

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

THE SOUTHERN LITERARY MESSENGER ON GEOLOGY AND THE BIBLE.

(Concluded.)

We now come to notice the writer's second point, that one of the most remarkable and clearly demonstrated epochs of astronomy proves the sacred chronology of the world to be true. It is my purpose to show that the "remarkable epoch" (although easily demonstrated by a tyro in astronomy) proves nothing whatever in relation to the age of the world. "This remarkable astronomical epoch is the coincidence of the greater axis of the earth's orbit with the line of the equinoxes, when the true and mean equinox was the same. This state of the heavens," the writer continues, "could have existed only at the first moment of the creation of our solar system; for the moment the earth and other planets began to move, the causes which altered their position of the earth began to exert their irresistible power and produce the procession of the equinoxes." This statement is no less remarkable than the astronomical epoch on which it is founded. That the state of the heavens in which the "greater" axis of the earth's orbit coincides with the line of the equinoxes could have existed only at the first moment of the existence of our system, is a most bold and baseless assumption, in the face of every astronomical fact that relates to the procession of the equinoxes. No man who had carefully studied the subject would ever venture such an assertion. It may sound somewhat imposing to the reader not acquainted with astronomy, to state such a proposition without explanation, and then affirm it as conclusive proof that the solar system has been in existence only six thousand years.

A brief explanation of the astronomical phenomenon in question will show the emptiness of the assertion that, it could happen only at the moment when the solar system began to exist. That such coincidence of the greater axis of the earth's orbit did exist about 4,089 years before the Christian era, is easily shown, but that it therefore follows that the solar system began to be at that time, is a most palpable *non sequitur*. It by no means follows. For a full explanation of the procession of the equinoxes, the reader is referred to Olmstead's Astronomy, page 104; Herschel's Astronomy, page 163, and for a still more explicit illustration, see Mitchell's Planetary and Stellar Worlds, page 156. The subject will be sufficiently understood for our present purpose, by the statement of a few astronomical facts. The phenomenon to be explained is "the coincidence of the greater axis of the earth's orbit with the line of the equinoxes." The earth revolves around the sun in an elliptical orbit, the sun being in one of the foci. The greater diameter is called the transverse axis, and the less diameter the conjugate axis. The point of the orbit nearest the sun is called the perihelion, and that the farthest the aphelion. The "equinoctial points" are points where the sun crosses the equator. The time when he crosses the equator going northward, about the 21st of March, is the vernal equinox, and the time when he crosses it going southward, about the 22d of September, the autumnal equinox. The "line of the equinoxes" is a line from the one to the other, across the plane of the earth's orbit. The "procession of the equinoxes" is a slow shifting of the equinoctial points from east to west. Thus, when the sun crosses the equator next March the vernal equinox will be further west than it was last March, and so for every succeeding year until the equinoctial point shall have made a complete revolution around the ecliptic or earth's orbit. The "line of the equinoxes" will then have coincided with every conceivable line across the plane of the earth's orbit, and somewhere in its course must have coincided with the greater axis of the earth's orbit. But as this greater axis is a line drawn from perihelion to aphelion, that coincidence could only occur when the earth was in one of these points, say in perihelion. Now, the proposition of the writer is that, when the line drawn across the plane of the earth's orbit from the vernal to the autumnal equinox corresponded with a line drawn from perihelion to aphelion, the solar system must have begun to exist. The intelligent reader cannot fail to perceive that there is not the remotest connection between his premise and his conclusion. Precisely of analogous character would be the following reasoning: At a certain time the moon, in her course around the earth, fell between the sun and earth so as to intercept the rays of the former and produce darkness upon the latter; therefore, that must have been the beginning of the solar system, for such a state of the heavens could only have existed at the beginning of our solar system. The astronomical fact here referred to just as much indicates the beginning of the solar system as the one under consideration does. But neither of them, as every astronomer knows, has the remotest bearing on the world's age. The effect of an eclipse of the sun is much more striking and important on the earth than the effect of the coincidence of the line of the equinoxes with the greater axis of the earth. The former hides the earth in darkness and

fills the mind of the unlearned with dread. But the only effect of the latter is to cause an exact equality in the length of spring and summer compared with autumn and winter. At present there is a difference of some seventeen and a half days. The last coincidence of the earth's greater axis with the line of the equinoxes occurred 5,939 years ago. The next coincidence will occur in 20,984 years from that time, and so on once in about 20,000 years, as long as the sun and planets shall wheel their majestic course in the heavens. Thus, in a little more than 15,000 years from now, this remarkable astronomical coincidence will occur again. But nature will survive it. And the only terrestrial phenomenon that will attest its advent will be the passage of the sun from vernal to autumnal equinox in just six months, instead of six months and seventeen days, as it now does. This is certainly not quite remarkable enough to indicate the time when worlds were created and flung into their stupendous orbits. The earth could have started in any other part of its orbit just as well as in that part where its greatest axis coincides with the line of equinoxes; for the causes which alter the position of the earth and cause the procession of the equinoxes are at work and causing that phenomenon in every part of the orbit alike. After the next coincidence shall have occurred, perhaps some contributor to some southern journal may insist that, that coincidence must have been the beginning of the solar system, and he will have just as much reason thus to insist as this writer in the southern journal now has to insist that the former coincidence must have marked the dawn of worlds.

The writer, in choosing the evidences of the great age of the world against which to hurl his shafts, has taken great care to select such as are most easily demolished, and what is most singular, such as geologists in general never adduce as evidence. He has been careful not to attack the strongholds of truth which lie at the foundation of the doctrine of the world's age.

The well near Etna, to which he has referred, is not at all relied on by geologists to sustain their belief. It is a mere man of straw which the writer may have all the glory of demolishing. This famous Egyptian zodiac, to which he alludes, are of the same character. No geologist with whose writings I am acquainted has ever referred to them as evidence of the world's age. The astronomical tables of the Hindus are ditto. Neither geologists nor astronomers make use of them as evidence of their theory of the earth's age. The great fact which most especially and incontestably evinces the vast antiquity of the earth, is the solid crust of the earth, stratified to the depth of about ten miles, and to the depth of about seven miles this stratified rock is filled with the remains of animals and vegetables, a work which almost incalculable ages alone could suffice to effect. This the writer has not alluded to, and very judiciously; for the fact is incontestable and the inference inevitable. On the validity of this argument for the world's age, Hugh Miller makes the following truthful remarks:—

"The astronomer founded his belief of the mobility of the earth and immobility of the sun, not on a mere dream like hypothesis founded on nothing, but on a wide and solid base of pure induction. Galileo was no mere dreamer; he was a discoverer of great truths, and a profound reasoner concerning them; and on his discoveries and his reasoning, compelled by the inexorable laws of his mental constitution, did he build up deductive beliefs which had no previous existence in his mind. His convictions were consequent, not antecedent. Such also is the character of geological discovery and inference of the existing belief—their joint production—regarding the great antiquity of the globe. No geologist worthy of the name began with the belief and then set himself to square geological phenomena with its requirements. It is a deduction—a result—not the startling assumption or given sum in a process of calculation, but its ultimate finding or answer. Clergymen of the orthodox churches, such as the Sumners, Sedgwick, Coltharps, and Pyc Smiths, of England, or the Chalmers, Duncans, and Flemings, of our own country, must have come to the study of this question of the world's age with, at least, no bias in favor of the geological estimate. The old, and as it has proven, erroneous reading of the Mosiac account was by much too general a one early in the present century not to have exerted upon them, in their characters as ministers of religion, a sensible influence of a directly opposite nature. And the fact of the complete reversal of their original bias, and of the broad unhesitating finding on the subject which they ultimately substituted instead, serves to intimate to the uninitiated the strength of the evidence to which they submitted. There can be nothing more certain than that it is minds of the same caliber and class, engaged in the same inductive track, that yielded in the first instance to the astronomical evidence regarding the earth's motion, and in the second to the geological evidence regarding the earth's age."

I have not the least doubt but that the geological theory of the earth's age will come ere long to be as universally believed as is the astronomical theory of the earth's motion. The evidence of the one is as irrefutable as that of the other. But one happened to be promulgated a little sooner than the other, and of course is sooner received. Truth can always afford to bide its time. D. E. MAXSON.

ONE HUNDRED YEARS HENCE.

Who'll through the streets in eager haste
One hundred years from now,
And mammon's heeling phantoms chace
With care-worn, anxious brow?
To gain a name
For wealth or fame—
Ambition's goal,
Or honor's scroll—
Who will be that spell-bound throng,
Passing with hasty steps along,
One hundred years from now?
Where, oh! where will be the men,
One hundred years from now,
Who now the virtuous poor condemn
With purse-proud, haughty brow?
Who give the sneer
To misery's tear,
Withhold relief
To orphan's grief?
Where, oh! where will be their pride,
When rich and poor I'll side by side,
One hundred years from now?
Who'll grace our courts as judges grave,
One hundred years from now,
Nor warp the law, nor screen the knave,
When wealth and affluence bow?
When bribes of gold,
And crimes of blood,
Make justice sleep,
And mercy weep?
Who will be those jurists pure,
And bribes and sycophants ajure,
One hundred years from now?
Who'll guide our rights o'er land and sea,
One hundred years from now,
Stand by the banner of the free,
And dare confound the foe?
And never yield
O'er flood and field
And do no wrong—
Submit to none?
Who will be those patriots brave
To guard our flag o'er land or wave,
One hundred years from now?
Where, where will the proud despot be,
One hundred years from now,
Who'd crush the germ of Liberty,
And make the nations bow?
They'll be forgot,
Their names will rot,
Nor nations feel
Their iron heel?
And the fair goddess, Liberty,
Will reign o'er every land and sea,
One hundred years from now.

SOWING AND REAPING.

Under the government of God there is a blessed interdependence of sowing and reaping; there is a sure connection of cause and effect, although often at wide intervals. In the spiritual husbandry of God's vineyard, there is a mutual interchange of work and reward. One generation or set of men labor, and a succeeding generation enters into their labors; and the reward of those that sow in one age, is the harvest others reap in the next. They do not always reap who sow; but that precious promise, He that goeth forth with weeping, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves, is fulfilled thus: They return from sowing at one time, with sheaves of harvest which they or others have sown at another, it may be a long time ago; and the foot of the sower treads upon the heel of the reaper.

Sooner or later, but ever in the great Husbandman's good time, the seed sown b-side all waters is sure to come up. The world's great Farmer has ever an eye upon his seed. It is ours to go forth and sow, to sow in hope, to sow in tears, but never doubting that we, or others in our stead, will in due time return with rejoicing, bringing the sheaves with them. When there comes over the land—and coming we may be sure it is—a general and mighty revival of religion, then it will be seen and acknowledged how much the humble country pastors, and colporteurs and tract-distributors have had to do with bringing it to pass; when others will enter into their labors whose arms shall be heavy with the golden sheaves of a spiritual harvest, for which the seed is even now being sown.

No seed is lost. If it took two hundred years for Oliver Cromwell to begin to be appreciated, or for a just history to be written of the Puritans, or for the principles they spread broadcast to germinate and develop their fruit, then may seed-sowing ministers of the gospel, and founders of benevolent institutions, and laborious private Christians, contentedly await the results yet to be of their now unappreciated labors. "Though seed lie buried long in dust," and you may think it wasted and decayed, it is never lost. If not on this side of the grave, it shall spring on the other, and then shall be recompensed at the resurrection of the just. Work on, work over; hope on, hope ever, for thy reward is sure. N. Y. Evangelist.

THE PIOUS SHEPHERD.

An aged man, says a writer in the Wesleyan Methodist Magazine, who was remarkable for the purity of his character, the cheerfulness of his piety, and the general respect in which he was held, told me that when he was young he hired himself as a shepherd to a respectable farmer in the fens of Lincolnshire, and that, during the time of his servitude, Methodist preaching was introduced into the village; the itinerant ministers of that denomination coming at stated periods, and in a humble cottage declaring the word of life. My informant and several of his fellow-servants attended the ministrations of these zealous strangers, from whose lips were heard the words of truth and salvation. He received the gospel message with a believing and obedient heart, and obtained an assurance of God's forgiving mercy, with the regenerating grace by which he was made a new creature. After some time, the master, who was not a religious man, sent for the whole of his servants to appear before him in the parlor, every one of them wondering what was the matter. He then addressed them to the following effect: "I understand that you have all gone to hear these Methodist preachers, and some of you regularly attend their meetings. I now inform you that I shall not allow any of my servants to become Methodists; and unless you promise me, before you leave this room, that you will not attend another Methodist meeting during your stay with me, I shall immediately pay you the wages which are due you, and send you away to seek employment else-

where." Beginning then with the foreman, he inquired of every one in order whether he would attend the Methodist preaching again; demanding of each a direct answer, yea or nay. Most of them, with little or no hesitation, expressed their regret for having thus offended him, and promised never more to offend in this matter. The farmer called upon the shepherd last, asking, with a grave countenance and a stern manner, "Harry, what hast thou to say for thyself?" Harry answered, "I am very happy in my place, and would be glad enough to remain with you as your shepherd; but my soul is of more worth than the wages that I am hired for. I have received good under the preaching of these men; and I am determined to hear them, whatever may come of it. I will not act against my conscience, sir, for nobody."

On hearing this, the farmer, whose object it was merely to ascertain the real character of his men, exclaimed, "Thou art an honest lad, Harry, and worthy to be trusted. As for these other fellows, every one of them would sell his soul for worldly benefit; and what confidence can one put in them?" He then declared that he should retain Harry as his shepherd, and forthwith dismissed every other servant as unworthy of his confidence. The venerable man who gave me this account was then about eighty years of age; and as the facts occurred in the early part of his life, nearly a century has elapsed since the religious principles of these poor men were thus severely tested.

IDEA OF PROBATION.

There is a probation everywhere present in life, which runs into the smallest things, even into minute divisions of time. Each separate fraction of life may be taken to represent the whole. Thus a day is a short life. Its morning freshness, its mid-day ardor, its evening weariness, are images of the buoyancy of youth, the strength of manhood, and the feebleness and decay of old age. So in the seasons of the year. Spring, summer, and autumn, seed-time and harvest, are emblems of the successive stages of human life. Which ever of these periods of time we take, a day or a year, we remark that there is some part of that time which appears to be a probation for the rest. There is some point which presents peculiar advantages for successful effort, and which gives direction to the whole. Thus there are particular hours of the day—the hours of the morning—which God designs for exertion. If these are well spent, they will bless the whole day with the continuance of their own useful and happy moments. But if the morning is idled away, it cannot be overtaken. So the year has but one spring, one seed-time. Whatever is done to secure the harvest, must be done then, or the husbandman is left to wait till another year rolls round.

So take the whole of life together. Human character is constantly undergoing a trial, constantly passing through probations, and reaping its reward or its punishment. The mind and character are constantly undergoing changes—even as the body momentarily wastes away and is renewed. Human existence is not a dull round of the same acts, presenting the same opportunities of happiness with every returning year. The soul is never at a standstill. It is always on the march, ascending or descending. It is a wave that mounts higher as it rolls. What we do this hour and what we did the last, throw their accumulated influence into the next. This year we reap honor and respectability as the fruits of exertion last year, or we suffer mortification and disgrace as the consequence of negligence and sloth. So the fate of next year will be decided by the actions of this. Thus as we advance onward, an incessant retribution pursues us, rendering probable what the Scriptures foretell—that the issues of this mortal life, will be felt through the eternal ages which are to succeed. N. Y. Evangelist.

EARLY RISING.

It is remarkable what numerous examples we have of early rising in the Scriptures. Let any one take a Concordance and look out the passages where it is mentioned, and he will be surprised at their number. Are not such examples binding on Christians? Abraham arose up early in the morning to offer sacrifice; "early will I seek thee," said the Psalmist; shall not Christians early rise to pay their vows unto God? "Very early in the morning" the holy women came to the sepulcher to embalm the Saviour; and shall not his disciples seek their risen Lord early in the day? Christian! when are you most apt to neglect prayer, or perform it hastily and unprofitably? Is it not when you omit early rising? When are you most prone to neglect reading the Bible, or peruse its sacred pages negligently? Is it not when you act the sluggard, and waste precious hours in repose? At what season do you peruse God's word with delight, and call upon his name with fervor? Is it not when you early rise to pay your sacrifice? Nature, then, as well as Scripture, indicates the value of the morning for religious meditation, reading and prayer. Neglect not, then, their united intimations. Experience shows you the benefits of early rising. Profit by its voice. Let the dawn summon you from the bed of repose; let the orb of day witness you at your devotions, supplicating that the sun of righteousness may arise upon you with healing in its beams. Thus your body will be invigorated and your soul will be in health and prosper. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

CONFIDENCE IN ONE'S SELF.—When a crisis befalls you, and the emergency requires moral courage and noble manhood to meet it, be equal to the requirements of the moment and rise superior to the obstacles in your path. The universal testimony of men, whose experience exactly coincides with yours, furnishes the consoling reflection that difficulties may be ended by opposition. There is no blessing equal to the stout heart. The mag-

nitude of danger needs nothing more than a greater effort than ever at your hands. If you are recreant in the hour of trial, you are the worst of recreants and deserve no compassion. Be not dismayed or unmanned, when you should be bold, daring, unflinching and resolute. The cloud whose threatening murmurs you hear with fear and dread, is pregnant with blessings, and the frown whose sternness now makes you shudder and tremble will ere long be succeeded by a smile of bewitching sweetness and benignity. Then be strong and manly, oppose equal forces to open difficulties; keep a firm reliance on your ability to overcome the obstacles, and trust in Providence. Greatness can only be achieved by those who are tried. The condition of that achievement is confidence in one's self.

HIGHER.

Higher! is a word of noble meaning, the inspiration of all great deeds—the sympathetic chain that leads, link by link, the impassioned soul to its zenith of glory, and still holds its mysterious object standing and glittering among the stars. Higher! lips the infant that clasps its parent's knees, and makes its feeble essay to rise from the floor—it is the first aspiration of childhood—to burst the narrow confines of the cradle, in which its sweet moments have been passed forever. Higher! laughs the proud school-boy at his wings; or as he climbs the tallest tree of the forest, that he may look down on his less adventurous companions with a flush of exultation, and abroad over the fields of his native village. He never saw so extended a prospect before.

Higher! earnestly breathes the student of philosophy and nature; he has a host of rivals, but he must eclipse them all. The midnight oil in his lamp burns dim, but he finds light and knowledge in the lamps of heaven, and his soul is never weary when the last of them is hid behind the curtains of the morning.

And higher! his voice thunders forth, when the dignity of manhood has invested his form, and the multitude is listening with delight, to his oracles burning with eloquence and ringing like true steel in the cause of freedom and right. But when time has changed his locks to silver, and when the world-wide renown is his; when the maiden gathering flowers by the road-side, and the boy in the field, bow in reverence as he passes and the peasant looks to him with honor—can he breathe forth from his heart the fond wish of the past? Higher, yet! he has reached the apex of earthly honor, yet his spirit burns as warm as in youth, though with a steadier and paler light, and it would borrow wings and soar up to high heaven, leaving its tenement to moulder among the laurels he has wound around it, for the never-ending glory to be reached only in the presence of the Most High!

ONE IDEA.—It is admitted, says Professor Sauborn, by psychologists, that the mind, when engrossed by the contemplation of a single subject, becomes disqualified for the discovery or appreciation of truth. Everything is excluded but the solitary theme of interest. No light shines upon the mind's eye, except that which is reflected from the minute forms of its own thoughts. Empirics avail themselves of this principle to impose upon the credulous by their specious wares. Men are hypnotized, mesmerized, rendered insensible to pain, and cured of diseases, by arresting the attention and confining it to a single object. "Men of one idea" live in a perpetual state of somnambulism. A man who is committed to a theory is not a safe investigator of truth. It matters not how learned or devout the man of "peculiar views" may be; for in such circumstances the smallest portion of truth suffices so to engage the attention of men of superior intellect, that they forget everything else, and become blind to all that is not comprised within the narrow circle of their own ideas. The theorist, like the spider, lives within the attenuated and feeble tissue, which his own brain has woven. History becomes an excellent "alterative," for such a mental diathesis.

OUR HOUSES.—We always look upon our houses as mere temporary lodgings. We are always hoping to get larger and finer ones, or are forced some way or other to live where we do not choose, and in continual expectation of changing our place of abode. In the present state of society, this is in a great measure unavoidable; but let us remember it is an evil, an that so far as it is avoidable, it becomes our duty to check the impulse. It is surely a subject for serious thought, whether it might not be better for many of us, if in attaining a certain position in life, we determined, with God's permission, to choose a house in which to live and die—a home not to be increased by adding stone to stone and field to field, but which being enough for all our wishes at that period, we should be resolved to be satisfied with forever. Consider this, and also, whether we ought not to be more in the habit of seeking honor for our descendants than for our ancestors; thinking it better to be nobly remembered than nobly born; and, striving to live that our own sons, for ages to come, might still lead their children reverentially to the doors out of which we have been carried to the grave, saying, "Look, this was his house; this was his chamber."

MURMURING.—Ceil was once riding with a friend on a windy day, when the dust was so troublesome that his companion wished they were at their journey's end, where they might ride in the fields free from dust, and this wish he repeated a number of times. When he reached the fields, the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining—"Ah! sir," said Mr. Cecil, "when you were in the road, the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the fly was there. Now, this is a true picture of human life; we know the trials of our present station, but the next will have trials, and perhaps worse, though they may be of a different kind."

A GOOD CONSCIENCE.

That conscience alone is good which is busied in self-examination, which speaks much with itself, and much with God. This is both the sign that it is good, and the means to make it better. That soul will doubtless be very wary in its walk, which takes daily account of itself, and renders up that account to God. It will not live by guess, but naturally examine each step beforehand, because it is resolved to examine all after; will consider well what it should do, because it means to ask over again what it hath done, and not only to answer itself, but to make a faithful report of all to God; to lay all before him continually, upon trial made; to tell him what is in any measure well done, as his own work, and bless him for that; and tell him too, all the slips and miscarriages of the day, as his own; complaining of ourselves in his presence, and still entreating free pardon, and more wisdom to walk more holily and exactly, and gaining, even by our failings, more humility and more watchfulness. If you would have your consciences answer well, they must inquire and question beforehand. Whether is this I purpose and go about, agreeable to my Lord's will? Will it please him? Ask that more, and regard that more, than this which the most follow. Will it please or profit myself? Fits that my own humor? And examine not only the bulk and substance of thy ways and actions, but the manner of them, how thy heart is set. So, think it not enough to go to church, or to pray, but take heed how ye hear; for, consider how pure he is, and how piercing his eye, whom thou servest. [Leighton.]

CURIOUS CUSTOM OF THE OLD EGYPTIANS.—On the death of every Egyptian king, a general mourning was instituted throughout all Egypt for seventy-two days; hymns commemorating his virtues were sung; the temples were closed; sacrifices were no longer offered; and no feasts or festivals were celebrated during that period. The people tore their garments, and covering their heads with dust and mud, formed a procession of 200 or 300 persons of both sexes, who met publicly twice a day, to sing the funeral dirge. A general fast was observed; and they allowed themselves neither meat nor wheat-bread, and abstained from wine and every luxury. In the mean time, the funeral was prepared, and on the last day, the body was placed in state, within the vestibule of the tomb, and an account was given of the life and conduct of the deceased. It was permitted to any one present, to offer himself as an accuser, and the voice of the people might prevent a sovereign from receiving funeral honors. This was an ordeal, the dread of which would, doubtless, tend to stimulate the Egyptian monarchs to the practice of their duty; for there is planted in the human breast, in all ages, and in all countries of the world, an ardent desire that a last tribute of respect should be paid to frail humanity.

TRADE.—We rail at trade, and the philosopher and lover of man will have much harm to say of it; but the historian of the world will see that trade was the principle of liberty; that trade planted America and destroyed feudalism; that it makes peace and keeps peace, and it will abolish slavery. We complain of the grievous oppression of the poor, and of its building up a new aristocracy on the ruins of the aristocracy that do stroyed. But there is this immense difference, that the aristocracy of trade has no permanence, is not entailed, was the result of toil and talent, the result of merit of some kind, and is continually falling, like the waves of the sea before new claims of the same sort. Trade is an instrument in the hands of that friendly Power which works for us in our own despite. We design it thus and thus; but it turns out otherwise and far better. Its beneficent tendency, omnipotent without violence, exists and works. [R. W. Emerson.]

THE EVENING OF AGE.—When the summer of youth is slowly wasting away into the night-fall of age, and the shadow of past years grows deeper and deeper, as life wears on to its close, it is pleasant to look back through the vista of time upon the sorrows and felicities of our earlier years. If we have homes to shelter and hearts to rejoice us, and friends have been gathered together around our firesides, then the rough places of our wayfaring will have been worn and smoothed away, in the twilight of life, while the sunny spots we have passed through, will grow brighter and more beautiful. Happy indeed are those whose intercourse with the world, has not changed the tone of their holier feelings, or broken those musical chords of the heart, whose vibrations are so melodious, so tender and touching in the evening of age.

THE BIBLE IN ARABIC.—The following account is given of the translation of the Bible into Arabic at Beyroot.—First of all, a native scholar, a slender, sallow, care-worn man, well versed in Hebrew and Greek as well as in Arabic, made the translation. Then Dr. Smith, the first Arabic scholar of the world, revised that translation. Then a profoundly versed Arabic scholar, whose ear had not been vitiated by any foreign idiom, revised it again, and the revised revision was again revised by Dr. Smith.

CHRISTIAN LIBERALITY.—There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows: 1. That which we have, we hold as stewards who must give an account. 2. The way to increase is to distribute. Some are rich because liberal. 3. That which is given to the poor is loaned to the Lord. 4. That which is done to Christ's little ones is done to himself.

It is calculated that the yearly consumption of tobacco in Turkey, reaches 320,000,000 pounds, allowing 40 pounds a year each for eight millions of smokers.

The Sabbath Recorder.

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

SUPPORTING OUR OWN.

ALFRED CENTER.

BROTHER BROWN—Dear Sir: In the Sabbath Recorder of Sept. 20th, your editorial is headed, "You know I must live."

If a medical profession might be our choice, we should be compelled to look for patronage among our first-day brethren, if we wish to become eminent.

Please give us your views on giving support to our own, or those, if worthy of support, of our own denomination, or something besides Faith and Stimulation.

Yours in love, W. E.

We hardly know what relation the foregoing has to our editorial of the 20th ult., though from the fling of our correspondent at "Faith and Stimulation," we half suspect that he is covertly attempting to justify, or at least, extenuate, the line of conduct at which our remarks were leveled.

First, that Seventh-day Baptists ought, in our opinion, to give their patronage to teachers, physicians, and tradesmen, of their own Denomination, provided they can be as well served by such as by others.

Letters were received and read from all of the churches in Wisconsin, and from members of the church at Farmington, Ill, but none from the church at Southampton.

Milton—Varnum Hull, pastor; Daniel Babcock and R. C. Bond, elders; Levi H. Bond and Jonathan Bond, deacons; A. D. Bond, clerk. Members 188. Has a Bible Class and Sabbath School with 10 teachers and 100 scholars.

Albion—Thomas E. Babcock, pastor; Jas. Weed, licentiate; J. A. Potter, S. P. Burdick, L. Coon, N. Palmer, and John Webster, deacons; T. F. West, clerk. Added last year, by baptism 17, by letter 5, total membership 187.

Walworth—O. P. Hull, elder; W. H. Redfield, licentiate; Alfred Maxson and W. S. Clarke, deacons. Added 6; total number of members 71. Has a Sabbath School, Bible Class, and Prayer Meeting.

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Dakota—Geo. C. Babcock and Hamilton Hull, licentiates; Rowland I. Crandall and Geo. C. Babcock, deacons; Geo. Thorngate, clerk. Added 2, total 30.

The letter from Farmington gave some account of the embarrassed condition of the church, and requested advice as to the course which ought to be pursued in the circumstances.

At the last session of this Association, delegates were appointed to attend the meetings of the Eastern, Central, and Western Associations, and of the General Conference.

Several topics of general interest were brought to the attention of the Association by Reports and Resolutions, which elicited remarks and opened the way for plans that will no doubt prove permanently beneficial.

The subject of Education was brought up by the Report of a Committee, which shows that two educational institutions are now in successful operation within the bounds of the Association—one at Milton and the other at Albion, each of which has about 100 scholars in regular attendance. It was also stated, in

are called to pay out our money, we are entitled to an equivalent for it. And though, in most of the various trades and professions, Seventh-day Baptists have a fair proportion of expert and finished workmen, they have also some of a different character; and when these latter do not succeed in enlisting the patronage of their brethren, we could wish that they possessed discernment always to ascribe it to the right cause.

We are inclined to think that our people, for the most part, are not backward in supporting the business men of their own order. But it sometimes happens, that artisans are not satisfied with the amount of patronage which they can receive in a Sabbath-keeping community.

THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association held its Ninth Anniversary with the church in Berlin, Marquette Co., Wisconsin, commencing on Fifth day, Sept. 20th, and closing on the evening of the following First-day.

The Introductory Discourse was preached by Zuriel Campbell, of Christians, from the prayer of our Saviour, recorded in the 17th chapter of John, "that they all may be one, as thou, Father, art in me, and I in thee."

ZURIEL CAMPBELL was chosen Moderator of the Association; I. D. CLARKE and N. J. READ, Clerks; Varnum Hull, of Milton, Corresponding Secretary; Duty J. Green, of Albion, Treasurer.

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the course of remark upon the Report, that at Walworth an effort has been made, which will probably prove successful, to establish another Academy. These institutions are giving to our people a good name and great influence in the communities where they are located, at the same time that they are furnishing the rising generation in our churches with the means of easily obtaining that knowledge which is power.

The subject of Missions, especially within the bounds of the Association, was pretty fully canvassed. The Executive Committee appointed last year to look after the matter, reported that they had done nothing. The letter of one of the churches proposed that for the coming year an effort should be made to secure the entire services of one minister at least, whose business it should be to visit, at regular intervals, the isolated families of Sabbath-keepers scattered over Wisconsin, Illinois, and Iowa, with a view of encouraging them to stand by the cause of truth, and to organize churches where there is a prospect that they can be maintained.

The case of Bro. Pardon Davis could not fail of eliciting interest at a meeting held with the church of which he is a member, and within the bounds of which many of his relatives reside. The resolution in relation to it drew forth animated remarks from many members of the Association. From the statements of a brother of Mr. Davis, who has visited him in prison, and has had interviews with many persons whose position gives them influence in the matter, we gather that there is some reason to hope for his release, after the excitement connected with his imprisonment has subsided; and that meanwhile very little good is likely to result from the multiplication of petitions on the subject by those who are looked upon as "abolitionists," and whose gratification would be no pleasure to "the powers that be."

For the other topics discussed, we must refer to the Resolutions, printed herewith.

The next meeting of the Association was appointed to be held with the church at Walworth—Thomas E. Babcock to preach the introductory discourse, V. Hull alternate.

—In the way of preaching, this meeting of the Association was fruitful, and we have seldom seen more attentive listeners. The evening after Fifth-day, Geo. C. Babcock preached, and on the following evening Russell G. Burdick. On Sabbath morning a missionary discourse was preached by Geo. B. Utter, followed by a discourse from A. W. Coon. Charles M. Lewis preached in the afternoon, and I. D. Clarke in the evening. On First-day afternoon, Varnum Hull preached on the Immortality of the Soul—a subject which has been much discussed of late in this vicinity.

The evening after First-day was devoted to services in connection with the ordination of Geo. C. Babcock, whose examination by the presbytery, and ordination if deemed proper, was requested by the church at Dakota. The ordination discourse was preached by Thomas E. Babcock, the charge to the candidate was given by Geo. B. Utter, and the hand of fellowship by C. M. Lewis. At the conclusion of the ordination services, an incident occurred, which may well be repeated in other cases of the kind. One of the ministering brethren suggested, that as the church at Dakota was feeble, and unable to do much towards furnishing their new minister with the means of purchasing a suitable library, he was desirous of being one of ten to make up a purse of fifty dollars, to be invested in books for the use of the minister, and held as the property of the church. The proposition met a hearty response, and in a few minutes sixty dollars were raised for the object.

Report on Education.

The Committee to whom the subject of Education was referred, report, that in taking the matter into account, they feel impressed with the conviction, that Providence is pointing to our position as a people in the West, and calling loudly upon us to take and hold high ground upon the subject; that the resources of intellect, like those in the vast depositories of agriculture and minerals about us and under us, are struggling for development; that to facilitate the former as well as the latter, there must be a liberal and repeated outlay of interest, labor, and capital. Though some of our brethren who have acted as pioneers in the cause may feel that they have canceled heavy drafts upon every description of available treasure, we feel assured that patient waiting will bring them most seasonable, ample, and substantial reward.

It is a cause of rejoicing, that we have already two Academies in successful operation, and that within the year past measures have been taken, both at Milton and Albion, to enlarge the accommodations for students; and we hope that, as the demand for such accommodations shall increase, they will be promptly and cheerfully met. We hope, also, that our brethren will not be indifferent to the privilege which our early occupancy of the field affords us, of dispensing the benefits of education beyond our own bounds. May the inhabitants of the surrounding country remember us for nothing worse, than that we have furnished them with the most ready means of thorough intellectual culture.

We feel, also, that this is an appropriate place to commend to our brethren the enterprise of looking out worthy young men who may think of entering the ministry, and affording them such encouragement as they need in the way of material aid.

Resolutions.

1. Resolved, That the use of the term "Reverend" to designate a Minister of the Gospel, as it is only used in the Scriptures in reference to God, is unwarrantable, and ought to be discouraged.

2. Resolved, That in our opinion the pro-

hibition by law of the manufacture and sale of intoxicating liquors as a beverage, is the only effectual means of exterminating the evils of intemperance.

3. Resolved, That we look upon the act of Congress in throwing open the Territories of Kansas and Nebraska to slavery, as a flagrant abuse of legislative power.

4. Resolved, That we cherish a deep and lively sympathy for Bro. Pardon Davis, now imprisoned in Louisiana, and that we are ready to do all in our power to aid his friends in their efforts to secure his release.

5. Resolved, That we hail with satisfaction the indications of interest within the Association in the establishment of a mission in the vicinity; in view of which, we recommend to the Executive Board the permanent employment of a man for the work.

6. Resolved, That in recommending to the churches of this Association to contribute liberally to the support of a missionary in our own vicinity, we do not wish to divert means from the support of the same cause in foreign lands.

EVIDENCES OF PERSONAL RELIGION.

Concluded.

Among the evidences of personal piety furnished by the Bible, there is none on which more stress is laid than love to God's people. There certainly ought to be no difficulty in knowing who they are, for their characters ought to be as distinctly marked as the Word of God requires. Nor can we love any one as a Christian, only as the divine lineaments stand out in the life. There is a great deal of denominational love among all sects, and that is right, so far as it goes, and especially so far as denominational peculiarities are purely scriptural; but Christian love has to do with moral qualities and Christian graces. If we are Christians, we shall love all who have the mind, bear the image, and follow the example of Christ. A Christian has universal benevolence and good will to all men; but the new commandment can only be carried out towards those who, being redeemed by the blood of Jesus and regenerated by the divine Spirit, form, as it were, a new world. The affection of the soul will be towards these in proportion to the degree of moral excellence they possess. Love to Christians, as such, according to the degree of Christianity exemplified, is the natural result of love to Christ, and a destitution of this grace is a demonstration of an unconverted state, or of the want of love to God. John says, "If we love not our brother whom we have seen, how can we love God whom we have not seen?" These are the companions of the renewed man; with them he loves to converse, to pray and sing the praises of the Lord. The Christian world is one great spiritual fraternity, and it matters not of what country, or language, or color, or sect, Christianity induces to a recognition and love as soon as the Christian character is discovered.

Another evidence, and somewhat in connection with the preceding, is love for the public worship of God. In this exercise, we come into closer contact and with greater numbers of those who love and serve the same God, believe in the same Saviour, and have the same hope of eternal life. To the pious soul, it is good indeed to feel himself in company with so many trophies of divine grace, and of those who are bound to the land of purity and joy. Soon the earthly exercises and songs of praise will be over, but they are bound for Immanuel's land, and will cast their crowns at his feet, and shout the loud hallelujah to his great name, in united concert. How promotive of Christian love is the public worship of God, where the expression of devotional feeling meets the eye, and the accents of Christian praise from human voices arrest the ear! Oh, ye stayers at home from trivial causes, who are seldom seen in the house of prayer, let your want of relish for devotional exercises rebuke and condemn you, and remember that God's house is the place where Christians meet. Public worship is of divine appointment, and time is allowed and required for the purpose of carrying out the duty. The requirement meets the approbation of the Christian mind, and his love to his God prompts him to obey. David said, "I have loved the habitation of thy house, and the place where thy honor dwelleth;" "I had rather be a door keeper in the house of the Lord, than dwell in the tents of wickedness;" and "my soul fainteth for the courts of the Lord." The effect of the work of grace on the soul is substantially the same in all ages, and if the ancient servants of the Lord delighted to do his will in this respect, and to unite with his people in acts of public worship, so will modern Christians. Let us go up to the house of the Lord to worship, in a Christian thought and wish, and meets a hearty response from every heaven-born soul.

Lastly, ardent attachment to the cause of Christ, and strong desires for its prosperity, is invariably the experience of true believers. This feeling commences with the Christian character. As soon as an individual knows experimentally the great leading doctrines of revelation, he feels the importance of their being universally known and believed. As soon as that blessed light from the divine Spirit shines into the heart, revealing at once the sinfulness of our nature and its fearful consequences, he longs for all to flee from its wrath to come. As soon as the discovery is really and powerfully made, that the law of God is violated, the divine government assailed, and the divine lawgiver insulted and dishonored, he is anxious to see mankind lay down their weapons of hostility and become the willing subjects of his authority. And still further, as soon as the greater and more damning sin of rejecting the gospel—the most wonderful dispensation of heaven, and stupendous act of grace known to men or angels

is apprehended, his soul goes out in holy and fervent desire towards those who are closing their ears and hearts against those accents of mercy which issue from Calvary. The prosperity of the Church of Christ lies in reality in the conversion of men, and when the climax of that prosperity arrives, the world will be converted to God. This event is the burden of the prayers of all that love the Saviour in sincerity, and the object of all their efforts. Every indication of the advancement of the kingdom of Christ is hailed with joy, and the prospect of its universal triumph inspires the mind with divine satisfaction.

May we all who profess Christianity have all the evidences of personal religion laid down in the word of God, that we may have a hope which will not make us ashamed at the last day.

Geo. R. WHEELER.

OBSTACLES TO BENEVOLENT MOVEMENTS—NO. 2.

That there is room for more benevolence in the church, is obvious to every one. Our Saviour says, "The poor ye always have with you." How often do we find that the favorable laws with which we are blessed are obstacles in the way of benevolence towards the importunate poor among us. "Let them go to the poor house, we pay taxes to support those institutions," is the plea of those to whom application is made. Yes, you pay your taxes, and so does the man of the world. But is your religion good for nothing—are you not willing to pay something for it? The man of the world pays for all he has; and are you not willing to do the same? True religion requires us to be careful "to remember the poor;" and those churches which let their poor suffer in the midst of plenty, are certainly deficient in Christian benevolence. Deacons of the flock, this is a work that belongs to you. Ascertain their wants, bear them to your more wealthy brethren, obtain their alms, carry them to the humble cot, and you will cheer the desponding heart.

A desire to leave a competence to our children, is an obstacle in the way of benevolence. More there are among us who have earned a competence, than of those who have found one. A fortune earned is more lasting than one found. If you would secure it for your children, put it away for safe keeping; and where will you find a safer banker than Jesus Christ? He pays the principal with interest. "He that giveth to the poor lendeth to the Lord." Are you not willing to take him for your security? Supposing that brother D— is a farmer, worth twelve thousand dollars, he has four children, they all wish to be farmers, living in a rich farming community. He purchases for each of his children a farm for four thousand dollars, pays one-half of the amount, and leaves a debt of two thousand dollars for each of them to pay. Now they have something to stimulate them to labor, economy, and perseverance; and in nine cases out of ten they will succeed better than if the farms had been given them unencumbered. And besides, here is four thousand dollars left in the hands of the father, with which he may bless the cause of God. And will not that family feel stronger attachment to that church where their father has been a large contributor? They will certainly feel that they have an interest there. There are brethren among us who have this world's goods who are childless—why will not such feel for the interests of Zion? Must they give to their relatives—nephews and cousins? What claims have they in comparison to those of the church of God? Perhaps the church of which you are a member is crippled for the want of means to live and prosper. If not, others are. Build them a meeting-house, if they have none; or pay for the one for which they are in debt. Or help others that may need help in that way which may be most for their benefit and for the glory of God—in supporting among them the preached word, in building for them a sanctuary, a parsonage, a lecture room, or whatever the circumstances of the case may require. Do it, brethren, and you will be blessed in the deed.

Another objection is often made, that if we give for missionary purposes, we are not certain that it will be appropriated to that cause. I have confidence to believe that every dollar that has been appropriated for missions among us, since the organization of the present Society, has been thus applied. If there should be deception and wrong in this matter, would the cause be to blame? No, indeed; let us correct the wrong, and double our diligence, that the breach may be healed. We are able to double our missionary contributions in all our churches. Until our ministers are willing to work hard, to live poor, and to give up their worldly speculations that they may become speedily rich, it will not be done. "Like priest, like people." Some must be leaders, and what are our teachers for, if it is not to lead in the cause of benevolence? That one who neglects the calls of benevolence will meet with similar neglect from those whom he serves. "There is that scattereth and yet increaseth;" of this we may be assured, for every good act which we perform will be blessed in return. "Cast your bread upon the waters, and you will see it after many days."

Another very formidable obstacle is this, "Cannot God do his own work? If he wishes this or that done, will he not do it? Does he want human agency? Yes; this is the way God works. He has determined the means as well as the end. He has promised seed-time and harvest, yet land must be broken up and the seed sown ere we can even hope for a harvest. "One sows, another reaps; he that sows and he that reaps shall rejoice together." It was doubtless the design of

God to deliver Peter from prison; yet it was to be done in answer to the prayers of the disciples who had assembled for that purpose. He had revealed to the prophets the truth that his ancient people should be released from captivity at the expiration of seventy years. But he told them that "he would be sought unto to do those things for them." Look abroad and see what has been accomplished by these instrumentalities, and we are at once led to wonder and to adore. Soon we may expect that the Jew, with the fullness of the Gentile, will be gathered in, and "nations shall be born to God in a day." Hasten it, Lord, in thine own good time.

A CHURCH MEMBER.

METHODISTS IN MISSOURI.—At a meeting which the citizens of Independence, Missouri, recently held, resolutions were passed protesting against the Northern Methodists holding an Annual Conference, which had been appointed to meet in that place. The reason assigned is, the anti-slavery sentiments and opinions held by the ministers, and fears were entertained, under the excited state of public opinion on the subject of Slavery, that it might lead to results to be regretted. Among the resolutions passed is the following:—

"Resolved, That if the ministers and others constituting said conference should, after this respectful remonstrance, persist in holding the same here, we shall hold ourselves fully acquitted from any consequences that may result therefrom."

RELIGIOUS INTELLIGENCE.

A correspondent of the Christian Advocate, writing from Norfolk, Va., says: "There has been a great disposition to belie the Protestant ministers in our very midst, as well as abroad. It was first predicted that they would not visit the sick; then asserted that they had refused; and, lastly, that they had all fled. And while they are busy day and night tending the filthy lanes and alleys, hunting up and visiting the sick and dying, still the impression on the minds of some is, or the report is repeated, that none but the Catholic priests visit the sick with the fever. The truth is that, with the exception of one denomination, the Protestant ministers are as indefatigable in their pastoral labors among the sick with the yellow fever, as any priest here or anywhere else."

An instance of the effect of little things has recently come to light in Armenia. A copy of the Gospel accidentally fell into the hands of a Koordish chief, some five or six years ago, and so well pleased was he with its teachings, that he made it the law of his tribe. All matters are tried by the rules of the Gospel. The tribe profess to believe in Christ, have a sort of church organization, and celebrate the Lord's Supper. In another section of that country a large number of semi-Christianized Turks have been discovered. They do not observe the great fast of the Mohammedans, nor do they observe their rites or forms of prayer. They pray extempore, and meet together once a year, make bread and eat it, and say this is for Christ.

An English paper publishes a translation from Hindostan of a list of the idols manufactured by "a most respectable and orthodox laborer at Birmingham." Here it is: "Yamen, (god of death,) in fine copper, very tasteful; Nirondi, (king of demons,) in great variety, the giant he rides being of the boldest design, and his sabre of the present style; Yaromi, (god of the sun,) very spirited, his crocodile in brass, and whip in silver; Couberen, (god of wealth,) is of the most exquisite workmanship. Smaller demi-gods and minor demons in every variety. No credit, and discount allowed for ready money."

It would appear that the Episcopal church, in Scotland, does not gain much favor in the sight of the Presbyterian bodies in that country. On a late occasion, one of the sheriffs of a Scotch county rejected the claim of Bishop Edon, because he claimed under the name and designation of the "Right Rev. Robert Edon, D.D., Bishop of Moray and Ross." The bishop refused to amend the claim by deleting the words "Right Rev.," and the designation "Bishop of Moray and Ross," and the claim was accordingly rejected.

Peleario's work on the "Benefits of Christ's Death," thought by scholars to be hopelessly lost, is to be published in England, from copies discovered in St. John's College library, in the Italian edition of 1543, the French version of 1561, and the English translation of 1548, by Edward Courtenay, Earl of Devonshire. From 1843 to 1848, 40,000 copies were published in Europe. It was the original Italian which was supposed to be lost.

The Roman Catholic papers publish a list of prominent converts to Romanism in England during the last six years. The catalogue contains the names of one duchess, one marchioness, two countesses, twelve "right honorable" ladies, ten "right honorable" gentlemen, and a large number of the gentry. The clerical list has the names of two archdeacons and eighty clergymen of the English church.

The government of Spain has experienced considerable difficulty in effecting the sale of church property. The Bishop of Urgel was especially refractory, making himself so offensive that the authorities found it necessary to transport him from his own See, across that of the Mediterranean, to the Balearic Isles, whither he will remain shut up until he promises to behave better.

The Universal Protestant Conference has just opened at Paris, many eminent divines from all parts of Europe being present, including such men as Rev. Baptist Noel, Rev. Dr. Kruimmerhorcher, one of the court Preachers of Berlin, Dr. Stearne, and Sir Culling Eardley; also, from the United States, Rev. Drs. McLeod, Patton, Baird, and many others.

Movements have recently been made among the different denominations, with a view to the establishment of a ritual for public worship. In the Dutch Reformed Church some progress has already been made toward this end by the Rev. Dr. Bethune, who was made chairman of a committee of the grand synod, to prepare a devotional formula.

At a recent Sunday-School celebration at Warrenburg, O., thirty-six of the pupils recited 13,856 verses of Scriptures, premiums of prize Bibles having been offered to the three pupils in each class who would recite the highest number. Three little girls recited 7,435.

General Intelligence.

European News.

By the arrival of the America at Halifax and the Washington at this port, we are in possession of one week's later intelligence from Europe. The news is startling—announcing nothing less than the fall of Southern Sebastopol. A fierce bombardment was opened on the 5th of September, and on the 8th the Malakoff and Redan were, for the second time, assaulted by the French and English. Repulsed six times, the former at last succeeded in taking the Malakoff. With its capture the southern side of Sebastopol became untenable, and the Russians, having first destroyed the defences and the shipping, evacuated the city and retreated to the northern forts. The loss of life must have been enormous. The grand total is set down at 30,000 men. The London Times of Sept. 11, furnishes the following:—

On Saturday, the 8th of September, within a few days of the anniversary of the landing of the Allied forces in the Crimea, and 316 days after the opening of the besieging batteries against Sebastopol, on the 17th of October, 1854, a final and victorious assault was made upon the southern part of the town, before the French flag waved in triumph upon the Malakoff Tower, which had fallen before the indomitable courage and perseverance of the assailants, and within a few hours more the Russian garrison had evacuated the Karabelnia suburb and the southern portion of the fortress, after blowing up the magazines and principal works, setting fire to the town in many places, and then endeavoring to withdraw across the harbor from this terrific scene of devastation and defeat. So fell Sebastopol. The catastrophe surpasses in horrible interest all the preceding scenes of this gigantic contest. The columns of the Allied armies, combined in a fourfold attack, struggled all day with equal valor, though with unequal success, against the principal points marked out for assault. The extreme right of the French attack was directed against the work called the Little Redan, which was at first carried by the impetuosity of our Allies, though they were subsequently driven back by the fierce resistance of the Russians. The second and principal assault of the French army was against the Malakoff, which was carried by storm, and determined by its fall the fate, not only of the day, but of the siege. A third attack was made, by the British forces on the great Redan, and, although we learn that the salient angle of this formidable work was at one moment carried and occupied by our troops, it must be added that they were subsequently driven out of it by the fire of the Russian batteries which commanded it, and this check in some degree diminishes the exultation which will be felt in this country at the triumphant termination of the siege. The French columns on the left also assailed, in the fourth place, the Central Battery, but failed to establish themselves in the work. We have no doubt that every man who attacked the defences of Sebastopol on that eventful day fought with the same undaunted gallantry and the same determination to carry the place or to perish in the attempt; and, although the results of these several attacks were unequal, all were animated by the same spirit and contributed to the great result. The first prize of this glorious victory belongs of right to our gallant allies the French, since the Malakoff Tower, the key of the main position, fell before the vigor of their assault; but, with that chivalrous feeling which is the noblest bond of men who have fought and conquered together, the names of all those who carried the rugged defences of Sebastopol deserve to stand side by side on one page, and no invidious distinctions shall sully or lessen their common renown.

The Russians on their side unquestionably defended the place with the utmost determination, and on more than one point they had the advantage over the besiegers. But it was their course of desperation, for this effort was their last. No sooner were the outer works taken, which laid the town and the port at the mercy of the allied forces, than the men-of-war and steamers in the harbor were all set on fire, blown up, sunk, or destroyed, either by the fire of the allied batteries or by the orders of the Russian authorities. Such was the fate of the Russian Black Sea fleet, on which the Imperial Government had expended incalculable sums of money and incessant labor—that fleet which two years ago threatened the very existence of the Turkish Empire, but whose solitary naval achievement was the atrocious outrage upon a far inferior force at Sinope. Of the authors of that nefarious attack, what remains? The Emperor Nicholas sleeps in the vaults of St. Peter and St. Paul, no longer conscious of the chastisement his wicked ambition has brought down on his empire and his heirs. The admirals who commanded and the crews who fought on that occasion have most of them fallen in the batteries of Sebastopol. The very ships for which Russia contended at the Conference of Vienna as essential to her dignity and power are torn plank from plank and scattered upon the waves. The dockyard and arsenal were already, on Sunday, in possession of the Allied troops; Prince Gortschakoff had, it seems, committed an armistice, though we know not whether it was granted; but his troops were hurrying away with the utmost precipitation; and, considering the moral and physical results of such a defeat upon the remnant of his army, it may be doubted whether the Russian General can attempt to make any further stand on the north side of the harbor.

No change has taken place in the position of affairs in the Baltic, with the exception of the moving of several ships from Cronstadt to Revel. This, together with the fact that a French transport had recently arrived at Niargen, with five thousand rockets of a formidable kind, has induced the belief that an attack on Revel was contemplated this season. Another attempt has been made on Louis Napoleon's life. As the Emperor was going to the opera on the evening of the 7th ult., an individual named Bellemare fired twice at a state carriage, supposing that it contained His Majesty. No damage was done. The man is said to be a maniac. He was instantly captured.

Austria is said to have offered her mediation to Denmark for the purpose of adjusting her difficulties with the United States.

Later from Tampico.

By the arrival of the schooner Red Fox, Capt. Sbis, from Tampico yesterday, we have papers thence to the 1st inst.

They are filled with reports of the proceedings there consequent on the flight of Santa Ana, and the proclamation of a new Government. The news of these events was received with considerable excitement, but Gen. Casanova had sufficient influence to maintain quiet and order, till after 8 o'clock on the night of the 24th, when the fire bells were rung and the people summoned out upon the parade. Gen. Casanova, however, was soon on the spot, and succeeded in inducing the people to disperse, promising to summon them to meet on the following day to decide on the course they would pursue. This was accordingly done; authorities and people met and unanimously adopted the plan of Ayutla, and acknowledged the new order of things established in the metropolis, taking corresponding local measures. Gen. Casanova is the first signature to the new proclamation. On the same day he issued an address to the citizens, in which he engaged as a soldier to support public order, and to recognize and pay obedience to whatever Government might be chosen by the nation. In like manner he issued an address to the troops, in which he says: "As soldiers of the nation we must recognize and support the Government adopted by the nation. * * * The army neither deliberates nor discusses; its mission is to sustain order and the laws."

The troops accordingly proceeded to profess their adherence to the new order of things, as at the same time did all other public officers. The tariff of Ceballos, was at once proclaimed, and thus, without the slightest disorder, the State of Tamaulipas passed from its late subjection to the rule of Santa Ana, and, by the way, from bearing his name instead of Tampico, its former one, which it has resumed. The new Governor of Tamaulipas, appointed by Gen. Garrera, is Senor Don Juan Francisco Villasaña. [N. O. Picayune.]

California News.

The steamer Star of the West, with California news to Sept. 5th, arrived in New York Sept. 30th.

The principal items from San Francisco relate to the election, during which several bloody personal encounters took place. From Oregon we have intelligence of more massacres by the Indians. Mr. Banton, just arrived across the plains, reported a terrible Indian massacre of emigrants at Devil's Gate, on Sweet Water River. A train of 300—men, women and children—were attacked by the Chiene Sioux, and 150 killed, and all their stock, provisions, &c., captured. The remainder of the train reached Salt Lake City in a starving condition. Among the slain were Gen. Lane's brother and family. It is also reported that 70 whites have been murdered near Fort Colville by the Indians.

The Camel Expedition.—The Washington Star has some particulars of the progress of the expedition to the Levant in search of camels to be used on the Western deserts between the Atlantic and Pacific Oceans. The U. S. storeship Supply was at Tunis on the 4th of August. Major Wayne, the chief of the expedition, and the officers of the ship, were presented to the Bey of Tunis, who, on hearing of the object of the expedition, immediately sent them a present of two fine camels. They were gratefully accepted in the name of the President of the United States. The Supply left for Malta on the 10th of August, courteously taking as passengers the widow and daughter of Sir Edward S. Baynes, late English Consul General. The Supply also took on board a beautiful black mare from the ruins of Carthage for the Washington monument, presented by Mr. David P. Heap, son of our late Consul. The block is of variegated (red and white) marble, and was cut from one of the columns of the temple of Esculapius.

COST OF GOVERNING NEW YORK CITY.—The entire amount of expense of the city government for the last six months in 1854, was \$1,818,219 86; for the first six months in 1855, \$2,338,765 53, making a total for the year of \$4,156,985 39. The whole expenditures, including the trust accounts for the year, is \$12,535,371 23. The entire receipts for the same period were \$13,067,161 24. During the year paid, \$4,732,279 of the temporary debt has been paid. The total sum raised by general taxation during the twelve months was \$15,466,051 31.

SUMMARY.

Next to the ancient church in Virginia, recently mentioned in the newspapers, the oldest in the United States is the Unitarian church in Hingham, Plymouth Co., Mass. It was erected 173 years ago, and has had only two pastors—Rev. John Norton, Rev. Ebenezer Gay, Rev. Henry Ware, and Rev. James Richardson, the present pastor.

Rev. Dr. Matthews, of this city, who has long been engaged in preparing an elaborate work on the relations of Science and Religion, has just completed an able work on the relations of Christianity to Learned Men. The distinguished author states with the inquiry, "How far and from what causes learning has been arrayed against religion?"

Rev. Asa Cummings has left the editorial chair of the Christian Mirror, published at Portland, Me., and is to be succeeded by the Rev. Dr. Drummond, of Lewiston, Me. Dr. Cummings intends retiring and living on the estate of \$100,000 recently inherited by his wife.

A Bedouin Arab stallion has just arrived in Philadelphia, of the celebrated Kylan breed in Eastern Arabia. He is of gray color and four years old; \$10,000 has been refused for him, and his owner requires \$12,500. The horse was 166 days on shipboard, during which time he never laid down. He is said to be in excellent health.

A dispatch dated New Orleans, Wednesday, Sept. 26, says:—We learn that there were forty deaths from fever at Yicksburg for the week ending yesterday, out of 170 cases. At Canton there are many deaths daily, and at many other points on the river the fever is raging with more or less violence.

Upon the whole, (says the Tribune,) we think we are safe in saying that the country at large is already assured of one of the most extensive crops of Indian corn ever grown in the United States.

On Monday, Sept. 24, Mr. Plumer Wheeler and others were engaged in digging a well at Manchester, N. H., when it suddenly caved in, catching Mr. Wheeler between the planking and holding him fast, while the dirt rapidly filled in up to his neck. In this situation he was held about an hour, he giving directions to those about him how to proceed in the attempt to extricate him; but after they had excavated nearly all the dirt, it caved again, covering him completely, and smothering him to death. The accident happened about ten o'clock in the morning, and they succeeded in reaching his body and taking it out at about five in the afternoon.

On the 23d ult., an alarm of fire, in the city of Albany, had caused a very large crowd to collect on State-st. Bridge, when it fell into the water, a distance of twenty feet, carrying down with it not less than one hundred persons. The panic caused was frightful—men, women, and children being hurried together in great confusion amidst the greatest consternation, and yet but two or three were seriously injured, and none, so far as ascertained, fatally. This is not the first time this bridge has fallen. Not long since, if we remember right, some twenty persons were killed by the fall of it.

At a recent Allegany county fair, held at Angelica, a large rotating wax had been erected. There were four boxes, each holding four persons, and while these were full and the swing in motion, some part of the machinery broke, throwing the four persons in the highest box to the ground with great violence. One of them named Graham was almost instantly killed, and another has since died. The other two are very seriously injured. The persons in the other boxes sustained but little injury.

We learn that one hundred bushels of Rough Rice per acre have been realized on the Trinity lands, near Liberty. Six hands are said to be adequate to the cultivation of one hundred acres of land in rice. Why should not Texas, not only grow all the rice needed for home consumption, but also a large quantity for exportation? The lower Brazos and Trinity, and the coast region generally, are admirably adapted to the production of Rice. Will not some of our intelligent and enterprising farmers try the experiment?

G. W. Berry, of Neponset, Mass., has what appears to be a curious specimen of bisquadupedology, in the shape of a grey kitten, with one head and eight legs. The head and fore shoulders are those of a perfect animal. About half way between the head and tail the body is divided into two perfect hind quarters, with four feet and two tails. Two more legs appear just where the two bodies unite in one. Every thing seems perfect, externally. The kitten was one of a litter of five, and was dead when first discovered.

Joseph Carr, well known as a keeper of several eating houses in Boston, met his death on Wednesday last week, from a very singular cause. Some six weeks since he complained that a corn upon one of his feet gave him great pain. Upon making known his complaint a gentleman recommended Mr. C. to put a clam-skin upon the corn, which he said was a sure cure. Mr. C. followed the direction, since which the pain spread entirely over his body, and it is thought by his friends to have been the cause of his death.

The corner of Williamson county, Tenn., was called upon on the 21st ult. to hold an inquest over the body of a negro woman, the property of James Bolton. She was most terribly mutilated, besides having her neck dislocated. Mrs. Bolton confessed to the commission of the murder, but said it was done in self-defence. It is said by others that the motive which induced the crime was jealousy of an improper connection between the murdered negro and Mrs. Bolton's own husband.

A lad 16 years of age, named Alonzo West, has been indicted by the Grand Jury of St. Joseph County, Mich., for placing obstructions upon the Southern Road, and pleading guilty. He is one of the gang who were employed in this fiendish employment in June last, and was arrested by Mr. Pinkerton, of the Northwestern detective police. His sentence has been deferred to the next term of the Court, to endeavor to induce him to confess the names of his accomplices.

A dispatch dated Boston, Monday, Sept. 25, says:—The British bark Annie, from Pictou, N. S., arrived at this port, reports on the 23d, off Cape Cod, came in contact with the schooner Chesapeake, from Rockland, for New York, with a cargo of lime, and lost foremast, main-topmast and bowsprit. The schooner was seriously damaged, and was abandoned by her crew, who arrived here in the Annie. The schooner, doubtless, sunk shortly after the collision, as nothing could be seen of her at daylight.

A Memphis (Tenn.) paper states that a colored boy in that city killed himself on the 21st ult. by shooting himself in the head. Some time since he ran off and attempted to make his way to Canada, but was arrested and placed by his master in a negro mart for sale. He was about being sold to some gentleman who resided in Arkansas, and his aversion to going is the only imaginable cause for this rash act.

The editor of the Minnesota Pioneer says he has in his office a squash raised in the garden of Captain Wm. Foster, on the Minnesota River, weighing seventy pounds. The squash was picked by Captain Foster just six weeks after the seed was planted, and was not fully grown. He has other specimens on his vines, planted at the same time, which he proposes to let remain, for the purpose of "seeing what the things will come to!"

A young lady named Hood, while combing her hair, met with a most horrible accident in the factory in which she was employed at Mechanicsville, Bucks county, Pa., a few days ago. She had thrown her tresses backwards, when they were caught by the machinery, and, with a part of the scalp, torn from her head. Her hand and arm were also badly lacerated in her endeavors to discourage herself from the machinery.

A son of Samuel S. Robbins, of Salisbury, Conn., died at that place a few days ago, aged 18 years. His death occurred from a disease of the lungs, brought on about nine years ago, when playfully running and holding a head of herds grass by its stem in his mouth, he drew it with his breath into his lungs, from which it was removed after death, in a perfect state of preservation.

Miss M. C. Rice, one of the assistant teachers in the Webster Grammar School at Cambridge, Mass., has received notice from the proper authorities at Para, Brazil, of the death at that place of a gentleman who has left property to her, by will, of \$70,000. This windfall, so unexpected, came from a disappointed suitor of Miss Rice, who, in despair at his rejection, some eight years ago, wandered away to South America, and made a fortune there.

One of our exchanges notices the fact that Pomponius Atticus Bibb has been appointed assistant secretary of state for Kentucky. Titus Pomponius Atticus Bibb, Esq., resides in the borough of Frankfort. To this grandiloquent announcement, another paper adds that Scipio Cincinnatus Washington Caesar Tucker has been arrested for stealing a pig, and committed to jail. Mr. S. C. W. Tucker dwells in Nashville, Tenn.

A dispatch dated New Haven, Thursday, Sept. 27, says: The case of Willard Clarke, on trial for the murder of Richard Wright, who had married the young lady to whom Clarke was attached, was given to the Jury last evening. The defence was insanity, and at 2 o'clock the Jury returned a verdict of acquittal on that ground. When the verdict was announced, two rounds of applause were given by the large crowd present. Mr. Clark will be confined in the insane Retreat, by order of the Court.

The Assessor's report gives the total valuation of Boston at two hundred and forty-two millions, three hundred and forty-nine thousand, two hundred dollars, showing an increase over the valuation last year of fifteen millions three hundred and thirty-six thousand dollars. The rate of taxation has been fixed at seventy-seven cents on one hundred dollars, a reduction of fifteen cents last year.

According to a writer in the Rochester American, a colored man named Richard Stamp, formerly a slave of Washington, is now living with his sixth wife at Urbana, Ohio, at the good old age of one hundred and eighty years, who has in his possession the original papers, giving him his freedom, in General Washington's own hand-writing. He owns about one hundred acres of land, bought with money given him by his illustrious master.

The United States Agricultural Society, though yet in its infancy, has held two great National Exhibitions—the first, of horses, at Springfield, Mass., in 1852; the second of Live Stock generally, at Springfield, Ohio, in 1854. Its third Annual Exhibition of Domestic Animals is to be held this year on Boston Common, in aid of which a subscription of twenty thousand dollars for the payment of premiums and expenses has been made in Boston and its vicinity.

A dispatch dated Kingston, C. W., Monday, Sept. 24, says: A fire broke out at 2 o'clock this morning, in the extensive dry goods store of W. H. B. Smith, and entirely destroyed the interior of the house and its contents. Another fire occurred at 10 o'clock this morning, on the premises of the Bay of Quinter Hotel, and destroying the stables and out-buildings, the upper floor of the hotel, and a frame cottage.

Captain J. J. Wright, who was fearfully stabbed in the side and abdomen by Robert S. Dean, on the evening of the 15th ult., at the St. Nicholas Hotel, is reported to be slowly recovering, and his physicians have given a certificate to the effect that they consider him to be out of danger.

The Grand Jury of Burlington Co., N. J., has indicted the engineer of the train which was the cause of the late accident on the Camden and Amboy Railroad, for manslaughter, and the agent of the Company for keeping the property taken from the dead.

A woman recently disguised herself in men's clothes, and enlisted in the U. S. army at the rendezvous at Rome, N. Y. Her sex was not suspected until she was detected in a larceny, which led to the curious exposure. She is now in jail at Utica.

The editor of the Kansas Pioneer thus chronicles the dimensions of a beet, raised and presented to him by a resident of Kickapoo city. It is a whopper; and measures 25 inches in circumference, 23 in length, weighs 18 1/2 pounds, of the common blood variety.

A dispatch dated Boston, Tuesday, Sept. 25, says:—One of the freight cars of the Stonington Steamboat Train, coming this way, caught fire this morning from a spark from the locomotive, when near Attleboro', and with its contents was entirely consumed.

On Sunday morning last week, the best part of the city of Carbondale, Pa., was laid in ashes. Twenty buildings were destroyed by the raging element. The fire is supposed to have originated from the drunkenness of some of Washburn's Circus Company.

According to a work not long since published in London, Wenham Lake, from which so much ice is annually obtained, is located in the mountains, in the town of New Hampshire, in the state of Massachusetts.

A jury in Bradley county, Tenn., have recently awarded Charles M. McClung, of Knoxville, the exemplary verdict of \$10,000 against a railroad in that section for injury done to his person some four or five years since.

Mr. T. Harlach has presented the editor of the Allentown (Pa.) Democrat with a peach, of the variegated freestone species, measuring 18 1/2 inches in circumference, and weighing nearly a pound.

A dispatch dated Philadelphia, Friday, Sept. 28, says: A suit has been commenced in the Eastern District Court against Passmore Williamson for the value of the abducted slaves belonging to Mr. Wheeler.

A dispatch dated New Orleans, Friday, Sept. 28, says: During the past week, there have been 40 deaths from the yellow fever at Vicksburg, and 170 new cases. At Canton the number of deaths has been 20.

A dispatch dated Boston, Monday, Sept. 24, says: The total amount collected in this city and remitted for the relief of the sufferers from yellow fever in Norfolk and Portsmouth now reaches \$9,000.

Hon. John Welch, one of the "merchant princes" of Boston, died at his residence, that city on Tuesday evening, the 25th, aged nearly 91 years.

New York Markets—Oct. 1, 1855.

Flour and Meal—Flour, 7 7/8 a 7 7/8 for common to good State, Ohio, Michigan, Indiana, and Upper Lake, 7 9/4 a 8 1/8 for State and Western extras, 9 00 a 10 75 for extra Genesee. Rye Flour 5 75 a 7 00. Corn Meal 4 62 for Jersey. Grain—Wheat, 1 80 a 1 90 for Western red winter, 1 75 for a lot of new mixed Ohio, 2 05 for fair white Canadian winter, 2 06 a 2 10 for white Southern. Oats, 44 a 45c for State, 46 a 47c for Western. Barley 1 25 a 1 35. Rye 1 14 a 1 18. Corn 85 a 86c for Western mixed. Provisions—Pork, 21 25 for prime, 22 50 for mess. Beef, 11 50 a 12 00 for country prime, 13 00 a 14 00 for country mess. Lard 11 25 a 12 25. Butter, 15 a 18c for Ohio, 19 a 22c for State. Cheese 9 a 10c. Hay—70 a 75c per 100 lbs. Lumber—12 00 a 13 00 for Eastern Spruce and Pine.

MARRIED, In Walworth, Wis. Sept. 15th, by Eld. O. P. Hall, Mr. NATHAN J. READ to Miss ANNA MARIA RANDOLPH, formerly of Shiloh, N. J.

DIED, In Little Genesee, N. Y., on the 19th ult, Joseph W. West, in the 43th year of his age. In West Edmeston, Otsego Co., N. Y., Sept. 24th, Mrs. MAHALA COOK, widow of the late Daniel Cook, aged 75 years. Sister C. was a member of the third Seventh-day Baptist Church in Brookfield, and she has left to her bereaved family and friends, every desirable reason to believe that she has made a happy exchange of worlds. W. B. M.

LETTERS, Geo W Post, Eli Forsythe, Geo R Wheeler, Noyes Spicer, C Satterlee, B G Stillman, W B Maxson, C D Langworthy.

RECEIPTS, All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER: Geo W Post, Appleton, Wis \$2 00 to vol. 12, No. 52. Enos Babcock, Monro, O 4 00 to do. 13. E P Stout " 2 00 to do. 16. C Satterlee, Sheffield, Pa 2 50 to do. 52. Mark Grandall, DeBuyer 1 00 to do. 13. S B Gardner " 7 00 to do. 52. R Langworthy " 2 00 to do. 52. Elijah Lewis, Alfred 2 00 to do. 52. Silas Stillman " 2 00 to do. 52. J R Langworthy " 2 00 to do. 52. Lark Westcott " 5 25 to do. 16. Mark Sutherland, Walworth, Wis 6 00 to do. 11. John W Suman " 6 00 to do. 11. John Millard " 2 00 to do. 11. N L Bassett " 2 00 to do. 11. Joseph Swinney " 2 00 to do. 11. John W Marvatt, Albion, Wis 12 00 to do. 12. J W Kenyon " 8 00 to do. 11. Justus H Potter " 5 00 to do. 11. Daniel G Ayer " 2 00 to do. 12. Henry B Lewis " 1 00 to do. 12. M Davis, Edgerton, Wis 2 00 to do. 12. M D Greenfield " 3 00 to do. 12. H G Greenman, Milton, Wis 4 00 to do. 12. L G Baldwin " 4 00 to do. 12. A D Bond " 2 00 to do. 12. Asa C Bardick " 2 00 to do. 12. Amos W Davis " 2 00 to do. 12. N W Suman " 2 00 to do. 12. Oliver Champlin, Berlin, Wis 3 00 to do. 13. C W Clarke " 2 50 to do. 12. John Larkin " 3 00 to do. 12. Benj Saxton " 2 00 to do. 12. J M Todd " 2 00 to do. 12. Nathaniel Grant, Grand Prairie, Wis 3 00 to do. 12. Barber Green " 2 00 to do. 12. Russell G Burdick, Utica, Wis 1 00 to do. 12. John Drake, Coloma, Wis 2 00 to do. 12. S R Green, Dakota, Wis 2 00 to do. 13. John Ellis, LaCote, Wis 2 00 to do. 13. A Burdick, Hartford, Wis 2 00 to do. 13. Daniel Foster, Alfred 2 00 to do. 12. E C Green " 2 00 to do. 12. R S Saunders, Alfred Center 2 00 to do. 12. John Allen " 2 00 to do. 12. R A Thomas " 2 00 to do. 12.

FOR THE SEVENTH-DAY BAPTIST MEMORIAL: J R Davis, Charles Hubbard, and W B Maxson, 2d, \$3 50 each for bound vol. \$10 50. FOR THE CAROL: C Satterlee, Sheffield, Pa. 6 copies to various persons, a 35c. each. 2 10. WILLIAM M. ROGBERS, Treasurer.

The General Agent of the Publishing Society, after an absence of nearly four weeks, is again at his post, and will give immediate attention to unanswered letters, &c. Wisconsin subscribers for the Society's publications to remit their accounts in the hands of our local agents, to whom payments may be made. Rowland I. Grandall has been appointed a local agent for the Sabbath Recorder at Dakota, Wis.

Ohio Association, The Ohio Association will hold its next annual meeting with the church in Jackson, commencing on the 5th day of the week before the 2d of October in October, which will be the 11th of the month.

Carpet Warehouse, YOUNG & JAYNE, No. 364 Broadway, corner of Franklin Street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c.

Magnificent Floral Gift, SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the "LULLY AND THE ROSE PERSONIFIED," being given gratis to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise. See Copy for Particulars.

The Diadem is a strictly moral and religious work—designed for the Christian family without regard to any particular denomination. FIFTY EMBROIDERED 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—3m.

New Market Seminary, This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress. 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 the Piano \$10 00. See Copy for Particulars. I. H. DUNE, Sec. of Board of Trustees. NEW MARKET, N. J., August 26, 1855.

Head of all Competitions, In press, and will be published on the 20th of September, FLEETWOOD'S LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, together with lives of the Holy Apostles and Evangelists, and a History of the Jews. The whole carefully revised with additions by the Rev. JOSHUA EXETER, D. D.

Determined to furnish agents and their patrons with books of sterling merit, we are about issuing, in connection with our popular History of all Religious Denominations, a new edition of the above fine work. It will contain about 700 pp., uniform in size and type with the latter, and will be handsomely illustrated by engravings. Copies have been procured from England and Scotland, and carefully collated by the above eminent divines, with those published in this country. Many fine omitted passages have thus been restored, the manifold mistakes of successive printers have been corrected, and we shall now have the pleasant duty of placing in the hands of canvassers the most correct edition in existence of this admirable work. For terms and other particulars address either of the Publishers, J. NORRIS SYMONS, Indianapolis, Ia. JOHN B. POTTER, Philadelphia, Pa.

Counties Officers also to be Elected for said County, SIXTY members of Assembly: A Sheriff in the place of John Orr; A County Clerk in the place of Richard P. Conolly; Four Coroners in the places of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and William O'Donnell; A Comptroller in the place of Azariah C. Flagg; A Street Commissioner in the place of James Furey; A Commissioner of Repairs and Supplies in place of Bartholomew Purdy; A Justice of the Peace in the place of Patrick Henry John J. Herrick; A City Inspector in place of Thomas K. Downing; A Counsel to the Corporation in place of Robert J. Dillon.

Two Justices of the Superior Court in the place of Wm. Campbell and Murray Hoffman; A Justice of the Marine Court in place of Obed Birdsell; A Police Justice for the Sixth Judicial District in the place of Geo. W. Peaslee; A Judge of the Court of Common Pleas in the place of Lewis B. Woodruff.

Yours respectfully, E. W. LEAVENWORTH, Secretary of State. SHERIFF'S OFFICE, Albany, August 28, 1855. The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN OSBER, Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be paid before the Board of Supervisors, and passed for payment. Sep-14

Savary's Temperance Hotel

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 \$5 per Week, or 30 Cts. per Night. BELLA SAVARY, Supr. JOHN B. SAVARY, Proprietor.

Farm for Sale, CONTAINING about 100 acres, with a fair proportion of woodland, a small orchard of graded fruit, and a comfortable dwelling and outouses. It is situated about four miles north of Westley, N. Y., and within a mile 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 Hop-Kingdom District, as well as to the very excellent male district school.

It will be sold with or 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 enterprising neighborhood, and surrounded by such comforts as can only be found in an 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 B. POTTER, No. 15 Sansom-st., Philadelphia, Pa. BENJAMIN POTTER, Ashaway, R. I. 11th.

DeBayer Institute, This Institution is located in a pleasant and healthy section of country, and in a community comparatively moral and intelligent. It is easy of access from Syracuse, Chittenango, and Homer. Our motto is, Teach & govern to govern themselves—to educate themselves. Grateful for past liberal patronage, we assure the public we have ample accommodations for more.

Expenses: Tuition, from \$4 00 to \$6 00. Board in families, from 1 25 to 3 00. " in clubs, from 1 00 to 1 00. Room rent, per term, from 1 25 to 2 00. Books and Stationery furnished at very low prices. For less than half a term, in advance. No bills, for less than half a term. No deductions made except in case of sickness.

Board of Instruction, HENRY L. JONES, A. M., Principal. AMOS L. CORNWALL, A. B., Prof. Mathematics. Miss JOSEPHINE WILCOX, Preceptress. Mrs. SARAH E. JONES, Mrs. BARBARA A. CORNWALL, Miss SARAH B. SHIPPEY, Miss JANE C. BURDICK, Assistants in Female Department. For further particulars, address Henry L. Jones, Principal; W. D. Wilcox, President of W. B. Wells, Secretary; or C. H. Maxson, Treasurer, De Buyer, Madison Co., N. Y.

Michigan Southern Railroad Line, TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning rates, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 102 Broadway, corner Duane-st., JOHN F. PORTER, General Agent.

General Railroad Company of New Jersey, NEW YORK, SOMERVILLE, EASTON, &c. Spring Arrangements, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way) at 5:30 P. M. The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st. at 8 A. M., 1, 4 and 5 P. M. Returning—leave Phillipsburg (opposite Easton) at 6 and 8:45 A. M. and 3 P. M. Somerville (way) at 6 A. M.

New York and Elizabethtown, Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M. Leave Elizabethtown at 7:15 and 9:10 A. M., 1, 3:15 and 6 P. M. JOHN O. STUBBS, Superintendent.

New York and Erie Railroad, On and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows: Buffalo Express at 6 A. M. for Dunkirk. Buffalo Express at 6 A. M. for Buffalo. Mail at 8:45 A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12 1/2 P. M. for Port Jervis and intermediate stations. Rockland Passenger

