

The Sabbath Recorder.

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

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 9.

NEW YORK, FIFTH-DAY, AUGUST 11, 1853.

WHOLE NO. 477.

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A GLARING ENDORSEMENT.

While the writer has not, at any time, regarded the "American Sunday School Union" as entirely free from countenancing and even perpetuating some of the "penal" errors of "Romanism," as that institution may esteem some of the extra-scriptural practices of the Catholic church, yet it never entered into his imagination to apprehend that a Protestant establishment would ever openly aid and abet in propping the bold pretensions of that reckless hierarchy—that inverted pyramid, founded as it nominally may be, on the Rock, but which has become so corrupted and top-heavy with human devices, as to darken truth and threaten destruction to all who may approach its fatal precincts.

On making some further researches into the "Mine Explored," from which I gave a page, with some remarks, in a late paper, I find the following singular endorsement, on page 165, of a glaring innovation on the simplicity of the gospel system:—

"The Feast of Dedication was instituted by Judas Maccabeus, about A. D. 384, as a grateful memorial of the renewed dedication of the temple to the service of God, after it had been profaned by Antiochus Epiphanes. Our Lord's attendance on this feast illustrates the observance of religious seasons of human appointment." (John x. 22.)

The presence of the Lord Jesus Christ in Jerusalem at the season of the Feast of Dedication, "justifies the observance of religious seasons of human appointment," may answer the gloss of an astute Jesuit, but to be employed as an argument by plain, honest Protestants, is, to me, inconceivable. Where were the sturdy Baptist and Presbyterian members of the Committee on Publications? and who are they that endorse, so loosely, the multiplication of feasts, festivals, and holy days, which now number nearly all the days of the year? Who are they? We should like to see what kind of Baptists and Presbyterians are on the "watch-tower," for we are told that "no book can be published to which any member of the Committee may object." We should like, marvelously, to know what Baptist, at least, endorses the above passage.

If the Feast of Dedication "justifies the observance of religious seasons of human appointment," why not endorse and adopt, at once, the whole calendar of saints' days? Where, I ask again, were the Baptist and Presbyterian members of the Committee? Are they mere cyphers and tools that can be jostled aside to suit sinister purposes, or have they no moral courage to put their veto on such a flagrant innovation? We should like to know, marvelously, who they are? We have had Puseyism in England, and now have Nevin-chism—Mercersburg theology—in this country, sufficient to bring confusion into the Protestant camp—enough to lead us hood-winked to the very gates of Rome; but we trust that we shall be spared becoming engulfed in the vortex of the "Romish" caldron, by that mighty engine, "the American Sunday School Union."

It behooves all true Protestants to be chary, very chary indeed, and particularly in these days, when wolves are stealing into the fold in sheep's clothing, in countenancing and adopting any such latitudinous principles. The Feast of Dedication, at the time, may have been innocent and appropriate enough. It doubtless was founded in profound religious impulse, not of an individual, but of all Israel, and arising from so pure and praiseworthy a motive as to appear to have been smiled upon by Divine approbation; but it was introduced under very peculiar circumstances, and was never designed as a precedent for others. When we have an extraordinary proceeding in Sacred History, we may be sure to find an extraordinary occasion, and not a pretext or pattern for the multiplication of innovations, to be continued in after time. According to Dr. Brown, in his "Antiquities of the Jews," the Feast of Dedication was appointed by Judas Maccabeus, as a new dedication of the Temple and altar, after they had been polluted by Antiochus Epiphanes, who entertained a malignant hatred to the Jewish name. He forbade their children to be circumcised, restrained them in the exercise of their religion, killed many who disobeyed his mandates, burnt the books of their law, set up idolatry, and sacrilegiously carried off the altar of incense, the show-bread table, and the golden candlestick, from the Holy Place, with the other vessels and treasures of the Temple. He even sacrificed a sow upon the altar of burnt offerings, built a heathen altar upon the top of that sacred pile, and with the broth of swine's flesh sprinkled the courts and the Temple to defile them. After several ineffectual attempts to recover their Temple, the Lord, in due time, raised up Judas, son of Matathias, who took the field, under a standard bearing as a motto the original of the following words in Exodus: "Who is like unto thee, O Lord, among the Gods?" Under this banner and this devout leader, they became completely victorious. It was from an abbreviation, formed of the initials of these words, that they formed the Hebrew word, represented in English by *Maccabees*, and hence Judas himself was called Maccabeus, and all those who fought under him, Maccabees. After giving liberty to Judea, by these means, the new dedication of the Temple took place. Priests were appointed to take down the altar which Antiochus had profaned, to build a new one of unhewn stone, according to the law, and to hallow the courts. They began the day by some of the priests killing the morning sacrifice, laying it on the altar, and striking fire from flints to consume it, while others, going into the Holy Place, with part of that

fire, burnt the incense on the golden altar, lighted the lamps of the golden candlestick, and laid the cakes on the table of show-bread. These things being done, Judas and his company, with all who were present, bowed with their faces to the ground, and besought the Lord that they might come no more into such troubles.

It is easy to conceive the joy which the Israelites would feel, on the re-establishment of the daily service; and we can readily enter into their feelings, when they prolonged the service of it for eight days. We are therefore prepared to learn, how they kept alive that signal event among posterity. The greatest religious countenance given to the festival, while the Temple stood, was the singing of the Hallel in the Temple every day, as long as the solemnity lasted; and the general illumination, which annually took place throughout the land, showed the readiness of all ranks to comply with the decree. Josephus, in his account of this festival, says, "They were so very glad at the revival of their customs, when, after a long time of intermission, they unexpectedly had regained the freedom of their worship, that they made it a law for their posterity, that they should keep a festival on account of the restoration of their temple-worship, for eight days. And from that time to this we celebrate this festival, and call it Lights."

This was no ordinary occasion, and no ordinary call for holy joy and public thanksgiving. The Temple devoted to the living God had been desecrated, defiled by impious hands, and had been given over to heathen pollution. The Lord raised up a servant to overcome the enemies of Israel, and when victory had crowned their arms, and the daily worship of the Almighty was restored, after the custom of their fathers, in their grateful homage, they made this offering of eight days rejoicing. It was a very extraordinary occasion, indeed, and just such a one as we might look for the Lord to approve. It was befitting for man to institute it, voluntarily, as a thank-offering for a peculiar and most distinguished favor to that people, rather than the Lord impose by imperial authority. It did not conflict with any of the Lord's economy or appointments, nor did it detract, in the least, from His prerogative to institute and set aside. It was, I repeat, an extraordinary occasion, but no precedent for imitation, for there can be no occasion like it again.

While the foregoing proceeding may be allowable, under the peculiar circumstances of the case, yet we must have better proof than we have before us, that it was, absolutely, a religious service, and better evidence than we have, before we can assume, that the Lord attended, and, by His presence, gave countenance to it, as a religious service, or that He recognized the obligation to be present, and thereby "justify religious seasons of human appointment."

What are the naked facts in the case. Allusion is had to the Lord's presence at Jerusalem in the season of the feast of dedication, in but one passage in the New Testament (John x. 22), and that in a most equivocal manner. It does not define the specific occasion sufficiently clear to avoid doubt. It is only inferred that it was the festival commemorating the third dedication, that instituted by Judas Maccabeus; but it does not state, as Grotius, Prideaux, and others assume, that Christ not only honored the festival with His presence, but that he came thither for the purpose of bearing part in the ceremonies in solemnizing it. On the contrary, in the absence of all testimony to fortify that assumption, we find him there fulfilling his mission as the Messiah, and preaching the doctrines of the new and better Covenant—far better than the blood of goats and calves and bulls—a mission that brought war against the existing order of things, yea even divisions into the household of Israel. He was there to preach righteousness, and not to uphold empty forms. There is not a particle, not a shadow of evidence that he went up to the Temple to take part in, to conform, in any manner, to any of the service appointed for the occasion. The most that can be made of His presence at Jerusalem, is, that he happened there at the time; and the most that can be made of the festival, is, that it was nothing more nor less than a national feast—a national season of rejoicing for deliverance, somewhat like unto our annual festival of the Fourth of July. It was a season of national festivity, celebrated with the ordinary demonstrations of national rejoicing, and was not marked by any special religious exercises, save singing the Hallel in the Temple once a day during the continuance of the festivities. Instead of being food partaking in, or conforming to, any of the services, Christ was preaching the laws of his own kingdom. Let the reader peruse the tenth chapter of the Gospel by John, and he will be wiser.

So much for Christ's attendance on, and countenance given to a national festival, which is put forth to "justify the observance of religious seasons of human appointment." Where were the learned Presbyterian and the staunch, unfinching, non-conforming Baptist members of the Committee of Publication, to allow such a sentiment to appear under their sanction? To justify a religious observance of human appointment, from the passage under remark, is about equalled, and only equalled, by the argument some times deduced from the miracle of the Saviour's converting water into wine at the marriage in Canaan, for men "well drunken," justifies drunkards and drunkenness.

Further, it was a prominent part of the blessed Saviour's mission, to emancipate the mind of oppressed man from the trammels of human tradition; and, therefore, he very early taught his disciples, "Call no man Rabbi."—*Fathers of Traditions*. Under the old economy these teachers became absolute spiritual masters. Christ would not have any such power exercised over his disciples. In no instance did he recognize the counterfeit inventions of men as legitimate service, but uniformly repudiated all such pretensions, and directed obedience only to our "Father in heaven." As he spoke as one with authority, may it not be as probable, that he was

repudiating worship, (if it was religious service,) instituted by man, when we find him interrogated, on the occasion, whether, he really be the Christ? If there as an Israelite, bearing part in the service, why the question? It carries *prima facie* evidence, that he was teaching or reproving. The whole scriptural account shows, that he was preaching the laws of his own kingdom. If his presence makes anything in the case, it makes much against the assumption of "justifying religious observances of human appointment." The whole tenor of the New Covenant is at direct variance with countenancing any extra-scriptural appointments, and the words and the spirit of the teachings of the Lord Jesus denounce any such presumptuous meddling. The Lord only can appoint and impose—man, under peculiar circumstances, may offer a public thanksgiving for special favors to a church or a nation; but these occasions, for security, ought to be very few—ought to be voluntary, never obligatory. Grotius justly restricts this procedure to a memorial of "public blessings" conferred on man by his Maker. The only sure guard to save us from another incubus—a "ministration of death"—unquestionably is, to eschew all human appointments, and cleave strictly to a "thus saith the Lord," for every religious institution and every religious service. What at first may have been an innocent enough festival, in time becomes a fixed institution, anonerous observance, claiming fealty; and what may originally have been attractive and beautiful, may become deformed and heinous, from the redundancy of the natural tendencies of human nature to multiply outward ordinances and ceremonies. In a word, the primitive beauty and simplicity of the Christian church has already become covered with warlike crests, under the system alluded to, (many of which have found their way into the Protestant church,) until a reformation is loudly called for, to amputate and extirpate the whole conglomeration of extra-scriptural appointments from that fungoid body. In such a crusade, I should look to find the "American Sunday School Union" in the van, instead of covertly skulking behind the opponents of evangelical truth, and affording "aid and comfort" to the enemy. W. M. F. BORDENTOWN, N. J., July 29, 1853.

SYSTEM AND PRINCIPLE.

A short time since the Rev. Mr. A presented to my people the claims of one of our great benevolent societies; and on Monday I called with him on several members of the congregation. Entering the counting-room of a merchant, the following interviews in substance occurred:

Mr. A.—"Good morning, Mr. B.; our openings for usefulness are multiplying, and all that the churches will intrust to us, we can promptly employ."

Mr. B.—"I am always glad to see you, Mr. A., and to do what I can for your noble society," handing him a liberal donation; "we all ought to feel that we are but stewards, and be diligent in doing good while we may."

Mr. A.—"Thank you, thank you, Mr. B.—We know you are a steadfast friend, and so is your partner, Mr. C.—is he in this morning?"

Mr. B.—"No, sir; he is in Europe. He was unexpectedly called to France on business, and sailed in the steamer some weeks since, to be absent about six months."

Mr. A.—"Then, I suppose, we shall lose his subscription this year?"

Mr. B.—"No, sir. One of the last things he did before sailing was, to request me to attend to his charities with the same care as to his other business, and to give, for him, to his various objects of benevolence, as they might come before our church, about the same as he gave last year, or, if any thing, rather more, as this year we have been prospered. Do you remember what was the amount of his subscription last year?"

Mr. A.—"One hundred dollars."

Mr. B.—"Well, here is a check for one hundred and fifty dollars, which is about what I think he would give if he were at home."

With thanks to the giver, and especially to Him who had prompted the gift, the agent went on his way, wishing—1. That all would feel that they were but stewards. 2. That all would consider their charities a part of their business; and 3. That all would give to the great objects of benevolence systematically and on principle, whether at home or abroad.

THOUGHTS FOR MINISTERS.

Do not rest without success in your ministry. Success is the rule, under a living ministry; want of it is the exception. We must have the taste of a manna in our mouth, "milk and honey" under our tongue, else we can not tell of its sweetness. Prayer is more powerful than preaching. It is prayer that gives preaching all its power. If Satan can only make you a covetous minister, a lover of pleasure, a lover of praise, a lover of good eating, then he has ruined your ministry. Preach the word, the most essential parts of it, especially. I would humbly suggest, for the consideration of all ministers, whether they should not preach more in the manner of God's word. It is certain the fathers used to preach in this manner. Brethren, they will not thank us in eternity for speaking smooth things, and crying, "Peace, peace," when there is no peace. No, they may praise us now, but they will curse our flattery in eternity. Speak boldly; what matters in eternity the slight awkwardness of matter. McCheyne's biographer says of him, "He fed on the word, not in order to prepare himself for his people, but for personal edification." To do so was a fundamental rule: with him. It was his wish to arrive nearer at the primitive mode of expounding the scriptures in his sermons. He said, "I am just an interpreter of scripture in my sermons."

"Not the words he spake, but the holy manner in which he spake, was the chief means of arresting souls."

I SEE THEE STILL.

BY CHARLES SPRAGUE.

I see thee still;
Remembrance faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old;
Then thy soft arms my neck enfold,
And thy sweet voice is in my ear.
In every scene to memory dear
I see thee still.

I see thee still.
In every hallowed token found;
This little ring thy finger bound;
This lock of hair thy forehead shaded;
This silken chain by thee was braided;
These flowers all withered now, like thee;
Sweet sister, thou didst call for me;
This book was thine—here didst thou read;
This picture—ah, yes, here indeed,
I see thee still.

I see thee still—
Here was thy summer noon's retreat;
Here was thy favorite freize seat;
This was thy chamber—here each day,
I sat and watched thy sad decay;
Here, on this bed, thou didst last die;
Here, on this pillow, thou didst die;
Dark hours—once more its woes unfold—
And then I saw thee, pale and cold,
I see thee still.

I see thee still;
Thou art not in the grave confined—
Death can not chain the immortal mind;
L. earth close o'er its sacred trust,
But goodness dies not in the dust.
Thou, O my sister, 'tis not thee,
Beneath the coffin's lid I see;
Thou to a fairer land art gone—
There let me hope, my journey done,
To see thee still.

ILLUSTRATIONS OF HEATHENISM.

A correspondent of the morning Star, writing from India, gives the following sad illustrations of heathenism as it is seen in the present day:—

About a mile to the north-east of our new location of Sautipur, is a respectable village called Rajbania, and thither I proceeded on Monday evening last, with a view to proclaim Christ to the assembled multitude. I took up my position with Silas Curtis, a native preacher, and Bhaboybat Barik, a nominal Christian, beside a huge timber, about twenty or thirty feet long, planted upright, at the top of which, swung by the middle on a sort of pivot, another timber longer still but much lighter. After waiting a time, and conversing with a few bystanders, the throng came on with shout and drum and waving flags and tinkling bells, all in gala attire, to do honor to Mahadeb, the presiding deity of the festival.

The first spectacle that met my view consisted of a number of rude, unglazed cars, as it were, in which were men lying on their backs, with unsheathed swords, edge uppermost, under them. These were very good care to place pillows and cushions under their backs and legs in such a way as to lift their loins off the edge of the sword. This puerile deception was paraded as an evidence of the presence and watchful care of Mahadeb over the safety of his votaries, that they should not be wounded by the weapons on which—or rather over which—they lay. I am inclined to think the swords themselves were blunted, for fear of accidents.

The next was a distressing sight. Men having the skin of their sides pierced through, danced about, between two parallel cords passing through their wounds—the cords being kept in position by two men, one ahead and one behind—thus acting as setons. Now these poor deluded creatures rushed forward, madly tossing their arms on high, then suddenly capering with fantastic gestures, began their backward movement along the length of the cords through their sides.

The third, and most wretched sight, was a short man of Herculean frame and sinister cast of countenance, rendered perfectly hideous by having his tongue kept out by means of two iron tridents passing through it, while from his back, just below each scapula, depended a hook, which was stuck through his skin. After capering about most violently for a time, he ascended a scaffolding erected for the purpose, and having the hooks attached to his back lashed onto the smaller beam already alluded to on an extremity, while by means of a rope tied on to the other extremity of the timber, he was swung round and round to the infinite delight (!) of the people, and the honor of Mahadeb, scattering from his airy position garlands and single flowers on the spectators. Oh, it was horrible to behold! Language is insufficient to describe the mingled feelings that swayed me then, and even now a shudder comes over me at the bareidea of this hideous spectacle. Oh! I save this people from this more than slavery. "How long shall the land mourn—for the wickedness of them that dwell therein?" And in reference to the small number of missionaries, comparatively with the people, I cannot but exclaim, "How should one chase a thousand, and two put ten thousand to flight?"

"BE NOT WEARY."

Not many years since, Providence brought a little fatherless boy into the neighborhood where I live. He from the first won my affections, and I considered him more in the light of a brother than as a stranger. I soon saw with pleasure that he was considerably attached to me; and as he attended the Sunday school, and was for some time in my class, I ardently wished to lead him to the Saviour. I conversed with him in private several times; but as it did not appear to produce any lasting impression on his mind, I became weary, and gave over. A few weeks since I walked from the house of God in company with him, and his whole theme was redeeming love. When we were about to depart, he adverted to the conversations I formerly had with him, and said he had felt a great deal, but wished to hide it from me. "The more I prayed," said he, "the more I wanted to pray, and the more earnest I was; but at length I thought that there were no others serious, and that I should be ridiculed; and the next time you met me, you did not

press me to seek the Lord, and I by degrees lost it all; but had you continued to urge me, as you had done every time you saw me, I have not a doubt but that I should have obtained a hope then!"

From the Presbyterian Herald.

SYMPATHY WITH THE COMMON PEOPLE.

One of the causes of the failure of many ministers in doing good, is their want of sympathy with the common people whom they are aiming to reach. They neither know nor care to learn how they reason and feel on the subject of religion or any thing else. This evil is especially prevalent amongst ministers who are scholastic men, who have been shut up for years within the walls of Colleges and Seminaries of learning. We often find that a rude and comparatively uncultivated, but naturally strong-minded man, will sway his thousands of the common people, where his more polished neighbor urges his hundreds. This is some times urged as an argument against learning in the ministry, but it is not a necessary result or concomitant to learning. We have a striking illustration that it is not in the person of the late Dr. Chalmers.

The life of Alexander Patterson, who was a man of very humble origin, has lately been published, from which we learn that his family were the especial objects of Dr. C.'s care and notice. It is said that his affection for "Saunders Patterson," who was a humble ploughman, was for a quarter of a century that of a fast friend. "Knowing his retiring modesty, which made him shrink from joining a circle of strangers, Dr. Chalmers used to invite him to tea or to breakfast alone, not grudging to spend two or three hours with him in conversation about the things of God, and when he was conducting two classes in the University, and sitting up habitually till one o'clock in the morning. Long before he came to Edinburgh, and during the blaze of his pulpit popularity, whenever the Doctor revisited Fife, he no sooner arrived at Dairsie Manse, than forthwith he made off for the adjoining farm where he found Saunders at the plough-tail, or otherwise employed as a farm servant. On such occasions he would bring his humble friend along with him to the Manse, and at family worship insist on his leading the devotions, "being greatly effected with his unctious prayer." One night Dr. Alexander had been invited to remain to supper; and on his retiring, Dr. Chalmers remarked to his hostess in his characteristic manner—"See, Madam, how Christianity teaches a man to handle his knife and fork."

When Dr. Chalmers was removed from St. John's parish in Glasgow, to the University of St. Andrews, he paid a visit, on his way to the latter town, to his friend Patterson at Dairsie-moor. Edie and he accompanied the Doctor to a neighboring village, expressing without exchanging the pulpit for the professional chair. "I don't think," said Saunders, "that you should give up preaching for teaching." "Let us ask you a question, Saunders," rejoined the Doctor; "does the man who salts a pig, or the man who makes the salt which will salt many pigs, do the greatest service?" "The man who makes the salt," to be sure, was the reply. "Well," rejoined the Doctor, "I have been all this time salting the pig, and now I am going to make the salt." "Then the sooner you're in the salt pans, sir, the better," said Saunders.

A WORD TO PREACHERS.

We find the following sensible remarks on the importance of continued study to clergymen, in the *Star in the West*, from the pen of its New England correspondent. We commend them to all ministers of the Gospel:—

It is very evident that not a few preachers, of all denominations, greatly mistake in the estimate they put on the necessity of continued study. To preach well, a minister must comply with two conditions—he must, first of all, understand his subject; and, in the second place, he must be invigorated with his subject. To understand the subject, matter of a discourse is not enough—to have the plan of the discourse properly laid out is not enough—to know just what idea to start, and in what relation to start it, is not enough; in addition to all this, the preacher must, at the time of preaching, be imbued with the spirit of his discourse. Where this latter condition is not complied with, the very best sermon ever put into the English language will, in its effect, prove a failure. First, know what you mean to preach; second, feel the spirit of what you mean to preach; and then the sermon will take care of itself—in other words, will do its work. People often say, Such an one used to preach well; but now he is heavy, prosy, dull—now he preaches people to sleep; and they ask, What has occasioned the change? The answer is plain—he has stopped studying! Nothing but continued study can enable a preacher to preach even an old idea. Past study may fulfill one condition of successful preaching—it may give the preacher the matter and the arrangement of his discourse; but present study only can fulfill the second condition—present study only can imbue the preacher with the spirit of his discourse. If the most popular and effective preacher among us should throw himself entirely upon what he has acquired, rather than upon what he continues to acquire, he will very soon hear the people say, "He has had his day!" The important truth cannot be too constantly impressed upon all whom it concerns, that unremitting application alone can keep up the popularity and success of a minister. I suppose all our ministers are familiar with the doctrine of the certainty of punishment—could, at a moment's warning, preach a discourse on the subject; and yet if they had not just been thinking over the subject, have not just refreshed their minds with study relative to it, their preaching will fail. I have heard a man say that religious associations ought to withdraw fellowship from every preacher who does not compose two fresh sermons as often, at least, as twice in a month. I am by no means in favor of so stringent a

rule; yet it is very evident, that a minister who does not compose new sermons cannot preach old ones. One of our ministers has preached one sermon twenty-five times, and he always preaches it well, because he is always a student—is always composing new sermons—is always refreshing his mind by continued application. Rev. A. C. Thomas once said to me that there was danger in the habit of preaching old sermons; it was a temptation to give up the practice of composing new ones; Rev. A. A. Miner once remarked, that he never liked to trust himself in the pulpit—even with a discourse with which he was the most familiar, without previously refreshing his mind by a new study of its matter and form. Rev. T. P. Abell said to me once, while in conversation on the subject, that he never preached a sermon twice without much reluctance—he was afraid of the consequences. I have been told (I know not how correct the remark may have been) that the Rev. Theo. Clapp, of New-Orleans, never allows himself to preach the same sermon a second time. I presume no one would find any objection to the preaching of the same discourse any number of times, were it not for the tendency to indolence which the practice encourages. For myself, I like to hear a good sermon a second or even a third time. What I object to, what I would warn preachers against, is the vice of neglecting study. The success of our best, and permanently best preachers, is against this neglect. A man of the world may be able to amass wealth, and retiring from active life, draw, at any time, upon the fruits of his past activity. But not so the preacher; he may indeed draw upon the past; but to present to others what he thus draws, he must rely on present efforts; in mercantile phrase, he relies upon the fortune of his mental acquisition, he will very soon discover that the people have retired too! In this world there is no success but in continued effort.

THE SMALL NUMBER OF THE ELECT.

Voltaire regarded the following extract from Massillon, as one of the finest specimens of eloquence. It is taken from this eminent preacher's sermon on "The small number of the elect." Massillon does not waste his time and words in this discourse, in dissertations upon the eternal decrees of God, &c., but deduces the small number of the saved from the conduct of men, from moral causes, from the fewness of the righteous on earth. The entire discourse is very forcible and animated. But when the orator came to the following passage, Voltaire says, the whole assembly involuntarily started to their feet, and that the murmurs of acclamation and astonishment disconcerted Massillon, but greatly increased the effect of his appeal. The animated tone, manner, and language of the discourse, and the boldness of the appeal, were the cause of this effect.

"I pause with you, my brethren, who are here assembled. I speak no more of the rest of men; but regard you as if you were alone on the earth. And this is the thought that occupies and moves my soul. I imagine that this is your last hour, and the end of the world; that the heavens are about to open above you, and Jesus Christ appear in all his glory in the midst of his temple, and that you are assembled here like trembling criminals, to hear the sentence of mercy or of eternal death pronounced against you; for you may well flatter yourselves that you will die such as you are to-day. All these desires of change and amendment which amuse you, will amuse you till the bed of death. This is the experience of all ages. All that you will in the future find new in you, will perhaps be a greater and more aggravated account to render to God, than what you have to-day. And as to what you will yet be, were you to be judged this moment, you could almost decide what will be your fate when you leave this life."

"I ask of you, then, and I ask it of you, terror-stricken, not separating in this respect my fate from yours, but placing myself in the same position in which I desire to regard myself—I ask of you, then, if Jesus Christ should appear in this temple, in the midst of this assembly, the most august in the world, in order to judge you—to make the terrible separation between the sheep and the goats—believe you, that the greater number of those here would be placed on his right hand? Believe you, that the division would be equal? Believe you, that even ten righteous men would be found here, whom once God could not find in five entire cities? I ask of you—you know not, and I know not myself—Thou alone, O God, knowest those that are thine! But if we know not those who belong to him, we know, at least, that sinners are not his. But who are the faithful here assembled? Titles and dignities here count nothing; you will be despoiled of them by Jesus Christ. But who are they? Many sinners who wish not to reform their lives; yet more, who desire it, but who defer their conversion. Again, others who never reform but only again to fall back. Finally, a great number who believe they have no need of conversion. These are they who are reformed! Take away these four classes from this assembly, for they will be taken away in the great day; and then appear, ye just! Where are ye? Thou holy remnant of Israel, pass to the right hand! Pure grain of the Lord, separate yourself from this chaff, destined for eternal fire! Oh God! where are thine elect? and what is left for thine inheritance?"

WHAT TO DO, AND HOW TO DO IT.—The remark of Rev. John Newton, below, deserves to be written on the tablet of every heart:—"I see in this world," he observes, "two heaps—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap, and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this." These little things are what we all can do, and we should encourage ourselves with the thought that "The drying up a single tear, hath more effect, Of holier fame, than building seen of men."

The Sabbath Recorder.

New York, August 11, 1853.

ASPECT OF THINGS ABROAD.

The extinction of the Ottoman Empire is foretold in the Scriptures of Truth, we have never doubted. That Russia was the Power ordained to bring it about, was never so clear to our mind; yet present indications very strongly favor this view. It is well known to have been a long-cherished intention of the Czars to plant the Russian standard at Constantinople. Thora the Autocrat means to have his winter palace. He covets the maritime advantage which the possession of that city would give him, and he means to have it. Every movement looks steadily towards this object, nor will it be abandoned, if the accomplishment of it can by any means be effected.

On the other hand, the integrity of the Ottoman Empire is guaranteed by the other Powers of Europe, so that what is called the "Balance of Power" may not be seriously disturbed. But what will the guaranties of other Powers avail, when the time foretold in Prophecy is fulfilled? Many are the devices of a man's heart; but the counsel of the Lord, that shall stand. Prov. 19: 21. Should all the Powers on earth combine to establish the Sultan upon his throne, they will surely be defeated, when the Lord's time for fulfilling his purpose has come. Whether that time has now come, we do not know. But if it has, the allied Powers will not be able to fulfill their pledges. They will become jealous of one another, so that they cannot act in concert, or they will be outwitted by the Autocrat, and entertained by one pretext or another, till it shall be too late to avert the denouement.

It does really seem as if things were now assuming precisely this phase. The allied Powers are jealous of one another. England and France were always suspicious of each other's designs, and since the usurpation of Louis Napoleon, matters have been nothing bettered, but rather made worse in this respect. No reliance can be placed upon Austria, as it is well known that her heart is not in the right place. Russian emissaries are, and have been for years, striving to foment these mutual jealousies, that the Czar might gain his grand object, while the Powers were watching each other. In the mean time, the Russian troops have crossed the Pruth, are in the occupancy of the Provinces of Moldavia and Wallachia, have taken the control of the Post-Offices of those provinces, and have outraged former treaties to such a degree, that all the world looks on in wonder that something decisive is not done by the allied Powers to put a check to their encroachments. Yet, by a strange sort of infatuation, the English and French fleets have advanced to the Golden Horn, only to make it little puerile display, while their ambassadors and cabinet-officers have been puzzling their brains to invent some method, by which the insolence of Russia may go unwhipped of justice. It actually seems as if a spell had come upon them. How easy it is for God to turn all their counsels into foolishness! When he decrees it, the firmness of the Englishman hesitates, the courage of the Frenchman fails, and the wits of the most able statesmen are baffled. Ways are never wanting with the Almighty to defeat the powers that stand in his way.

The latest intelligence says, that the representatives of England, France and Prussia have agreed upon the basis of an arrangement to be proposed to Russia, and Turkey. What that arrangement is, has not yet transpired. The probability is, however, that it is such as gives to Russia about all she asks, or all, at any rate, which she will think it politic to demand in the present crisis. Recede from her purpose she will not, though she may be willing to patch up a truce, till her emissaries abroad shall succeed in fomenting further jealousies; in which case she will have weakened the hands of the combined Powers, and gained time for making her last bold but decisive stroke. She is wide awake, and is not likely to be caught napping.

Let not the Christian sleep. The time cannot be very far distant, when the Lord will arise to shake the nations. A general war on the European Continent would not, it has been thought, be likely to disturb the existing state of things in America. It has been supposed that we were too far removed from the seat of struggle, to be seriously affected by it. But see how unexpectedly the providence of God orders things! The arrest of an insignificant Hungarian refugee by an Austrian corvette, in Smyrna harbor, comes near embroiling the United States and Austria in a difficulty, which no Diplomacy could heal. Indeed, it is not improbable, that the Court of Vienna will regard the behavior of Capt. Ingraham as an act of hostility, for which they are entitled to demand reparation from our Government. It is not at all likely that such reparation will be given. And when to this is added the general feeling of our people in regard to intermediation in the affairs of Europe, fanned as it was, a short time since, by the mission of Kosuth; also the fact that the behavior of the American Captain and Consul are loudly praised in popular meetings held in England, as well as in some of the more democratic journals; also that there is, with a large class of our citizens, a spirit of adventure and daring, that would transport them by thousands across the sea to mingle in the exciting contests of the Old World—it seems likely enough that America may be called to bear a part in the performance.

The remarks subjoined are from the New

York Tribune of the 6th inst. The views expressed are, substantially, such as we entertain; and being much to the point, we give them to our readers instead of any additional remarks of our own. T. B. B.

Peace or War.

The money-changers of the Old World are in ecstasies. The danger of war they trust is averted. Their high constable, Nicholas, so long idolized as the great conservator of Peace, Order and material Prosperity, is about to lay down the paving-stone which he just now threatened wantonly to hurl through their windows, giving the signal for a general row and smash-up. Not that he has actually done, or is even reliably reported to have said anything looking to the desired restoration of amity. His armies, 80,000 strong, still occupy the Principalities. His cannon line the banks of the Danube and command its navigation in the heart of Turkish Europe. His minions have taken possession of the Post-Office, and act as if they had no idea of leaving, at least in 1853. His satellites in the Moldavian Senate speak and act as if they expected never to see the standard of the Prophet again floating over their heads. Her Minister Nesselrode, in his last manifesto yet received, outrageously just, reason, current history, as audaciously as in any former utterance from St. Petersburg. The Wolf's complaint that the Lamb drinking from the stream below him had disturbed the water to his prejudice, never was more strikingly paralleled than in the Autocratic complaint of the timid and faltering advances of the French and English fleets to Besika Bay after and consequent upon the armed occupation of the Principalities by Russia. Most certainly, if the Czar had steadily resolved from the first to make a dash at Constantinople, in fulfillment of the long cherished design of his family, we see nothing in what is absolutely known of his more recent demonstrations to prove that he has been swerved from his purpose.

Still, we will assume that the stock-jobbers are well posted—that the danger of a Russian foray on the capital and empire of the Sultan has blown over. In that case, it is clear that the issue is substantially a Russian triumph. Czar Nicholas has carried a high head throughout the controversy, in undisguised defiance of the great Western Powers. He has all along spoken promptly, boldly, decisively. While the Turkish notes have been conciliatory, placating, almost supplicating, in their tone—while the British Ministry has been divided in its counsels, wavering in its policy, and begging of Parliament respite after respite from a discussion which must have led to its explosion—while even France, with manifest Right and universal Public Opinion emphatic in her favor, has been content to reply to Nesselrode's insolence in manifestos which indicate the Himalayan height that exalts the great Napoleon above the little one. Russia has spoken uniformly as if she had a blow ready to back every word, and was quite indifferent as to the order of precedence in which the two should be delivered. And therefore, whatever may be the delicacy or ambiguity of phrase wherein the arts of diplomacy may veil the point, it is clear to every discerning that the result of this embroilment cannot be other than an exaltation of the prestige of Russia and a visible hastening of the inevitable day when St. Sophia shall be restored to Greek Christendom and half the cities of the Autocrat be dated from his winter palace by the Golden Horn.

Essentially, there are but two Great Powers in Europe—Democracy and Russia—and the policy of the various Courts is controlled by their overmastering fears of one or the other. When Democracy becomes rampant and aggressive, they take shelter under theegis of Russia; that danger apparently blown over, and the Autocrat attempting to reap his harvest while the weather is propitious, they recoil from his embraces and coquet a while with Democracy. And whenever the Continent shall again be shaken by the clearly impending convulsion, whatever may be the immediate issue, the ultimate harvest must be garnered by one or the other of the substantial belligerents.

To whomsoever may have been cajoled into the belief that the peace, if amity be now restored, to be more than a truce, we commend a thoughtful consideration of the late incidents in the harbor of Smyrna. There the mere arrest of an apparently insignificant and worthless refugee, all but led to a collision which must have caused a rupture which the arts of diplomacy would have been insufficient to heal. We state an obvious fact in saying that Capt. Ingraham, had he sunk the Austrian corvette in Smyrna harbor, as it was but a chance he did not, would almost inevitably have been the next President of the United States. Had the two ships been cruising off the harbor, instead of at anchor within it, where action must have been a gross outrage on neutral rights and resulted in a woeeful destruction of life and property on shore, the collision could not have been averted.

A General War—a War of Opinion—a war which has had no parallel in importance since Napoleon's dethronement—is yet all but inevitable. When or where it shall break out, we do not presume to determine; but when the whole world is a powder-mill, the spark that is to fire it cannot long be wanting.

RELIGIOUS TOLERATION.

In a speech of President Pierce, during his recent visit to Baltimore, he said what is generally interpreted to mean, that "the banner of religious toleration was first given to the breeze at Baltimore." If this assertion be true, then surely Baltimore has sadly degenerated in these days, for it is not a month since the Mayor of that city sanctioned the interruption and arrest of a preacher of the gospel for exercising the right of free discussion. But the truth of the President's assertion has been questioned by the editors of several newspapers, who maintain that the banner of religious freedom was first unfurled by Roger Williams. In an able article on the subject, the Providence Journal says:—

"Rogers Williams repudiated the idea of toleration, because it seemed to imply the right of government to withhold, as well as to give. He denied the power of human government over the conscience, and held that any human power exceeded its just authority in restraining it; he held that the right to worship God according to the dictates of conscience, was as clear as the right to see or to breathe. And in maintenance of this great principle, even yet imperfectly understood,

but which he grasped in all its breadth, he turned to the pathless wilderness and offered his prayers where no roof interposed between him and his God. Lord Baltimore was his personal character the reverse of Roger Williams. We have no reason to doubt that he was tolerant; but he neither comprehended nor cared for religious freedom. He was a dissolute man, indifferent to religion, and looking upon the church only as the means of rewarding his boon companions with places, for which, of all others, they were least fitted. To make such a man the apostle of religious freedom, and to make a colony which decreed death as the punishment of heresy, the pioneer in religious freedom, is an assault upon the memory of Roger Williams."

SAVING ORDINANCES.

Of times the most conclusive argument against a positive law of religion is couched in the expression, "Well, I don't believe it is a saving ordinance." When, from a real hatred of religious institutions, or on account of their great unpopularity, this position is taken, he who takes it is secure against all the convictions and persuasions of truth.

We ask, what is meant by the assertion? Is it designed to express the thought, that in some of the ordinances, and not in others, there is a saving power? But with those who use the expression, we shall, perhaps, find all the institutions of religion in the same category. It is said, by one and another, Baptism, the Sabbath, public worship, the Lord's Supper, repentance, faith, &c., are not saving ordinances. How are we to know what are and what are not saving ordinances? If the Gospel point them out to us, we can be all agreed. If a sectarian or selfish policy dictate, then caprice, and not the love of religion, fixes the measure of duty, and all, or none, may be saving ordinances.

We suppose those who use the expression mean to say, that a neglect of such ordinances does not endanger the soul, and send it to perdition; or, that one may disobey certain laws of Jesus Christ, and not incur his divine approbation. If this be the intention, we still object to it, because it would impeach the ability of Jesus Christ to frame a perfect religion for his followers, and charge him with instituting religious laws with the intention of conniving at their infraction. Moreover, we are substantially taught that men will be judged by his Gospel. Hence, the assertion is but presuming on his mercy, while trampling on his ordinances.

We are disposed to adopt the assertion as true; and add, still further, that there are no "saving ordinances" whatever in religion. And while we make the admission, we condemn all who use it as a justification for disobeying any ordinance thereof. There is no saving element in any ordinance of religion. We never trust in any or all of them for salvation. We never attend to any of them with expectation that it will insure our salvation. We never make mention of them in our prayers, and attach to them the plea of merit or justification. There is salvation only in Jesus Christ, and he is the only saving ordinance in which we have hope. So we believe, and hope, and pray.

The use of the ordinances of religion is to prove our salvation, but not to procure it. Our observance of Baptism, the Sabbath, prayer, and other ordinances of religion, is the proof of our salvation, and not the means of it; for we never could heartily observe these, if we were unreconciled to God. Jesus Christ has become our salvation, and therefore we love and practice the ordinances of his religion. Our hearts approve them. They are the media of showing our love and reconciliation to Christ. They are spiritual institutions, and our transformed spirits love them, for their spiritual significance, and because we are prepared to relish and enjoy them.

We object, absolutely and fully, to the use of the expression, because it conveys thoughts that are foreign to the economy of religion, and may lead simple persons into gross error. There is an absoluteness and a force in all the ordinances of religion, that give them a certain, definite, unchangeable character. The whole plan of religion is so well arranged, and adapted to the world's necessities, that any variation of it, under any circumstances, would spoil its perfection, and hinder its healthful operations. Hence he who acts upon the sentiment, that obedience to any law of religion is not always connected with the enjoyment of religion and its salvation hereafter, robs himself of the blessings connected therewith. The simple declaration that "it is not a saving ordinance," betrays a want of interest in it as an institution given by God for the comfort of his people. It shows that the heart is deceived, and is occupied with poorer feelings, and impurer sentiments.

The lover of the Lord Jesus Christ is a lover also of his Gospel; assays the Saviour, (John 14: 21.) "He that hath my commandments, and keepeth them, he it is that loveth me;" and again, (15: 14,) "Ye are my friends, if ye do whatsoever I command you." Hence we judge that keeping his commandments is the evidence of love to Christ, and not the cause of it. The whole force of the expression, relative to any law of religion, that "it is not a saving ordinance," is simply a proof that they who make it do not love those laws of religion; while the lover of the Lord Jesus Christ says, "How love I thy law."

The expression, "It is not a saving ordinance," is the closing argument, and is used only when all others fail. We have an illustration of its use in connection with the law of the Sabbath. It is some times gravely asked, "You don't expect the Sabbath will save you; do you? I don't think it is a saving ordinance." Again, thousands yield the contrary, by saying, "Well, if there is any Sabbath in the Bible it is the seventh day; but I don't believe it is a saving ordinance." Now the force of all this is simply a proof that there is a determination to please the world; and that men had rather be in favor

with the world than with God—that popular prejudice is more powerful with them than the compassion of Jesus Christ manifested in his arrangements for their happiness. Again, it is said, "Yes, I believe the seventh day is the Sabbath, and if I lived with Sabbatharians I should keep it; but the Sabbath is not a saving ordinance." This is simply declaring that the customs of the world are preferred to the law of Christ. And finally, it is plead, "There is no Sabbath under the Gospel, and the Sabbath itself—its absolute necessity, and its constant blessings—are so interwoven with the perfection of the Gospel, and all its arrangements for the progress of religion and the happiness of Christians, that men are under the necessity, after they have demolished the Sabbath of the Bible, by saying that it is not a saving ordinance, of instituting a new one in its place."

While we insist that there are no saving ordinances, in the sense in which the phrase is used, we also believe, that no man will or can be saved, who deliberately and knowingly refuses to obey any ordinance of religion. In doing thus, he deliberately disobeys what God has commanded, and becomes a transgressor. Such an act shows his alienation from God, and consequently his unfitness for salvation.

BRITISH CORRESPONDENCE.

Sunday Steamboating.

GLASGOW, July 22d, 1853.

The Sunday observers are with dismay beginning to apprehend that steamers plying on the Clyde, on their adopted day of rest, is an established fact. Although the pier gates at Dunoon were shut against the desecrators, this did not prevent a landing being effected by small boats—and the Board of Admiralty have been written to, in the expectation that Government may intimate that the closing of the gates is illegal. And although a correspondent of the Scottish Guardian, (the Free Church Glasgow organ,) says that a gentleman high in the legal profession has expressed an opinion that the Glasgow Harbor and River Triest can prohibit vessels plying for hire at the wharfs on the Clyde on Sunday, those gentlemen do not seem disposed to use such power into force by asking an interdict—and the third Sunday's sail is advertised to-day, with additional places of destination. A meeting of Sunday friends is to be held here next week, however, to take into consideration the threatened danger; and one was held of the same description at Rothesay on Monday last. "The Emperor" steamer cannot, according to the terms of her license, proceed so far out in the Frith; but, it is easily to be foreseen that if she be permitted to continue to ply, and be successful, larger boats are likely soon to follow. The Rothesay people have appointed a Committee, and advertised the names in the Glasgow papers, to take whatever measures may be in their power to prevent such a landing on their shores. The Scottish Guardian of to-day, counseling the adoption of this mode of resistance, advises that "there is no longer any doubt, that the promoters of Sabbath [Sunday] steamboats will fail of their purpose by being let alone." It farther prognosticates that "whenever the public have been sufficiently familiarized with the sailing of steamers on Sabbath, [Sunday,] the barrier will be removed which prevents other steamboat companies from sailing their vessels" on that day. Where, then, we may ask, is the Scotch reverence for Sunday, if all are waiting behind barriers only till some Sunday-desecrator shall overthrow that barrier? And what, we again ask, will become of the "universal observance" argument in favor of Sunday, when all shall be found to have so availed themselves of the liberty or license afforded over barriers thus thrown down? But that which the Guardian thus anticipates as a future achievement, some of the companies referred to have long ago accomplished. The Glasgow steamers for Liverpool and Dublin do sail their vessels regularly on Sundays, although they do not start on that day—but sometimes a very few hours before midnight—the commencement of Sunday, according to their mode of reckoning—and arriving at their destination while others are at worship. And, it is now publicly stated, that the very Dunoon tacksman, who indignantly closes his pier gates on that day, and indignantly advertises them shut, against open avowed desecrators, is yet regularly employed in taking passengers from these sea-going steamers while passing, and landing them at Dunoon. The Guardian, contemplating the growth of Sunday traffic, says there are now "some fifteen omnibuses running in the city" upon that day; and admits that this has grown out of the unnecessary and ostentatious use of carriages and cabs taking people to church. Other of our newspapers note the traffic with little condemnation. The Examiner, which affects to be a kind of religious newspaper, and whose editor labored in the ministry before beaking to the broadsheet, argues in a leader in last number, that the Sunday steamer company should have waited till they ascertained that a majority of the community were in favor of their sailing on Sunday. This is carrying out the universal observance argument fully—but reversing the mode of its application. The Daily Mail, noticing the discomfort of last Sunday, from continuous rain, says, "Surely a very late homeward-bound steamer on Saturday night, or another on Sunday, would be an act of charity." And although they think "none of the regular steamers could be spared on the latter day, [Sunday,] as they are generally undergoing needful repairs at their moorings," it is yet intimated that "there are yet transient steamers which might find it profitable." Those, therefore, which have no Sunday "work of necessity" in the way of repairs, may find it "profitable" to sail them.

J. A. BEGG.

THE JEWS.

Rev. Mr. Duffield, of Detroit, who spent last winter in the East, in a letter from Jerusalem says:—

"The blindness which has happened to Israel still continues. It is wonderful to see the extent and power of it. One of the most affecting sights I have witnessed during my travels, was encountered yesterday P. M. I repaired to the appointed spot to hear the lamentations of the Jews over their desolated temple, and scattered nation. The site of the ancient temple is now occupied by the Mosque of Omar. No Christian or Jew is allowed by the Mussulmen to enter its precincts. The nearest approach that the Jews can make to it, is to the large and massive stones of the walls which Solomon built from the bottom of the narrow valley or ravine, Tyropean, for the purpose of sustaining and forming the terrace or arches, which were built out from the base of the rock on its four sides, and on which the temple on Mount Moriah was originally constructed."

"I saw thirty-five Jews, standing or seated near these stones, all of them bowing, and repeatedly swinging to and fro while they read their Scripture in the Hebrew, and some weeping bitterly as if his heart was ready to break, while he stood reading and trembling with emotion in his whole frame. Women, with white scarfs thrown over their heads, passed mournfully along the wall, some kissed their hands, whilst most sat in a squat or Turk-like position reading parts of their liturgy in Hebrew. I ventured, with a courteous salutation, to look upon the page, from which an aged man was quietly reading. He politely pointed his finger to the place. He was reading the 58th, 59th, and 60th Psalms. The whole scene was so deeply moving, exhibiting in such a powerful light the sad reality of the Jews' great national sorrow, and caused such a rush of solemn thoughts in my mind, that I was quite overcome by it."

THE LATE DR. SHARP.—It is seldom that a minister of the gospel enjoys the esteem of all Christian denominations more generally than did the late Dr. Sharp of Boston. Perhaps the secret of it may be found in the following extract from remarks made by him when the Baptist ministers of Boston and vicinity presented him with a silver vase and salver in token of their affection:—

"I have never supposed that persons could be won from the ways of sin and error, by calumny, by bitter denunciations, or by garbled misrepresentations of their opinions and practices; therefore, as you know, I have never resorted to such means. I have endeavored, by a full, clear and cogent exhibition of Bible truths, in their fair and just and mingled proportions, to commend them and my own ministry, 'to every one's conscience in the sight of God.' I have never aimed at temporary, but at permanent effects. I have not sought so much to call forth emotions, as to cultivate principles; and have never been so anxious to arouse your passions as to enlighten your minds. Nor have I labored so much to shape your opinions to any human creed, as to shape them to the truths of Holy Scripture. In my relations to society, I have never forgotten that I was a minister of Christ, and your minister. My office has always seemed to me to be as high, as honorable and as useful as any other, if not more so. I have, therefore, determined, at all seasons, that I never would do anything knowingly, in all my social, civil or political relations, which would degrade that office, or lessen my just ministerial influence."

PROTESTANTS AND CATHOLICS IN CANADA.

The following estimate of the relative growth of Romanism and Protestantism in Canada, is given in Mackenzie's Weekly Messenger. It represents things in a more favorable light than we had supposed facts would justify—but the authority is very good:—

"In 1820 the population of the Canadas may have been 520,000, of whom, perhaps, 380,000 were Roman Catholics, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favor of the Roman Catholic church, its doctrines and worship. In 1853, our people may be assumed to number 2,000,000, of whom 940,000 belong to the Roman Catholic or ancient religion, and 1,060,000 to the Protestant—showing nearly eleven Protestants to every nine Catholics. The latter have gained 500,000 in thirty years, the former 920,000. The Roman Catholics have more than doubled their number—but the Protestants have increased theirs more than seven fold."

REGARD FOR ORTHODOXY.—The following paragraph is going the rounds of the papers. It shows a regard for orthodoxy, greater, if possible, than was exhibited by a branch of the same church in excluding Mr. Morton for keeping the seventh day as the Sabbath:—

"The Synod of the Reformed Presbytery or Covenanted Church, lately met in Chicago, Ill. One of their ministers, the Rev. David Kennedy of Harrisville, Pa., preached in the First Presbyterian Church. During the service, he read two of the hymns in use in that congregation. For this act, he was arraigned before the Synod and a motion was made for his suspension. The Synod, after a long discussion, directed the Presbytery to which Mr. Kennedy belongs to put him on his trial, for giving out the two 'hymns' in question."

BIBLIOTHECA SACRA.—The July number of Bibliotheca Sacra and American Biblical Repository, has the following rich table of contents:—

I. Characteristics, Duties and Culture of Woman, by Barnes Sears, D. D. II. Lucian and Christianity, by Adolph Planck, translated by Rev. A. Hovey. III. The Relation of the Grecian to Christian Ethics, a translation from Neander, by G. P. Fisher. IV. The Religion of Geology, by Rev. J. J. Dana. V. On the Use of the Preposition *ei*, &c., in Romans 5: 18, by Rev. O. Sweet. VI. From Antipatris to Emmaus, by E. Robinson, D. D. VII. The Law of Remorse and the Law of Revenge, &c., by Rev. G. B. Cheever, D. D. VIII. The Certainty of Success in Preaching, by Prof. Phelps. IX. Breitenneider's View of the Theology of Schleiermacher. X. Notices of New Publications. XI. Select Theological and Literary Intelligence.

THE BIBLE IN SARDINIA.—The Geneva correspondent of the London Christian Times, in a letter to that paper, dated 9th June, says:—

"Wishing to profit by the permission granted by the Sardinian Government with respect to the admission of Bibles, the Bible Society of Geneva lately sent to Chambery two of its colporteurs; and such was the demand for the sacred volume, that in the space of a fortnight, in the towns of Chambery and Annecy, 1,500 copies of the Scriptures were sold by the colporteurs of the Bible Society, and at the depot which Mr. Graydon, agent of the British and Foreign Bible Society, established at the house of the editor of the Glaneur. Of these 1,500 copies, about 1,000 were Bibles and 500 Testaments—all of the French version of Sacy."

"The sensation among the priest party, which this movement produced, has, for the present at least, put a stop to the work. Orders have been given to prohibit the importation of Bibles and Testaments, and even to send back to the frontier several bales which were in the Custom House of Chambery; and the Archbishop of Chambery left for Turin, where he will assuredly spare no pains to raise up impediments to the circulation of the sacred volume. It is to be hoped that, from the firm intention of the Sardinian Government to maintain the religious liberty granted by the statutes, with its necessary consequences, he will not succeed."

A TRANSLATION COMPLETED.—Another

version of the complete Bible has been effected, in the language of one of the tribes occupying the Pacific Islands—the Hervey group. The labors of the English missionaries in those islands have been greatly blessed for many years; and now Bibles, printed in England, in their native tongue, have been sent to them. The missionary ship John Williams arrived in March last, with the first cargo of the kind, which was met with an enthusiasm that should put our languid interest in the Sacred Word to the blush. At a public meeting, held in commemoration of their arrival, one of the natives said, "Let us read the whole book. Let us go to the missionary by day and by night, and inquire into the meaning of new parts which we have not read. Let us be at his door when he rises. Let us stop him when we meet him, that he may tell us of these new books." And he added, with the excited energy of a feeble old man, "My brethren and sisters, this is my resolve. The dust shall never cover my new Bible; the moth shall never eat it; the mildew shall never rot it. My light and my joy!"

THE INFLUENCE OF THE CHURCH OF ROME.—

"Grace Greenwood," now in Europe, thus writes from, and respecting Rome. The saying of the Prophets is fulfilled—the nations have been made drunk with the wine of the fornication of mystical Babylon:—

"The more I see of the pomps, superstitions, mummeries, frauds, avarice, and arrogant domination of the Roman church, the more I am convinced that it is the source, strength, and subtle essence of European tyranny; that it narrows, binds down, and crushes out the very soul of the age. It is a fungus growth of error and falsehood, mocking the fair and fruitful forms of truth; a dark and gigantic unreality, for the time fearfully real; the nightmare which oppresses the world. As it seems to me, so must I speak of it. I cannot do otherwise, and keep my own truth toward God and my fellows."

POETIC OBITUARIES.—The Morning Star

has the following suggestions about poetry in connection with obituary notices. Let those who read it understand why editors generally use the scissors on such articles:—

"Our friends who send us 'Verses' attached to obituaries (or obituaries written in verse) must not think it strange if they do not appear in the Star. It would afford us pleasure to accommodate them, if we could with any propriety; but there are insuperable objections to the publication of such articles.—1. The poetry (if poetry it can be called) is generally of the poorest quality. 2. They possess no interest except to a small circle of relatives. 3. They would occupy a column or more of the paper, nearly every week, if all that are received should be inserted. Other reasons might be given, but these must suffice."

DR. ONCKEN.—The N. Y. Evangelist says

that Dr. Oncken, the energetic and successful Baptist missionary at Hamburg, Germany, who was seriously injured by the calamity at Norwalk, lately preached at Rochester, with great acceptance, and is represented as being nearly restored. He commenced his labors at Hamburg nearly thirty years ago; but for a long time was compelled to encounter the opposition and persecution of the Established Church and the civil power, and consequently made but little progress. In 1834, Dr. Sears, of Boston, baptized Dr. Oncken and seven associates, and organized the first dissenting church in Hamburg. From that time he has continued, in defiance of persecutions, and confiscations and imprisonments, until some sixty churches are established, with a membership of over 9,000. He is a native German, though he speaks the English language readily and fluently.

LIBERAL BEQUESTS.—Hon. W. B. Banister,

of Newburyport, deceased, has left in his will \$50,000, to be distributed equally as follows: The American Bible Society, the American Board of Commissioners for Foreign Missions, the American Education Society, the Massachusetts Home Mission Society, and American Colonization Society; on condition that they will pay to his widow, annually, during her natural life, \$240 each; and to his daughter, Frances B. Banister, annually, during her natural life, \$120 each. \$1,000 is left on the same conditions, to his brother Seth Banister, and his wife, of Brookfield.

NEW EPISCOPAL CHURCH.—On Saturday

afternoon, July 6, the corner stone of a new edifice for the members of Zion's Church, lately worshipping in Mott-st., Rev. Richard Cox pastor, was laid on Murray Hill, corner of Madison-av. and Thirty-Eighth-st. New York. The Church will be constructed of blue stone, with Connecticut brown stone dressing and slate roof. Its dimensions are 120 feet long by 60 feet wide, and 60 feet in height. The Church will be one of the purest specimens of perpendicular Gothic architecture in the City.

RELIGIOUS INTELLIGENCE.

A Baptist missionary in South Africa thus speaks of the abundant labors of the Rev. Mr. Morgan, a Scotch missionary laboring there: "He preaches uniformly four times on the Sabbath, twice in English and twice in Dutch; trains his own choir, and conducts his own singing, and his own Sabbath school; and has charge of numerous mission and charity schools, in which he spends much of his time during the week days. He is also either Chairman or Secretary of all the benevolent societies in the town, and generally gets up their reports."

The American Seaman's Friend Society has received from Rev. Titus Coan, who labors at Hilo, in the Sandwich Islands, one hundred dollars to promote the noble work of this institution. Mr. C. announces that the donation is made with "the love, prayers and strong desires of the donors" for the best good of seamen. One hundred dollars were not long since received from the same source for the same object. The same church in Hilo, has contributed during the past year fifteen or sixteen hundred dollars to benevolent objects. More than four hundred have been added to it in seven months.

The venerable and faithful missionary, Mr. Goodell, with his equally faithful wife, have sailed for Constantinople—the post which they have occupied, amidst so many changes and perils, for thirty years. The spectacle of an old man going forth upon an enterprise demanding the energy and hopefulness of youth, sustained by faith and animated by love, has in it something of the sublime. Mr. G. is accompanied by Rev. J. N. Ball and wife, and the wife and son of Mr. Schneider. "Harry Hill," a well known wealthy cotton merchant, and liberal hearted Methodist, is about building a Methodist Tabernacle in New Orleans, in an eligible position, at a cost of \$150,000. It is to be capable of seating 3,000 persons, and occupied for preaching alone. He proposes to deed it to the Bishops, placing it under their control and that of the General Conference. Once in four years a programme is to be made out, setting forth the appointments to this grand arena, on this plan: the greatest men of each Conference are to be detailed for one, two, or three months' service.

John Sinclair, Archdeacon of Middlesex, who was appointed by the English Bishops to return the visit of Bishops McCoskey, of Michigan, McLivaine, of Ohio, Rev. Dr. Wainwright, of New York, and other American Episcopalians to England, leaves in the Liverpool steamer of the 15th inst. He will be accompanied by Mr. Hawkins (Secretary of the Episcopal Propagation Society), and another Delegate not yet selected.

Phillips, Sampson & Co. have in Press, and will publish about the first of September, Memoir of the Rev. Adoniram Judson, D. D., the First American Missionary to Burmah, by Rev. Francis Wayland, D. D., President of Brown University. To be comprised in Two Volumes, duodecimo, with a superb Portrait, finely engraved on steel. Bishop Scott, on a visit to Liberia for the supervision of the Methodist missions there established, after preaching to large and very attentive congregations under the shade of tamarind and mango plum trees in the government lot, ordained ten brethren, five of whom are local preachers, to the office of deacons, and eight to the office of elders—one of the most interesting days of his life, though one of the most laborious.

The Episcopal Recorder calls attention to the fact, that in the parts of Pennsylvania where Episcopal churches once flourished, they have so completely faded away, that their very existence has become a tradition. This region, too, is within a hundred miles of two great cities, where, as the Recorder says, the Church is found rolling in wealth and influence.

The increase of Sunday schools in Great Britain is an exceedingly hopeful aspect of the religious state of that country. According to recent parliamentary returns, in 1818, when the population of England and Wales was 11,642,683, the number of Sunday schools was 3,462, with 477,225 scholars. In 1851, when the population had increased to 17,927,200, there were 23,498 Sunday schools, with 2,407,409 scholars.

Georgetown College, Ky., at its late Commencement, conferred the degree of D. D. only on two New York ministers, whereas the Western Watchman says: "From these facts, we draw the encouraging inference that the ministers in Kentucky are in so generally a healthy state that they do not need doctoring. May they long continue so."

The New York Observer states that Prof. Niedner is at present occupied upon a church history, to be completed in six volumes, in which he intends to show the influence of art, science, and philosophy, on the church, from the time of the Apostles to the present day.

There are 61 Congregational Associations in England and Scotland, and 2,312 Congregational churches. The members belong mainly to the middle classes in society, and maintain a respectable position for intelligence, enterprise, industry and moral worth.

A communication from Rev. Mr. Spear, missionary of the Presbyterian Board to the Chinese at San Francisco, and formerly their missionary in China, expresses the opinion that it is a great "religious reformation," as well as a political revolution.

Mr. Beebe, the veteran editor and proprietor of the New York Baptist Register, has announced Professor Andrew Ten Brook "as equal proprietor and equal participant in its editorial labors and responsibilities."

The receipts of the American Board of Foreign Missions, for the eleven months ending on the 30th of June, were \$270,972.

The Rev. Mr. Reve, the modest and worthy Moderator of the Synod of the Waldenses has returned to Europe, having succeeded in the objects of his mission, to a degree that warranted him in returning.

The Free Church of Scotland has lately sent seventeen missionaries to Australia, all of whom were applied for by the colonists.

The Governor and Legislature of Massachusetts have unanimously given one day's pay, amounting to nearly \$500, towards the completion of the Washington Monument.

There are about 76 persons in New Hampshire, between the age of fourteen and twenty-one, who cannot read and write. There are 90,000 pupils on the school lists of the State.

Old Bull has prohibited the sale of spirituous liquors at his Colony in Pennsylvania.

European News.

By the arrival of the steamer Washington from Bremen, and Niagara from Liverpool, European news to July 23 has been received, of which a summary will be found below.

It was generally reported that Lord Palmerston would succeed to the Foreign Secretaryship. The Earl of Clarendon exchanging to the Home Department.

The Earl of Portsmouth is dead. The English and French fleets remain still at Besika Bay.

The owners of the steamship Great Britain undertake that she shall reach Melbourne in 68 days from Liverpool, or forfeit 40s. per ton on freight.

The difficulties on the Continent appear to be in a fair way of adjustment, for the present at least.

The Porte had paid the cash to the French treasury for 40,000 Vincennes rifles, and taken the opportunity to contradict the report that the Turkish finances were exhausted.

The Monitor publishes a decree that the prohibition proposed by the Ordinance of February 8, 1826, will cease provisionally as to corn and flour imported from the British possessions in Europe.

The number of arrests consequent on the supposed conspiracy discovered at the Opera Comique is now over 200.

M. Arago is ill, and his life despaired of. Mr. Vanderbilt's steam yacht was much admired at Havre.

The Bavarian Government announces that a World's Industrial Exhibition will be held at Munich next year.

The King of Prussia has issued a proclamation that he will dismiss from his service any officers, who, marrying a Roman Catholic, shall promise to bring up his children in that faith. This is intended as a protest against recent encroachments.

The Austrian blockade of the Swiss frontier is as rigorous as ever, although some few of the expelled citizens had been permitted to return to harvest their crops.

It is expected the Russians will remain in the Principalities until the Spring, on the pretext that the army are in winter quarters, and cannot be disturbed; or at least long negotiations will ensue whether the fleets or Russians shall first take backward steps. The Russian head-quarters were at Bucharest.

The Morning Chronicle has a telegraphic dispatch from Belgrade, of the 15th, that the Senate being devoted to Russia, had insisted that the reigning Prince should abdicate in favor of his son. The Prince had been granted three days to consider.

From Northern Africa we learn that in consequence of apprehended deficiency in the crops throughout the Barbary States, the Bey of Tunis has forbidden exports of breadstuffs for three months.

By the arrival of the U. S. steamer Baltic at New York on Sunday, the 11th inst., from Liverpool, dated July 27th are received. She brings intelligence of the total destruction by fire of the packet ship I. Z. on the 7th inst., in lat. 42 deg. lon. 62. The I. Z., 750 tons burden, sailed from New York July 2, under the command of Capt. Spench, for Liverpool, with a cargo chiefly consisting of turpentine, resin and cotton. She was owned by Messrs. Zaroga of this city. The captain and all hands, 20 in number, were rescued by the Ebenezer, and landed at Liverpool. The fire is stated to have been caused by spontaneous combustion.

FUGITIVE SLAVES IN CANADA.—On the 21st of June, a meeting was held in Free Mason's Hall, London, to hear a statement from the Rev. Mr. Ward as to the condition of fugitive slaves in Canada. The Earl of Shaftesbury presided. Mr. Ward, in his address, stated that the number of fugitives in Canada was from 30,000 to 35,000, and that the average number escaping was 3,000 a year, or about ten a day. A Mr. King, in the county of Kent, he said, had purchased land for the purpose of settling them upon it. Hatred and prejudice, however, ran so high against them, that a petition and memorial were presented to the local government against the occupation of land by these negroes. But that petition was unsuccessful. The settlement was made; it had existed now for four years; it contained about 120 families, or 600 individuals; and it was one of the most successful ever saw in any country; upon it there was not a single drunkard, or a vender of intoxicating drinks. On the settlement there was also a flourishing school, the different classes of which he had examined in geography, grammar, Latin; and notwithstanding former prejudices, the white people had actually taken advantage of two things connected with the settlement; they attended the preaching of Mr. King, where the negroes worshipped; and abandoning their own, sent their children to the negro schools. The meeting was addressed by Rev. Messrs. Gribble, Thomas James, J. Sherman, and others, and a committee was appointed, of which the Earl of Shaftesbury is chairman, to raise money in aid of the object.

A SAD PICTURE.—A young man, who left Nantucket some three years ago for the gold mines of California, came passenger on the steamer "Bay State," from New York on Saturday. Some ten months since, not meeting with good luck at the mines, he left San Francisco for home. Not having funds to pay his passage through, he got as far as Central America, where he was a stranger without friends or a place to lay his head. In a few days, on account of the fatigue and a broken down constitution, he entirely lost his reason, and became a maniac, and wandered about the place for some weeks. At last, in consequence of some information from letters found upon him, he was taken in charge by the American Consul, and sent to New York, where his aged father met him. The young man is a mere skeleton, only weighing about sixty pounds, his reason gone, and he resembling an image of death. It was a sad sight to see the father with his son in his arms bringing him on board the steamer, for his sweet home, there only to remain, perhaps a few days on earth. This true picture is but one of many of the results of California immigration. [Boat Trav.]

A SINGULAR CASE.—A Miss Read of West Boylston, took chloroform a few days ago, (says the Worcester Transcript) for the purpose of having a tooth extracted, and after the operation was performed, she was attacked with a severe pain in the head, became unconscious, and apparently died. Her friends supposing her dead, laid her out for burial, and began to prepare for the funeral ceremonies; but their grief was unexpectedly turned to joy and astonishment, on finding that the supposed dead began to revive! She eventually recovered the full possession of her faculties; but what is still more remarkable in her case, as we are told, she suffers violent pains in the head as regularly as violent approaches, and at length, and about the same time every night, falls into a swoon very similar to that which in the first instance was supposed to have been the sleep of death. This case certainly presents a most remarkable escape from premature burial.

to procure a supply of pure water for their works, which, it is said, are capable of turning out 50,000,000 pounds of sugar per annum. The expense so far has been over \$10,000, and the result a stream of salt and sulphur water. The hole is 31 inches in diameter, the rocks measure 33 feet in length, and are put together with screws. They intend to continue the boring till they reach good water, or 2,000 feet in depth, which will be the deepest well in the world. The augur is driven by a steam engine, and penetrates about four feet a day and most of the distance has been through shale and limestone rock. The work is continued day and night. There is a well boring at Charleston, S. C., 1,100 or 1,200 feet deep. Artesian wells are very numerous in the limestone region of Alabama.

AN EXTRAORDINARY MAN.—David Wilson, an old revolutionary soldier, and a native of New Jersey, died, after a short illness, in Dearborn County, Indiana, in August, 1853, aged one hundred and seven years, two months, and ten days. He had, at different periods of his life, five wives, and, at the time of his death, was the father of forty-seven children! While residing in Pennsylvania, near the old Redstone Fort, his wife gave birth to five children in eleven months! This extraordinary man, when in his one hundred and fourth year, mowed one week for Esq. Pendleton, of Hamilton County, Ohio, about two miles from Cincinnati, during which he mowed one acre per day of heavy timothy grass. He was about five feet six inches in height. His frame was not supported by ribs, as the frames of ordinary men are, but an apparently solid sheet of bone supplied their place. He could hold up his hands in a vertice position, and receive a blow from the fist of a powerful man, on the lateral portion of his body, without inconvenience. He served throughout the entire Revolution under Gen. Washington, was engaged in most of the Indian wars since, and was the companion of Marion and Rodgers, and of many other distinguished early pioneers of our Western and Southern wilds. Our readers may rest assured that this statement is correct, as we received it from Mr. Alexander Wilson, of North Madison, who is the forty-fifth child of the subject of this paragraph. [Madison (la) Banner.]

LIQUOR LAW IN SWEDEN.—In Sweden, whoever is found drunk is fined, for the first offense, three dollars; for the second, six; for the third or fourth, imprisonment is added to the fine, and deprivation of the right of voting at the elections, or holding office, and exposure in the church on Sunday. If the same individual is found committing the same offense a fifth time, he is imprisoned six months and condemned to hard labor. If a professor of religion, it is still more severe, and he is cut off from the church. Whoever is convicted of intoxication is fined three dollars, which sum is doubled for every offense. An ecclesiastic who falls under the offense, loses his benefice. It is strictly forbidden to give or sell spirituous liquors to students, servants, or apprentices. Whoever is found drunk in the streets, or making a disturbance in a public house, is imprisoned and fined—the half the fine goes to the informer, and the other to the poor. Twice in a year these ordinances are read aloud in the churches by the clergy, and every tavern keeper is bound to have a copy hung up in the principal room in his house, under heavy fines. Under these regulations, scarcely a drunkard is to be found.

EDUCATION OF THE CHINESE PRETENDER.—A much more probable theory, to account for the Bible quotations in the Chinese proclamations, than that which attributes them to Jesuit inspirations, is that the writer had acquired his knowledge of the scriptures directly or indirectly from Gutzlaff's "Christian Union." A correspondent of the Christian Times has come forward to say that Tienteh was himself at one time a disciple or scholar of Gutzlaff. He declares that "the chief leader of the insurrection, Tienteh, solicited and received from my late lamented friend, Dr. Gutzlaff, instruction in the truths and principles of Christianity, and although there is no evidence of his conviction, it appears that he renounced idolatry and burnt his idols and ancestral tablets. It also appears that his popularity and influence with his followers arise mainly from his acting on the moral principles of the gospel. His progress is said to be marked by the putting down of idolatry and substituting an equitable rule of government in place of the oppressive corruption of the Chinese officials."

SUICIDE BY A RETURNED CALIFORNIAN.—A few weeks ago, a Mr. Gray, who had recently returned from California with an immense fortune, and had married a wife at Washington, committed suicide at New Rochelle, near New York, by throwing himself before an express train of cars on the New Haven Railroad. No satisfactory cause for his course could be given, and it was supposed to be the result of momentary insanity following depression of spirits. But it is now stated, that Mr. Gray was the husband of two wives, having left his first one in California, since which he married a daughter of S. B. French, of Fauquier county, Va. His first wife had recently arrived in New York, and threatened to prosecute him for bigamy. It is also stated, on the authority of the Washington News, that in contracting his second marriage, he supposed that his former matrimonial obligations were obliterated by the action of the law, and that he was at liberty to marry again. Distress of mind at finding himself in such a situation undoubtedly drove him to the desperate deed.

A SINGULAR CASE.—A Miss Read of West Boylston, took chloroform a few days ago, (says the Worcester Transcript) for the purpose of having a tooth extracted, and after the operation was performed, she was attacked with a severe pain in the head, became unconscious, and apparently died. Her friends supposing her dead, laid her out for burial, and began to prepare for the funeral ceremonies; but their grief was unexpectedly turned to joy and astonishment, on finding that the supposed dead began to revive! She eventually recovered the full possession of her faculties; but what is still more remarkable in her case, as we are told, she suffers violent pains in the head as regularly as violent approaches, and at length, and about the same time every night, falls into a swoon very similar to that which in the first instance was supposed to have been the sleep of death. This case certainly presents a most remarkable escape from premature burial.

SUMMARY.

A little girl about ten years of age, the daughter of one of our most esteemed citizens, (says the Norfolk News,) was taken sick a few days ago, and to the poignant grief of her parents, apparently died. The usual preparations were made, the room darkened, and the body enclosed in a shroud, with the intention of burying. But the apparently dead girl revived, and terribly frightened at the situation in which she found herself, with her cries alarmed the household. She is since, we learn, doing well, and our readers may imagine the feelings of the family from this astonishing incident.

The execution of Thomas Conner for the murder of Capt. Hutchinson took place at Baltimore, Friday, Aug. 5. The culprit was taken on to the gallows at 11 o'clock, perfectly composed and firm. The bolt was immediately drawn, when the rope broke, and the unfortunate man fell to the ground, a distance of 25 feet. He was taken up insensible. Preparations were then made for another trial. Finally, at 20 minutes past 2 o'clock, Conner was launched into eternity. The gallows was erected above the jail wall, affording a full view to the multitude assembled outside. There could not have been less than 30,000 persons within sight of the gallows.

Patrick O'Donohue, an Irish exile, who arrived in this country only two or three weeks since, was arrested at Boston, Friday, Aug. 5, on a warrant charging him with sending a letter to R. S. Treanor, accepting a challenge to fight a duel somewhere in Manchester, New Hampshire, the next morning. He was taken before Justice Rogers, of the Police Court, and gave bail in the sum of \$2,000 to answer at the Court, and in the meantime keep the peace. A warrant is also out for the arrest of Treanor, who gave the challenge, and he probably will be arrested. O'Donohue's friends caused his arrest as the only means of averting the meeting.

By a recent act of the Legislature of Illinois, which went into operation with the month of August, foreign Bank-Notes are prohibited from circulation, under severe penalties, unless recognized as the regularly chartered, specie-paying currency of the States from which they date. The State Commissioners have issued a circular, in pursuance of this Act, with a complete list of all the regular Banks of the United States, from which, of course, the Atlanta, of Georgia, specially got up for circulation in Illinois and Wisconsin, to elude the Security feature of their Banking Laws, was excluded.

In New York, one day last week, a counterfeiter, agent of a gang, was arrested, and on him were found large quantities of counterfeit \$5 notes, and spurious \$5 and 20-shilling pieces, purporting to be genuine issues of the United States Mint. The counterfeit bills recovered were \$5's, purporting to be the genuine issues of the "Falkirk Bank" of Poughkeepsie, Dutchess Co., N. Y., signed by John F. Hull, Cashier, and Wm. C. Sterling, President.

The clipper ship Flying Arrow, (of Boston,) Capt. Treadwell, arrived at New York on Thursday, Aug. 4, from St. Thomas, July 22—having put in at that port in distress, Feb. 16, with loss of her three masts and her deck swept. The F. A. was bound to San Francisco. Owing to the prevalence of the yellow fever at St. Thomas, she was not able to obtain a crew, and has put in at New York port for that purpose. Three passenger and seven seamen died on board at St. Thomas.

A party of travelers report that on the 13th ult., in ascending the summit of Mount Washington, by a new route, they passed under through a natural archway of snow, twenty feet high, one hundred and sixty feet long, the crust above their heads forty feet in thickness. They express the belief that this natural archway of pure snow will remain in its present state during the summer. The surface of this mass of snow extends over several acres, and has no signs of ice or crystallization.

Mr. Dwight R. Perry, of New Bedford, recently dug up, on his estate, a curious natural chair of granite stone. It is perfectly smooth, and the solid block forming it supplies the place of legs. This remarkable production weighs about half a ton, and forms a complete chair. It is evidently natural, as it would be impossible to hew out such a massive block with any thing like ordinary labor.

The merchant brig Attar Gull, has arrived from Italy, with Greenough's satuary, ordered by Congress for the east portico of the Capitol. The subject is a scene in pioneer life—an Indian about to murder a white woman, when his hand is arrested, and himself slain by her husband. Said to be a very fine group. It will be erected on its destined place in a few days.

The imports from China, in 1851, were \$7,065,144, or a little more than double what they were twenty years ago. Since 1832, no cottons whatever have been introduced into this country from China. The principal items of import still continue to be tea and silks.

The British ship Panama, of Glasgow, from New Orleans for Liverpool, with 1,334 bales of cotton, went ashore on the 26th of July, in consequence of a strong current, on Kurdwery Breakers, took fire and was burned to the water's edge. A boy named Ross, of Glasgow, had previously died at sea, of yellow fever.

There was an excursion up the North River to Yonkers, on Sunday last, and on its way back to New York the excursionists got into a melee, during which one man had his head severely wounded with a bottle, another was stabbed with a knife, and a third was knocked overboard, but was rescued. No one was dangerously hurt.

Mr. Wm. Hall, of Beaver county, Pa., who is now in his one hundred and fourth year, is still able to ride from his home to Washington, a distance of twenty-eight miles, twice a year, to draw his pension as a revolutionary soldier! This is a remarkable instance of health and longevity. The old veteran retains all his faculties in full vigor.

The Bangor Mercury state that the marshall seized in that place on Saturday, three barrels full of green cucumbers, in the middle of each was an eight gallon keg of liquor. On Wednesday six barrels of liquor were seized by the same officer, and two kegs found in a large leather covered trunk.

There is now a surplus of within a fraction of \$22,000,000 in the treasury, notwithstanding the Secretary is redeeming U. S. stocks, and otherwise paying the public debt as fast as the law to that end will allow him.

The clipper Sovereign of the Seas is chartered at London for Melbourne, Australia, at \$7 per ton to the wharf; and it has been agreed that if she does not make the passage quicker than any steamer on the berth at London or Liverpool, \$2 10s. per ton shall be deducted.

A riot between two parties engaged on the Ohio and Mississippi Railroad, near Lawrenceburg, on Sunday July 31, resulted in the death of three persons, and six others were severely wounded.

Edward Everett has been invited by the South-western Agricultural and Mechanical Association to visit Louisville early next October, and make the annual address before that Association on the occasion of its Fair, and it is thought will accept the invitation.

A man in Cincinnati has invented a new rheumatic ointment, one of the ingredients of which is lead oil. A correspondent of one of the papers of that city saw in the basement of the inventor's store a collection of six or eight hundred touts, waiting to be "tried out."

Gerrit Smith, of Peterboro, it is stated, is perfectly relieved of a painful disease of seventeen years standing, by a recent surgical operation. It consisted in the removal of six large hemorrhoidal tumors by tying and cutting.

A savage fight occurred in the Eighteenth Ward of New York on Saturday night, provoked by a gang of ruffians regularly organized for the purpose. Twenty-two of the ruffians were arrested.

The amount of money in active circulation in the United States is estimated in the Merchants' Magazine at \$295,447,257, which, reckoning the population at 25,000,000, would make \$12 per head. It was \$11 in 1816 and 1836, and \$5,50 in 1830.

At Quincy, Ill.; Mrs. Barton, wife of Waite Barton, formerly of St. Louis, fell upon a pair of scissors that were in her pocket at the time, and was so much injured by their being driven into her side, that she survived only two days.

The man Donohue, who murdered Mrs. Kinney and daughter, of Truxton, N. Y., under aggravated circumstances, ten months since, was convicted at Courtland, and sentenced to be hanged on the 2d September.

Governor Seymour has postponed the execution of McGuire now under sentence in Onondaga County, from 17th August to 17th December. A new trial will probably be obtained and the sentence set aside.

The population of San Francisco is now estimated to be nearly 50,000. Six years ago the population was 459; of which 247 males and 128 females were white, and there were 34 Indians, 40 Kanakas, and 10 negroes.

Governor Allen, of Rhode Island, has resigned, having been elected Senator in Congress. The duties of Governor devolve upon the Lieut. Governor, Francis M. Dimond, of Bristol.

An insane woman named Kerby, some time ago threw herself from a window in the Pennsylvania Hospital, Pittsburg, and the shock of the fall has had the effect of restoring her reason.

The Chblers has appeared very fatally among the boatmen on the Chesapeake and Ohio Canal above Harper's Ferry. Cholera morbus also prevails to a great extent on Kent Island, Maryland.

The assessed property in St. Louis, Missouri, for the year 1853, amounts to \$39,397,186 33—an increase of between one and two millions over the previous year.

Mr. Soule, the newly appointed Minister to Spain, was serenaded in New York on Friday evening last, by the friends of "Free Cuba," and made a speech. He sailed on Saturday for Madrid.

The palm oil trade from Africa to England has grown in four years from 4,700 tons to 30,455 tons. Commerce is thus opening the way for the Gospel.

The life insurance upon persons who were killed at Norfolk amounts to \$30,000, and the life insurance companies have determined to collect their losses.

The total value of India rubber goods manufactured in the United States is estimated at ten millions annually, and nearly the whole trade, has sprung up since 1844.

New York Market—August 8, 1853.

Flour and Meal—Flour, Canadian scarce at 1 25 a 1 31 for fresh ground, 5 25 a 5 37 for common to straight State, 5 25 a 5 37 for mixed fancy Michigan and Indiana, and Genesee from new wheat 6 75. Rye Flour 3 25 a 3 37. Corn Meal 2 12 a 2 15.

Grain—Wheat, Canadian 1 28, Michigan 1 36. Rye 77 a 78. Oats 45 a 46. Corn, 75 a 77. For Western mixed, 77 a 78. For round yellow, and 78 a 79. For Southern yellow.

Provisions—Pork 11 62 a 11 75 for mess, 12 87 a 13 00 for prime. Beef, 8 00 a 12 87 for mess, 17 00 a 18 00 for prime. Lard 10 1/2 a 12 1/2. Butter 12 a 13c. For Ohio, 13 a 18c. For State. Cheese 7 a 9c.

MARRIED.

At Williamsburgh, L. I., on the 31st ult. by Eld. Thomas B. Brown, Mr. AUGUST HERRON, of Newark, N. J., to Miss MARGARET ANN DRAKE, of Plainfield, N. J.

LETTERS.

Wm. M. Fainstock, W. D. Gilbert, D. S. Randolph, Charles Potter, L. P. Babcock (sent to Dabney), H. W. Babcock, J. H. Potter, W. C. Whitford, C. N. Orandall, Eli Vanhorn, O. Stillman, Elias Burdick, Charles Saunders, C. D. Langworthy, Ellis A. Davis.

RECEIPTS.

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Morning Boat for Albany.

ARRIVE ONE DOLLAR—Intermediate places, Fifty Cents—The new and elegant steamer FRANCIS SKIDDY, will leave New York from Pier foot of Robinson street, EVERY MORNING (Sundays excepted) at 7 o'clock, for Albany, via Schoharie, Newburgh, Poughkeepsie, Catskill, and Hudson.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, \$1 75—Spring Arrangements, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 4 P. M., and for Somerville at 6 P. M. Returning, leave Philadelphia, P. M. daily for Plainfield and Easton at 7 A. M., 10 A. M., and 1 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Courtlandt Street runs in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3 45 P. M. on Saturdays, for Baskingridge; at Somerville 3 45 P. M. daily for Plainfield and Newark; at White House 8 A. M. daily for Plainfield; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburg daily for Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, and Reading, Pa.

Trains on this road pass Plainfield, at the following hours: Going to New York—6 40, 10 a. m., 12 35, 5 30 p. m. Going from New York—9 35 a. m., 1 30, 5 30, 7 30 p. m.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTH & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing, as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may have their old clothes and hats repaired; at White House 8 A. M. daily for Plainfield; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburg daily for Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, and Reading, Pa.

Trains on this road pass Plainfield, at the following hours: Going to New York—6 40, 10 a. m., 12 35, 5 30 p. m. Going from New York—9 35 a. m., 1 30, 5 30, 7 30 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. These Bells are hung with the patent iron yokes with movable arms. They can be hung around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the best stock and are cast and finished in this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonority and purity of tone." We pay particular attention to getting up Bells for Churches, and can refer to those furnished by us at the Fairs of New York, Philadelphia, and the Hudson River, Erie Canal, and Railroad running in every direction. As this is the largest Establishment of the kind in the U. S. and has the largest assortment of Bells, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, and other tools. Address: A. MENBELLY'S SONS, West Troy, N. Y.

Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal. Mrs. H. A. BURDICK, Preceptress. This institution, located at Shiloh, Cumberland Co., N. Y., three and a half miles from Bridgeton, in a county seat, and thirty-eight miles north of Philadelphia, will open its first term for the year 1853—on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured. Good Board, and a hall, for the Boarding Hall, of private families, on reasonable terms.

TERMS.—Tuition, settled in advance, from \$2 50 to \$5 00. Incidental, 25 cents. Piano music, \$1 00. Drawing, crayoning, landscape painting, and painting in water colors, \$2 00 each. Hos. LEWIS HOWELL, President. SAILOR, N. J., July 26, 1853.

Miscellaneous.

The Summer of the Heart.

There is no sorrow in my heart— No shadow on my brow— A thousand glad and happy thoughts Are thronging round me now.

The Cathedral at Mexico.

A gentleman who has resided a long time in Mexico, has favored us with the following authentic account of the magnificent gold and silver ornaments contained in the Cathedral of the City of Mexico.

- Golden Altar service.— 6 large golden candlesticks, 50 inches high. 6 large golden branches with vases of same size. 4 smaller candlesticks of gold, 16 inches high.

The image of the Ascension, (the title of this Church) of solid gold, adorned with very rich jewels; the weight of the image is 6984 gold castellanos, or \$18,700. Its value, including jewels, is not less than \$30,000.

The large Cibrium is of pure gold, of nine pounds weight, and has 1676 diamonds set in it. It is worth \$10,580.

The silver service of the Cathedral is very beautiful, and extremely valuable; among the pieces are 12 chandeliers, 12 incense boxes, 12 large branches, 7 feet high each; 72 silver cups and incense burners, 96 silver candlesticks, and a multitude of branches; 3 silver statues, 1 very large silver casket, beautifully engraved, for the deposit of holy things; 2 lamp standards, with 4 clusters of branches; 2 large standard candlesticks, each 6 feet high, 20 silver candlesticks, very large, in the sides of the Cathedral. Value of silver utensils, in silver, 30,000 to 40,000 dollars.

The robes and garments of the Priesthood are of the richest and most costly description. The more expensive were gifts of the Emperor Charles V.

Prizes in the Lottery of Authorship. It is stated that Dryden received £1,300 for his "Virgil," and Pope £6,000 for his "Homer."

Hudson River Railroad. The road has added to the real estate between the Battery and Albany, a larger value than the whole cost of the road. This new value is a real creation of wealth, and the proof of it is found in the increased rent, or utility, which the property will command.

of literature." Hannah More received for her writings, from first to last, the enormous sum of £30,000, and at her death she bequeathed £10,000 in charities. Goldsmith is said to have obtained £1,800 in a single year by his comedies, although his immortal "Viccar" only produced £60. It is true he died £2,000 in debt, but, in the words of Dr. Johnson, "was poet ever so trusted before?"

Farmer's Weather-ometer. A rainbow in fair weather denotes foul; if foul, fair weather will follow. A double rainbow indicates much rain. A predominance of the purple color on the rainbow shows wind and rain; dark and red, tempest; light red, wind; yellow, dry weather; green, rain; blue denotes that the air is clearing.

Wonderful Clock. We find in an English journal the following description of an ingenious elaboratory clock, made by E. Henderson, LL. D., of Liverpool:—"It is calculated so finely," says the Liverpool Advertiser, "that, in many of the motions by wheel work, it will not err one minute in 1,000 years!"

Woman's Rights—Indorsing Notes. The Governor of Missouri, in his late Message, made one admirable suggestion, that no man shall be allowed to indorse another man's note without the consent of the indorser's wife, or rather, that no indorsement without such consent shall be valid.

Lighting Gas with the Tip of the Finger.—This is a feat anybody may perform. Let a person in their shoes or slippers walk briskly over a woolen carpet, scuffing his feet thereon, or stand upon a chair with his legs in four tumblers, to insulate it, and be there rubbed up and down on the body a few times with a muff, by another person, and he will light his gas by simply touching his finger to the tube.

This road has increased the capacity of New York for civic and commercial greatness. "She shall bring her food from afar," was a prediction of the greatness of an ancient city. This is especially true of a city which can bring its daily perishable food from a great distance. This road, and others, have enlarged the field tenfold from which the daily food of our city can be so cheaply brought.

Old Times. The old Countess of Desmond, who died in the reign of James I., pronounced Richard III. as handsome a man as she ever danced with. "The Countess must have lived longer than people do now-a-days. Richard III. was killed in 1485. King James commenced his reign in 1603—an interval of only 118 years. Therefore, to have been of sufficient age to have danced with Richard, even on the day of his death, and to have died on the very day James I. mounted the throne, would make the old Countess to have lived about 135 years. But to have danced with Richard when he was a young man and in his dancing days, and to have died about the middle of the reign of James, would make her about 170 years old at the time of her death. Verily, an old Countess, indeed!"

Talbot's Mountain-Borer. The great invention of the day—the boldest in conception, completest in execution, and most novel in appearance when in motion—is the great Tunnel Borer, just built by Messrs. Woodruff & Beach of this city. It is the invention of Mr. E. Talbot, a mechanic of known genius, who has been a foreman in the great machine factory of Woodruff & Beach for several years.

The Sailors' Snug Harbor of Boston.—New York possesses a noble institution, called the Sailors' Snug Harbor, which is an honor and blessing to the State, where hundreds of seamen are cared for, and made as happy as any number of men, alike aged and infirm, or decrepit as themselves, can be made, and there they may remain till the voyage of life is ended.

Perfect Happiness.—A hundred, who was employed in the family of one of our former Governors, said to him, with a sigh:—"Only think, your excellency, how little money would make me perfectly happy!" "How little, madam?" said the Governor. "Oh! dear sir, one hundred dollars would make me perfectly happy!" "If that is all, you shall have it," and immediately gave it to her.

THE SWEARING ROOM.—The Baltimore Sun of the 19th ult., says: A day or two since, a genteelly dressed man, and having the appearance of a gentleman, walked into the bar-room of one of our most respectable hotels, and perhaps by way of showing his consequence, strutted about the room, asking questions, and interlarding his language with any amount of oaths, especially annoying to the landlord and several other persons present.

SIMPLICITY IN DRESS.—Those who think that, in order to dress well, it is necessary to dress extravagantly and gaudily, make a great mistake. Nothing so well becomes true feminine beauty as simplicity. We have seen many a remarkable fine person robbed of its true effects by being over-dressed. Nothing is more unbecoming than over-loading beauty. The stern simplicity of the classic tastes is seen in the old statues, and in the pictures painted by men of superior artistic genius.

THE CENSUS RETURNS OF 1851 TO THE BRITISH PARLIAMENT have just been published in two volumes. The original documents consisted of seven millions of schedules, weighing upwards of fifty-two tons. This enormous mass of statistics was digested into a volume of 1,250,000 pages, which, being too bulky for popular use, was further subdivided into manageable volumes.

A QUICK REPARTEE.—The following anecdote of Gov. Morris, is related by a correspondent of the New York Times:—He had a respect for Bishop Moore, as a man noted for the purity of his character, but not less for the retiring modesty of his disposition, and the general favor in which he was held.

REPUTATION, HONOR, AND PREFERENCE, are gained, retained, and maintained by humility, discretion, and sincerity, with which, till a man be accommodated and accomplished, he is not esteemed as worthy member in commonwealth.

THE AMERICAN SABBATH TRACT SOCIETY PUBLICATIONS. THE American Sabbath Tract Society publishes the following tracts, which are for sale at itsPOSITORY, No. 9 Spruce-st., N. Y., viz:—

- No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment into the consideration of the Christian Public. 28 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 21 pp.

THE SABBATH RECORDER. Published Weekly. Terms—\$2.00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination.

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