

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

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

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The Sabbath Recorder.

For the Sabbath Recorder.
UNIVERSAL PEACE—NO. 3.

BY G. ROLLIN BURDICK.

War and its Consequences.

Next looms up to our view Rome, once the mistress of all the known world. What fountains of human blood has she caused to flow! During a thousand years of her existence, she was but twice at peace, and then only for a short time. The tramp of her legions was heard in the frozen North, in the sunny South, in the East, and even up to the pillars of Hercules. "Although she can boast of having produced many of the noblest men and women, yet she was ever driven by that mad spirit of war, which at first gained for her power, but at last hurled her headlong from the pinnacle of her glory into the vortex of a miserable overthrow. The multitudes that perished in her wars are truly appalling. In one battle between two nations of Gaul (now France) and the Romans, 200,000 perished, and the bones of the victims were afterward used by the inhabitants to fence their vineyards. About the same time, 80,000 Teutones, one of the above nations, fell in battle; and the next northern campaign witnessed the slaughter of 140,000 Cimbr. In one battle between Pyrrhus, one of the Grecian kings, and the Romans, 25,000 were slain; in a battle between Scipio and Asdrubal, brother of Hannibal, 40,000; in a battle between Suetonius and Boadicea, in Britain, 80,000. Eleven hundred thousand Jews perished at the siege of Jerusalem by Vespasian, and in the reign of Adrian, five hundred and eighty thousand more. At Cyrene there fell by the hands of Jews 220,000 Greeks and Romans. In the reign of Trajan 240,000 were slain in Cyprus and Egypt.

Among the scourges of the human race, Rome has furnished her quota of men. At the head of these stands Julius Caesar. He was a relentless murderer; for I must be permitted to say, that all men who lead their legions to slaughter in aggressive war, are relentless murderers of the blackest dye, although when not in battle they may justly claim to common humanity. The man who can bathe his hands in the blood of a fellow man, save in the defense of his heaven-derived rights—the man who can remorselessly trample in the blood and mar the sacred visage of a brother with his heel, or drive the iron-shod steed over his fallen carcass, is worse than the brutes, for they are seldom found in mortal combat with their own species. Yea, that man is a devil incarnate. Julius Caesar has been lauded to the skies, by those who have been deceived by the false glare of military glory; and yet he could do all that a man can do to work the extermination of his race. Gaul, Britain, Germany, Italy, and Spain, bled profusely under the stroke of his falchion. The bones of millions slain by him, lay whitening for many years on a hundred battle fields, as grim testimonials, heart-sickening monuments, of his depraved ambition. As an example, in one battle in Germany, under his leadership, four hundred thousand of the enemy perished. What kind of praise is due such a man, and how can he meet the pale ghosts of those murdered men in the spirit world? Rome, after running her bloody race, fell a victim to the same kind of injustice that she had been inflicting for so many years upon other nations. The wild inhabitants of the North, many of whose forefathers had been slain in battle by the Romans, collected their numerous hosts, and came rushing down upon enervated Italy, like an Alpine avalanche, overturning everything in their way, until they finally knocked at the gates of Rome for entrance. At those fearful knocks Rome shook to her very foundation, and her inhabitants trembled with mortal fear, even as her victorious army had formerly made other people tremble. Her gates yielded, and Rome became the vessel of northern barbarians. But the struggle was fearful, and the number slain was appalling, and degrading to the human species. According to Procopius, there fell of the Goths during the twenty years war carried on by Justinian, 15,000,000; and in Africa, by this same prince, 5,000,000 perished. These are terrible, and appear almost doubtful estimates, but when we take into consideration that Europe was then densely populated, and that war was one of the chief employments of men, they will not appear so incredible. A number of millions must have perished during the campaigns of Napoleon, and the spirit of lenity to the conquered which characterizes modern warfare, makes battles far less bloody than they were in more ancient times.

During the thirteenth century, arose Jenghiz Khan, a most bloody and tyrannical despot. During his wars, 14,470,000 are said to have perished. During the Crusades, those mad, fanatical expeditions to wrest the holy sepulchre from the hands of the infidels, several millions perished by the sword, the pestilence, and famine. At the defeat of Atala, king of the Huns, 800,000 were slain; by the Saracens in Syria 60,000; and in Spain, 37,000; and during the invasion of Milan by the Goths,

300,000. One hundred thousand fell in the battle of Fontenay, 150,000 at Yermouk, and 250,000 in a battle between Charles Mentel and the Mohammedans. In the siege of Vienna, in 1683, 70,000 perished, and in a battle in Persia, in 1734, 60,000. Have we not enumerated enough? These details are sickening to dwell upon. But we must look into the depths of the wound, and probe all its parts, before we can apply any effectual sanitary measures. These are but bird's-eye views of the destruction of life by war.

War is the sum of all cruelty. Its atrocities are unspeakable. The outrages of man upon his fellow man, inflicted by the license of war, are horrid beyond description. It puts out the generous fires of our nature, and makes us perfectly callous to the sufferings of our fellows. Hence we need not wonder if we find monsters in human shape, in an age when war is considered an honorable employment, and even made the means of elevating men to the highest offices of the State. We are made to shudder by the atrocities committed by our American Indians; yet their atrocities are but the legitimate sequents of that system which, even in the full blaze of this nineteenth century, the civilized world clings to as a means of adjusting political difficulties. We see in them but the picture of what we ourselves are tending to, more or less in every warlike movement we make. War is degrading, anti-progressive, retrogressive; and the more a nation indulges in it, the sooner will its sun set in a night of barbarism, or be put out in its mad career, quenched in blood and tears.

We are not in lack of overwhelming evidence. We have only commenced murder statistics. We could fill a volume with the same bloody catalogue. Napoleon Bonaparte furnishes enough testimony to make a world sick of war, were they not strongly infatuated. We need not descant on the character of this man. The man who has stood, a blazing meteor leering through the storm of battle, and threatening annihilation to his species, needs not that his infamy be heralded by a humble scribe. He is well enough known already. But to illustrate still further, we will look at the statistics of slaughter in some of his battles. In his first battle at Monte Notte, across the Alps, 1,000 of the enemy were slain; at Millesimo and Bistaro, at least 15,000 perished; at Ancoler, during three battles, on three successive days, 12,000. Four or five thousand perished in the naval battle at Aboukir, and 15,000 in the land battle at the same place some months after; at the battle of Austerlitz, at least 16,000; at the battle of Jena, as many as 10,000; at the battle of Eylau 50,000; at Landsberg, 6,000; in the battles of Lonato, Castiglione, and Miodola, 30,000 or 35,000; about 12,000 at Bassano; at the defense of Saragossa, 12,000 or 15,000; and when, at last, in another siege, the French succeeded in taking the city, they did it at the dreadful sacrifice of 20,000 human beings. At the dreadful battle of Borodino, 50,000 were left dead on the field. Napoleon entered Russia with an army of 500,000 men, and in that disastrous campaign he lost 450,000! At his last struggle on the field of Waterloo, 65,000 must have been slaughtered. We have contemplated but twenty of Napoleon's battles. He is called the hero of a hundred battles. Millions more must have perished during those eighty battles which we have not mentioned.

For a more minute contemplation of the terrors of the battle-field, we will revert to one battle, viz. the battle of Borodino. Napoleon had marched his army victoriously into the heart of the Russian dominion. The Russians had fled before him, but they had destroyed everything that could give aid or comfort to the French troops. Napoleon was rendered desperate by these distresses, and was spurred on to make more active exertions for the preservation of his army. He was marching towards Moscow, and already within a few days march of that city. The Russians halted at Borodino, and collecting their mighty forces, resolved to withstand the dreadful torrent that was sweeping over their land, and save their beloved city. The French came up, and 300,000 men prepared to mingle in one of the most dreadful conflicts that ever shook the earth. The battle could not have been otherwise than awful in its consequences. The French were nearly a thousand miles within the territories of an enemy, with the prospect of a severe winter before them, destitute, in a great measure, of the means of sustenance, and conscious that defeat would be their utter destruction. Napoleon exhorted his soldiers thus: "Soldiers, here is a battle you have longed for; it is necessary, for it brings us plenty, good winter quarters, and a safe return to France. Behave yourselves so that posterity may say of each of you, he was in that great battle under the walls of Moscow." On the other hand, the Russians were fighting for their hearth-stones, their altars, and everything that was dear to them. Their wives, their children, stretched out their hands to them for protection from their invaders. Moscow contained hundreds of thousands of them. The priests of the Greek church entered their camp, clothed in

their priestly robes, and exhorted the soldiers to deeds of daring against their haughty invaders. The unmitigated evils which Napoleon had heaped upon Europe and the world, were recounted to them, and safe entrance into paradise was ensured them if they perished bravely fighting for their rights. Thus prepared, the two great armies lay encamped on the night of the 6th of Sept., 1812, awaiting the dawn. The morning of the 7th at length dawned upon the sleepless hosts. The hour came for fight, and the thunders of two thousand cannon were the prelude to the dreadful din. The tigers of war were let loose, and the commotion was indescribable. Whole regiments were swept away at once by the cannon-shot. The two armies fought under a canopy of smoke which shut out the light of the sun, and left them no other light than the flashes of cannon and musketry. The sabres of forty thousand dragoons met and clashed in this dreadful gloom. Countless bayonets bristled through the dense and sulphurous vapor which rolled over the combatants, and the earth drank the blood of thousands pierced by them. The earth smoked with human blood; dis severed heads, disjointed limbs, the brains and entrails of men and horses, lay heaped together and scattered around in promiscuous and horrible confusion. The groans of the dying, the unheeded prayers of the maimed and helpless, pleading to be spared from being crushed to death by the tramp of horses, or the grinding wheels of heavy ordnance, and the curses and imprecations of the infuriated combatants, mingled together in more horrid and sickening din than the vollied thunder of a thousand French cannon, answered in harsh discord by the discharge of an equal number on the part of the Russians, and the breaking crash of ten thousand muskets. The battle continued throughout the day, and night threw her sable mantle over the bodies of 80,000 dead and dying. On the next day full 25,000 horses lay scattered over the field. "But the most horrid spectacle was the interior of the ravines. Almost all the wounded who were able to drag themselves along, had taken refuge there to avoid the shot. These miserable wretches, heaped one upon another, and almost suffocated with blood, uttering the most dreadful groans, and invoking death with piercing cries, eagerly sought us to put an end to their torments."

The above delineation is no exaggeration. On the contrary, it falls infinitely short of what has been re-enacted a thousand times upon this sin-cursed and war-trampled earth. In view of such horrors, what but the most outrageous depravity and mad ambition can induce rulers and intriguing politicians to plunge nations into war?

SHILOH, N. J., June 25, 1854.

EVANGELICAL MISSIONS IN HAYTI.

To the Editors of the Sabbath Recorder:—
The following article was received last winter, with a request to translate for publication—(it is written in French)—which, however, has not been complied with till now, on account of a press of business consequent upon preparing to leave for Palestine. The writer is a Haytien, a young man of excellent attainments, a convert from Romanism and from Infidelity. For some months he was a very faithful and acceptable teacher in my school at Port de Paix. While there, he was awakened to see his lost condition as a sinner, and to give his heart to God. He is now a member of the Baptist Church at Jacmel. Could I transfer the beautiful style, both of language and of penmanship, in which the article is written, I should feel that I was presenting something worthy the attention of the reader. It was written for the occasion of a missionary meeting at Port au Prince in 1851, and contains matters of interest in the history of Haytien Missions to that time. Since then, as before, God continues to bless the labors of his servants. O Hayti! my desires often go up to the mercy seat, that all thy children may receive the gospel, and thy mountains soon be made vocal with the praises of the Lord of missions.

WM. M. JONES.

Austrian bark Adolar, 46 miles S. E. by E. }
From Island of Rhodes, 5 miles N. E. }
Translation.

The voice of Wilberforce, of Clarkson, and of their honorable adherents, has been heard for the suppression of the African slave trade and of slavery. It was their eloquence which awakened the attention of evangelical missionaries to the wants of Hayti, whose colored population had just broken their chains, and declared themselves free, powerful, and independent. In 1817, two Wesleyan missionaries, Messrs. Brown and Catts, visited at Port au Prince, Alexandre Petion, then President of the Republic of the West and South, [terms for the departments of the west and south in the western part of the island,] who gave them a cordial welcome, invited them to preach in his own palace to his officers, soldiers, and guard, and gave them assurance of perfect liberty to travel through the country, to preach and build churches where it best suited them. In seeking thus to favor Protestantism, Petion wished to destroy the influence of Romanism, of which the abbey Gaspar and Marion, and their consorts, were the most disorderly champions, and who fomented contentions the most pernicious to this young and growing society.

Henry Christophe, ever powerful in the North, (another department of the western portion of Hayti), under the title of "King of the State of the North," planned the ruin of Petion and of his young republic, by raising an army of thirty thousand men, and an African, force which was to be furnished him by the governors of the neighboring English islands, with munitions of war and gold, necessary for the conquest of the whole island—all to form a colony under the name of the Kingdom of Hayti. The crown, institution of the nobility, arms, public instructors, were already received from England; from which also military stores of the first quality were imported, and many of her officers served in the ranks of his army.

Means were adopted to make the English the national language. English schools were opened at Cape Haytien, under the direction of a Rev. Mr. Morton and his family. Christophe, a distinguished officer in more than one respect, appeared willing to accomplish any thing by the shedding of blood. He had sent some young Haytiens to a college in London, where some of them squandered away their time in idleness. Complaint having been made to him, to this effect, he wrote to the president to cut off their heads, which of course was not put into execution.

The Catholic churches in the Department of the North were nearly all closed, and the priests assassinated, with the exception of Cornielle Brelle of the Cape. Christophe spared him, that he might obtain from him the secrets of the confessional, but afterwards imprisoned him, gave him a slice of bread and a bowl of water, and showed him to his fate—starvation. This too was at the moment when the priest thought to have escaped to a foreign land, where he might enjoy the treasures he had gleaned from more than one family.

Christophe was a black Creole from the island of St. Christopher, one of the Little Antilles. During his youth he had served in an English hotel, and being English by birth, he had there learned all the tricks and manoeuvres of the landlords of those parts. Far be it from us to accuse the generous English of being accomplices in the revolting acts of the infernal policy of this rebellious chief! But in becoming a principal of the party in his interests, that government, mighty as it was, and favoring Christophe's views, seemed to ignore the horrors committed in the North, and even left other parts of the island in ignorance of the same. No! The noble and majestic diadem which to-day encircles the brow of the young and virtuous Victoria, is not that which then domineered over England.

It was in the midst of this state of things, that the Rev. Thomas le Sauvage, a native of the Isle of Guernsey, preached in Port au Prince against war, proclaiming peace and good will, prayer for and love to our enemies; and, in short, that we should do good to them who despitefully use and persecute us. These sentiments, proclaimed among a people to whom the gospel was an impenetrable mystery, and who never heard of the gospel in their churches, only in an unintelligible language—a nation of warriors, where every child of ten years was taught to look upon his existence as inseparably connected with a glittering bayonet, whose heart grew warm at the roar of cannon, and whose ideas were expanded at the smell of powder; these sentiments, I say, were heard with scorn, and the preacher was regarded as a secret agent of some foreign power. A riot ensued; the multitude surrounded the house of the messenger of God, and threatened to stone him. The efforts of the police and the voice of legal authority were rendered nearly powerless. The people called themselves republicans; their will was dominant. An aged mother was killed in her attempts to keep her son from the Protestant meeting. Some thought her death accidental; but that as it may, the young man, truly penitent, was condemned to die. As might be expected, this melancholy affair added still more to the fury of the populace. I am happy to add, that the like has not been recommitted in the country. Protected by the authorities, the missionary was permitted to retire in safety to his native land, bearing with him the esteem of numerous respectable citizens of the country. Shortly after, the Wesleyan Missionary Society of England accorded to Pierre André a magnificent Bible, in token of the loyal and generous assistance rendered by him to appease the popular effervescence.

The gospel has been preached in Hayti since 1817. For the safeguard of Religious Liberty our own social compact has in its different revisions thus expressed itself: Constitution of 1805, Empire of Hayti, Art. 60—The law admits of no governing religion, Art. 51—The liberty of worship is tolerated, Art. 52—The State makes no provision for the support of either worship or minister. Constitution of 1806, Republic of Hayti, Art. 35—The Roman Catholic Religion being the religion of all the Haytiens, is the religion of State. It shall be especially protected, as also its ministers. Art. 36—The law allows each minister the extent of his spiritual administration. These ministers cannot under any pretext form a body of State. Art. 37—If hereafter other religions are introduced, no person shall be restrained in the exercise of the religion of his choice, provided he conforms to the laws. Constitution of 1816, Art. 49—All religious worship is permitted in the Republic conformably with the law. Constitution of 1843—All religions are equally free; each one has the right to profess his religion and worship in freedom, provided he does not disturb public order. The Constitutions of 1846 and '49, articles 33 and 32, (the last being under the Empire), are expressed in the same language as that of '43.

A respectful notice, on this occasion, is due the servants of the Lord who have hitherto and are still laboring for the conversion of our countrymen. The Rev. J. F. Hartwell has been among us nearly fourteen years. He undertook the building of the Wesleyan Chapel in this city, and since his removal to the Cape, has built one there. He has also a school there whose progress is very satis-

factory. His preaching has been abundantly blessed in the conversion of sinners. The Rev. M. B. Bird, president of the Wesleyan Haytien District, completed the meeting-house commenced by Mr. Hartwell in this he has a school in successful operation. The labors of Mr. Bird are very constant, and have been fruitful in gathering in many a wanderer from the error of his ways. The Rev. Mr. Bishop has succeeded in the erection of a chapel at Jeremie, and in opening a school. Mr. Bayard, a native Haytien, is preacher and teacher at Gonaves. Mr. Towles has a large field of labor at Port au Plat, in the Spanish part of the island. The Rev. Mr. Baudry is preacher and school-teacher at Aux Cayes.

Honorable mention should be made of the laborers among us of the Baptist communion. The Rev. E. J. Francis labored with great fervor and success, but in the brief space of six months fell a prey to the yellow fever. He was succeeded (at Jacmel) by Rev. Mr. Webley, who feels that he has reason to thank God and take courage for the tokens of mercy already manifested. Rev. Wm. M. Jones labored at Port au Prince over two years, and afterward at Port du Paix and St. Louis du North. He has now left for his native land, much to the regret of the people among whom he labored. Rev. Wm. L. Judd is an active and successful laborer among us. We would also mention the visits and preaching of Messrs. Treadwell, Tyndall, Cushman, Niel, Cardy, and others, who for a brief space have lent a helping hand in this work of righteousness. The Rev. J. W. Morton labored as a preacher and school-teacher in this city during eighteen months.

We cannot conclude without referring to those young sisters in Christ who have dared to brave the waves of the ocean, that they might lead souls to heaven. Would that I could speak of them as I wish. We think of them as those who have left home and loved ones, to bring to our people, carelessly asleep in the darkness of death, the awakening and cheering power of the gospel. Sister Young lived among us two years or more, a lovely example of the power of the love of Christ. She possessed a noble and generous heart, but she was a flower harvested in the spring-time of life. While we lament her absence, we trust she is with Jesus. The pious efforts of Sister Howard have been apparent here, at Port du Paix, and at Jacmel. Her example and exhortation will ever be remembered by us. I would also instance the indefatigable labors of Sisters Harris and Clarke of the English Mission at Jacmel, and of Miss Lake at Port au Prince. These sisters have all been more or less engaged in teaching. Many a youth will doubtless rise up in the judgment and call them blessed. We say it to their praise, that their labors, in season and out of season, have been characterized with great patience and faithfulness.

To the glory of the gospel be it said, several Haytiens have been called into the ministry, and give us reason to hope much of them in the future. Baudry is at Aux Cayes; Lilaouis at Port au Prince; Faure at St. Marc; Warren at Port au Prince; Clairville was at the Cape, then here, and at Jeremie. His eloquence in preaching was most masterly, triumphant; but the yellow fever and death have taken him from us. Our loss is his gain. At this date we reckon ten missionary stations: Port au Plat, Wesleyan, 190 communicants; Cape Haytien, 42; Gonaves, 12; Aux-Cayes, 22; Jeremie, 22; Port au Prince, 176; also Am. Methodist, 50; Baptist church, 30; London, 60; Saint Marc, 25; Jacmel, 25. The Haytien, raised amid the dangers which threaten his liberty, is naturally of a proud and independent spirit; jealous of his rights to respect, he feels keenly the first intimations of prejudice against him on account of his color—a prejudice which weighs heavily upon his race in some parts of the world; yet in his relations with his fellow men, he is approachable, free and affable, and of a marked hospitality to strangers. It is our hope, ye, our prayer, that the hearts of our people will ever be open to welcome the foreigner, and especially the missionary of the cross. We also love to think of our youth, that from among them will be found those whose intelligence and labors will abound in this vineyard of the Lord, to His praise and glory in the salvation of souls. DORVELAS DORVAL. (The American Baptist will please copy.)

THE FUGITIVE BURNS, & C.

While confined in jail for safe keeping at Norfolk, Va., after his arrival there from Boston, Burns was called upon by a gentleman from this city, who writes to the Boston Traveler giving an account of the interview:

Yesterday a gentleman called on me, and when alluding to the case of Burns, inquired if I would like to see him. On my answering in the affirmative, he said he would walk over to the Jail, and as he was well acquainted with the jailer, he presumed we might be admitted to his cell. I was introduced as "a Boston Merchant," and was politely conducted to the private apartment of the fugitive, where, in the presence of four other gentlemen, I conversed with him for half an hour relative to his early history, his escape, his trial at Boston, and his return. His history is too familiar to our readers to require additional statement. He said he joined a Baptist church about seven years ago, and has felt it his duty since, as opportunities have occurred, to exhort in their meetings, and try to lead his fellow servants to a knowledge of the Redeemer. His master, he told me, was not a member of any church.

He can read and write, and is quite intelligent for one of such limited education. He has a nobleness of carriage and truthfulness of manner, indicative of a mind of more than ordinary capacity. Although he conversed with an air of cheerfulness, and even of humor, it was easy to discover that a dark foreboding for the future was preying upon his spirits.

When allusion was made to his accommodations in the Boston Court House, his good fare, and his smoking cigars with the officers, he said laughingly, that "he needed the cigars to keep his spirits up," and when asked if he wanted to go back to Boston, he said "he should like just to let them see that he was alive yet."

To the question what he thought his master would now do with him, he said that "he expected to be sold," and made a lion of it. When asked if he would like to go back, and live with Col. Suttle, he hesitated and replied, "not without he could be treated just as if he had not been away." He was sensible that he had lost caste, where he had always lived, and knew not how to hold up his head again there; and yet greatly dreaded the alternative of being sold to the South. Poor fellow! He reminded me of Christian, in the Pilgrim's Progress, when he met Apollyon, and had neither the power to flee, nor the heart to go forward to the encounter.

I have conversed very freely about his case with many persons here; indeed, it is quite impossible to do otherwise, as it is the topic of the day. There is a general exultation at the result, for George R. Latimer escaped from Norfolk in 1843, and a great effort was made to recover him from Boston, which failed; as did also the more recent effort to bring back Shadrach, who belonged to a Norfolk gentleman. But now that the law has been sustained, I think there is a strong feeling here, in favor of sending him North, or of dealing kindly with him.

One of the gentlemen who was present during my interview with Burns, and whom I did not know, was severely censuring the course of the Abolitionists, when I said to him, "All New England, sir, is anti-slavery now." "And so is all Virginia," was his reply. "We hate slavery, and want to get rid of it as fast as possible, but what can we do with it?"

After leaving the jail, my friend informed me, that there was a congregation of colored people just assembling for worship, where they were having a revival, and offered to go with me, and attend the service. It was a Baptist church, and some ten to twelve hundred negroes, mostly slaves, were present. A short discourse was first delivered by a white preacher, as they are required by law, since the Southampton insurrection, to have none but white ministers, and to close all their meetings at sunset. After the sermon, the minister gave up the services to the brethren, and a more lively or exciting scene I have seldom witnessed than that which followed for the space of two hours.

A large number of "mourners" surrounded the altar, and the brethren kneeling among them, offered repeated prayers for their conversion, which were responded to audibly throughout the house. Between the prayers a hymn was lined off, and sung in a manner which ought to satisfy the most strenuous advocate for congregational singing, at least so far as a union of all the voices is concerned.

About half an hour before they broke up they suspended prayer and the singing of hymns, and commenced on what they term "spiritual songs," these are merely the repetition of some thrilling religious sentiments, in a lively air, rising, and keeping time with the motion of the body, not unlike the dance, without a change of position. Thus, for more than half an hour, the whole audience continued standing on the seats of the pews, filling the aisles, pressing around the altar, singing in a quick movement, with the shrill African voice, their song of victory. The convert was borne along in his experience, from the submission of heart at the cross, to his final crown of glory. Occasionally one of the "mourners" would be brought out, on the announcement of which, new bursts of song would fill the house.

Whatever the fastidious may think of such worship, wild as it is, it is more true to nature, more in sympathy with man's moral nature, and recognizes with more clearness and simplicity the ground of the Christian's hope than the most exact and impressive service of the cathedral.

I was particularly touched with the appropriateness of one of Watts' old hymns to their condition, which was lined off, and sung, early in the service, wherein the reign of Christ is anticipated. In the good old tune of *Mear*, every voice rolled out in hearty tones, "His own kind hand shall wipe the tears, From every weeping eye, And pains, and groans, and griefs, and fears, As death itself, shall die, How long, dear Savior! oh, how long Shall this bright hour delay? Fly swifter round, ye wheels of time, And bring the welcome day!"

It was the utterance of hope, and of faith. It was the sanguine expectation of the African heart, finding expression for its confidence that "Jesus the master," as they termed him in their prayers, would at length give them glorious deliverance from slavery, and from sin, and bestow on them the liberty of the sons of God.

PREACHING ON CHARITY.

"Why can't you do as our fathers used to do?" said a good old deacon to the pastor of one of our country churches. The pastor had been preaching for the church through the year, once a month, for which they agreed to give seventy dollars. His year was out, and the church was about to call him for another year. "How do you mean?" said the preacher. "Why, preach on charity; just let nothing be said about salary or money, any way; let each one give what he feels like giving, without letting the right hand know what the left hand doeth. That's what I call preaching on charity; it's the way our fathers did, and the preachers were supported well." The pastor agreed to it. The year passed on. At the close he found he had received one dollar and seventy-five cents for his year's labor, to perform which he had to ride five hundred miles. This was what he called preaching on charity; and the members' right hands never knew what their left hands did. [Western Recorder.]

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THOUGHTS ON ORDINATION—AGAIN.

We have no great objection to the practice of laying hands on newly-ordained ministers, provided it be well understood, that it is not done for the sake of ratifying a divine institution, and that the essence of ordination does not consist in it. As a mere form, not interfering with, nor making void, any commandment of heaven, it would not be worth while to pass any strictures upon it. The only thing we are anxious about, is that ideas perfectly scriptural shall prevail. Were we called on to make one of an Ordaining Council, we might possibly comply with the general practice; but we should do so, under the presumption that our views were well understood, and that neither candidate nor witnesses would regard our compliance as any admission of the necessity of the thing.

But the essence of ordination lies in the vote of the church, of which the candidate is, at the time, a member. His election by the church to the work of the ministry is his ordination. If a church be destitute of a pastor, and by its vote call one of its members to discharge the office, that vote, or election, is his ordination to the work, and his voluntary acceptance of the trust consummates the relation. The Sermon, Charge, Ordaining Prayer, and Imposition of Hands of a Presbytery, may be super-added, but his ordination is complete, and valid, without them. For the satisfaction of other churches in fellowship, and the community at large, some public ceremony is proper enough; but that which is particularly called for, on such an occasion, and far more necessary than the Imposition of Hands, or any of the other formalities above mentioned, is the recognition, on the part of the members of the church, of their choice and call of their pastor, and his renewal of his acceptance of the trust.

The idea that a man must pass under the hands of a Presbytery, before he is properly authorized to preach the Gospel to the world, is not only destitute of scriptural sanction, but is at war with the spirit of Christianity. The Word of God describes the disciples of old as attending to this thing without asking the consent of any man, or set of men; and speaks of the practice as being the duty of every disciple, wherever situated. Shortly after the ascension of Christ, we find some who were indeed church officers, but the duties of whose office did not embrace this work, zealously engaged in preaching the Gospel; for instance, Stephen, the wisdom and the spirit of whose speech none were able to resist. Acts 6: 10. Stephen was a deacon, but every well informed person knows, that it is no part or parcel of a deacon's work to preach. He acted, not as a deacon, but as a disciple, and seemed to feel it his privilege, as such, to hold forth the Word of Life. After Stephen's martyrdom, a great persecution arose against the church at Jerusalem. The consequence was, that those who were scattered abroad went every where preaching the word. Acts 8: 4. Who were they that were thus scattered, and that preached the word? Not the Apostles, for they abode still at Jerusalem. Acts 8: 1. Nor is there any thing in the record, which shows that they were ordained elders. Some of them were deacons, it is true, and had received the imposition of the Apostles' hands; but "some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." And, as if to honor lay preaching rather than that of titled men, "the hand of the Lord was with them; and a great number believed, and turned to the Lord." Acts 11: 19—21.

We hope that our remarks on this point will not be misunderstood. When we say, that the primitive disciples held forth the word of life without asking the consent of any man, or set of men, we speak of preaching, in the strict and scriptural sense of the term. The term merely denotes a proclamation, like that which a herald, or public crier, makes when sent out to announce some piece of intelligence to the community. Applied to the gospel, it means a proclamation of the good news, that Jesus Christ is risen from the dead, with power to save; and it is expected, that the love which burns in the hearts of all true disciples will prompt them to haste in publishing this good news, simply because it is too good to be kept shut up in their own breasts. The conventional restrictions which would shut it up there, till they can go forth with gown and certificate, is not in accordance with that free and overflowing goodness, which says, 'Publish my grace to every creature.' Teaching, in that sense in which it is devolved upon pastors or elders, is not what we now speak of. And we do suppose, that those early disciples, "who went every where preaching the word," were content simply to publish the fact of Jesus' resurrection, together with such first principles of religion as were necessary to bring their hearers to an acknowledgment of Christ's sufficiency, without attempting to impart instruction in the higher branches of Christianity. To be qualified for such work, needs no other training than what every new-born soul has received.

But this kind of preaching supposes nothing more than the practice of it to such an extent as is consistent with due attention to other

lawful callings. It does not suppose an exclusive consecration to the work. Is it not the duty of some, however, to devote themselves wholly to the work? Are they not called to do so by the Head of the Church? And are they not called to it antecedently to, and irrespective of, any election of them by particular churches as their pastors? And if so, is not some ceremonial of ordination necessary, which shall designate them as an order of persons set apart to the work of the ministry? These are important questions, and it becomes us to be careful how we answer them. We shall make them the subject of discussion in a future article. T. B. B.

PALESTINE MISSION.

A few days since, letters from brethren Saunders and Jones were received, bearing date May 23d. These letters give an account of their stay in Smyrna, their passage thence to Jaffa, their safe arrival and kind reception in the land of their future labors. Our last intelligence from them left them in Smyrna, where they had arrived in fifty days from Boston. They remained one week there, and then took passage for Jaffa. They arrived in Jaffa in about ten days. The next day after their arrival, they went ashore and took lodgings at the American Consul's house. The day after, they went to Mrs. Minor's, who lives about two miles from the town. They immediately set about securing a temporary home, and looking out for a place for permanent location. Bro. Saunders remains for the present at Mrs. Minor's, and Bro. Jones at the American Consul's. Bro. Jones has secured a teacher of the Hebrew and Arabic, for five piastres or twenty-two cents per day. Some small pieces of land had been offered them for a small price. They have, however, made no purchases, and intend travelling somewhat to select an eligible place before purchasing. They are obliged to pay in advance for all they purchase. Those who have set their hands to this mission would do well to remember this.

Our brethren see before them a wide field for usefulness, and enough to do. The first Sabbath spent by them was at Mrs. Minor's. There were fifteen Sabbath-keepers present. How very different from the first Sabbath spent by our missionaries in China. Bro. Saunders speaks in high praise of the country and its fertility, and thinks money invested in land would constantly increase in value. On account of the war, provisions are now very high, and thefts and robberies by runaway soldiers are frequent. The health of the missionaries was good, with the exception of Sister Saunders, who was somewhat debilitated, from the unpleasant accommodations on the passage from Smyrna to Jaffa.

Our missionaries are now in Palestine. What has long been a problem is now solved. The mission is commenced. Many in the denomination have looked to this event as one of greatest interest to us as a people, and have regarded the establishment of a Christian mission in the Holy Land as the great mission of Sabbath-keepers. But it remains yet to be seen whether God will own and bless such labors as ours. If God does not go with them, it is in vain that they have gone. And yet "They have gone to the land where the patriarchs rest." May God bless them in the labor, or return them again to us.

A more detailed account of their voyage, &c., will be received and published soon. J. BAILEY, Cor. Secretary.

THE SCRIPTURES REVISED.

We are indebted to the Secretary of the American Bible Union for a quarto volume of 254 pages, entitled "REVISED ENGLISH SCRIPTURES, WITH NOTES." This volume contains the 2d Epistle of Peter, the Epistles of John and Jude, and the Revelation. A note accompanying it informs us that the revision is not final, but "is circulated in the expectation that it will be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected." About half of each page is occupied with King James' version, the Greek text, and the revised version, in parallel columns; the remainder with notes stating in brief the translator's reasons for varying from the common version. The time necessary to give this work a thorough examination—such an examination as would enable us to speak confidently of its value—is not now at our command, and may not be for some weeks to come. Meanwhile we give the translation of a familiar passage, which will enable our readers to judge something of the character of the changes made.

THE SECOND EPISTLE OF PETER. CHAP. I. King James' Version. Revised Version. 3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4. Whereby are given unto us exceeding great and precious promises; that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust. 5. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; 7. And to godliness, brotherly kindness; and to brotherly kindness, charity. 8. For if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

SECRET SOCIETIES.

I trust "A Layman" will take no offense when I say, that his communication in the Recorder of June 22d, addressed to me, indicates that he did not thoroughly read my article on "Secret Societies," on which he offers his criticism. I have two reasons for saying this. First, He is too conscientious to purposely fail of giving me a fair representation, which he has done by quoting only a part of a sentence, the whole of which is necessary in order to understand my position. Second, He is too capable to have read the article carefully, and then to have supposed his scripture quotations, of which he asks an exposition, to have been at all in point. I ask, therefore, the attention of "A Layman" to the following points.

- 1. My objection was not to secrecy, simply or by itself.
2. My objection was not to secrecy, as enjoined by the divine government, whether as found in the laws of nature, or as revealed and enjoined for any purpose by the Redeemer.
3. My objection is to secrecy out of place—secrecy unnecessary by any law of nature or revelation, but where it, by its position, necessarily increases the power of temptation to evil. And this I affirm of "Secret Societies." Does any sane man doubt, that the establishing of societies over the country, sympathizing with each other, containing in them, by a large majority of cases, men of unsanctified hearts, and these shielded by the law of secrecy, does expose them in an imminent degree to the overwhelming power of the tempter? I go further, and assert, that it would be cause of instant alarm, should even the Christian church, in her several branches, add as a necessary law of her character and existence, the law of secrecy. It would excite against her the suspicion and distrust of the civilized world.

While, then, I respectfully decline the exegesis asked, I do it only on the ground of inapplicability in the passages presented to meet the case. But that I may not discourage the pious labor of "A Layman," in "searching the scriptures" for his edification, I will say, that should he find any thing in his reading requiring the foundation of secret societies, such as "Free Masons," "Odd Fellows," "Sons of Temperance," &c., I hope he will not fail of calling my attention to it. N. V. H.

SECRET SOCIETIES.

To the Editors of the Sabbath Recorder:—

Since writing my former article, I have read some extracts from the Minutes of the Eastern Association, and an article from the pen of N. V. H., who seems to think that no person can employ that part of our Saviour's prayer, which says lead us not into temptation, and then attend a meeting of a Secret Temperance Society. I cannot see the force of his argument. I cannot see any temptations in the meetings of this Society, that do not exist in any meeting that can be got up.

I have also attended the session of the Central Association. A resolution on Secret Societies was offered by the Committee on Resolutions. I listened to the discussion of this resolution, and must say, that there was no argument adduced that would not apply with equal force against all organizations, not excepting the church. They professed fear that some injury might be done, but did not attempt to show that any had been done, except that a brother thought that he had lost an office by his opposition to Secret Societies, although he admitted it was contrary to their rules to interfere with the political opinions of others. It was contended, by some, that their advantages for doing evil were greater, if they felt disposed; but no offense was charged upon us.

We are accused of holding our meetings in the night. So do most of the societies hold evening meetings. Our meetings always commence as soon after sun-set as consistent—say within an hour—and close at nine o'clock, unless some important business prolongs the session, but always close before ten o'clock. Our meetings are opened by singing and prayer, or reading a chapter from the Bible, at the option of the chaplain, and closed by prayer. It has been stated, that nothing can be said on the subject of religion, or that the person leading in prayer must not pray for sinners. This is not so. Sectarian and party subjects only are excluded.

We are charged with controlling the votes of our members. This is not so, for last fall the candidates for Senator and Assembly in this district were members of the Sons of Temperance—the first a member of our Division—but I did not vote for either, and no complaint was ever made, for all these societies pledge themselves to every member, not to interfere with his political or religious opinions, be they what they may. These societies are made up of members of all the different denominations of Christians, and those who do not belong to any; so from all the political parties.

But it is claimed by some, that there is no necessity for any organization, but the church for any purpose. But Societies have been formed for the spread of the Bible, and to advance the cause of missions, and all the benevolent operations of the day, and have proved efficient aids to the church. We fully believe the temperance cause needs such helps, and no person need deny that much good has been done where such societies have existed for any considerable time. Homer and Cortland give good proof of this.

But some say, it is the unfruitful works of darkness, and must be put down. If this refers to secrecy, we ask in all candor, have

we not a right to adopt some test to know who are the true friends of temperance? In former organizations, we often found ourselves betrayed and imposed upon by wolves in sheep's clothing. Many attended the meetings to hear something to report to the enemies of temperance. Others attended who were not willing to bear any of the expenses. These are both kept out; for every person must pay his dues in order to get the password, which is all the secret of the order, and without it he cannot be admitted. All organizations have suffered by these intruders, whose only object is to hinder the advancement of the cause.

In regard to our right to unite with these societies, I say in the language of Paul, "Why is my liberty judged by another man's conscience?" We are often told, You have no right to do any thing that will injure my feelings. So said the Scribes and Pharisees; but the Apostle says, "Whether it be right in the sight of God to hearken unto you more than to God, judge ye." If the feelings of others are thus to be our criterion, where will it end; for there is an endless variety of feelings, and the spirit of dictation has not appeared now for the first time. That Secret Societies have been formed for objects that were not commendable, we admit. But should this hinder us from forming societies for good objects? Certainly not. These temperance organizations boldly publish to the world their object, and all their members are at liberty to withdraw at any time, and can have a card if they choose. No improper influence is used to retain them. I have now been a member for nearly four years, and have not seen any reason to regret my connection with them. I have been a member of every temperance organization that has existed in the vicinity where I have resided for the last twenty-three years. I feel this to be my duty, both for my own safety and for the benefit of the human family; and I am ready to unite with any society that may arise promising more good than those now existing.

LUKE P. BARCOCK.

HOMER, N. Y., June 18th, 1854.

THE SUNDAY IN PERU.

In Peru, as in most Catholic countries, the Sunday is a holiday, given up to shows, fairs, and follies. This has generally been considered a natural consequence of the low ground taken by Romanists, who for the most part discard the strictness of the Fourth Commandment, and treat the Sabbath Institution as a mere church festival. But it seems that a reform is proposed by Catholic priests in Peru. Long ago the public markets of the city of Santander were held on Saturday, the seventh day of the week; but it was thought more convenient to have them held on Sunday, and accordingly they were transferred to that day. Lately the priests have come out against this custom, and have addressed a petition to the "Paroquial Cabildo" for the restoration of the old custom of holding the markets on Saturday—the Sabbath. The ground which they take in advocating this change is remarkable for Catholics. Indeed, the manner of stating the Old Testament argument, and the confidence with which, without a shadow of scriptural proof, they say that "the Lord's day was substituted for the Sabbath, by institution of the Apostles," would not discredit a Protestant of the Sabbath-Manual school. We copy a couple of paragraphs on these points:—

"All may know, that the Sabbath (which in the sacred language means rest, because on that day the Almighty ceased from creating his wonderful works) was instituted by God himself, in order that man, after six days of labor and sweat, might rest on it; not, assuredly, that they should abandon themselves to idleness, to gain, and to criminal pleasures; but that, recognizing his supreme dominion, they should adore him in spirit and truth, and perform works of beneficence and charity toward their species. It would be very easy for us, if we were not addressing a Christian Cabildo, to cite here all the texts in the Old Testament in which it is proved that the Lord sanctified that day, that he reserved it for himself, and that under the heaviest penalties he prohibited servile works; and finally, that he offered the most precious and magnificent rewards to those who keep it. Thus it was that the patriarchs, the prophets, and all the just, celebrated the Sabbath in honor and memory of the creation, consecrating to its divine Author the most appropriate and agreeable homage of their piety and gratitude, and teaching the people to sanctify it, as a most important duty of religion.

"It is also well known, that the Lord's day was substituted for the Sabbath, by institution of the Apostles, as an eternal memorial of the resurrection of our Lord Jesus Christ; and, in observance of its sanctification, it forms, in the entire course of the year, a solemn and perpetual octave of that most sacred mystery! a day on which so many miracles have been wrought, and which deserves to be incomparably more respected than the Sabbath of the Jews, as it goes from the form to the reality of things, from the shadows to the light, and from the creation of material things to the regeneration of souls by means of the blood of the immaculate Lamb; a day which not only has been consecrated by the councils, by the sovereign pontiffs, and by the fathers of the Church, but which also has been, in a certain manner, canonized by Christian legislators; a day, in short, of which certain true philosophers have said that, if it had not been ordered by the powers of the Church to sanctify it, it doubtless would have been by those of the age, inasmuch as it is absolutely indispensable to give a day of rest to weary bodies, in order to repair equally the powers of the mind, and thus to attend to the mutual duties of society."

"AND THEIR WORKS DO FOLLOW THEM."—And so it seemed to us, (says a correspondent of the Christian Advocate and Journal,) in handling the clothing and bedding of a deceased sister in the Lord. She had, with

great care, caused her wardrobe to be inventoried before she went hence, and gave special directions as to the mission to which she would have it sent. It was like a sacred work to put up and send abroad this expression of the pious love of Christ's members for his poor friends, and those for whom his missionary servants are toiling. May the time speedily come when all hearts shall be taken up with the one only work for which we were created and have been redeemed—to glorify God on the earth, and find our way to heaven.

AN ACT FOR THE DEFENSE OF LIBERTY.

Such is the title of an Act just passed by the Legislature of Connecticut. If it does not effectually stop kidnapping, and even slave-catching, in that State, we shall be mistaken. Five thousand dollar fines and five-year imprisonments are rather formidable penalties for kidnapping. Here is the Act—a model for all the Free States:

SECTION 1. Every person who shall falsely and maliciously declare, represent, or pretend, that any free person entitled to freedom is a slave, or owes service or labor to any person or persons, with intent to procure, or to aid or assist in procuring, the forcible removal of such free person from this State as a slave, shall pay a fine of \$5,000, and be imprisoned five years in the Connecticut State Prison.

SEC. 2. In all cases arising under this act, the truth of any declaration, representation, or pretense that any person, being or having been in this State as a slave, or owes or did owe service or labor to any other person, shall not be deemed proved except by the testimony of at least two credible witnesses testifying to facts directly tending to establish the truth of such declaration, pretense, or representation, or by legal evidence equivalent thereto.

SEC. 3. Every person that shall willfully and maliciously seize or procure to be seized any free person entitled to freedom, with intent to have such free person sold into Slavery, shall pay a fine of \$5,000, and be imprisoned five years in the Connecticut State Prison.

SEC. 4. Upon the trial of any prosecution arising under this act, no deposition shall be admitted as evidence of the truth of any statement in such deposition contained.

SEC. 5. Upon the trial of any prosecution arising under this act, any witness who shall, in behalf of the party accused, and intending to aid him in his defense, falsely and willfully, in testifying, represent or pretend that any person is or ever was a slave, or does or ever did owe service or labor to any person or persons, such witness shall pay a fine of \$5,000, and be imprisoned five years in the Connecticut State Prison.

SEC. 6. Whenever complaint or information shall be made against any person, for any offense described in any section of this act, and upon such complaint or information a warrant shall have been duly issued for the arrest of such person; any person who shall hinder or obstruct a sheriff, deputy sheriff or constable in the service of such warrant, or shall aid such accused person in escaping from the pursuit of such officer, shall be imprisoned one year in the Connecticut State Prison.

A CATHOLIC CHURCH QUESTION.—By rule, the Bishops of the Catholic Church hold the title to all church property in their respective dioceses. A church in Buffalo, however, declined to make over its valuable real estate to the Bishop. Hence a long controversy; to settle which, in part, Archbishop Bedini visited this country from Rome. The Archbishop's decision was in favor of the Bishop, and in rendering it he addressed the people of the Church, urging them to yield. But they still held their ground, contending that while they were ready to pay all due respect to the Bishop in spiritual matters, they were convinced that in temporal affairs there was no duty of religion that could require them to obey his directions; and, above all, they were not ready to give him the control of the lands belonging to their particular society. The matter has remained in this state until week before last, when the Trustees took occasion publicly to state anew their determination; whereupon the Bishop proceeded to put them under the ban of the Church, by imposing the extreme penalty of excommunication.

MAIL MATTERS.—A business letter says: "I am requested to ask you to answer, through the Recorder, whether the papers for Potter Hill and Ashaway are sent at the same time and in the same mail-bag with those for Hopkinton; the latter are received one day before the former." All we know about the matter is, that our paper goes to press on the morning of Third-day, and that everything for the mail is sent to the post-office before three o'clock in the afternoon of that day, in time for the evening mails. As this arrangement has not been interrupted a dozen times in five years, we presume that the delay spoken of is chargeable upon the post-office department.

EASTERN ASSOCIATION FINANCES.—We are requested to say, that at the recent meeting of the Eastern Association, the Financial Committee apportioned among the churches the amount necessary to pay for printing the minutes, and to meet a deficiency in the receipts of last year for missionary labor, &c. Most of the churches paid their apportionments at the time; but some, probably from oversight or the absence of delegates, have not yet paid. The following are behind: Berlin \$2 for Minutes, \$4 08 for deficiency; Petersburg 97c for Minutes, \$1 35 for deficiency; 3d Hopkinton \$2 09 for Minutes, \$2 92 for deficiency; Shiloh \$3 50, and Marlboro \$1 65, for deficiency. These sums should be forwarded at once to the Treasurer, A. M. Babcock, West-erly, R. I., or, if more convenient, may be sent to this office.

BOARD MEETINGS.—The regular quarterly meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on First-day, July 9th, commencing at 9 o'clock A. M.

SMOTHER OF A BOY.—The Louisville Journal relates the facts concerning the suicide of a lad of thirteen years, named Henry Merri-man, ten miles from that city.

"This is one of the most mysterious cases well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a devout Christian. He had lost a little sister who belonged to the church. This sister had given him a prayer-book on her death-bed, and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a subject of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in his fit of religious insanity, he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was truly a sorry sight to look upon—a heart-broken mother, afflicted father, and distressed relatives—it was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child. The verdict of the jury was, that the child came to his death from the influence of the above facts, causing religious insanity."

RECEIPTS OF THE AMERICAN BOARD.—The Journal of Missions states that the contributions to the Board for the first nine months of the present fiscal year, were \$3,847 32 beyond those of the corresponding months of last year. With this increase, those of the remaining months should have averaged \$40,000 a month, to equal the anticipated expenditures of the year. The contributions for May, however, fell short of this by more than \$9,000; and short of those of the corresponding month of the previous year, by nearly \$7,000. This has brought down the receipts of the first ten months of the year to almost \$3,000 less than those of the same months of last year.

MISSIONARY AID.—Rev. Cuthbert Young, of North Shields, has devoted himself with admirable diligence to raising a feeling of sympathy in England with American and other missionaries, laboring for the conversion of the Armenian, Greek, and Latin Christians within the limits of the Turkish Empire. A succession of meetings have been held by the friends of these missions, for the purpose of establishing a "Turkish Missions Aid Association."

RELIGIOUS INTELLIGENCE.

The Rev. Dr. Raffles, of Liverpool, one of a party traveling in Italy, was arrested there for wearing a white hat, and having in his desk a pen-wiper, which assumed the shape and color of a cockade. His books and papers were all seized, and submitted to examination; but after three days' detention he was liberated, and his papers restored, upon the payment of the expenses of his imprisonment, and the keeping and charges of his military guard.

The Roman Catholic bishop of Albany said in a recent discourse, that in a church extending through centuries, it was to be expected there should be found bad men and bad women, bad monks, bad friars, bad nuns, bad priests, bad bishops, bad popes, and acknowledged that there had been five popes who had been proved beyond dispute to be bad men; thus destroying by his confession the boasted infallibility of the Romish church.

Among the many charitable societies in England is a new one, formed in London on the 4th of May last, called the "Clergy Provident Society." Its object is to enable clergymen to insure a weekly allowance, not exceeding two guineas, in time of sickness, or when incapacitated for the discharge of their public duties, and for assisting the clergy whose net incomes are below \$1500 per annum in the payment of the premiums necessary for such an insurance.

The Boston Vigilance Committee having transmitted to Messrs. R. H. Dana, Jr., and C. M. Ellis, through Wendell Phillips, checks for \$200 each, "not as a compensation, but as a grateful acknowledgment" of their services as counsel for the fugitive Burns, those gentlemen, while expressing their thanks for such an evidence that their labors were appreciated by the friends of freedom, respectfully but firmly refused to receive the money.

It is said that there are thirty thousand of the Chinese in California. They have not yet erected any idol temples—but some "ancestral or spirit-tablets" are to be seen. A Chinese Mission house has been erected, in which there is a school, a library, dispensary, chapel, study, parsonage, and all under the control of the Presbyterian Board of Foreign Missions. There are four Chinese members of the mission church.

The University of New York City, which has been greatly embarrassed in its finances, is announced free from debt. The Chancellor, Dr. Ferris, states that upwards of \$70,000 have been raised, which, with some conditional subscriptions secured by this sum, makes the amount about \$37,000. This completely relieves the Institution from all debt, and gives promise of a new era of prosperity.

The missionaries in Germany of the American Baptist Missionary Union were much blessed in their labors last year. At Meme, fifty-two members were added by baptism; at Elbin, fifty-six; at Rozengath, five; at Stettin, eighteen; at Heilbronn, twenty-nine; at Wittingen, ten; at Halsbeck, six; at Jever, twenty; at Oidenburg, three.

The Missions of the American Board in Turkey have awakened a deep interest among many Christians in England, who propose to give them their assistance. Their attention has been called to the subject, perhaps, by the war, and their hearts have been cheered by the report of the work of God among the Armenians.

The Connecticut Colonization Society recently held its annual meeting at New Haven. Its receipts during last year were \$4,515. Over \$1,000 more have been subscribed. In contributions for this object, Connecticut ranks the fourth State in the Union.

The work of organizing the tract enterprise throughout the conferences of the M. E. Church in the United States, is at last complete. All the conferences on the continent now have conference auxiliaries. The Liberia Conference in Africa is the only one where the cause has not been formally organized.

