

The Sabbath Recorder.

J. Randall

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.

THE CHRISTIAN CHURCH.

An Essay on the Constitution and Government of the Christian Church, written for the Seventh-Day Baptist Eastern Association, by L. Crandall.

(Concluded.)

Let us now consider some objections to these views. It has been often objected to the foregoing kind of accountability, that it does not secure the independence of the individual churches. To that objection I reply, The independence of individual churches, and their ultimate and absolute authority, as insisted upon by many, is a manifest though subtle and delusive fallacy. It is an impossibility, where any kind of association is entered into between churches. What can be plainer, than that when churches write out a Constitution, and sign it, they are accountable to each other in every particular to which they have therein subscribed? What can be plainer, than that they are justly liable to be called to account and tried by the body to which they have connected themselves, and dismembered therefrom for any conduct in violation of the compact or covenant they have entered into? Suppose it be said that the Constitution which the churches adopt specifies that they shall not be amenable to any other body but themselves for their conduct. All I have to say is, that such a Constitution is a piece of self-contradiction; that it can neither be applied or obeyed, if it declares the promotion of piety to be one of its objects. Such a Constitution must breed contradiction and confusion, of necessity. Individual independence, (in a comparative sense,) is the original condition of persons. It is the original condition of separate communities, societies, churches, or states. But of none can it be absolutely affirmed, as by nature all are more or less dependent. Whenever the social, civil, or religious associations or compacts which persons join, violate the terms on which they unite with them, they may assume to be absolved from their connection and memberships in said compacts, and fall back upon their original individual independence. But to assume to stand and act upon that ground, and at the same time retain membership in a body, is preposterous and absurd. It is nothing but assuming to govern the mass by individual and irresponsible power—or to dictate to the body what it shall allow us to do, or what shall do—and to be sole umpire as to our membership in the body. This stupendous audacity is the result of the reaction of the Protestant mind from the religious tyranny of the dark ages; but it places those who hold it exactly at the opposite pole of the social logical sphere from that occupied by those who maintain the absolute authority of the body. The old error claimed all the ground—all the rights and all the authority for the body, or majority; but the modern error spreads itself over the multitude, and binds them fast by its extravagant definition of individual rights and independence. These two errors, equally extravagant, and mutually inimical to truth, as they are to each other, have besieged the social, civil, and religious interests of mankind, with the rapacity and relentlessness of death; and with the darkness and corruption of the grave. The truth is, each and every individual is bound by one eternal and changeless obligation to do right, and has no liberty, either singly or by association, to do any wrong. No one has a right to enter into any social relation except to do right, and of course, to maintain inviolate, (so far as is in his power to do,) the rights of others as well as his own. He must admit, that it is the duty of others as well as himself to act upon their judgment of what is right. How, then, can he claim exclusive jurisdiction over subjects that concern others as much as himself, and with whom he has covenanted to advance a cause in which he and they are equally obligated?

In spite of all that can be said in defense of the extreme and extravagant views often insisted upon respecting individual church or state rights, this conviction forces itself upon the mind, namely, that for whatever purpose men unite, or associate, they must allow their associates the right to judge whether their conduct comports with the objects of their association or not, and that the majority of the votes of those associated must legitimately decide as to the obligations of the body to the individual member, society, church, or State of which the body is made up, and of his or their rights in the same; while members have an equal right to judge whether the body has kept their covenant with them, and whether they are under any obligation to the body. Any failure to recognize the several and mutual rights—any overlapping their respective boundaries—any assumption of the one party to decide for the other—any affectation of authority by virtue of office, order, precedent, or practice—or any merging or absorbing in or confounding one of these rights with the other—indeed, any carelessness about observing in every instance just where the claims meet, and balance the one with the other, must be equally destructive to peace as it is subversive of justice. It is, therefore, the

lack of sufficient scrupulousness in forming connections in the first place, and closeness in reasoning, and practice upon these principles in the second place, induced by the innate and universal love of power and advantage, that every species of association or confederation in our country alternately verges to the tyranny of majorities, or to dissolution arising from the disproportionate claims of individuals and minorities.

It may be said that it is too much trouble, or too intricate a task, to study and observe the just balance of these principles—that we must have some generalization of the subject by which we may work. I reply, those who think it too much trouble to bring every case to the standard of mutual and even-handed justice, can have their own choice, and grapple at length with the overwhelming consequences of their treachery to those principles. If it be said, that it is hopeless to attempt to regulate the affairs of society according to right principle, that is only saying that wrong is inherently stronger than right, or that we are too indolent, too cowardly, or too much implicated in wrong ourselves, to undertake the defense of the right; or, what is still worse, if we will attempt to correct wrong by resorting to wrong, we may be justly charged as common sinners, and with loving the wrong more than the right. But if, on the contrary, we are true, constant and active in defense of the right, we cannot fail to win a glorious reward and renown.

There are very few sayings among the many that have been handed down to us on account of the wisdom they embody, which equal in truth and importance the following: "Eternal vigilance is the price of liberty." And in nothing is it more applicable than in respect to the preservation of the religious liberties of the church as a whole, or of its parts and individual members. It may be a question, whether the enemies of the church within its pale or without are most to be feared; and it may be as difficult to determine whether the church, in its capacity, has oppressed individuals in their rights, and perverted their ways, more than individuals have corrupted and misled the church. And yet the Constitution and laws of the church were unparalleled in brevity and simplicity. As light radiates from the sun in straight lines, and in all directions, except where they are intercepted by dark bodies, so all the laws of the church radiate from love, holy love in God, and are bent or broken only by those who lack that principle, or are too ignorant to comprehend the application of those laws.

But the discipline of the church is not to proceed upon the opinion entertained by individuals in regard to each other's piety, of which none can have certain knowledge, and all are liable to be entirely mistaken. I do not say our opinion of a person's piety should have no weight in matters of discipline, for it undoubtedly will and ought to have weight. But what I mean is, that discipline should be conducted strictly on scripture precepts and principles; for it is impossible that the Bible should contain a precept directly and literally covering every particular case, or offense. But the precepts there given must be literally followed in the precise cases to which they are there applied, and the principles there established must be followed in all cases, according as they class with the cases or examples there brought to view. Here we meet the difficulty of inferring, or rather the danger of mal-discipline from false inferences. But there is no escape—we must meet the danger as best we can. Nor are we to imagine that the difficulty grows out of the obscurity of the scripture law and principle, or the weakness of the human perception of analogy, but from the fact that in every instance of wrong there is some one, and very usually a large number, who are interested to make wrong appear right. Here lies the danger—the blinding, the crazing effects of self-interest. It often tears whole churches, communities, and even nations, from their moorings in the harbor of truth, justice and peace. But I insist, that the law is to be strictly applied in all cases. I will illustrate this point. Suppose there are in a church two members, A and B. A is to all appearance a man of great benevolence and personal piety, but he is engaged in the slave trade. B, on the other hand, gives us very decided signs of piety, and from a life of behavior, which, however, does not involve any violation of God's law or Christian principles, he leads persons to doubt his piety, and some think he is a bad man. Now, what I mean by conducting discipline on scripture principles, is, that A shall be excluded from the church, for the sin of man stealing, and that B be secured in the rights of membership, notwithstanding he seems to be defective in regard to that important grace, namely, piety. All discipline conducted on any other principle, degrades the Word of God, and exalts human judgment, feeling and sympathy, in dishonor and contempt of divine wisdom. All fellowship which transcends this rule bargains justice for gain, and seeks peace by compromising with the enemy. The illusions under the name of liberality or charity—the dread of being called narrow-minded, bigoted, or self-righteous—but more frequently and

fatally than all of these put together, self-interest, leads members, ministers, and churches, ruthlessly to trample down God's authority, and hoist sail on the treacherous sea of non-essentialism, or, "It's no matter what a man believes or does, if he is only a Christian." Just as if, with the Bible in his hand, a man can be a Christian and believe or do anything to which his own fancy or interest may incline him! In fact, there is such trifling with religious obligation as staggers all confidence and hope, and fills the reflecting mind with utter and unutterable amazement. The only hope of counteracting the effects of such spiritual wickedness is to take our stand on Bible grounds, and charge the mischief done on those who are so reckless as to transgress that high authority. The measure of one man's goodness, as compared with another, must be his comparative approximation to God's requirements, and not his affected grace of manners, his wealth, or seeming piety. Many things conspire to draw the church aside from her integrity and fidelity to God. The rebukes and condemnation which her faithfulness fixes on the consciences of the ungodly world is always followed by demands that she should abate her censures in order to conciliation, under the delusive pretence that she will in that way better succeed in her mission. Then there is a class of professors of Christianity, whose propensities or interests dispose them always to plead against anything like close and efficient discipline, as being bigotry, illiberality, or cruelty, and likely to injure the cause of religion, or disaffect individuals whose aid is desirable. By such influences churches are often led on, till they become filled with corruption—fall under the criticism and contempt of their seductive advisers, and the wicked world, whose light they ought to be. But may it not be forgotten that the only remedy for all these evils is to stand upon and work by God's plan, come what will, and in spite of all opposition.

DR. PAYSON'S POWER IN PRAYER.

Years ago, when Dr. Payson was the pastor of the second parish church in this city, he instituted "the quarterly church fast." This season is still observed here, by all the orthodox Congregational churches. Being in one of these meetings, not long since, I took occasion to mention the fact that the pastor of a church in western Massachusetts, where I formerly resided, often alluded to these seasons, and the manner in which they were observed by Dr. P., and that, as a consequence, his church afterwards established such a meeting, and regularly attended upon it, with no little interest and profit.

A pious lawyer who was present, remarked, that he was reminded by these statements, of one striking feature in Dr. Payson's Sunday exercises—his wonderful power in prayer. Mr. S. was then a child; he felt no special interest about religious things. But when that man of God arose in his place, and poured out his soul in supplication, so filial and tender, so earnest and reverent, so solemn and spiritual, his young heart was completely overwhelmed with emotion. He could not describe the feelings that rushed upon him at that hour, in any better way than by comparing them to the sensation which comes over us when we receive a sudden fright; his blood started quicker in his veins, his whole frame felt a shock, and his spirit was stirred deeply within him. Dr. Payson brought down so much of the presence and power of God, by his near communion at the Throne of Grace, that it was awful to be there. That vast assembly were ready to exclaim, "How dreadful is this place! It is none other than the house of God and the gate of heaven!" He said Dr. Payson owed his remarkable success in the ministry, and his amazing influence, as much to his prevalence in prayer, as to his faithfulness and pungency in preaching the Gospel.

A valuable testimony! In these days, when so much is said about great efforts, about eloquent sermons, about intellectual preaching; and so little importance is attached to a high standard of personal piety, to a deep-toned spirituality, as an element of mighty power in the pulpit—may it not be refreshing to turn back to the experience of former times? Few, if any, ministers have wielded a more wide-spread and healthy influence than Dr. Payson. It is felt to the third and fourth generations. Its moulding hand is still pressing warmly upon this whole community.

I never resided in any place where the religious element seemed to be more ascendant, where conversation among professing Christians upon experimental and spiritual things, and those precious truths which cluster so closely around the cross of the Son of God, was more free and natural. This is owing, doubtless, in a good measure, to the fact, that Dr. Payson would never go where he could not see his Saviour with him. In all his visits, in all his intercourse with the people, he claimed the privilege of conversing with them about their salvation, and commanding their souls to God in prayer. Such interviews they soon learned to welcome and enjoy.

I know that Dr. Payson possessed a good deal of intellectual acumen, and a peculiar tact in forcibly illustrating truth and happily adapting it to the condition of his hearers; but it be remembered, that he also had power with God in prayer, and prevailed. Would that we had more of this power in prayer, this power of God, in all our churches, in all our pulpits. Then should we not so often mourn the absence of our Divine Comforter, and the diminished efficacy of preaching. Then would the Lord "revive us again, and turn our captivity as the streams in the south."

[N. Y. Observer.]

MY LOST YOUTH.

BY HENRY W. LONGFELLOW.

Often I think of the beautiful town
That is seated by the sea;
Often in thought go up and down
The pleasant streets of that dear old town,
And my youth comes back to me,
And a verse of a Lapland song
Is haunting my memory still.
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I can see the shadowy lines of its trees,
And catch in sudden gleams,
The sheen of far surrounding seas,
And islands that were the Hesperides
Of all my boyish dreams.
And the burden of that old song,
It murmurs and whispers still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the black wharves and the slips,
And the sea-tides tossing free;
And Spanish sailors with bearded lips,
And the beauty and mystery of the ships,
And the magic of the sea.
And the voice of that wayward song
Is singing and saying still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the balwarks by the shore,
And the fort upon the hill;
The sunrise gun, with its hollow roar,
The drum-beat repeated o'er and o'er,
And the bugle wild and shrill,
And the music of that old song,
Throbs in my memory still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the sea-fight far away,
How I thundered o'er the tide;
And the dead captain as he lay
In his grave overlooking the tranquil bay,
Where they in battle died.
And the sound of that mournful song
Goes through me with a thrill,
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I can see the breezy dunes of groves,
The shadowy eaves of Deering's Woods;
And the friendships old and the early loves
Come back with a Sabbath sound, as of doves
In quiet neighborhoods.
And the verse of that sweet old song
It flutters and murmurs still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

I remember the gleams and glooms that dart
Across the school-boy's brain,
The song and the silence in the heart,
That in part are prophetic and in part
Are longings wild and vain.
And the voice of that fitful song
Sings on and is never still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

There are things of which I may not speak,
There are dreams that cannot die;
There are hearts that make the strong heart weak
And bring a pallor into the eye,
And a mist before the eye,
And the words of that fatal song,
Come over me like a thrill:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

Strange to me now are the forms I meet
When I visit the dear old town:
But the native air is pure and sweet,
And trees that overshadow well-known streets,
As they balance up and down,
Are singing the beautiful song,
And sighing and whispering still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

And Deering's Woods are fresh and fair,
And with joy that is almost pain
My heart goes back to wander there,
And among the dreams of the days that were,
I find my lost youth again.
And the strange and beautiful song,
The groves are repeating it still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

[Putnam's Magazine for August.]

UNREASONABLE.

There are few things in which congregations are more thoughtless and unreasonable than in the demands they make upon their pastors. They have but little idea, in many cases, of the amount of time and labor required for his necessary work. His pulpit preparations alone are almost sufficient to occupy his working hours. If he makes conscience of bringing out things new as well as old; of giving to his people the beaten oil of the sanctuary; of instructing and edifying them, so that both himself and they shall grow in knowledge and usefulness, he must devote to this department of his work a large portion of every day. His intellectual labors are greater and more constant than those of almost any other professional man. He must produce a certain amount of matter at a given time, and this must be continued week after week, and year after year, irrespective of interruptions, physical disability, and the various difficulties which interfere with mental application. His discourses and lectures are expected to be of the highest order—but little allowance being made when they fall short of his ordinary standard.

At the same time he is expected to be a not unfrequent visitor in every family. Although his congregation may be so extensive that even to go the rounds once, calling at each house, would require months, his ears are filled with complaints because he allows intervals of such length between his visits. His routine of visitation, too, is liable to be interrupted by the special attention due to the sick, and to families in affliction. These alone often occupy for weeks almost all the time he is able to spare for out-door service.

A pastor, too, is a public character, and liable to be called upon in season and out of season, not only by members of his own flock, who have occasion to see him, but by multitudes of others. Clerical brethren from a distance; the agents of benevolent institutions; parties soliciting public addresses, recommendations, letters of introduction, &c.; the poor in quest of relief; and a vast number of persons whose errands can scarcely be imagined, except by those familiar with a minister's household, claims no small portion of his time and attention. He must take an interest in schools, and perhaps also in lyceums, libraries, associations, &c., and must occupy a prominent position, especially in such societies and organizations as are designed to promote the interests of religion and humanity. Now, to all these claims there are few pastors who would not cheerfully respond, were it in their power to do so. But they are mortal as well as others. They may have willing spirits, but these dwell in frail, fleshy tabernacles, and

where the spirit is willing the flesh is often weak. There is no alternative left them, therefore, than either to seem to neglect what some may regard as duty, and thereby incur the censure of the unreasonable and censorious; or to attempt to do what would be full work for two or three men, and, as the result, break down under an overtaxed brain and body. It has been no uncommon thing in late years for ministers to be laid aside in the midst, and even at the outset of their usefulness; indeed, the question not unfrequently being mooted, why ministers are more short-lived now than in former times. The solution, we feel assured, in many cases, on due investigation, would be in the unreasonable amount of labor required of them, and their extreme reluctance to refuse what is put upon them.

We have no disposition to shield pastors from a proper obligation to serve the church hand, as far as possible, for every good word and work. We do not desire to apologize for him whose face, year after year, is never seen in the families of his congregation; we would not, if we could, make his life one of indolence or elegant leisure. But there is reason in all things; and it is but due to the ministry that the people should sometimes be reminded that they cannot perform impossibilities more than other men; and if under a pressure of public opinion which they have not the firmness nor the heart to resist, they should undertake such a task, the end must inevitably be that they will be sent prematurely to join the already large company of invalid ministers, or else to an untimely grave. It surely unwise, if not wicked, to act over again the fable of killing the goose that laid the golden egg, by endeavoring to extort from frail human beings within a few years what is the work of a lifetime.

CHOICE OF PURSUITS IN LIFE.

There is genuine good sense and right feeling expressed in the following paragraph from a late work by Mrs. Sedgwick. The sentiments expressed are in harmony with just views of our republican institutions:—

I do not intend or wish to crowd my boys into the learned professions. If any among them have particular talent or taste for them, they may follow them. They must decide for themselves in a matter more important to them than any one else. But my boys know that I should be mortified if they selected these professions from the vulgar notion that they were more genteel—a vulgar word that ought to be banished from the American vocabulary—more genteel than agriculture or the mechanic arts. I have labored hard to convince my boys that there is nothing vulgar in the mechanic's profession; no particular reason for envying the lawyer or the doctor. They, as much as the farmer and mechanic, are working men. And I should like to know what there is particularly elevating in sitting over a table and writing prescribed forms, or in inquiring into the particulars of disease and doling out physic for them.

It is certainly a false notion in a democratic republic, that a lawyer has any higher claim to respectability—gentility, if you please—than a tanner, a blacksmith, a painter, or a builder. It is the fault of the mechanic, if he takes the place not assigned to him by the government and institutions of his country. He is of the lower orders only when he is self-degraded by the ignorant and coarse manner which are associated with manual labor in countries where society is divided into castes, and have, therefore, come to be considered inseparable from it. Rely upon it, it is not so. The old barriers are down. The time has come when, being mechanics, we may appear on laboring days as well as holidays, without the sign of our profession. Talent and worth are the only eternal grounds of distinction. To these the Almighty has affixed his everlasting patent of nobility, and these it is which make bright the immortal name to which our children may aspire as well as others. It will be our own fault if, in our land, society as well as government is not organized upon a new foundation. But we must secure, by our own efforts, the elevations that are now accessible to all.

THE LITTLE RED MOROCCO BOOK.

An English fair is in progress. Wares of many descriptions are for sale. Shows of all kinds attract the curious. A handsomely-dressed little boy, accompanied by an attendant, makes his way to the tent in which a menagerie is exhibited. As he goes toward it, he draws out his pocket handkerchief, and with it a little book prettily bound in red morocco. The book falls to the ground unobserved by the owner. It is seized upon and secreted by the ragged, bad-looking boy behind him. The little book contained a selection of Bible texts, by Elizabeth Fry, the noble woman who made her daily life beautiful, by living according to God's precepts. She wished to make these precepts familiar to her friends, and she desired them daily to learn one of the texts which she had prepared. It was her little grandson who dropped the book. When he discovered his loss he was much distressed. He said: "I am so sorry for it was my grandmother's present, and she wrote my name in it with her own hand."

But that little book had a mission to perform. Go with me to a wild and dreary moor in the parish of Lynn Mart. See that weather-beaten hovel on its borders. Does it not look like the dwelling-place of sloth and crime? And so it is. The man who inhabits it is a poacher, or stealer of game, as well as a rat catcher. The wife is a passionate and profane woman. The children are wicked and neglected. One of these children was the boy who picked up the little book. He carried it home to the hovel upon the moor, and gave it to his mother. She read that book that all sinners would be eternally punished, and she trembled, for she knew that she was a sinner. But she turned the leaf, and she read that "Jesus came into the world to save sinners;" and after a time she believed these words, and received this kind and

loving Saviour as her Saviour, and rested in hope upon the atonement which he has made. So in that lonely hut Jesus came to her with this little book. The dark hovel became "light in the Lord." Some time after this the woman became ill. A physician came to see her who had known her in former days. She asked him to call upon the minister of the parish, and request him to visit her. This the physician did, adding, "I found her strangely altered, sir. The lion has become a lamb." The minister found this woman, once so wicked and violent, lying meekly and prayerfully upon her dying bed. He asked her the cause of this change. She put her emaciated hand under her pillow, and drew out the little red morocco book. "It is this," she said, "this dear little book, this precious little book," and soon after died trusting in Jesus.

[Bible Society Record.]

A WORD FOR PARENTS.

The ignorant nursery maid is an educator; her look, and tone, and gesture, are aids to the development of faculties perhaps of the highest order. Let not the fond parent who trusts her little boy to the temporary care of the servant maid fancy that the girl is "only getting him ready for school." The girl is educating him, morally, mentally, and physically; the cold water which trickles from his head down his healthy, chubby limbs, would provoke him to try the strength of his lungs, to the no small disquietude of the house, were it not that Betty is amusing him "by such a pretty story about a great big black giant eating little boys and girls as if they were herrings." Scarcely a sentence does she utter, but she exercises or develops some moral or mental faculty in such a manner as not only to counteract the good which the morning ablution might do as regards physical development, but also to do a positive injury. Now, had the girl been properly educated and instructed, her influence with the child would not have been less—possibly it might have been greater—and, oh how different would the result have been!

THE POOR MAN BLESSED.

When I compare together different classes, as existing together in the civilized world, I cannot think the difference between the rich and the poor, in regard to mere physical suffering, so great as is sometimes imagined. That some of the indigent among us die of scanty food, is undoubtedly true; but vastly more in this community die from eating too much than from eating too little; vastly more from excess than from starvation. So, as to clothing. Many shiver for want of defenses against the cold, but there is vastly more suffering among the rich, from absurd and criminal modes of dress, which fashion has sanctioned, than the poor for deficiency of raiment. Our daughters are often brought to the grave by their rich attire, than our beggars by their nakedness. So, the poor are often overworked, but they suffer less than many among the rich, who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education, how many of our daughters are victims of ennui! a misery unknown to the poor; and more intolerable than the weariness of excessive toil.

The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the overtasked poor; and this cumber of the ground is found exclusively among the rich.

I AM.

Who can conceive a more beautiful connection of sublime ideas than is found in the following, which we clip from an exchange? The authorship is attributed to Bishop Beveridge:

"I AM." He doth not say, I AM their light, their guide, their strengthening tower, but only I AM. He sets as it were his hand to blank, that his people may write under it what they please that is good for them. As if He said, Are they weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power; I AM glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! JEHOVAH, I AM! Whatsoever is amiable in itself, and desirable to them, that I AM. Whatsoever is pure and holy, whatsoever is good and needful to make men happy, that I AM.

Tobacco after Prayer.—The editor of the *Norwich Examiner* thinks it not clerical to use tobacco. He says: "Traveling from Hartford to Westerfield the other day, upon a stage coach, we fell in company with a clergyman in high standing in his own ecclesiastical connection, who was returning to his country residence from conducting morning prayers in this city. Passing a field of tobacco, we alluded to some of the evils resulting from its use, when, to our surprise, the dignitary beside us commenced one of the most subtle, earnest arguments in its favor that we have ever listened to. We will not repeat his remarks, only that he concluded by saying that 'cigars were his daily delight, and that after the fatigue of preaching, praying, &c., they were highly indispensable.'"

"FEELING FOR THE PILLARS."—When Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them. And because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul, and wished to inspire others with the same strong confidence in God.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)

OUR ANNIVERSARIES.

The Anniversaries of the Seventh-day Baptist General Conference, and of the Missionary, Tract, and Publishing Societies, were held this year with the 1st Church in Brookfield, Madison Co., N. Y., commencing on Fourth-day, Sept. 5th, and closing on the following First-day.

The time appropriated to the Conference and the different Societies was not long enough to enable them to complete the business which came before them respectively, without being interrupted by other appointments. In our hasty sketch of the proceedings of the several organizations, it will not be advisable to notice in their place the several adjournments to "the call of the Chair."

The Conference.

The 45th Anniversary of the Seventh-day Baptist General Conference opened on Fourth-day, September 5th, with a discourse by Lucius Crandall, from 1 John 1: 7—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

At the conclusion of the discourse, James Bailey, the Moderator of the last session, called the Conference to order; prayer was offered by N. V. Hull; and a Committee was appointed to nominate permanent officers, consisting of Isaac D. Titworth, Nathan H. Langworthy, Ephraim Maxson, B. G. Stillman, and H. P. Burdick; after which a recess of one hour was taken.

On re-assembling, the Committee nominated, and the Conference appointed, A. D. Titworth, Moderator, and D. E. Maxson and J. B. Wells, Clerks.

Letters were presented and read from the following churches: Newport, Piscataway, 1st Hopkinton, Berlin, Shiloh, Marlboro, 2d Hopkinton, 3d Hopkinton, Westley, Plainfield, Pawcatuck, Greenmanville, DeRuyter. A letter was also read from a church recently organized at Farmington, Ill., and another from its pastor, Samuel Davison. The letter from Farmington requested recognition and membership in the Conference—a request which was granted, and the hand of fellowship was extended by the Moderator to the delegate of that church, brother Dennis Saunders. The letter of the DeRuyter church requested the examination of brother James C. Rogers, and his ordination if the Conference should think proper—a request which was referred to the ministers in attendance. Several of the letters—among which were those from 1st Hopkinton, Pawcatuck, Shiloh, and 1st Alfred—requested that the next session of the Conference might be held with them. A statement was also made, on behalf of the Central Association, that at the last meeting of that body about forty delegates to this meeting were appointed.

The Moderator, in compliance with a vote of the Conference, appointed the following Committees:—

- On the State of Religion—B. F. Langworthy, C. M. Lewis, A. W. Coon.
On Petitions—S. S. Griswold, T. B. Stillman, Joshua Clarke.
On Business—L. Crandall, W. B. Maxson, N. V. Hull.
On Preaching—Eli S. Bailey, W. B. Maxson, A. B. Burdick.
On Finances—David Dunn, N. H. Langworthy, Randolph Dunham.

The Corresponding Secretary made his report, accompanying it with the statistics of the churches, as drawn from the latest published Minutes of the Associations. The statistics of several feeble churches which had not recently reported were corrected, so far as they could be by information obtained from members of the Conference. The question was raised, whether the Minutes of the Conference could not embody an account, not only of churches, but of societies of Sabbath-keepers located in different parts of the country; and the opinion was expressed that such information would add greatly to the interest and usefulness of the Minutes. Geo. B. Utter, James Bailey, and H. H. Baker were appointed a Committee to consider the subject, and do what they can to carry out the idea.

The Committee appointed three years ago

to present business to the Conference, reported as follows:—

Your Committee on Business recommend,

1. The appointment of an individual to prepare and read to the next session of the Conference an essay on the subject of the Lord's Supper, exhibiting the design and import of that ordinance, and also the Scripture doctrine as to what is required of those with whom we partake of the same.

2. The appointment of a person to prepare and read to the Conference, at its next session, an essay defining the application of discipline to churches in their relations to each other and the Associations and Conference with which they stand connected.

3. That this Conference should either reconsider and revoke their former action on the subject of Secret Societies, or devise some measure to induce, if possible, the churches to conform their course in regard to that subject to the sentiment of this body above alluded to.

4. With respect to the case of Pardon Davis, now in the Penitentiary of Louisiana, the Committee recommend the passage of the following resolutions:

(1.) Resolved, That this Conference deeply sympathizes with Pardon Davis, now imprisoned in Louisiana for the alleged offense of assisting slaves to escape from their masters; and especially as he is compelled to work on the Sabbath and attend Catholic service on the first day of the week or Sunday, contrary to his conscience and convictions of duty to God.

(2.) Resolved, That this Conference recommends that the petition recently published in the Sabbath Recorder be so altered as to embrace the two particulars embraced in the preceding resolution, and that the same be as speedily and extensively circulated for signatures as practicable, and forwarded to the Governor of Louisiana for the relief of Bro. Pardon Davis from the unlawful and unconstitutional violation of his religious rights, under which he is now suffering.

The Report of the Business Committee elicited considerable discussion—particularly that part which relates to Secret Societies, and that which relates to Pardon Davis. The first item of the report was adopted, and N. V. Hull was appointed to write the proposed essay on the Lord's Supper. The second item was adopted, and Eli S. Bailey was appointed to write upon the subject of Church Discipline. The third item, relating to Secret Societies, was amended by substituting the resolutions, adopted by the Conference in 1849, as follows:—

Resolved, That this Conference is conscientiously of the opinion, that Secret Societies are necessary to their organization fundamentally, and in their industry and earnestness to Christianity; and therefore most earnestly and solemnly entreat the churches and members of this denomination, by all the motives which Christianity inspires, to dissuade their brethren from all connection with such Societies.

The fourth item, relating to Pardon Davis, was modified in some respects. The first resolution on the subject was adopted. The second was discussed at length, and the following substitute was adopted:—

Resolved, That the case of Bro. Pardon Davis be earnestly remembered by this denomination at the Throne of God's Grace, for his support while in, and his early deliverance from, prison.

D. E. Maxson presented the following resolution, which was adopted after interesting remarks by several individuals.

Resolved, That this Conference recommends to the members of all the churches to pray earnestly to God for the immediate emancipation of the millions of our enslaved men and women in our beloved country, and that every brother conform his actions to such prayer.

The Committee on the State of Religion made a report, which was adopted, and will be found in connection herewith.

A paper was brought before the Conference by the delegates of the Scott Church, calling attention to the losses of Dea. John Maxson in connection with publications and other denominational objects. The subject was referred to a Committee, who made a report, (which is not now before us,) embodying the facts, and recommending that a subscription be circulated to raise a fund to reimburse Dea. Maxson. The report was adopted; and it was understood that the delegates of the Scott Church would take in hand the matter of circulation a subscription.

Geo. B. Utter was appointed Corresponding Secretary for the ensuing three years.

The Educational Committee made a report of their efforts on behalf of that object. Most of the facts reported by them have already appeared in the Recorder; and we therefore give place here only to the report of the agent to collect funds, and the subsequent action of the Committee.

Report of the General Agent.—

As your General Agent, I would respectfully submit the following report:—

I entered upon the duties of the agency on the fourth of last December, commencing in the Eastern Association. The form of subscription adopted was as follows:—

Subscription for the Seventh-day Baptist Education Society.

We the undersigned hereby subscribe the sums set opposite our names towards the permanent fund of the Seventh-day Baptist Education Society, provided, a like ratio for whatever sum less than that amount is subscribed. The subscriptions thus made shall be subject to the conditions and provisions of the constitution of the Society, adopted by the Committee of the General Conference, September 15, 1854.

The subject was, generally, very cordially received by those to whom it was presented; but several grave difficulties were found to be in the way of complete success. The subject had not been sufficiently agitated—not sufficiently before the minds of the people. The leading and controlling minds of the denomination had not, as a general thing, committed themselves, publicly and decisively, to the measure; but, perhaps, the greatest difficulties were the financial embarrassments resting upon all departments of business, and the question of location being undetermined.

After presenting the subject to several of the eastern churches, it was thought best for the agent of the Eastern Association, Bro. A. B. Burdick, to take the subscription in the Rhode Island churches, in the spring or summer, when it was hoped money matters would be easier. It was accordingly thus arranged, and do what they can to carry out the idea.

the agency of the Central Association, and perhaps some other portions of the denomination.

These arrangements became necessary from the hard times, and also from the fact that the expenses of the agency could not be borne by a single individual; for it was found, upon trial, that there had been no adequate plan provided for supporting an agent. After getting fairly engaged in the agency, I found myself under the necessity of leaving it and returning to my accustomed pursuit in order to procure the means for prosecuting the agency.

I endeavored to do something in the Western Association, but the undetermined state of the question of location prevented my accomplishing much. I went to Wisconsin, with the intention of presenting the subject to the churches there; but sickness and death in my family prevented my accomplishing anything whatever.

I have obtained subscriptions to the amount of twenty thousand dollars. My charges for services, with expenses of travel, are two hundred and fifty dollars. I have received one dollar.

Brothers J. R. Irish and A. B. Burdick report that they have done nothing in their respective districts. Your Agent, in conclusion, would remark, that owing to the various circumstances mentioned, as much as desirable has not been accomplished; yet it is believed that the people have a heart for the work, and will respond nobly to the call for money, and that, with reasonable time and proper persevering efforts, the fund proposed for the endowment of the Denominational Institution can be raised.

J. M. ALLEN, General Agent.

In respect to the resolution of the Committee calling upon the churches to express their opinion in regard to the college location, the following churches voted in the question: Pawcatuck, Waterford, Nile, 1st Genesee, Independence, Amity, Scio, 2d Genesee, 3d Genesee, Hebron, Harsville, Richburgh, 2d Alfred, 1st Hopkinton, Plainfield, 1st Alfred, Greenmanville, Scott, New Market, with the following results—for Alfred, 690; Plainfield, 51; DeRuyter, 11; Wisconsin, 4; Waterford, 3; Potter's Hill, 3; Milton, 2; Nile, 2; Scio, 1; Watch Hill, 1; Albion, 1.

The following resolution was adopted by the Committee:—

Resolved, That as the votes given on the question of the location for a Denominational College and Theological Seminary make a majority for Alfred Center, N. Y., (though the vote altogether is not deemed equal to the importance of the subject,) the Conference waive any further action on the subject, except to recommend the organization of an Educational Society upon the Constitution presented by our Educational Committee, and advise that the Society so formed have the entire management of the subject committed to it from this time, with a due regard to the vote of the churches.

The next meeting of the Conference was appointed to be held with the 1st Church in Alfred in September 1855. A. B. Burdick was appointed to preach the Introductory Discourse; Henry Clarke alternate.

REPORT ON THE STATE OF RELIGION.

Your Committee to whom was referred the religious condition and interest of the churches, would state, that so far as we can learn from the limited means within our reach, we are unable to make any really definite report, but would respectfully submit the following:—

It seems that many of the churches have enjoyed general peace and a very pleasant state of religious feeling since your last convocation, while a few have been less happily circumstanced. We rejoice, however, that even these express a strong determination to abide in the faith of the Gospel. It appears that there has been a small diminution of members in some of the churches, which may be somewhat accounted for from the fact of a more exact revision of their records, and of removals to other sections of the country. On the whole, we are of the opinion that there has been an increase of members and interest. We are also of the opinion, that while the denomination has greatly advanced in wealth and knowledge, it has not made any equal advance in real piety of heart, love to God, and Christian fellowship. Since it is a fact, that the great work of the Christian, as an agent of the Saviour, is to live and labor as to bring the subject of religion before the minds of men in a manner calculated to impress them deeply with its importance; and as it is admitted, that there is very much in the new excitement of the day to prevent sober thought—a fact which cannot fail to awaken the sympathies of every Christian, and especially every Christian parent—we would therefore, in view of the dangers arising from such a source, urge upon the serious consideration of the members of the churches the importance of careful, daily, christian conversation and instruction by parents, connected with the reading of the Holy Scriptures and family worship, seeking so to connect the whole, as to secure among the young the development of a religion of principle, rather than a religion which consists in mere excitement of human sympathy and feeling.

B. F. LANGWORTHY, C. M. LEWIS, A. W. COON

The Missionary Society.

The Twelfth Annual Meeting of the Seventh-day Baptist Missionary Society was held on Fifth-day, commencing at 10 o'clock, A. M. It was opened with the usual exercises of singing and prayer; after which the President stated that Thomas E. Babcock, who was last year appointed to preach the introductory discourse at this meeting, was detained by sickness. As no alternate was appointed, the Society proceeded at once to business.

The Treasurer presented his Report, showing that during the past year he had received from ordinary sources, including the balance on hand at his previous report, \$3339.32; and that he had paid out \$2367.17, leaving a balance in hand of \$972.15. The Report also showed that a settlement had been made with the executors of the estate of Benedict W. Rogers, and that the Treasurer had received from that source property valued at eighty thousand dollars. Cash to the amount of \$665 had been received from that property,

of which \$90 had been paid in expenses connected with it, leaving a balance in hand of \$575.

The Annual Report of the Board was presented and read by the Corresponding Secretary. It gives a detailed account of the operations of the Board and its missionaries during the past year. As nearly all of the facts connected with the Society's missions are familiar to the readers of the Recorder, through the letters which we have printed from time to time, it is not necessary here to repeat them. It may be well, however, to suggest, that a perusal of the connected statement which the Report of the Board furnishes from year to year, would serve greatly to deepen the interest in our missionary operations; and we question whether a more profitable exercise for a Sabbath meeting in each of our churches can be arranged, than the public reading of such a statement would be. Besides giving a connected history of the Board's missionary operations, the Report furnishes an account of the steps taken in arranging the Society's interest in the estate of B. W. Rogers.

The Report of the Board closed with a recommendation, that the Society in appointing its officers should so select them as to make the Board truly a denominational organization, including representatives of all the different sections in which our people are located. On a motion to adopt the Report, this subject was quite extensively discussed—some expressing the opinion that such an arrangement was important, and others expressing their preference for the present arrangement, which locates most of the active members of the Board in the vicinity of New York. The question was finally referred to a Committee, who recommended no other change than the election of eight additional Vice-Presidents, so as to give a majority of the officers resident in the State of New York, which would enable the Society to become incorporated under the general law for the purpose.

The Committee on Resolutions reported a series, the discussion of which occupied a large part of the afternoon of Fifth-day. We print them below, simply remarking, that they were all adopted except the ninth, which was laid on the table. They were as follows:—

Resolutions.

1. Resolved, That the history of missions evidences at every step in their progress, that the work is a work of self-denial and increasing toil.

2. Resolved, That the West is a very interesting and promising field for missionary labor, and that its claims upon this Society for such labor are among the first.

3. Resolved, That we regard the Palestine Mission as having a large claim on our benevolence, and that our missionaries there are entitled to our sympathy and continued support.

4. Resolved, That our Mission in China gives promise of much good, and calls upon us to re-inforce it, as early as suitable persons can be obtained to devote themselves to this important work.

5. Resolved, That our connection with efforts to bring to Christ the most efficient means of raising funds, and earnestly invite all our brethren in all the churches to adopt this method in contributing to the support and increase of our missionary enterprise.

6. Resolved, That in an enterprise so great as ours, in which such interests are involved, we need divine wisdom to guide our counsels; we therefore urge the importance of a faithful and full observance of the monthly concert of prayer.

7. Resolved, That we request the leaders of all the congregations in the denomination to read the Annual Report of the Board before their congregations, with a view of extending a knowledge of the condition and wants of our missions, and of increasing an interest therein.

8. Resolved, That the Board be directed to keep the property received from the estate of Benedict W. Rogers invested as may seem best, and use only the interest thereof for missionary purposes, until specifically directed by the Society.

The report of the Nominating Committee was called up, and after some modifications was adopted. The following persons were appointed officers of the Society for the ensuing year:—

- President—David Dunn.
Vice-Presidents—W. B. Maxson, Eli S. Bailey, H. A. Hull, N. V. Hull, T. B. Brown, J. R. Irish, Randolph Dunham, W. M. Rogers, John Maxson, Benjamin Maxson, H. H. Baker, T. B. Stillman, S. S. Griswold, Wm. Dunn, A. B. Burdick, Ephraim Maxson, J. Croft, John Whitford, J. M. Allen, Frederick Chase, B. F. Langworthy, Nicholas Rogers, L. Crandall, James Sumnerbell.

Corresponding Secretary—James Bailey. Recording Secretary—Geo. B. Utter.

Treasurer—A. D. Titworth.

Directors—John D. Titworth, Charles Rogers, Isaac S. Dunham, Isaac D. Titworth, Erastus P. Clarke.

Auditors—Isaac S. Dunn, C. S. Titworth.

The next meeting of the Society was appointed to be held with the 1st Church in Hopkinton, R. I., on the fifth day of the week before the second Sabbath in September, 1855. William B. Maxson was appointed to preach a missionary discourse at the next anniversary of the Society; N. V. Hull, alternate.

An account of the proceedings of the Tract and Publishing Societies, we are compelled to omit till next week.

EDITORIAL EXPERIENCES.—At a public dinner lately given by the conductors of the Patriot and British Banner newspapers, the Rev. Dr. Campbell referred to the experiences of an editor:—"There are some pitiable little things to be encountered in journalism, as well as elsewhere. Something, perhaps, is sent for insertion so late that it reaches the office on the morning of publication, just when going to press, or when already there is more matter in type than can be admitted, and whole columns must stand over. The communication—a trifle, it may be—does not appear. Immediately, they write, by return of post, expressing great surprise and prodigious disappointment, and, perhaps, order the paper to be discontinued. Now, this certainly is not encouraging; but it is very small, and utterly contemptible. At other times, some sentiment is advanced which does not please

a subscriber—and the offence may proceed from his own ignorance of the real case—and he becomes indignant that the editor should vent opinions contrary to his. 'Is this to be endured?' he says. 'I will not stand it! Send in my account.' These are the things by which thoughtless men illustrate their own folly, and degrade themselves. When they give up the paper, they think forsooth, they have done something manly. They have merely turned their back on a friend who deserved other treatment. The loss is all their own. However, these are the exceptions; such follies only occur twice or thrice a year."

OBSTACLES TO BENEVOLENT MOVEMENTS.

Every evangelical pastor, I suppose, finds, to his regret, much to hinder the progress of benevolence in the church. Wherever this exists its influence will be felt. I take it for granted that every pastor labors for the promotion of benevolence in his church—that he makes himself a voluntary agent among his people in collecting their contributions for the support of the institutions of our denomination. If he does not do this, either directly or indirectly, he is not doing the work of a pastor. Sometimes, yea often, this opposition arises from the lack of information. People will feel for an object in proportion to their interest in it; and they cannot be interested in an organization in regard to which they have not been fully instructed. Then, in order to overcome this difficulty, we ought to be able to keep our people well informed on matters pertaining to our benevolent movements. If those who have in charge these matters cannot publish to our people the proceedings of our different benevolent organizations, it seems to me that it would be well to adopt some other measures, by which the members of our churches may learn of the doings of the denomination.

Another obstacle in the way of benevolent movements is the position of certain men who have attained to the sole and permanent aristocracy of the church, in having the honorable title of deacon—men who love themselves more than they love the cause of God—men who cannot teach and will not learn—men who are determined to have their own way, let the consequences be what they may. They are covetous, illiberal, narrow-minded, and in every way unfitted for a leading position in the church. There is no such thing as depositing them, for they have been placed there by the church. They consider it a part of their religion to oppose every benevolent movement, and to openly abuse every one, pastor and brethren, who refuse to work with them, or to bow meekly to all their notions. When the subject of giving comes up, they "don't know about this," and instead of leading on in every benevolent enterprise, their influence goes against it. They are not forward to lead the church in every good work, and if for shame sake they contribute, we cannot rely on their prayers. A man will not pray for that in which he has no heart. At our missionary and monthly concert meetings, they are not present; and they seek no opportunity to learn the demands of benevolence, and always feel like complaining when such a demand is made.

And still another difficulty in the way is the lack of proper discipline. Many unite with the church supposing they can do just as they please about anything. This they consider altogether optional; if it is convenient, and they feel disposed, they will do something, if not, they will do nothing. Supposing an association is to be formed for the purpose of erecting a building, building a railroad, a ship, or to perform any other object, will those concerned do as they please about bearing a part of the labor and expense, and still expect to share in the profits? No, indeed; men of the world do not act upon this principle. And yet the church of the living God has those among its members who have never paid a cent towards its support. They will go to the house of God, warmed and made comfortably at the expense of others, sit down to the Lord's table from month to month, and enjoy that holy institution while others pay the expenses; they and their families enjoy the spiritual labors of the man of God, without bestowing of their temporal things in return. These things ought not so to be, and so long as they are indulged in—so long as all enjoy equal privileges in the church without bearing the burdens equally according as God has prospered them, the question will be, "What has that man done?" Let consistency mark the movements of the church and these obstacles to our benevolent movements will soon disappear. A CHURCH MEMBER.

EVIDENCES OF PERSONAL RELIGION.

The last feature of personal Christianity noticed, was a supreme regard to the glory of God. The next, and growing out of this, is conformity and submission to the will of God. For it follows of course, that a Christian wishing to glorify his God, and Saviour will be desirous of occupying that precise position which will best accomplish the end. The individual may have many misgivings as to the fact of his being in that position, but this does not affect the desire itself—that remains the same, with a readiness to change when duty demands. There is a principle of selfishness in the human heart, which would induce to take steps for personal advantage, gratification, or honor; but there is a mightier principle yet, that governs and impels to such a course as heaven directs. The renewed soul says, I am not my own, but the Lord's, let him do with me as he pleases. He is aware of his incompetency to judge as to what is best and most likely to answer effectually the end of his being and his conversion, and hence he waits at

his heavenly Father's feet for instruction and gives himself up to his directions. So far as divine revelation is concerned, his mind is made up to follow all its requirements so soon as he discovers them, whatever tradition or a host of the fathers may say, and as to his entire life he wishes that it may all be consecrated to the service of God and in that precise way he shall direct. The will of God is studied by the guide of providential indications and the word of truth, in the spirit of prayer and dependence on the Spirit. Nor is there a movement made in life, not a connection formed, not an enterprise entered into, without carefully consulting what is right in the sight of God. If this is true, a divine change is demonstrated, for all this is directly opposed to all the feelings and wishes of un-renewed nature. This trait of Christian character is a very important item in the list of evidences, as it implies the existence and exercise of love to God, faith in his word and character, and a likeness to himself. So far as human happiness is concerned, it is of the greatest importance to ourselves; for if we have our wills absorbed in the will of God; and commit all our interests into his hands for time and eternity, we have nothing to fear or disturb; we have set our foot on the Rock of Ages, and have no occasion for alarm from the changes and revolutions of time, the rage, and hatred and schemes of men or devils. Our times are in his hands, and it is enough; our ways are directed by him and he will lead us right. Let good or evil come, he will bring good out of it and give us such consolation in the experience of evil as shall constrain us to say he hath done all things well.

Another evidence to be adduced is a termination of mind to spiritual subjects. The mind is brought back to purity of thought, desire and affection by the renovating energy and grace of the divine spirit, so that we are no longer carnally minded, which is death, but spiritually minded, which is life and peace. The soul now lives in a new element, seeks new objects and finds in everything something for spiritual thought and improvement. In a state of degeneracy the mind has no taste for divine things, sees no beauty and feels no interest in them and hence they are neglected, or, if brought up before them, quickly dismissed. To the Christian mind they are of ten present, always desired, and ardently cherished. The Christian walks abroad in creation amid his Father's works, and they all afford instruction and pleasure. He reviews the various dispensations of Providence and tries to make all occasions of improvement to himself and others. The national and political changes and revolutions abroad in the earth are topics of deep interest to him, not in a worldly sense, but as they have, and are likely to have, a bearing on the cause and kingdom of Christ in the world. Amid the business of life, with its numerous engagements and various pursuits, the mind reverts to some spiritual subject. When alone, it seems to be shut up in a kind of sanctum sanctorum, into which no one can enter but himself and his God. The seasons of vacancy of thought and feeling afford no satisfaction, but are occasions of regret, and he looks forward with delight to that state of being where the mind with all its powers will be engaged in the contemplation of things divine without cessation or weariness.

Geo. E. WHEELER.

RELIGIOUS INTELLIGENCE.

The Nashville "Christian Advocate" gives a general recapitulation of the minutes of the Methodist Church South, from which it appears that the number of effective travelling preachers is 1942; local preachers, 4359; white members, 428,511; making an aggregate of 603,303, which is an increase during the year of 23,778, and which is only 180,055 less than the aggregate membership of the M. E. Church, that being 783,358. Two conferences decreased slightly in membership during the year—viz: Kentucky, and the Indian Mission.

There are now in Australia, in connection with the Methodist church, 116 regular clergymen, besides a number of native assistant ministers; 19,897 members, of whom 7190 are Europeans, and the remainder native converts in New Zealand, the Friendly Islands, and Feejee; 80,000 attendants upon the ministry, 442 churches, and 39 other preaching places.

The old Lutheran church in the Grand Dukedom of Baden continues to be severely persecuted by the predominant "United Church." The three pastors who have declared their secession are forbidden from exercising any ministerial act. A baptism is fined 10 florins the first time, 25 the second time, and 40 the third time. The fine for a confirmation is 15 florins.

The Rev. Dr. Thompson, of this city, delivered an address recently, at Amherst College, in favor of "a unity of origin and species of the human race, as the only foundation for Christian missions, and efforts to convert the world." He based his argument on history, natural science, philology and the Bible.

The Rev. Dr. Lathrop was a man of genuine piety, but much opposed to the noisy zeal that seeks the praise of men. A young divine who was much given to enthusiastic cant, one day said to him—"Do you suppose you have any religion?" "None to speak of," was the excellent reply.

Sir M. Montefiore carries with him to Jerusalem the produce of a subscription, for his co-religionists, amounting to some 4,000,000 francs. Amongst other favors which he obtained while at Constantinople, was a firman authorizing the establishment of a Jewish hospital at Jerusalem.

A new daily paper is to be established in this city very soon, intended as the special organ of the Protestant Episcopal church. The proprietor is Mr. Hecker, who at present owns the "Churchman," the ultra high church organ.

General Intelligence.

The Burlington Disaster—Verdict of the Jury.

After thirty-six hours of deliberation, the Jury at Burlington has rendered a verdict. The findings are eleven in number. The first declares the deceased did not die natural deaths. The second sets forth the names of the victims. The third discloses the exact location of the casualty; and the circumstance, that the killing was in consequence of the cars running backward. The fourth avers that the cause of the cars leaving the track, was their contact with horses, driven by Dr. J. F. De Heinaken; and the fifth declares that due diligence was not used by that gentleman. The sixth convicts a half-dozen highly respectable witnesses of false swearing, by finding that the Engineer did not blow his whistle as he should have done. The seventh exonerates the conductor from blame, notwithstanding it was in evidence that he had absolute charge of the train, and was backing it at the rate of twenty miles an hour at the last. The eighth, the ninth reiterates the fourth and fifth, by returning to Dr. Heinaken, and finding him responsible primarily for the collision. The tenth pronounces the speed of the train in backing, "unsafe and inexpedient;" the conductor being in entire control of the train—and being discharged of all blame. The eleventh recommends some alteration in the Company's time-table—reducing the probability of such accidents.

California News.

By the arrival of the George Law we have California news to the 18th ultimo—seventeen days later. There is no news of any importance.

The chapter of crime is longer and more varied than usual. In addition to the ordinary number of deaths by violence, we have an interesting description of the discovery of a bogus gold dust manufactory—the details of the murder of six Americans by a band of Mexicans, at the village of Rancheria, in Amador County, and the subsequent lynching of the perpetrators of the foul deed—the reported slaughter of some miners by the Indians, and other casualties of less note, such as boiler explosions, fires, and suicides.

J. C. Woods, late resident partner and manager of the affairs of Adams & Co., is said to have secretly left San Francisco on the 9th ult. for Australia, having previously alleged that he was going to the Atlantic States.

The Northern Light has also brought us news of the Central American expeditions. Walker has turned up again, in despite of all the dark forebodings to the contrary. When last heard of he was at San Juan del Sur, with 56 of his own men and 170 of the Democratic army under Mendez. He was displaying his old energy—endeavoring to raise recruits, with indifferent success, among the California passengers. Kinney's party was still at San Juan del Nord. The Colonel had concluded a contract for the Sheperd grant of thirty-five millions of acres of land on the Mosquito Coast, which he confidently expected would be confirmed by the Nicaraguan Government. His envoy, John L. Nelson, had returned, after a successful mission to the capital. A newspaper was about being started to chronicle the Colonel's deeds.

We have dates from Hong Kong, via San Francisco, to the 28th of July. Further successes against the insurgents at the North are recorded. The vengeance taken by the Imperialists upon their enemies in frightful contempts. The accounts say that there had been, on an average, more than two hundred persons executed in Canton daily for the fortnight previous to the 16th of June, and the prisons were not cleared even then. The San Francisco Herald states that Mr. Silas E. Burrows, an American gentleman, just returned from China, was an eye-witness to the execution of thirty-five hundred rebels who were taken prisoners in the battle near Canton in the month of March last. There were signs of returning trade and prosperity in Canton.

European News.

The U. S. Mail Steamer Atlantic arrived in New York on Thursday last, bringing news to date of 25th August.

No further events had occurred in the progress of the war, consequently the advices by this arrival are wholly occupied with details of the recent bombardment of Sweaborg, and of the Russian attack on the Tchernaya lines, or, as it is called, the "Battle of Trakier Bridge." We have full particulars of the Sweaborg bombardment, but only partial details of the Crimean affair. Finland papers say the Russian loss at Sweaborg was no more than 40 killed and 160 wounded, while the allies had no loss of life. Ample as the dispatches are they do not convey a clear idea of how much of Sweaborg has been destroyed, and of how much remains. Two English steamers have been trying the range of their guns against Riga. In the White Sea the allied cruisers continue to destroy the carrying-vessels and stores of fish and grain along the coast. In the Sea of Azoff the British have blown up the sunken ships at Burdiansk, and have burned the suburbs of that town. Before Sebastopol affairs are quite unchanged; as they seem to be at Kara. The loss of the Russians killed and wounded on the Tchernaya is not much short of 4,000 men, while the French own to 1,000 and the Sardinians to 600. Later estimates may modify these figures.

There is no reliable information on the subject of negotiations. "Private letters" and "rumor" are busy in circulating reports, according to which the accession of Spain to the Western Alliance is complete, and the adhesion of Denmark and Sweden all but ratified. Austria, according to the same loose authority, has already submitted a new project of peace, and will soon express herself decidedly for the Allies. Further, there is talk that the Allies will permanently occupy some portion of the Turkish territory, and will reconstruct the map of Italy. There are other reports still more fanciful, but all may be safely disregarded.

Queen Victoria's visit to France, where she was received with much ceremony and rejoicing, formed a great topic of conversation.

Rev. E. M. Dodd and wife, and a young Armenian, have left this city for missionary labors in Smyrna. Com. Vanderbilt gave them a free passage across the ocean.

ACCIDENT ON THE PROVIDENCE AND STONINGTON RAILROAD.—A serious accident occurred on the Providence and Stonington Railroad, three miles below the town of Kingston, on Monday evening of last week, caused by the removal of a rail. The Boston train which came through Providence at 7-1-4 o'clock, had reached a bridge at this point, when it encountered an obstruction on the track. The bridge is 20 feet wide, and 15 feet long. It is supposed that a rail was here taken up, as a similar act was once before performed at the same place. The baggage car and the two second-class passenger cars were completely demolished. Several persons were very seriously injured. The accident occurred at 8-1-4 o'clock in the evening, the train running at a fair rate of speed. The concussion was sufficiently violent to throw three of the first-class cars off the track. The two forward cars (assigned to deck passengers) were badly smashed, and those who were in them were much injured. The engine, tender, sprinkler, two deck cars with crates, two second-class cars, and six first-class passenger cars, with between four and five hundred passengers, were all thrown off the track, except two rear passenger cars. The two second-class cars were thrown across the track and completely demolished.

FLOUR IN NEW HAMPSHIRE.—For several years past, the Eastern States have depended almost entirely upon the West for their flour; but this year they undertook to raise their own, and with very gratifying success. An old farmer, who has recently traveled extensively in Sullivan and Grafton counties, assures us that he never saw such crops of wheat in New Hampshire. We hear similar reports from other quarters, and have seen some beautiful fields ourselves. It may be thought, perhaps, that all the wheat New Hampshire can raise will not affect the market price of flour; but when it is considered that for five years past it has produced next to none, while this year it will supply one-half its population, the effect must be felt; and if the other New England States have done as well, the aggregate influence upon prices must be quite perceptible. Flour must come down, and will come down, as soon as the new crop is fully available. [Manchester Democrat.]

THE REIGN OF ART.—In this wonderful age, Art lays her master touches on almost every thing. The ceilings over us and the carpets we tread on, are hallowed by Art. Art winds the railway through the mountains and the mud; makes her machines of wood and iron, to act as if with knowledge and annihilates space with lightning tamed down to the tutelege of a boy. Nothing is too lofty for her touch and nothing too humble. "A new proof of this old conviction, has just fallen under our notice, in the shape of a Cathartic Pill, from the Laboratory of that world renowned Chemist, Doct. J. C. Ayer. If we understand the subject, he has carried that article to the farthest perfection of which it is capable. Instead of employing Drugs in its composition, as we have always thought the necessary and only way, he has with consummate skill extracted the virtues of the medicine in their purity together. The composition is then mixed and rolled by machinery and steam power into a spheroid pill which is wrapped in an envelop of gelatine, for protection from the effects of weather or time, and then thickly coated with sugar, to serve as its passover to the palate. Notwithstanding all this labored perfection they are offered to the Public at less than one cent each. However humble the department, we think this may be safely characterized as the consummation of Art in its line. [Morn. News Balt.]

SUMMARY.

The steamer James Adjer arrived at New York on Wednesday morning from Sydney, N. S., with the Telegraph Excursionists all well. We learn by her that about 40 miles of the sub-marine cable had been payed out when a heavy storm came on in consequence of which the cable was obliged to be cut in order to save the bark on which the remainder was. The nature of the bottom where the cable lies is such that the Company gave up all hope of recovering it and consequently the remainder was landed at Sidney and the whole abandoned to the underwriters. The terms of the Insurance were that the underwriters were to be held until the whole cable was securely laid provided certain conditions were complied with. As these conditions were strictly followed the Company will be no losers excepting in the delay caused by the accident.

Counterfeit five dollar notes of the Ocean Bank of New York City, extremely well calculated to deceive are in circulation. They may be detected by noticing the figure "5" on the left hand upper end. In the genuine notes there are three faint lines drawn around the shading of the figure. On the spurious only one. The scroll work at the extreme of the end piece strikes the border of the counterfeit, while there is some space between them in the genuine.

A dispatch dated St. Louis, Tuesday, Sept. 5, says: The Squatter Sovereign of Aug. 28, nominates Mr. Atchison for the next Presidency. It denies the rumor of an intention to annex Platte County, Mo., to Kansas. Says that Kansas is deprived of aid from its Southern allies because it has become a prey to the North. It expresses a hope that the next National Congress will be the last.

A dispatch dated Troy, Wednesday, Sept. 5, says: The State Convention of colored men to-day adopted a platform, in which it was resolved to give the ear of our Legislature, and of our fellow-citizens generally, no place until they shall wipe from the statute book the Anti-Republican property qualification. A suffrage association for the State was organized.

In the neighborhood of Boston, on Wednesday morning the thermometer was down to 40, and in one instance 36 degrees. On Saturday, Aug. 25, there were snow flakes falling at St. Johnsbury and Danville, Vermont.

The two chief towns in the territory of Minnesota are ascertained by a local census just taken, to have the following population. St. Paul, 5,000—St. Anthony, 2,500. This is a handsome increase over the last enumeration.

It is stated that the British Government has not relinquished the recruiting system in the United States, but on the contrary has a large number of agents employed for the coming Winter, who are expected to induce many poor workmen to visit Canada under promise of employment. The recruits on reaching Halifax are said to be cheated of half the promised pay and imprisoned and flogged for grumbling.

A Philadelphia newspaper of the date of Jan. 10, 1798, is the authority for the following:—Died at New London, Mr. John Weeks, aged 114. He married his tenth wife when 106; she was only 16. His grey hair had fallen off, and was lately renewed by a dark head of hair; a new set of teeth had made their appearance, and a few hours previous to his death he ate three pounds of pork, two or three pounds of bread, and drank nearly a pint of wine.

Buffaloes in innumerable numbers are ranging over the prairies only fifteen miles west of Fort Riley, in Kansas. With a spy-glass from a hill, they can be seen grazing as far as the eye can reach. Settlers who had located in the vicinity with herds of cattle had been compelled to remove for the want of grass, which had been consumed by the animals.

One of the census-takers in Boston lately reported that he had found a colored female, who, it was stated to him on good authority, had reached the almost incredible age of one hundred and ten years. She is generally known among the colored people of that city as "Mother Boston," some of her neighbors making her to be one hundred and twelve years of age. An investigation brought to light the following facts: She was born in Boston, and was a slave, and is, probably, the only person living who was born a slave in Massachusetts.

Mattoon, a little wide-awake town upon the Illinois Central Railroad, at the crossing of the Alton and Terre Haute road, 174 miles from Chicago, is an illustration of the rapid growth of towns upon the prairies. Last April, there was not a stick of timber upon the ground. It has now a large hotel, where every comfort may be enjoyed, and the frame of another was raised lately. In addition to these there are a post-office, dry-goods store, two groceries, and other stores going up.

Towards the end of the year 1813, Buffalo was a village of a few hundred houses; it was burnt to the ground by the English, and the inhabitants fled before the enemy. In 1835, it contained 15,651 souls. In the year 1840, the city had 17,323 inhabitants; 29,773 in 1846; and in 1850, 42,251. The population has increased more rapidly within the last five years, and now amounts to nearly 75,000.

A Hartford paper tells a story of an American who deposited one hundred dollars in the hands of an Englishman, for which he was to receive twenty-five dollars per month until Sebastian was taken. This was on the first of November last, and the American has received his twenty-five dollars per month ever since that time. One hundred dollars could hardly have been better invested.

A dry goods house, in Boston, has adopted an excellent plan of making their clerks honest and industrious. It is the custom to divide the profit that accrues from the business, over a certain per centage, among the employees, pro rata, according to the amount of their salaries. This division is made semi-annually, in February and August. The amount divided last month was \$5,000.

Indiana, it is said, bears off the palm for big apples. One was exhibited in that state lately measuring eighteen inches in circumference, and weighing a little over two pounds. It was a good cooking apple. The grower has some half dozen of the trees, the grafts of which he received from England, under the name of "King Pippin," some six or seven years ago.

Three ladies were lately drowned at Swan Island, in the Kennebec River. It seems that a Miss Richards had gone in to bathe, but got beyond her depths; that on seeing her danger, a Miss Dumaresq, of Roxbury, Mass., ran into the water to attempt her rescue, but was also sinking, when Mrs. Dumaresq also rushed in, and all three were drowned.

The Medical Examiner states that there is a little boy in Pennsylvania, aged nearly three years, who weighs 98 pounds, and is fattening at the rate of six pounds in seven weeks! He is well proportioned, being three feet high; 36 inches round the chest; 40 round the abdomen; upper part of arm, 10; wrist 7; upper part of thigh, 20; ankle, 12. A gentleman in Boston has determined, during Barnum's "baby show" in that city, to exhibit some of the choice infants of the colored race, so that the citizens can have the opportunity to determine whether or no the color has any effect on the intellectual organization of mankind.

A few of the Cayuga Indians, residing on the Cattaraugus Reservation, have revolted, deposed the old chiefs, and declared new ones in their places. They allege in their public manifesto that the chiefs have been plundering the people of their annuities, &c.

The Cincinnati Gazette estimates the aggregate surplus of the agricultural produce for 1855, at \$60,000,000. This is equivalent to full sixty millions of grain, and half a million of tons of hay greater than the production of last year.

Mr. S. W. Dudley, or North Guilford, Ct., found a turtle in his meadow, a few weeks ago, which he marked in 1820 with his initials. When found at that date, it bore letters "C. R." date "1785." The latter date is still distinct.

The newspapers state the subscriptions for the relief of the yellow fever sufferers in Virginia amount to upwards of \$62,000. In addition to the amount of money, large contributions have been made in goods, provisions, &c.

In Bedford village, on the banks of Lake Champlain, the water froze two inches thick last week. It is reported that nearly half of the oat, potato, and buckwheat crops were destroyed in St. Armand's, and towns of that vicinity.

A quantity of old cheese is one of the best things to eat when distressed by eating too much fruit, or food of any kind. Physicians have given it in cases of extreme danger. The new law, allowing colored children to attend the public school, went into operation in Boston on Monday last, when many of them attended with the white children.

The present is the four hundredth year since the introduction of the art of Printing. The first book ever printed with a date, was issued in 1455. Nine years after, the Koran began to be publicly read at Constantinople; and at the same time the Bible was sent forth by the Press to the people, commencing the fight, which has been greatly accelerated in our times, destined to bear the glad tidings to all the families of earth.

The medical profession of New Orleans, after having been discussing for several years the origin of the yellow fever, which has desolated that city, is now of the opinion that it is not imported. On this question the faculty stands in the proportion of eight to two. The disease is therefore, of local origin.

Since the first appearance of the cholera in Florence, early in June, there have been some 3,500 cases, in a population of 120,000, the deaths being about 80 per cent. The mortality is thus far mostly confined to the masses of poverty and wretchedness; though strange to say, the per centage is greater among the poor of the hills and valleys of the neighborhood than in the city.

Before the new Congress has finished its work, we shall have Minnesota asking for admission into the Union. The late census shows that its population almost comes up to the required number, and that this flourishing territory already numbers fifty-five thousand inhabitants. St. Paul, the capital, has over five thousand inhabitants.

Dr. Smith, Mayor of Boston, in an address at a Ladies' Exhibition in Boston, said:—"That the little girls he knew when a boy, who used to climb trees and fences with the boys, and who were called 'Tom-boys' by their mothers, were now, wherever found, leading women in society, with strong, healthy bodies and minds."

A dispatch dated Milton Falls, Vt., Friday, Sept. 7, says: During an altercation at Fletcher yesterday, between two men named Chase and Fulton, the former was stabbed and knocked down by the latter, and died almost immediately afterwards. The quarrel was in reference to a whipping which Fulton had administered to Chase's son, for taking a melon from his garden.

A dispatch dated Charleston, Wednesday, Sept. 5, says: At the Coroner's inquest on the death of the Captain of the ship Ariel, the Jury found a verdict of murder against Nicholas Wheaton, the First Mate, and now acting Captain of the vessel, and Henry Girard and George Anderson, the apprentices.

A dispatch dated Vermont, Wednesday, Sept. 5, says: Returns from about one hundred towns indicate the reelection of General Royce, by ten to fifteen thousand majority. The House of Representatives will be Republican and American by ten to one.

The New York "Medical Times" says that seven young and fair looking women may be daily seen at the New York Hospital, following the physicians and surgeons on their rounds, and are present at all operations on mates and females.

Mrs. Foster Ervay, residing in Newfield, Tompkins county, N. Y., on Sunday morning gave birth to four fine children, three girls and a boy. The weight of each was five pounds to a fraction. Dr. Sherwood reports the mother and children as doing well.

There were twelve hundred and nineteen emigrant passengers landed at Castle Garden, in New York last week, bringing with them money to the amount of \$34,571. Thirty passengers in one ship had over \$11,000.

Since the year 1810, according to the records of Boston, thirteen persons have died there, after reaching the extreme age of one hundred years and upwards—the oldest person deceased being, one hundred and eight years.

Major Heirman, the Chippewa Indian agent, left St. Paul, Minnesota, on the 30th ult., with \$50,000 in his pocket, the whole of which he is to disburse in Uncle Sam's annual payment to that tribe.

It is stated that the managers of the Lowell mills are actively engaged in securing all the help that offers, and are putting every spindle and loom into motion as fast as they can find operatives to run them.

Within thirty days, there were shipped from Boston to San Francisco, 7,440 barrels of sugar, 4,758 half barrels, 1,151 packages, 120 kegs, 150 boxes, 20 hds.—in all, 13,889 packages.

The Richmond "Despatch" speaks of a pamphlet just published in that vicinity, which estimates that, within the last 40 years, 61,664 slaves have escaped from the South, or 1,500 annually, and that the total loss is \$27,740,800.

A young man was recently tried in Baltimore, for assaulting a young girl, of thirteen, and kissing her. He was her music teacher. The court sentenced him to sixty days imprisonment, and \$32 fine.

A porcupine of some twenty-five or twenty-eight pound weight, was killed in the highway near the residence of John K. Smith, in Chester, Mass., on the 16th ult., by an Italian statue pedler and two boys.

The mayor of Vicksburg, Miss., at the request of the ministers and congregations of the different Christian sects of that city, has appointed a special day of humiliation, fasting and prayer.

New York Markets—Sept. 10, 1855. Akes—Pots and Peas 6 31 a 6 37. Flour and Meal—Flour, 7 31 a 7 62 for ordinary and straight State, 7 37 a 7 62 for mixed Western, 8 12 a 8 87 for Ohio, 9 00 a 10 50 for extra Genesee. Rye Flour 5 50 a 7 25 for fine and superfine. Corn Meal, 4 75 for Jersey. Grain—Wheat, 1 65 a 1 78 for red, 1 50 a 1 65 for white, Rye 1 15. Barley 1 05 a 1 10. Oats, 35 a 50c. for State and Western. Corn, 87c. for Western mixed.

Provisions—Pork, 20 00 for new prime, 22 25 for new mess. Beef, 11 00 for prime, 11 75 a 13 00 for country mess. Lard 1 lb. Butter, 14 a 17c. for Ohio, 17 a 21c. for ordinary to good State. Cheese 9 a 10c.

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MARRIED. In Shiloh, N. J., August 30, by Eld. W. B. Gillette, Mr. ALBERT R. JONES to Miss SARAH JANE WEST, daughter of Clement West, all of Shiloh. In Clarkville, Madison Co. N. Y., Sept. 5th, by Eld. James Clarke, Dr. L. W. DENISON to Miss JULIA S. FRANKLIN, both of Clarkville. In Leonardville, N. Y., by Eld. Wm. B. Maxson, on the 1st inst., Mr. BENJAMIN P. CHUBBER to Miss LOUISA ASHLEY, both of Utica, N. Y.

DECEASED. In Newport, R. I., August 10th, after a lingering and painful illness, Mrs. PEARL MORSE, aged about seventy years. She was an African. In her youth she embraced the religion of Christ, and became a member of the Seventh-day Baptist Church in Newport, where she remained a member and continued to exemplify the religion she professed till her death. She was a woman equally distinguished for dignity of personal bearing and manners, strong judgment and constant humility.

In Plainfield, N. J., August 3d, after a short illness, ANGELINA MATLIDA, daughter of Thomas and Caroline Randolph, aged five years and eleven months. It is no doubt a wise arrangement that these strokes that fall so heavily on afflicted and bereaved families should not be equalled by other bereavements. The case of the whole race would be in continual mourning.

"Yet when the first wild throb is past, Of anguish and despair, To lift the eye of Heaven, And think our child is there?" is a solace which more than compensates for the want of a wider sympathy from the world around. L. C. In Woodville, (Richmond) R. I., Sept. 1st, MARY WILBOR, widow of Fones Wilbor, aged 43 years.

LETTERS. "June Clifton," Enoch J. Davis, W. B. Gillette, B. Mathias, S. Davison, Martha Saunders, Ruth Yearnall, A. C. Green, and others, are absent from the meeting of the North-Western Association at Berlin, Wis. It is hoped that the subscribers for the Society's publications in those regions will take advantage of the occasion to pay up. The residents of other regions, also, who are indebted to the establishment, are respectfully requested to be prompt in their payments. The current volume is now one-quarter completed, and subscriptions for the year are considered due.

FOR THE SABBATH RECORDER: John S. Smith, Chaumont \$2 00 to vol. 12 No. 52 S. B. Grandall, Ripault 3 00 12 52 C. Green, Peoria 11 00 12 52 Grover C. Clarke, Walworth, Wis. 2 00 12 52 Joseph Crumb, " 3 00 11 52 Wm. B. Maxson, " 2 00 12 45 Geo. P. Maxson, Pittsburg, Pa. 2 00 13 18

FOR THE SABBATH-SCHOOL VISITOR: Grover C. Clarke, Walworth, Wis. \$5 00 WILLIAM M. ROGERS, Treasurer.

The Virginia Association. The Seventh-day Baptist Virginia Association will hold its next annual meeting with the Seventh-day Baptist Church at Lost Creek, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in September, 1855, at 10 o'clock A. M. Opening discourse by E. Bee; A. Bee, alternate. J. F. RANDOLPH, Secretary.

The North-Western Association. The Seventh-day Baptist North-Western Association will hold its ninth Anniversary with the Seventh-day Baptist Church at Berlin, Marquette Co., Wisconsin, on the fifth day of the week before the fourth Sabbath in September, (being Sept. 20th) commencing at 10 o'clock A. M. Eld. Z. Campbell is appointed to preach the introductory discourse; Eld. J. M. Todd alternate. H. B. LEWIS, Rec. Sec.

New Market Seminary. This Seminary will re-open on the 12th of September, with Mr. R. H. Whitford, as Preceptor. This institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to furnish every facility and advantage to the student found in other institutions of this class. Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from \$3 to \$5 per term, according to the studies pursued. Music with use of Piano. \$10 00. H. D. S. Sec. of Board of Trustees. NEW MARKET, N. Y., August 26, 1855.

Magnificent Floral Gift. SUBSCRIBERS to the "CHRISTIAN DIEMED" for 1855, are entitled to a splendid steel engraving of the LILLY and the ROSE PERSONIFIED, being given gratis to all old and new subscribers who send us one DOLLAR by mail or otherwise. Six Copies for Free Dollars.

The Diadem is a strictly moral and religious work—designed for the Christian family without regard to any particular denomination. FIFTY ENGAGED BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York. May 24—3ra.

State of New York, SECRETARY'S OFFICE, Albany, August 25, 1855. Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Secretary of State in the place of Elias W. Leavenworth; A Comptroller in the place of James M. Cook; An Attorney-General in the place of Ogden Hoffman; A State Engineer and Surveyor in the place of John T. Clark; A Canal Treasurer in the place of Elbridge G. Spaulding; A Canal Commissioner in the place of Frederick Follett; An Inspector of State Prisons in the place of Darius Clark; A Judge of the Court of Appeals in the place of Addison Gardner.

All whose terms of service will expire on the last day of December next. Also, a Judge of the Court of Appeals in the place of Charles H. Baggles, Resigned; Also, a Justice of the Supreme Court for the first judicial District in the place of Edward P. Cowles, deceased; and a Justice of the Peace will expire on the last day of December next.

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Savery's Temperance Hotel and TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$2 to \$3 per Week, or 50 Cts. per Night. BELLA SAVARY, Proprietor.

Farm for Sale. The House and Farm lately owned and occupied by James Hubbard, in Scott, Cortland Co., N. Y. are now offered for sale, on reasonable terms. The House is a large two-story house, newly rowed, and well arranged to accommodate a large family. The Farm consists of about thirty-six acres of good land, most of which is under good cultivation and is well watered. There are about fifty trees of choice grafted fruit in good bearing condition. It is situated in an industrious and moral community, enjoying all the advantages of schools, meetings, and markets, necessary to make it a pleasant home. Apply to A. D. C. Barber, or J. N. Pratt. 4-9.

Farm for Sale. CONTAINING about 100 acres, with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outbuildings. It is situated about four miles north of Western, N. Y., and within a mile of each of the flourishing manufacturing villages of Potter, Hill and Ashaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school. It will be sold without the stock and farming implements, and possession given the ensuing winter or spring, if desired. To those wishing to secure a quiet home in an extraordinary neighborhood, well surrounded by such comforts as can only be found in old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address JOHN E. POTTER, No. 15 Sanson-st., Philadelphia, Pa. BENJAMIN POTTER, Ashaway, R. I. 111f.

To Persons out of Employment. The Great Book of the Year! From the Editors of the Philadelphia Post.—"We think we may safely pronounce this to be the most thorough and valuable work on the Empire of Russia that has yet appeared in the English language." From the Editor of the American Philadelp. Courier.—"Truly a valuable work—the great book of the day!" Send for one copy and try it among your friends.

WORK FOR ALL AND, WORK THAT PAYS. In selling, in every County in the United States—our new work on the "RUSSIAN EMPIRE," and other popular PICTORIAL WORKS. Terms, Catalogues, and Canvassing Circulars, forwarded free of postage, on addressing, ROBERT SEARS, Publisher, 181 William-st., New York. SEND FOR ONE COPY. Single copies of the work on "RUSSIA," (the most elegant and useful Volume of the Year,) carefully enveloped in stout paper, and forwarded at our risk and expense to any Post-Office, on the receipt of the Retail Price, THREE DOLLARS. Early application is necessary to secure the most beautiful and perfect copies.

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