Falls of Niagara. Mr. E. V. Wilson, of this city, of lightning-rod notoriety, went to the Falls with a party, and among the number was Mrs. N. L. Piper (of the firm of H. Piper and Brother.)

rushed after her, and just as she was going over, he caught hold of her dress, and by it held her dangling in the air.

A VEGETARIAN DINNER.—The Vegetarians had a convention in New York, a few days ago, ending with a dinner, on which occasion the Bill of Fare was as follows:—

- Bill of Fare. VEGETABLE SOUPS.—Tomato Soup, Rice Soup. FARINACEA.—Graham Bread, Mixed Fruit Cake, Wheat Bread, Apple Biscuit, Fruit and Cakes, Moulded Rice, Corn Blanc Mange, Moulded Farina, Moulded Wheaten Grits.

PRINTING AT RAILROAD SPEED.—One of the inventions on exhibition at the Crystal Palace is a new printing press, which prints uncut paper, rolling from a cylinder, and cuts and folds with perfect regularity 30,000 per hour.

RETURN OF THE PLEASURE YACHT.—Cornelius Vanderbilt's pleasure yacht "North Star" returned to New York on the 23d inst. The trip home was a very short one.

A POWERFUL PUMP.—The Norristown (Pa.) Free Press says that a house in that town are manufacturing, for the use of a silver-mining company in New Leon, Mexico, an improved Cornish engine and pumps, of greater power and capacity for mining purposes than has ever been built in this country.

FINED FOR LYING.—It is an offense against the law in France, for a dealer in breadstuffs to say that he has effected a sale at a higher price than he has in reality received, if the falsehood is uttered at a moment of panic in the market, and may contribute to a rise in price.

SUMMARY.

A driver in Cincinnati, a few days since, was fined \$25 for running his wagon against a pedestrian who was crossing the street.

A monster clipper ship, called The Great Republic, is soon to be launched in Boston.

MURDER OF A RETURNED CALIFORNIAN.—The Louisville Courier tells of a terrible murder under the following circumstances:—A man on his return home from California to Jackson County, Illinois, a few weeks since, was met a short distance only from his house by a neighbor, who, upon learning he had money, killed and robbed him.

MENEELY'S BELL FOUNDRY.—The Messrs. Meneely have recently added to their heretofore extensive establishment, the largest Factory building for the manufacture of Church Bells, in the United States, if not in the world.

The new granite Tower on the highest ground in Mount Auburn Cemetery, is nearly completed.

The Democrats of Delaware Township, Hunterdon County, N. J., at their recent election for delegates to the State Convention, instructed their delegates to vote for no man for Governor who is suspected of being in favor of the Maine Liquor Law.

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New York Market—Sept. 26, 1853.

- Flour—Pots \$5 87; Pearls 5 50. Ashes and Meal—Flour, 6 75 for Canadian, 6 25 for common to good straight State, 6 31 a 6 44 for common to good mixed, 6 40 for fancy Michigan and Indiana, Rye Flour 4 25 for fine, 5 00 for superfine, Corn Meal 3 76 for Jersey; Buckwheat 6 00. Grain—Wheat, 1 39 a 1 42 for fair to good Canadian, 1 40 a 1 44 for white Michigan, 1 50 for white Genesee, Rye 90 a 93c; Barley 78 a 85c. Oats, 43 a 45c. for Jersey, 47 a 49c. for State and Western, 48 a 50c. for Western mixed and round yellow, 52 a 53c. for Southern yellow. Potatoes—York, 13 for prime, 16 00 for country mess, 1 14 a 1 24c. Butter, 16 a 18c. for Ohio, 18 a 20c. for State Dairy, 22 a 25c. for Orange County, Cheddar 24 a 30c. Hay—65 a 70c. for 100 lbs. Lumber—4 50 a 5 10 for Eastern Spruce and Pine. Potatoes—Receipts light and prices better, 1 75 a 2 00 for whites, 2 00 a 2 25 for Mercers, per bbl. Seeds—Clover 9c. Timothy 14 00 a 17 00 for mowed, 18 00 a 21 00 for reaped. Flaxseed 1 43. Tallow—104 a 105c. Wool—43 a 45c. for native American, 55 a 57c. for Merino, 60 a 62c. for Saxony.

MARRIED.

In Brookfield, on the 20th inst., by Eld. W. B. Maxson, Mr. GEORGE O. CLARKE to Miss ANNA C. WILCOX, all of Brookfield, N. Y.

At Meriden, on the 22d inst., by Eld. D. Clawson, Mr. PHILIP C. APPELGATE to Miss SARAH JANE THOMAS, both of Allowaytown, N. J.

DIED.

At Carolina Mills, Richmond, R. I., Sept. 6th, inst. of liver complaint, Mrs. NANCY WILCOX, wife of Doct. Hazard Wilcox, in the 73d year of her age.

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LETTERS.

Wm. B. Maxson, Wm. M. Farnestock, A. D. Burdick, A. B. Bond, D. Clawson, Z. Campbell, B. F. Bond, R. Titworth, J. O. Maxson, T. G. Bailey, E. W. Sullman, L. G. F. Randolph, E. S. Davis, E. K. Crandall, E. B. Lewis, A. D. Graham, Paul C. Maxson.

RECEIPTS.

Table with columns for names and amounts. Includes: D.W.F. Randolph, N. J. 2 00 to vol. 10 No. 52; Martin Dunn 2 00 10 52; Isaac Clouston 2 00 10 52; George Dunham 2 00 10 52; Janet P. Rogers 2 00 10 52; Reuben F. Randolph 2 00 10 52; John Shanley 2 00 10 52; Barzillai D. Randolph 2 00 10 52; David Hanson 2 00 10 52; James D. Ayres 2 00 10 52; Reuben F. Randolph 2 00 10 52; Andrew Drake 2 00 10 52; Wm. Dunham 2 00 10 52; John Pope 2 00 10 52; Elizabeth Bivens Marlboro, N. J. 2 00 10 52; Wm. S. Dunham, Plainfield, N. J. 2 00 10 52; A. D. Graham, So. Bloomfield, O. 2 00 10 52; Charles Potter, Jr., Westery, R. I. 2 00 10 52; John H. Burdick 2 00 10 52; Mrs. E. B. Lewis, Hampton, Ct. 2 00 10 52; E. M. Crandall, Utica, Wis. 1 00 10 39; E. M. Crandall, West Edmeston 4 00 10 52; Amos Crandall/Alfred Center 2 00 10 52; Manlius Bush, Clear Creek 2 00 9 52; Paul C. Maxson, Oxford 2 00 10 52; Harriet S. Rogers 2 00 10 39; Janet P. Rogers 2 00 10 52; Benjamin Clarke Petersburg 4 00 7 42; Albert Clarke 2 00 7 42; A. D. Burdick, Livonia Center 2 00 11 13; Kenyon Crandall, So. Brookfield 2 00 10 52; Benjamin Burdick 2 00 10 52.

FOR THE SABBATH-SCHOOL VISITOR:

Herman A. Hall, South Brookfield \$3 00; O. Teltz, Jr., R. D. Burdick 25c.

FOR SEVENTH-DAY BAPTIST MEMORIAL:

John Pope \$1 00; Manning Dunn \$1 00; D. W. F. Randolph 1 00; Herman A. Hall 1 00; Reuben F. Randolph 1 00; Paul Babcock 1 00.

EXECUTORS OF THE WILL OF BENEDICT W. ROGERS \$300 00

WILLIAM M. ROGERS, Treasurer.

Yearly Meeting of the New Jersey Churches.

The Yearly Meeting of the New Jersey Seventh-day Baptist Churches will be held with the Seventh-day Baptist Church in Plainfield, N. J., commencing on Saturday before the third Sabbath in October, at 2 o'clock P. M.

An invitation has been extended to the Church in New York to meet with them, and participate in the exercises of the occasion. A general attendance of the members of all the churches is solicited.

The Ohio Association.

The Seventh-day Baptist Ohio Association will hold its next meeting with the Church in Jackson, Shelby Co., Ohio, commencing on the 5th day of the week before the second Sabbath in October next, which will be the 6th of the month. Ministers and brethren from other Associations are invited to meet with us and participate in our deliberations. All friends who wish to see a welcome reception.

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R. TITWORTH, M. D., HOMOPATHIC PHYSICIAN AND SURGEON, FRONT STREET, PLAINFIELD, NEW JERSEY.

Board Meeting. THE Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies will hold meetings at New York on Friday, Sept. 29, to hear their Annual Reports, &c.

Seventh-day Baptist Anniversaries. THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Adams Center, Jefferson Co., N. Y., on Friday, October 6th, commencing at 10 o'clock A. M.

The Fourth Anniversary of the Seventh-day Baptist Publishing Society will be held at the same place in the afternoon of Sixth-day, commencing at 1 o'clock.

At the session of the General Conference held in Plainfield, N. J., September, 1853, the following Committee was appointed on the subject of Education, viz: T. B. Stillman, W. B. Maxson, W. C. Kenyon, J. H. Cochran, J. R. Irish, Lucius Crandall, J. M. Allen, G. B. Utter, O. P. Hull.

1,000 Book Agents Wanted. INTELLIGENT AND INDUSTRIOUS MEN WANTED in every part of the United States to enter into the sale of the best assortment of Illustrated POPULAR AND USEFUL BOOKS published in the country.

THE subscribers, under the firm of TITWORTH & DUNE, have opened a Clothing Establishment at No. 22 Deey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, suits with the latest and most desirable of introducing ready-made clothing.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, Pa. Fare, \$1 75. Spring Arrangements, commencing May 2, 1853. Leave New York for Easton, Pa. at 6 P. M., and 3.45 P. M., and for Somerville at 6 P. M., and 3.45 P. M.

Bells! Bells! Bells! THE subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells.

Election Notice. STATE OF NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853.—To the Sheriff of the County of New York:—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

- A Secretary of State, in the place of Henry S. Randall; A Comptroller, in the place of John C. Wright; An Attorney-General, in the place of Levi S. Oatfield; A State Engineer and Surveyor, in the place of William J. McAlpine; A State Treasurer, in the place of Benjamin Welch, Junior; A Canal Commissioner, in the place of John C. Mather; A State Prison Inspector, in the place of William F. Angell; Two Judges of the Court of Appeals—one in the place of Charles H. Roggles, and one in the place of Hiram Denio, both of whom have resigned their offices by the resignation of Frederick G. Jewett; A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of office will expire on the last day of December next, except that of Frederick G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next.

Also, two Justices for the Third, Fourth, Fifth and Sixth Senate Districts, in the place of William McManis, Obadiah Newcomb, James W. Beck, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County: Sixteen members of Assembly; Two Justices of the Superior Court, in the places of John Duer and the Emmet; A Judge of the Court of Common Pleas, in the place of Charles P. Daly; A District Attorney, in the place of N. Dowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend; All whose terms of office will expire on the last day of December next.

Yours respectfully, HENRY S. RANDALL, Secretary of State. The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

Sheriff of the City and County of New York. All the public newspapers in the County will publish the above notice one week, until the 15th of October next, at the rate of \$100 per copy, which will be paid for by the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 34, part 1st, page 140.

Imperfect in Original.



