

The Sabbath Recorder.

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

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The Sabbath Recorder.

RESTRICTED COMMUNION.

An Essay on Restricted Communion, prepared by Lucius Crandall, and read before the seventh-day Baptist Eastern Association, at its meeting in Stillou, N. J. May 25, 1856.

[Concluded.]

The second objection, viz: That it is simply a commemorative institution, and that partaking of it with others does not indicate any approval of their views or practices, is nothing but saying, that partaking of the Lord's Supper cannot signify fellowship, because it was ordained to commemorate Christ's death. But we ask, does this conclusion follow from the premise? We do not deny, nor even question, the premise; we affirm it to be true. To keep in lively remembrance Christ's death, is, we know, the great end and object of the institution. But we deny the conclusion, that, therefore, it does not denote fellowship. Our reasons for this denial are, that it contradicts, without authority, what Scripture teaches, that is, that it does express fellowship, as we have shown in answer to the other objection. It should be noticed, that this objection is only an attempt to assign a reason for the doctrine of the first. Of course, the argument which disproved the doctrine there, is just as good against it here. What we have farther to do under this objection is to show the fallacy of this reason assigned in favor of the doctrine. Let us illustrate this point. The Hebrews commemorate the deliverance of their ancestors from Egyptian bondage; they keep the Passover. The people of the United States commemorate the declaration of their Independence by military parades, orations, and otherwise, on the 4th of July, annually. Now, these performances are as purely commemorative as the observance of the Lord's Supper is. But does it follow, that those who join in these acts do not by doing so express any fellowship with each other, because the acts in which they engage are strictly commemorative? I answer, No. And why? I reply, for the best of all reasons, namely, that there is no other ground on which to account for the fact that they are found joined together in commemorating the event, than because they agree as to the reality, significance, uses, and importance of said event. And farther, in order that their common act of commemoration be not a misrepresentation of what they must, in theory and practice, give a reconcilable explanation of the fact they celebrate. It is the universal custom on such occasions to have some one or more to express for the multitude the sense they have of the fact which they commemorate. If the sense expressed is contrary to that of the persons who take a part on the occasion, more or less, they are thus made to countenance what they do not believe; for the reason, that their uniting in the transactions of the day naturally imports that their fellowship what is said and done. To assign, to the contrary, the fact that the object is simply to commemorate a certain event, does not touch the case at all. It would be just as pertinent to say the parties were not responsible, because the day was cloudy or hot, as to say, their object was to commemorate. Such a reason is no more to the purpose than it would be for an accomplice in the crime of murder to say, that he was not guilty, because his object was simply to get money. Such might be the object in view, but it is nothing to the purpose. It cannot affect his responsibilities. He is an accomplice in crime, just as much as if his object had been revenge. So in regard to this objection to restricted communion. It is true as to its premise, but of no weight, because the conclusion drawn is false.

The third objection in our list is, that it (restricted communion) is denying the right of others to what belongs to them. This is not true. Persons have a right to commemorate the death of Christ by themselves, or with any who may consent to join with them in it. That is, they have a right to do so in the sense that none have a right to prevent them. That right restricted communion does not deny; it only denies that it is right to join in that service with those who, we believe, habitually violate divine authority. That is not denying any one's right to what belongs to them, unless it belongs to them to force us to commune with them; and no one, we suppose, will set up such a claim as that. We deal in even-handed justice. We ask just what we give; that is, the right to act according to our own convictions and consciences, so long as our course does not prevent others from enjoying the same privilege. This objection fails because it is untrue.

The fourth objection, that we uncharitably censure others, and declare that we are better than they, is partly true and partly false; the charge of uncharitableness we deny, simply because we know it is not the want of charity that prompts us to refuse to commune with many professors of Christianity, but, on the contrary, that it is because we have much charity for them that we are constrained to persevere in that refusal. As to our censuring others by our course, we own we intend to do so, in the sense of telling them of their wrong doings. But as to the measure of their guilt, we do not feel capable of judging; nor are we called upon to determine that, but we hold them under admonition for the errors of their course; and we do not wish to dignify that fact, but desire to cause them to feel the impropriety of their course, and reform. In respect to our

declaring ourselves to be better than others, we think we are just so much better or worse than others as we are more or less obedient than they in proportion to our respective opportunities. Naturally, we do not claim to be either better or worse than others; but we do believe that obedience to God is better than disobedience.

I have now disposed of the objections to the doctrine of the second proposition in our syllogism. The next thing to be done is to prove this proposition to be true. Christ requires, that if a man will not hear the church, he is to be to it as a heathen man and a publican. This means, that he shall not be a member of the church, nor be allowed the privileges of a member—that he shall be to them as one of the common herd of men, who never had any connection with the church. But this law can never be obeyed while the man is allowed to eat the Lord's Supper with the church, for that privilege never belonged to any but members of the church. It never belonged to men who stood in the relation of heathen men and publicans to them. I know some have pretended that we could maintain gospel discipline by voting the offender out of the church, and removing his name from the church book, thus denying him the right to vote on questions before the church, while at the same time he should be allowed to participate with them at the communion table. But this is coming short of what Christ required. It may be well, as far as it goes, but it is not the separation demanded by the law. It is not the government required by the Gospel, by the Divine Head and Lawgiver of the church. The scheme is also at war with the teachings of Paul, already treated of in answer to objections to the proposition we have now demonstrated to be true by the law laid down by Christ. We refer here to the doctrine of the Apostle, for the purpose of saying, (what too many have failed to observe,) that it makes no difference whether the Lord's Supper signifies fellowship or not, as to the obligation to withhold it from offenders. The duty to withhold is explicitly taught in the words "not to eat." And it is our duty to obey, whether the reason of that requirement was that eating implies fellowship, or whether it was any other consideration that weighed in the mind of the Apostle, known or unknown to us. Could it be proved, that eating the sacrament together does not imply fellowship, and that it is impossible to tell what reason led the Apostle to give the order he did, we should be under obligation still to withhold, as he requires. As the case is, however, it being indisputable that eating does imply fellowship, and obvious that that is the reason why the order was given, we can have no justification, either for disputing or disobeying it. Not only the particular sign named by the Apostle in 1st Cor. 5: 11, but all violations of divine authority, persisted in, must be treated in the same way by the church, or its government cannot possibly be reconciled to the requirements of the gospel. This view of the subject might be supported by various passages from the New Testament history of the church; but we will rest the case where it is, and stand on the ground we have taken, till it be shown to be insufficient to support us. We pledge ourselves to read and consider any Christian or even manly argument against our views, which we may have the opportunity of doing; but any attempt to depreciate our views by any false reasoning or false sympathy, will be useless, so far as we are concerned.

We think we have shown our first and second propositions to be true, and that our conclusion must inevitably be admitted, which is as follows: Therefore the church must restrict her communion to those whose conduct is in conformity to gospel requirements. This conclusion applies alike to the church as a whole or its parts. The church, whether as a whole or a local primary body, must be its own judge of what the gospel does require; but having for herself decided that matter, she must reject from her communion all whose conduct does not accord with the requirements of the gospel as she understands them. We say this result is inevitable.

Does some one ask, if the Lord's Supper was not instituted for or given to all Christians? I answer, if under the term Christian you include persons who violate Christ's requirements, I say, No. Does another ask, would you refuse to take the sacrament with a Christian? If you include under that word one who violates a command of God, I say, Yes. For Paul has said, 2 Thess. 3: 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." He also said; 1 Cor. 5: 11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat." And Christ has said, Matthew 18: 17, 18, "But if he neglect to hear the church, let him be unto thee (and of course to the church) as a heathen man and a publican." "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." We do not admit that any church is infallible; but we do say, that the language of the Saviour, just quoted, constitutes the highest possible authority for rejecting the offender, and

withholding the communion from him. And it also presents the most sublime assurance that God will approve those acts of the church which accord with that law of Christ.

The practical working of the principles now established is very obvious. If a church believes that omitting to keep the Sabbath, (the seventh day,) or omitting to be immersed in water, or teaching that Christ died only for a part of the human family, or that all men will be saved, or that the bodies of men will not be raised, or that war or slavery is right—I say, if a church believes these things to be a violation of divine authority, and finds those holding or practicing such things, either in or out of their body, that church must refuse to commune with them, and exclude them if they can not be reformed. No matter if they do claim to be Christians; no matter if they do belong to that church, and are rich and liberal, and seem to be very pious; they must be excluded; they must be excommunicated, or the church is no longer governed according to the Gospel of Christ. It is no longer a church of Christ, properly speaking. It is no matter what the number, respectability, or intelligence of those persons may be, or what may be the antiquity of their principles or order; none of these things, or any amount of them, can be paramount to the authority of Christ in a church of his.

Believing that we have fully proved the doctrine and practice of Restricted Communion to be both scriptural and rational, we will close this essay by repeating the syllogism in which we embodied that doctrine at the outset, as follows:

Any number of persons professing to be a church of Christ, declare by that profession that they will govern themselves by the requirements of the Gospel of Christ.

But to allow persons who habitually violate the requirements of the Gospel to partake of the Lord's Supper with the church, is to render government according to the Gospel impossible.

Therefore, the church must restrict her communion to those whose conduct is in conformity to Gospel requirements.

DR. CHALMERS IN THE PULPIT.

We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a cartful of irrepressible youngsters. "Calm was all nature as a resting wave."

The crows, instead of making wing, were impudent and sat still; the cart horses were standing, knowing the day, at the field gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sunshine—vast, dim, melancholy, like a sea; every where were to be seen the gathering people, "sprinklings of blithe company"; the country side seemed moving to some center. As we entered the kirk we saw a notorious character, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of Big Peter Bell.

"He had a hardness in his eye,
He had a hardness in his eye."
He was our terror, and we not only wondered, but we were afraid, when we saw him going in. How different in looks to a brisk town congregation! There was a fine leisuredness and vague stare; all the dignity and vacancy of animals; eyebrows raised and mouths open, as is the habit with those who speak little and look much, and at far off objects. The minister comes in, homely in his dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves," he looking vaguely round upon his audience, as if he saw in it one great object, not many. We shall never forget his smile; its general benignity; how he let the light of his countenance fall upon us. He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forgot it, but his subject was, "Death reigns." He stated slowly, calmly, the simple meaning of the words, what death was, and how and why it reigned; then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it, he told how death reigned—every where, at all times, at all places; how we all know it; how we would yet know more of it. The drover, who had sat down in the table seat opposite, was gazing up in a state of stupid excitement; he seemed restless, but never kept his eyes from the speaker. The tide set in—every thing added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple terrible statement, was repeated in some lucid interval, as if in urgency, these words, "Death is a tremendous necessity"—he suddenly looked beyond us, as if into some distant region, and cried out, "Behold a mightier!—who is this? He cometh from Edom with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, traveling towards men in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all. Then he took fire once more, and enforced, with redoubled energy and richness, the freeness, the simplicity, the security of the great method of justification. How astonished and impressed we all were! He was at the full thunder—the whole man was in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion. We all had insensibly been drawn out of our seats, and were converging towards the wonderful speaker. And when he sat down, after warning each one of us to remember who it was that followed death on the pale horse,

and how alone we could escape—we all sank back into our seats. How beautiful to our eyes did the thunderer look—exhausted, but sweet and pure. How he poured out his soul before his God, in giving thanks for sending the abolisher of Death. Then a short psalm, and all was ended.

A TRIFLING GIFT.

[When we remember that this exquisite little poem was written by one who, for many long years, has been, through a strange accumulation of afflictions, shut up from the sunshine and cut off from society, which he was most highly calculated to enjoy, we shall not wonder that the little bursting rose-bud, bringing the very breath of heaven into his dark and lonely chamber, was welcome; but we do wonder at the freshness of spirit he has been able to preserve through the blasting of all earthly hopes and comfort—and which gushes forth with such sweetness, to welcome the fragrant gift, from the hand of friendship.]

A trifling gift—one little rose,
Just bursting into bloom!
For such the little stranger was,
Which came with sweet perfume,
To cheer me in my loneliness,
And drive sad thoughts away;
A forest of those gardens fair,
Whose flowers ne'er decay.

One little rose! and yet how much,
This welcome gift I prize!
No golden measure ever seemed
So precious in my eyes.
The kindly tone and look it bore
To other charms gave birth to;
Enhancing as they clustered there,
Its own intrinsic worth.

How oft one kind and gentle word,
Will peace and joy impart,
And make the warmest sunshine glow,
Upon the saddest heart.
How oft one trifling gift will speak,
Where words are needed not!
The heart soon learns the thoughts to read
That seeks to soothe its lot.

Sweet memories linger round each flower,
Which friendship ever gave;
A holy incense floating o'er
Each little perfumed grave.
From every withered leaf and bud,
Flows forth a touching strain,
Till voice and late in memory's ear,
Echo the soft refrain.

I dearly love such chosen gifts,
For in them all I find
A welcome balm, most sweet and pure,
To cheer the lonely mind.
And nestling 'mid the velvet leaves
There seems some fairy fair,
In perfumed whispers breathing forth,
The kind thoughts written there.

Still come to me in all your pride,
Ye blushing roses bright!
Each petal can a page unfold,
My spirit to delight.
I joy to feel your presence near,
Surrounding me with love,
Like holy angels freely sent,
With blessings from above. [Christ. Reg.]

THOUGHTS FOR THOSE WHO THINK.

Under this head, the New York Chronicle has from week to week a series of pithy extracts, well worth the room they occupy. The following will serve as specimens.

FOREKNOWLEDGE.

What exists in the foreknowledge of God is as certain as what exists by divine decree. If God knows a man will die next year, is not his death as certain as that of the one who died last year? And can a decree make a future event more absolute, than one which has already taken place? If it cannot, then it can make an event no more certain than foreknowledge. How profoundly affected was the Psalmist with a sense of the Divine foreknowledge, when he said: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written; which in continuance were fashioned, when as yet there was none of them."

DECREES.

As a divine decree renders future events no more certain or absolute than the divine foreknowledge, which nobody denies, the one is as much opposed to the freedom of the human will as the other. A man can no more act differently from what God knows he will act, than he can act differently from what God has decreed. If one is inconsistent with moral freedom, so is the other, and how men should have involved themselves in so much unprofitable and unavailing reasoning on this subject, is passing strange. They speak of a murder, and of other crimes, as involving no guilt in a man, if God's decree made it certain beforehand that he would commit them; and yet they admit that God foreknew that he would commit them, which made it every whit as certain that he would act thus, and consequently every whit as blameless and undeserving of punishment. If the decree destroys his moral agency, so does the foreknowledge. We do not believe that evil is ever in itself pleasing to God; but still he may prefer that beings, who do and suffer evil, should exist, rather than not exist, just as those who project a great public improvement, or a war in defense of personal liberty, may foresee that it cannot be prosecuted without great suffering and the loss of many lives. But still they go forward with their project, not because they have any pleasure in the suffering or the loss of life, but because the universal good will greatly overbalance the partial evil. If "God decrees whatsoever cometh to pass," therefore, in the sense of choosing it, it must be, not from the pleasure he feels in evil in itself considered, but from the infinite preponderance of the good. "He maketh the wrath of man to praise him, and the remainder of wrath he will restrain." God had no pleasure in the sufferings of his Son, and yet Peter says: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "The Lord put him to grief," not for the pleasure he had in it, but that he "might bring many sons unto glory."

PARTICULAR PROVIDENCE.

That all great events, such as the rise and fall of kingdoms, the creation and destruction of worlds, were embraced in the counsels of the Almighty, it is easy for us to conceive. But how atoms and trifles should be equally included, it may be difficult to understand. But has not our Saviour said, that the very hairs of our head are all numbered, and that a sparrow does not fall to the ground without the notice

of his Father? Indeed, do not all great events depend upon trifles, and is not the universe, as a whole, an aggregation of particles? How can small things be neglected, therefore, without periling great ones? Had trifles, in the birth and childhood of Caesar, Napoleon, Newton, and Martin Luther, been different, the world would have been deprived of these distinguished men, and what course human events in that case would have taken, there is no conjecturing. How, therefore, could their career, as a whole, be a matter of providential arrangement, without the supervision of these trifles? There are reasons why a leaf should fall thus and not otherwise; why nature, with its teeming myriads of objects, should assume such and such combinations in every minute particular, and in this view, the whole becomes a reflection of God's mind! "How precious are thy thoughts unto me, O God! how great is the sum! If I should count them, they are more in number than the sand; when I awake, I am still with thee." The least, as well as the greatest things are fashioned by the thought of the great Architect, and thus become to us an organ of his wisdom of design and power of execution.

A LESSON FROM THE LOWLY.

Instances of Christian liberality are found among the emancipated negroes of Jamaica, which may well suggest the inquiry, whether we, with more knowledge and ability, ought not to do more for their Saviour and our. Mr. Hillyer, of the London Missionary Society, reports a case which fell under his own eye, that is highly suggestive. His language is as follows: "At one of our missionary prayer meetings, some few weeks before the annual meeting in August, I suggested the propriety of the people beginning to put by, in small sums, as their means would permit; and for this object Mrs. Hillyer had provided a number of small bags, which were then introduced. Immediately an old woman arose, saying, 'Make me have one.' And the next week she came to me with a smiling face, saying, 'Minister, me bring me August'; she gave me the bag, containing four shillings. I said, 'You have set a good example for many who are able to do more than you, and I must tell them so.' She replied, 'You musn't say nothin'.' And finding the old woman so modest, I kept silent for this time. In a few days she came again, saying, 'Me want me bag again.' I said, 'Why, you have not repented of the step you have taken and wished your money back?' She said, 'No; but me bin tinkin' August no come yet; and me-b the get another fivepence turn (thrown) in afore den.' In a few days her husband was taken of cholera. He had it very severely; but as he did not live far from me, I was enabled to give him more attention than has fallen to the lot of many of his less favored countrymen; and God raised him up again. But to this day he is scarcely able to do any thing. However, he went back to the meeting, his wife brought back her bag, containing another dollar. I said, 'No, I cannot take this; you have done well already, and it will be a long time before your husband is able to work, and he will require lighter food than your ground produces. You must keep it.' I think I never shall forget the look she gave me. She said, 'No, me can't do so after it belong to God already! Me heart git it him afore me bring it to you. If God no send you here, me husband dead already. Ye no tell me den tudder potter patter? (Do you not tell us the heathen are scattered?) Me no touch it agin; me heart get it freely to God.' She had stripped her ground of every bit of saleable provision, and sent it to market to raise the money. I know these old people, with many others who contribute cheerfully to the Redeemer's cause, never taste any thing beyond their yams and other ground provisions, with a little salt." [Dayspring.]

THE BLESSED HOME.

HOME! To be home is the wish of the seaman on stormy seas and lonely watch. Home is the wish of the soldier, and tender visions mingle with the troubled dreams of trench and tented field. Where the palm-tree waves its graceful plumes, and birds of jeweled luster flash and flicker among gorgeous flowers, the exile sits staring upon vacancy; a far-away home lies on his heart; and borne on the wings of fancy over intervening seas and lands, he has swept away home, and hears the lark singing above his father's fields, and sees his fair-haired boy brother, with light foot and childlike glee, chasing the butterfly by his native stream. And in his best hours, home, his own sinless home, a home with his Father above that starry sky, will be the wish of every Christian man. He looks around him—the world is full of suffering; he is distressed by its sorrows and vexed with its sins. He looks within him—he finds much in his own corruptions to grieve for. In the language of a heart repelled, grieved, vexed, he often turns his eye upwards, saying, "I would not live here always. No; not for all the pearls of her seas—not for all the pleasures of her flashing, frothy cup—not for all the crowns of her kingdoms—would I live here always." Like a bird about to migrate to those sunny lands where no winter sheds her snows, or strips the grove, or binds the dancing streams, he will often in spirit be pluming his wing for the hour of his flight to glory. [Guthrie.]

NEVER DESPAIR.

Rev. T. S. Cuyler gives in the Christian Intelligencer an incident in point: "I am for ever done with church-going and preaching," said a sceptical husband to his pious wife after listening to a pithy sermon on infidelity. But the wife prayed. "That is what every wife can do. She prayed. 'My dear' said she one evening, with gentle voice, 'will you grant me one little request? Go with me to-night to meeting.' 'I will go to the door, but no further,' he replied. 'That will do,' said the amiable wife. They went together. They parted at the entrance, her heart absorbed, as she took her seat, in fervent prayer for her beloved partner. Some minutes elapsed; service had commenced, when suddenly the door opened, a heavy step advanced, and to her unspeakable joy her husband calmly seated near her. "That night Mr. H. was interested and affected. The next evening after tea, as

they sat conversing at their pleasant fireside the husband rose, and while a tear trickled down his cheek, "Wife," said he, "is it not time to go to church?" She sprung from her chair, and although it was early by a whole hour she feared delay. Taking hat and cloak they went. That was the happiest night of their wedded life, for Mr. H. took his place among the inquirers, and for the last ten years has sat beside his wife at the communion table. Reader, have you done all your duty to your unconverted friends?

A BIBLE ILLUSTRATION.

"I therefore so run, not as uncertainly; so fight I, not as one that beatech the air." 1 Cor. 9: 26.

In order to attain the greater agility and dexterity, it was usual for those who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, in which a man would, of course, beat the air. In the foot-race, the runners, of whatever number they were, ranged themselves in a line, after having drawn lots for their places. While they waited the signal to start, they practiced, by way of prelude, various motions to awaken their activity, and to keep their limbs pliable, and in a right temper. They kept themselves breathing by small leaps, and making little excursions, which were a kind of trial of their speed and agility; in such exercises, they might be said with great propriety to run uncertainly, toward no particular point, and with no direct or immediate view to the prize. But these allusions occur in the declaration of the apostle: "I therefore so run, not as uncertainly; so fight I, not as one that beatech the air." He did not engage, in his Christian course, as one doubtful in himself whether, in pursuing the path of duty, he should have the honor of being crowned at last or not; as they are, who know that one only receives the prize, nor did he exercise himself unto godliness, like boxers or wrestlers, who some times fight in jest, or merely to prepare for the combat, or to display their strength and agility, while they had no resistance to encounter, no enemy to subdue, no reward to merit; but he pressed on, fully persuaded that, by the grace of God, he should obtain an incorruptible crown from the hands of his Redeemer. [Paxton.]

"HE DELIGHTS TO BE CONTRARY."

So said a lady, not long ago, when speaking to me of one with whom we were mutually acquainted. It was not a case of slander, in any sense, but a statement bearing directly upon an important question under discussion, pertaining to the interests of Zion. And what makes the remark more strange, is the fact that it was made in respect to a person who is a member of a Christian church, and who professes to learn of Him who is "meek and lowly in heart." [The subject under discussion at the time, was what a certain church would probably do in regard to a benevolent enterprise which had been proposed. And in looking over the list of members, and forming an opinion in respect to what might be expected of them individually, we came to the name of this man. My friend hesitated, and said it was doubtful whether, he would not oppose the plan, and gave this as a reason: "He delights to be contrary." I had known him well and long, and a true description of the man, in so few words, could not be given.]

Often, since that time, have I thought of the remark, and of the singular satisfaction one must have from such a source. What a peculiar taste a man must have, especially a Christian man, who finds his delight in being contrary. Good men may differ among themselves in judgment, about certain plans or measures proposed for adoption—may differ sometimes from their brethren in the church, and express their opinions kindly, yet decidedly; and we may honor them for doing so. They are honest and conscientious, and their opinions, though differing from ours, are entitled to consideration and respect. But I have noticed that such persons seem always to be grieved to find themselves differing from their brethren. It is productive of sorrow rather than delight, and unless some principle is involved, they are ready to waive all objections they have, and find delight in coinciding with others.

But the man to whom I have referred, "delighted to be contrary." It was not with him a difference of opinion growing out of the decisions of his own judgment, nor a matter of principle, but something pertaining to his very nature; if not that, it is the result of a long-cherished and deeply-rooted habit. Whether he descended from Ishmael, of whom it was predicted, "his hand shall be against every man, and every man's hand against every man," and certain it is, that he rarely agrees with others in opinion, and when he does, he seems to be uneasy and dissatisfied. Even projects of his own proposing, he would be tired of soon, if others favored those projects. I really believe the man never was happy when his views corresponded with the views of others. And how he could read the passage, "Behold how good and how pleasant it is for brethren to dwell together in unity," and believe it inspired, I never could conceive.

But the influence of such a man in a church is most trying and mischievous. The religious effect of many a church-meeting, that otherwise would be pleasant, is destroyed, for his objections to what is introduced are not founded upon reason, or made with a Christian spirit, but for the most part are mere whims, and presented in an unamiable manner. I hope other churches have no such among their members. If they have, I hereby extend to them my heartfelt sympathy. I do not expect Christians to be perfect in all respects, and have much charity for their imperfections. Upon the whole, I can get along peaceably with those who have only the ordinary frailties of our humanity, but I pray that I may not have any church connection with one who delights to be contrary. [Zion's Advocate.]

"PINCHING" CHRIST.—At Plymouth, England, one of the curates of St. Mary's Church, instructing those newly confirmed how to depart themselves at the sacrament of the Lord's Supper, desired they would "take the bread in their palms, lest, by an incautious handling between the finger and thumb, they should pinch Christ." The young man had been reading tractarian documents.

The Sabbath Recorder

New York, June 26, 1856.

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POLITICS AND THE MINISTRY.

Unprincipled politicians and demagogues have ever affected a conscientious horror of ministers of the gospel concerning themselves about national affairs. That the servants of the Prince of Peace should turn aside from their calling to discuss topics involved in the politics of the country, troubles the hearts of these pretended patriots wonderfully. They cannot endure that the ministry should dabble in the foul waters of political life; and such as do so, are denounced in the most unsparring manner as unworthy of the station they occupy, nay, not infrequently, as hypocrites of the worst sort.

All this is an ad captandum style of argument, and sometimes succeeds according to the most sanguine wishes of those who employ it. But there is not a particle of sincerity in it; it is itself hypocrisy of the meanest sort. For while professing to be very tenacious of the honor of religion, dreading lest that should suffer in the character of its ministers, it is in reality a shrinking from the exposure, which the stern morality of the gospel visits upon corruption of every kind. This is the substance of the whole outcry raised on such occasions, the loud-mouthed clamors about ministers out of their place being but a ruse to turn public attention from the real mischief. Wicked men do not want the ministers of religion any where near them; they prefer to be left to themselves. And that this is the true character of their fault-finding, is evident from the fact that their vituperations are as readily heaped upon good men of other callings, as upon ministers. With what coarse ribaldry they assailed the character of Mr. Frelinghuysen, when, a few years ago, he was put up as candidate for the Vice-Presidency! How he was ridiculed for his sanctity, and in caricature representations set forth as the Preacher! And for what? Why, because he dared to be a consistent man, and to carry his religion with him into public life.

If politicians wish ministers to withhold participation from national questions, they must learn to do the business entrusted to them upon right principles. They must act according to righteousness themselves. They must cease making laws to oppress mankind. They must refrain from outraging every principle of justice, in the legislation which they undertake. There is no principle of religion, nor of common sense, which binds the Christian minister to let the devil alone, when he obtains the place of power. The devil in the President's chair, or in the House of Congress, is to be resisted, as well as in the robber of a hen-roost. And since the time has come that wickedness takes the form of law, oppression is elevated to power, equity trampled upon in the legislative chamber, and freedom of speech assailed with cudgels in the Senate, ministers of the gospel cannot help showing themselves. The state of things in our country now, makes every man a politician. That man must be more hardened than a Border-ruffian himself, who can look with indifference upon the conflict now in progress. Even an idiot might almost be expected to awake from his fatuity, to plead for justice. Certainly, "if these should hold their peace, the stones would immediately cry out."

There is no inducement for the Christian minister, nor indeed for any other good man, to enter the strife of politics, except for the sake of resisting the moral corruption, that is every day gathering renewed strength, and intruding itself in legal enactments. Indeed, it has come to such a pass, that a man of Christian principle can hardly appear in public life, without "taking his flesh in his teeth, and putting his life in his hand." And under such circumstances, can the minister who speaks upon the great questions now agitating our nation be supposed to be governed by sinister motives?

Demagogues may rave as much as they please. They have roused a spirit, on the part of some of the ministry at least, which will know no slumber till righteousness triumphs over oppression; which, like the spirit of their Divine Master, "will not fail nor be discouraged till judgment is set in the earth." Ministers may not take seats in the halls of legislation, to any greater extent than they have done heretofore; perhaps they would not effect the greatest amount of good by doing so. But they will, in other ways, bear more directly upon the organic sins of the land, and make the pulpit the vehicle of thundering anathemas against the diabolical wisdom that prevails in our national councils.

GOV. REEDER ON KANSAS.

Ex-Gov. Reeder of Kansas made a speech at the Tremont Temple, Boston, on Tuesday afternoon, June 17th, concluding as follows:

"I have thought much on the remedy for this state of things, said Gov. Reeder, and have come at last to an opinion. It may be right or it may be wrong, but it is a fixed opinion; and it is, that nothing can save Kansas from being swallowed up by the Slave Power but an addition to its physical strength. [Applause.] If there were an impassable Gulf between Missouri and Kansas, we would take care of the question within our Territory for ourselves, but that we cannot have. The next thing to it is to have such a force in the Territory, not of troops, but of settlers, with stout hearts and strong arms, and the necessary means to defend themselves. We shall know where to put them, and we can put them where they will be as good as a gulf, which the Missourians disposed to regulate our affairs cannot pass. Such a force we must have now, or it will be too late. We think about 5,000 such set-

ters will be enough, but if they are not, we must have 10,000. Give us 5,000 before the next October election, and the Missourians will find that we have a training that day of a different kind from what they have appointed for us. These men must be provisioned for one year; for, if they are not expected to receive their provisions for the first year, if not supplied from without, they would breed a famine in the Territory. This will require \$200 for each man, or \$1,000,000 in the whole. Illinois has already resolved to furnish 1,000 men and \$200,000. In Detroit he found two gentlemen who will give \$10,000 each, and another \$5,000, and Michigan will furnish her 1,000 men. In Ohio he met a lady in the cars who offered \$500. Ohio will do her share. Massachusetts will have no difficulty in sending her 1,000 men, for, if she cannot find the men, let her give the money, and I will know where to find the men. Gov. Reeder showed how small was the sum in comparison with the object to be gained, and sat down, after which the audience gave him three times three cheers, with a will."

THE CENTRAL ASSOCIATION.

REPORT OF THE EXECUTIVE BOARD. To the Seventh-day Baptist Central Association: The Executive Board would submit the following as their report:

At the last session of the Association, missionary labor was contemplated in the churches at Newport, Otselic, and Preston, and in the second church in Verona. The carrying out of this design was left with the Board. At the first session of the Board, brother Abel Stillman, of Newport, gave assurance that the expense of missionary labor with that church would be met by their own society. Accordingly, Elders W. B. Maxson and Joshua Clarke were requested to supply that field. We have received no report from them; but have been informed by brother Stillman that the wants of that church were satisfactorily met till the deep snow prevented travel.

Eld. J. R. Irish was requested to visit the second church in Verona; but as other calls seemed to demand his attention, he has not visited them. The Board have, however, been informed, unofficially, that brother D. P. Curtis has lately preached to them.

The Board also opened a correspondence with the churches at Preston and Otselic, relative to arrangements for their supply with preaching. Eld. J. R. Irish, a member of the Board, visited those churches, not by appointment, but from a spontaneous wish to learn the desires of the brethren, and the prospect of success in missionary labor there. He found the Preston church with cumbering hindrances to that uninterrupted prosperity which is desirable. Yet he was confident, that assiduous toil, judicious and perseveringly applied, might there look for an abundant harvest. The brethren generally seemed desirous of permanent pastoral labors; yet they were willing to co-operate with neighboring churches in a system of pastoral itinerancy. An effort for the latter plan having failed, for the want of effective action on the part of other churches, the church in Preston supplied themselves with the labors of brother Joel C. West, who has been ordained to the work of the ministry among them.

Elder Irish found the church in Otselic unhappily situated in regard to a place of worship, having no house of their own, and the school-house, where they had formerly worshipped, occupied with a school on the Sabbath. The relative location of the brethren too was such as to make appointments at private houses only partially subserve their purpose, when meetings were held at all. From this circumstance, many of the young, and some older persons, were living without habits of attending public worship, and as almost a necessary consequence, religious indifference, with its usual train of evil consequences, was preying upon them. The young, unfettered by false training, could see no Sunday Sabbath in the Bible, and hence were ill prepared to be led to the Saviour by hands accustomed to set aside the Sabbath of which that Saviour had declared himself the Lord. They of course were living in impotence, and brethren disheartened could hardly use strong hands to roll on the chariot wheels of salvation. After looking over the field, Eld. Irish became satisfied, that though the materials were there for a vigorous church, if moulded by grace, yet there could be no reasonable hope of success in a missionary enterprise, unless a house could be secured, where young and old would feel at home, and be enabled to say, "It is our house." Providence seemed to favor a movement in that direction, in the manner in which the brethren were discommoded at their quarterly meeting, so that when Eld. Irish made a subsequent visit, in company with brother West, they found professors and non-professors ready for a spontaneous effort to build a house of worship. A subscription for that purpose succeeded beyond expectation, and with the favor of Providence, a few months will put them in possession of a treasure so essential to the prosperity of the church. The house is under contract, to be finished throughout in an appropriate style, at an advance of only one hundred dollars beyond the amount of their subscription. We think the friends of missions would do well to bid them God speed by donating this amount, so that when they enter their house, it shall be free of debt.

During the year they have had preaching nearly one half the time. Elder Irish has spent in all with them about two weeks, preached ten times, administered the Lord's Supper, and baptized one convert. Brother West has labored twenty days, and preached eighteen sermons, and has received donations of three dollars. Elder Hunting has made several visits, but the details of his labors are not before the Board. Brother C. A. Osgood spent a portion of the winter with them; the extent of his labors also is not before the Board.

We would especially recommend that arrangements be made to aid the Otselic church in sustaining stated worship during the year to come. We have also learned that a renewed interest has sprung up in the Sabbath-keeping families at Clifford, Pa., which may call for the attention of the Association in that region. Other fields may be suggested to the body, of which we have not the data on which to base a special recommendation. All which we submit for your consideration. J. R. IRISH. DE RUTTER, June 9, 1856.

PERSONAL. In reply to the many inquiries which are being made respecting the reception of the Lost Creek Church in Virginia into the Eastern Association, I beg leave to offer the following, through the columns of the Recorder:

From statements made to the Association, it appears that two colored persons, (one an elderly woman, the other a young man,) are legally held as slaves by a brother in that church, said colored persons being entailed upon the property of that brother by the will of his father, I believe. It was maintained by the delegate from that church, that although the above legal relation existed, yet morally the two colored persons were considered and treated by the brother as free persons, so far as could be done where the law forbids emancipation. Upon the vote for the church's reception by the Association being taken, it was carried in the affirmative, with the exception of Bro. A. B. Burdick, who requested his vote to be recorded in the negative. I did not vote, but remarked, [that my views of the communion would not place me in the situation of Bro. Burdick, he being a restricted commissioner.]

During the next day, from private conversation with the delegate, I ascertained that wages were not paid to the colored man by his legal master, the delegate assigning as a reason, that he (the colored man) did not earn wages, in the opinion of the delegate. The delegate also told me, that he thought the course pursued by many of the abolitionists was calculated to fasten the chains on the slaves more firmly. He thought we ought to preach the Gospel, and gently inform the slaveholders of their course. The above, I believe, is the substance, although it may not be the exact language of the delegate to me.

After the above conversation, I much regretted that I had, by my not voting, been indirectly accessory to the reception of that church by the Association. I felt that I must try to undo what I had thus indirectly, and with the best of motives, done. I then offered a written request to the Association, that my vote might be recorded in the negative, stating to my brethren that, by granting my request, it would much relieve my mind of the burden resting upon it. A brother requested that I should give my reasons, as they might induce others to alter their minds. The propriety of my giving the reasons being objected to, the Chairman decided that I had a right to give my reasons. An appeal was taken from the decision of the Chairman, and the house sustained the appeal. I was thus refused the right of giving my reasons for wishing my vote to be recorded in the negative. A motion was then made, that my vote be recorded in the negative. This was also lost.

The above I believe to be a correct account of the matter. I will only add, that, as some are reporting that I voted, and in the affirmative too; when, the question was first taken, I here most emphatically declare, that I did not vote at all. While I believe the course I pursued to have been perfectly parliamentary, I refrain from expressing an opinion concerning the character of the act of the body, in thus refusing a brother even to give reasons why he wished his vote so recorded, as I do not wish to forestall any action which churches may wish hereafter to take upon it. Should the above be found incorrect in any particular, I trust some one will correct it. S. S. GRISWOLD.

THE NATIONAL REPUBLICAN CONVENTION.

The National Convention of Republicans, to nominate candidates for President and Vice President of the United States, was held in Philadelphia last week, and continued three days. It is said to have been the most numerous delegated body which ever convened on a similar occasion. There were in attendance seven Governors or ex-Governors of States—Messrs. Edward Kent and Anson P. Morrill of Maine, Erastus Fairbanks and Lawrence Brainard of Vermont, Chauncy F. Cleveland of Connecticut, Joseph Ritner of Pennsylvania, and Kinsley S. Bingham of Michigan. Of Lieut. Governors, there was Simon Brown of Massachusetts, George W. Patterson of New York, Ryland Fletcher of Vermont, with some thirty ex-Members of Congress. There were many others of large political experience. "But the strength of the Convention consisted of the great mass of intelligent and substantial citizens, who never held and never expect to hold office, who were attracted thither by the sense of the perils to which Liberty and the Union have been exposed by a long course of successful aggressions on the part of the Slave Power, and by a determination to arrest and repel them. These made up the bulk of the Convention, and while they made few motions and fewer speeches, they guided its action and shaped its conclusions." JOHN C. FREMONT, of California, was nominated for President, and WILLIAM L. DAYTON, of New Jersey, for Vice President. A Platform was adopted, which has the merit of setting forth clearly what the party think about the great question of the day. It is as follows:—

This Convention of Delegates, assembled in pursuance of a call addressed to the people of the United States, without regard to past political differences or divisions, who are opposed to the repeal of the Missouri Compromise; to the policy of the present Administration; to the extension of Slavery into Kansas; and in favor of the admission of Kansas as a Free State; of restoring the condition of the Feder-

al Government to the principles of WASHINGTON and JEFFERSON, and for the purpose of presenting candidates for the offices of President and Vice President, do resolve as follows:—

Resolved, That the maintenance of the principles promulgated in the Declaration of Independence, and embodied in the Federal Constitution, is essential to the preservation of our Republican institutions; and that the Federal Constitution, the rights of the States, and the Union of the States, shall be preserved.

Resolved, That with our Republican fathers we hold it to be a self-evident truth, that all men are endowed with the inalienable right to life, liberty, and the pursuit of happiness, and that the primary object and ulterior design of our Federal Government were to secure these rights to all persons under its exclusive jurisdiction—that as our Republican fathers, when they abolished Slavery in all our National Territory, ordained that no person should be deprived of life, liberty, or property, without due process of law, it becomes our duty to maintain this provision of the Constitution, against all attempts to violate it for the purpose of establishing Slavery in the Territories of the United States by positive legislation, prohibiting its existence or extension therein; that we deny the authority of Congress, of a Territorial Legislature, of any individual, or association of individuals, to give legal existence to Slavery in any Territory of the United States, while the present Constitution shall be maintained. That the Constitution confers upon Congress sovereign power over the Territories of the United States for their government, and that in the exercise of this power it is both the right and the imperative duty of Congress to prohibit in the Territory those twin relics of barbarism—Polygamy and Slavery.

Resolved, That while the Constitution of the United States was ordained and established in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty, and contains ample provisions for the protection of the life, liberty, and property of every citizen, the dearest constitutional rights of the people of Kansas have been fraudulently and violently taken from them—their Territory has been invaded by an armed force—spurious and pretended legislative, judicial, and executive official, have been set over them, by whose usurped authority, sustained by the military power of the Government, tyrannical and unconstitutional laws have been enacted and enforced—the rights of the people to keep and bear arms have been infringed—test oaths of an extraordinary and entangling nature have been imposed, as a condition of exercising the right of suffrage and holding office—the right of an accused person to a speedy and public trial by an impartial jury has been denied—the right of the people to be secure in their homes, papers, and effects, against unreasonable search and seizure, has been violated—they have been deprived of life, liberty and property without process of law—that the freedom of speech and of the press has been abridged—the right to choose their representatives has been made of no effect—murders, robberies and arson have been instigated or encouraged, and the offenders have been allowed to go unpunished; that all these things have been done with the knowledge, sanction, and procurement of the present National Administration, and that for this high crime against the Constitution, the Union and Humanity, we arraign that Administration, the President, his advisers, agents, supporters, apologists and accomplices—either before or after the fact—before the country and before the world; and that it is our fixed purpose to bring the actual perpetrators of these atrocious outrages, and their accomplices, to a sure and sudden punishment hereafter.

Resolved, That Kansas should be immediately admitted as a State of the Union, with her present free Constitution, as at once the most effectual way of securing to her citizens the enjoyment of the rights and privileges to which they are entitled, and of ending the civil strife now raging in her Territory.

Resolved, That the highwayman's plea, that "might makes right," embodied in the Ostend Circular, was in every respect, unworthy of American Diplomacy, and would bring shame and dishonor upon any Government or people that gave it their sanction.

Resolved, That a railroad to the Pacific Ocean, by the most central and practicable route, is imperatively demanded by the interests of the whole country, and that the Federal Government ought to render immediate and efficient aid in its construction, and as an auxiliary thereto, the immediate construction of an emigrant route in the line of the railroad.

Resolved, That appropriations by Congress for the improvement of Rivers and Harbors, and of a National character, required for the accommodation and security of an existing commerce, are authorized by the Constitution and justified by the obligation of Government to protect the lives and property of its citizens.

Resolved, That we invite the affiliation and co-operation of the men of all parties, however differing from us in other respects, in believing of the principles hereby declared; and believing that the spirit of our institutions, as well as the Constitution of our country, guarantees liberty of conscience and equality of rights among citizens, we oppose all proscription legislation affecting their security.

SUNDAY MUSIC IN LONDON.—On Sunday, June 1st, a band which had been organized during the week by the Society established for securing the performance of Sunday music in the parks, played in Regent's Park. The London Post of the 2d says:—It appears that although the Government refused to countenance the performance of military bands, yet that intimation was given to Sir J. Shelley, Sir J. Walsley, and other supporters of the movement, that if the people chose to have private bands of their own in the Regent's and Victoria Parks on Sunday afternoons, they would not be interfered with. During the week workmen had been employed, under Sir B. Hall, as Chief Commissioner of Public Works, and with the sanction of the Government, in re-erecting stages, in order that military bands might play in Victoria Park on Wednesday, and in the Regent's Park on Friday afternoons; and Sir John Shelley took upon himself the responsibility of directing that the "people's band" should avail themselves of the advantages of the stages already erected in both parks yesterday. Shortly before 4 o'clock a well-appointed band of thirty performers, attired in private costume, all being English performers, mounted the stage, and their appearance was the signal for hearty applause from some 5,000 or 10,000 who had then assembled in the park, but which speedily increased in number to at least 30,000 to 40,000 persons. The band then commenced playing, and concluded with "Partant pour la Syrie" and "God save the Queen," the finale being again received with a general

burst of applause. Among the vast assemblage were observed Sir John Shelley, M. P., Sir Joshua Walsley, M. P., Sir Henry Hallford, M. P., Mr. W. Williams, M. P., &c. It is but justice to state, that not only was the assemblage more respectable, if possible, than on any preceding occasion, but that the greatest amount of order and decorum prevailed.

THE METHODIST CHURCH.—The Methodist Church was organized at Baltimore, Dec. 25, 1784, and is 72 years old in America. It has 13,338 church buildings, valued at \$14,826,148, and will convene 4,354,191 hearers. Though it is but 72 years since the Methodists were organized in this country, the whole number in the United States reckon over 1,496,000 members. They have over 619,000 more members than any other Protestant Church in America. They have over 3,900 more church edifices than any other religious body in the country. The Methodist Episcopal Church, to say nothing of the other branch of the Methodist body, has two Biblical Institutes, (Theological Seminaries,) ten Universities, thirteen Colleges, fifty-five Academies, Institutes and Seminaries of learning. They have 553,065 scholars in the Sunday Schools; 2,750,000 "Sunday School Advocates" circulating among the children, and 1,792,806 volumes in their Sunday School Libraries. The fund expended for Sunday Schools for 1855, was \$10,170, and that expended in promoting the Missions exceeded \$230,000.

AGE OF THE DENOMINATIONS.—The Congregational Church was organized in 1620, and is now of 236 years standing in America. At the time of taking the census of 1850, it had 1,706 church edifices, valued at \$7,670,190, and will convene 801,835 hearers. The Baptist Church was organized in 1632, and is now 217 years old in the United States. It has 9,360 church buildings, valued at \$11,001,127, and will convene 3,248,589 hearers. The Presbyterian Church was organized in 1706, and is now of 150 years' standing. It has 4,363 church edifices, valued at \$9,256,758, and will convene 2,075,504 hearers. The Roman Catholic Church was organized in 1633, and is now 223 years old in America. It has 1,227 church buildings, valued at \$9,256,758, and will convene 675,721 hearers. The Universalist Church was organized in 1785, and is now 71 years old. It has 532 church buildings, valued at \$1,756,816, and will convene 214,965 hearers.

THE MORMONS.—Theodore Olshausen, of St. Louis, Mo., has published in German a "History of the Mormons, or Latter Day Saints, in North America," from which it appears that America contains 68,700 of that sect, of whom 38,000 are in Utah, 5,000 in New York, 4,000 in California, 5,000 in Nova Scotia and Canada, and 2,000 in South America and the Islands. Europe contains 39,000, of whom 33,000 are in Great Britain and Ireland, 5,000 in Scandinavia, 1,000 in Germany and Switzerland, 500 in France, and 600 in the rest of Europe. In Asia there are said to be 1,000; in Africa 100; in Australia and Polynesia 2,400; on travel 1,800. There are besides, 3,500 schismatics, including Strangites, Rigdonites, and Whitites. These numbers amount in the aggregate to 116,500, and it is supposed that the whole sect cannot exceed 120,000.

THE BRITISH BIBLE SOCIETY.—The number of Bibles issued by the British Bible Society last year was 1,474,364 copies, being an increase of 23,518 copies over those of last year. The receipts of the year ending March 31, 1856, exceeding those of any preceding year; the amount applicable to the general purposes of the Society was £65,624, and the amount received for Bibles and Testaments, £63,100, making the total receipts from the ordinary sources of income, £128,725, being \$4,274 more than in the year previous, and £3,059 more than in any former year. To this was added the sum of £150 further contributions to the Jubilee Fund, and also £1,569 added to the Chinese New Testament Fund, making a grand total of £130,438, or the magnificent sum of \$650,000. The total number of Bibles and Testaments issued by this Society since its first establishment, amounts to 30,863,901 copies.

BAPTIST HISTORICAL SOCIETY.—A meeting of the Baptist Historical Society of the City of New York was held on the evening of the 18th inst., at which David T. Valentine, Esq., the President, delivered an address, detailing the history of the Society during the two years of its existence. Mr. Henry B. Dawson then read a paper on the life and persecution of Mrs. Anne Hutchinson. About the year 1633, a large number of emigrants arrived in New England known as Non-Converts. These were differing from us in other respects, in believing of the principles hereby declared; and believing that the spirit of our institutions, as well as the Constitution of our country, guarantees liberty of conscience and equality of rights among citizens, we oppose all proscription legislation affecting their security.

PROTESTANTISM IN FRANCE.—A striking example of the manner in which Protestantism has been gaining ground in the last twenty years in France is seen in the Church at Havre, where, from 500 souls, the Protestants have increased to 3,000, to which must be added a moving population of 1,000 persons, at least. Instead of one school, frequented by 100 children, there are now four, with more than 400 children. Out of 320 students at the college of the town, 89 are Protestants. The two churches have become insufficient, and a third is about to be constructed, to contain 2,000 sittings; the Municipal Council has voted a gift of 100,000 francs toward the expenses of the edifice. In Marseilles the Protestant Church attendants number 5,000. And in several of the other departments, where a few years ago the Reformed Religion was unknown, there are now a number of flourishing churches, all composed of seeders from the Church of Rome.

THE JEWS IN AUSTRIA.—A case has recently come to light in Austria, which shows that under the laws of that country the Jews are liable to the worst impositions. It seems that a very wealthy Israelite, Mr. Pincherle, living in Verona, and possessed of an only daughter, who has recently reached her seventh year, on the day when he celebrated this event, received a letter from the Cure of the parish in which he resided, stating that his daughter could no longer continue to live with him, and that she must prepare herself to enter a convent, in order to be brought up in the Catholic religion. The explanation given by the Cure for this demand was as follows: "When your daughter was two years old, she was extremely ill; her nurse, who was a Catholic, in order to save her soul, baptized her in the room without witnesses. According to the Catholic religion and the Austrian laws, the baptism is perfect and binding, and you have no right, as a Jew, to keep a Catholic child in your house." An examination into the law and the facts of the case established the position taken by the Cure, and left the Jew no alternative but to expatriate himself and child, or run the risk of having the law enforced. He adopted the former course, and left Verona for Turin.

PROTESTANT RIGHTS IN AUSTRIA.—The Emperor of Austria has been obliged to interfere specially in consequence of the representations of his Protestant subjects in reference to the arbitrary measures they have been subjected to since the conclusion of the concordat, particularly in matters concerning Protestant burials. The Minister of the Interior has, by his Majesty's directions, issued a circular to the municipal and police authorities, recommending them to oppose every measure calculated to wound the feelings of the Protestants. He states that every subject of the Emperor enjoys the right of protection in his religious belief as well after life as during his existence, and that no obstacle is to be placed in the way of religious ceremonies authorized by the laws. In order to facilitate the burial in their native land of individuals belonging to other States of Germany, Austria has concluded a convention with Prussia, Bavaria, Saxony, Hanover and the minor States, by which permission, in the shape of a pass, will be granted for the transport of a body from the territory of one of the contracting parties into that of another.

RECENT ENGLISH LEGACIES.—Madame Marie de Polier Vernand, of Fantaize, Switzerland, died possessed of personality in England valued at £50,000 sterling, having left to the Asylum for the Aged at Yvondora, £300; Society for Incurables, £300; Blind Asylum, £300, and other bequests to charitable institutions. W. Parker, Esq., of Skirmish Abbey, Cumberland, has bequeathed to the British and Foreign Bible Society, £500; Church Missionary, £300; Wesleyan Missions, £500; Manchester Infirmary, £500; Cumberland Infirmary, £300; Stockport Infirmary, £250; Stockport Sunday-school, £100. W. W. Brown, banker, of Chapel Allerton, Leeds, has bequeathed to the Leeds General Infirmary, £400; Leeds Dispensary, £200; Leeds Hospital or House of Recovery, £200.

MORAVIAN MISSIONS.—The denomination known as Moravians have always been noted for their judicious and self-sacrificing missionary zeal. From the year 1732 to 1852, the church sent out to the Foreign Mission field, 1,134 brethren and 797 sisters, or a total of 1,931 missionaries—of whom 643 died in the mission service, or on their journey, and 34 perished or were murdered. They have now 904 communicants among the Greenlanders, 414 among the Esquimaux, 107 among the North American Indians, 14,087 among the West India negroes, 2,382 among the South American Indians, and 1,094 among the Hottentots and other natives of South Africa. The first of their missionary efforts in Lapland was made in 1734; and among the Samoyedes on the shores of the Arctic Ocean in 1781.

PREMIUM OF ONE HUNDRED DOLLARS.—In behalf of the Fourth Congregational Church of Hartford, Conn., the undersigned would offer a premium of one hundred dollars for the best tract not exceeding eight pages in length on the subject of slavery, suitable to be published by the American Tract Society, according to the first article of its Constitution. The committee of award will be the Rev. Joel Hawes, D. D., Rev. Robert Turnbull, D. D., both of Hartford, Conn., and Hon. Joseph C. Hornblower, LL.D., of Newark, N. J. Manuscripts (post paid) may be sent to the subscriber in Hartford, with a sealed envelope enclosing the name of the author, until the first day of September, 1856. WM. W. PATRICK.

BROOKFIELD ACADEMY.—We learn that Prof. A. R. Cornwall has resigned the Principality of the Academy at Brookfield, Madison, Conn. N. Y. It seems that when he accepted the office, some three months ago, he did so under an impression, based partly upon reports made to the Regents, that the school had a sufficient number of advanced scholars to justify enlarging the Board of Instruction. The experience of one term, however, satisfied him that the number of scholars, and the advancement made by them, had been overestimated, or misrepresented, by the former Principal. Hence his resignation.

METHODIST STATISTICS.—Late reports to the Conference recently in session at Indianapolis, shows that there are under the supervision and control of this church, in the United States 11 colleges and universities, valued at \$2,000,000. In these there are 98 professors and 2,993 students. Their libraries contain 768,600 volumes. There are 56 seminaries, valued at \$1,000,000, with 306 teachers and 14,577 pupils. Their libraries contain 23,000 volumes. There are also two theological schools, valued at \$325,000.

THE AMERICAN TRACT SOCIETY AND SLAVERY.—The American Tract Society at Boston, has dropped from its list of officers the name of Dr. Nehemiah Adams, who was objectionable to many of the friends of the Society for his pro-slavery views. A resolution was also adopted by this Society urging upon the Executive Committee in New York, the speedy publication of tracts which should bear on slavery as on other sins.

REV. MR. BOWEN, missionary of the Southern Baptist Board in Central Africa, says, that only a small portion of Africa are, as is generally supposed, "naked negroes," "physically deformed," &c. There on the coast and in the valleys of the large rivers are of this character, but the Central African is gracefully clothed from head to foot; his hands and feet are often small and elegantly formed, his nose prominent, and straight; his lips thin, his chin full, his facial angle good, while he is endowed with an intellect of no mean order.

General Intelligence.

Proceedings in Congress last week.

Scarcely any thing worth recording was done in Congress last week. A large number of members were absent from Washington, attending the National Republican Convention, and others were visiting their families.

SECOND-DAY, JUNE 16.

In the SENATE, Mr. BROWN submitted a resolution asking the President for Mr. Buchanan's letter to Lord Clarendon on the subject of "free ships making free goods."

THURSDAY, JUNE 18.

The HOUSE OF REPRESENTATIVES held a session, at which a resolution was adopted in session of the President what measures had been taken to procure from Powers, the sculptor, a work of Art for the Capitol extension.

FIFTH-DAY, JUNE 19.

In the SENATE, Mr. CLAYTON made a personal explanation, stating that he had been misrepresented by Lord Clarendon in certain remarks made in the British House of Lords, respecting Central American affairs.

SABBATH-DAY, JUNE 21.

The HOUSE was in session, and was occupied mostly in a discussion of Kansas affairs and the Summer outrage, in which Messrs. Coffax, Burlingame, Keitt, Carlisle and Washburn took part.

European News.

One week later news from Europe has come to hand since our last, of which we give below the substance.

The impending difficulties between the United States and England continued to form the leading topic of discussion in the public prints.

HUNDRED DOLLARS.—In Congregational Church the undersigned would hundred dollars for the printing of the length of the tract suitable to be published.

The correspondent of the Morning Post, at Paris, writes: "I believe I am correct in stating that the French Government has used every effort to remove these unhappy complications, which have led to the suspension of diplomatic relations between England and America."

The steamship Propontes, with the new submarine electric telegraph cable, which is to cross the Gulf of St. Lawrence and connect Newfoundland with Cape Breton, Nova Scotia, sailed from London on the 2d of June.

The Protestant Churchman contains an interesting letter giving an account of a work of grace in Kenyon College, connected with the Episcopal denomination. The Editors say:—"May we not hope that it will be instrumental in exciting a general spirit of prayer and supplication, that it may prove but the prelude of a Pentecostal baptism to our whole church and land."

A letter from the editor of the Oregon Christian Advocate, writing from San Francisco, says that the morals of that city are far in advance of those of 1851. There is not a gambling establishment to be seen in all the city.

The French papers are filled with accounts of destructive inundations. The Emperor's visit to Lyons and other scenes of the calamity, has gained him immense popularity. The extent of the disaster is very great. Five hundred houses were destroyed at Lyons, and one hundred and fifty at Avignon.

On Sunday night, the steamer Atlantic arrived at New York, with Liverpool dates to the 11th inst. Mr. Fillmore was among the passengers. The news is very meager. Mr. Crampton's dismissal had been received, but created no considerable sensation. There was no probability of the dismissal of Mr. Dallas.

MARKET INTELLIGENCE.—In the Market Reports of the N. Y. Times for June 19th, it is said that, as compared with the prices of breadstuffs a week ago, nearly all descriptions of Wheat Flour were 20c, a 25c, per bushel cheaper, but with returning vigor and buoyancy.

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mand for consumption and shipment. The sales are 17,000 bbls., and the low grades show an improvement of 10c. per bbl. State brands are \$5 10 a \$5 55, Western \$5 50 a \$6 50. Wheat is again higher, 5c. per bushel, with good shipping inquiry; sales 83,000 bushels, including White Southern, at \$1 75 a \$1 85; Wisconsin Club, \$1 37 1/2; Chicago Spring, \$1 25 a \$1 30; White Indiana, \$1 40 a \$1 44; Red do., \$1 35 a \$1 44. The transactions in Corn are moderate, and the market is a little easier; sales at 52 a 60c. There is not much doing in Pork—Mess is a trifle lower, but Prime is firm; sales at \$19 and \$16 3/4 a \$16 50. Cut Meats, Lard, &c., are in fair demand, with an upward tendency.

TEMPERANCE MEETING.—The New York State Temperance Society held a semi-annual meeting in Albany last week, at which an address was read by the President, E. C. Delavan, and an animated and interesting discussion took place upon a series of resolutions presented to the meeting. Of these resolutions we find the following abstract in one of the daily papers:—

The first resolution declares that 5,000 liquor bars were closed by the law when the Society last met, but that the decision of the Court of Appeals had caused a sudden and fearful increase of drunkenness.

The second resolution declares that as the law while in doubt effected so much, it would have achieved vast results if sustained—and that the history of prohibition in New York alone proves the experiment successful.

THOUGHTFUL AND JUDICIOUS.—Mr. McCallum, the accomplished and efficient Superintendent of the Erie Railroad, has issued the following notice:—"All persons engaged in handling baggage on this road have been instructed to do so with the greatest care, in order to prevent its injury."

RARE GRATITUDE.—One of C. M. Clay's soldiers in Mexico has lately returned from California, having made and brought home \$5,000. Hearing of the recent failure of Mr. Clay, immediately on his return, he wrote that gentleman a letter, from which the following extract has found its way into the papers:—"I am sorry to hear of your failure. One good turn deserves another. When I was naked you clothed me—hungry, you fed me. Now, sir, if I can do anything to help you out, I am willing to do all I can."

RELIGIOUS INTELLIGENCE.—The Directors of the London Missionary Society have dispatched Rev. William Ellis on a second mission to Madagascar. Rather, they have authorized him to act on the permission to visit the capital, which he received before quitting those seas, but of which he was then prevented from availing himself by the apprehensions which the breaking out of the cholera in Mauritius had occasioned.

The Protestant Churchman contains an interesting letter giving an account of a work of grace in Kenyon College, connected with the Episcopal denomination. The Editors say:—"May we not hope that it will be instrumental in exciting a general spirit of prayer and supplication, that it may prove but the prelude of a Pentecostal baptism to our whole church and land."

A letter from the editor of the Oregon Christian Advocate, writing from San Francisco, says that the morals of that city are far in advance of those of 1851. There is not a gambling establishment to be seen in all the city. The stores and shops are generally closed upon Sunday. The churches, too, are well attended. They are, on the whole, in a prosperous condition.

The Methodist have for a long time been accumulating a fund for the construction of a metropolitan church, of large dimensions and in the most elegant architectural style, in the city of Washington, D. C. Toward this object about \$37,000 have already been paid and subscribed in different sections of the country, and some \$40,000 are yet needed to complete this projected monumental edifice.

SHIPWRECK AND LOSS OF LIFE.—The Quebec Gazette of June 18th gives the particulars of the loss, near the mouth of the St. Lawrence River, of the ship Pallas, Capt. Spillane. She sailed from Cork on the 28th April, with 136 steerage passengers, and had a good run to the entrance of the Gulf of St. Lawrence. On the night of the 30th of May, about 10 o'clock, during a thick fog, with moderate breeze, the ship running at the rate of four and a half knots, she struck on the south side of St. Paul's. The life-boat was got out, and every soul on board, as well as the baggage, might have been saved, but the passengers rushed into the boat, and no persuasion could induce any number of them to leave her. The boat in consequence was stove in, and all on board it were drowned. The master and the remainder of the crew and passengers stood by the wreck until morning, when they were safely conveyed ashore in boats from the Island. Capt. Spillane crossed to Sydney, and hired the schr. Nazara to bring up the survivors to Grosse Ile, when they were transferred to the regular steamer, and arrived in Quebec June 17th. Seventy-nine passengers and three of the crew—in all 82 lives—were

SUMMARY.—The Milwaukee and Mississippi Railroad Company has declared a semi-annual dividend of 5 per cent. in cash, payable the first Monday in July. The business of the six months leaves a surplus after this dividend of \$40,000, making the earnings of the six months equal to 9 per cent. on the stock.

On Saturday afternoon, June 14th, the Harlem Railroad train was almost precipitated through an open draw on the bridge over Harlem River. Owing to some mistake in the signals, the engineer was deceived, and was dashing over, when the alarm was given and the train stopped within twenty-five feet of the opening. There were nearly one hundred and fifty person in the train.

Five noblemen are said to own about one-fourth of all the landed property in Scotland. They are the Marquis of Breadalbane, and the Dukes of Argyll, Athol, Sutherland, and Buccleugh. About two thousand proprietors are said also to own one-third of the land and total revenue of the three kingdoms of England, Scotland and Ireland.

A copy of the San Francisco Herald of March 15th before us, which has among its marine intelligence an item that at Callao, February 11th, the ship Revere, Bird, was discharging ice; the T. B. Wales, Howland, was discharging coals; and the ship Westward Ho, Hussey, was "selling slaves!"

The Greenfield Gazette says that for a week ending on the 20th, without a fully organized force of laborers, the contractors of the Hoosac Tunnel dug a drift thirty feet in the mountain. The work is still continued on the tunnel, at the rate of about 30 feet a week into the mountain.

A dispatch dated Detroit, Thursday, June 19, 1856, says: James J. Strang, the Mormon leader, was shot at Beaver Island on the 16th, by two of his followers. He received three balls in the body and a severe blow from a pistol on the head. Strang was alive up to noon on the 17th, but lay in a very critical condition. The assassins had been arrested.

A dispatch dated Boston, Tuesday, June 17, 1856, says: Governor Reeder addressed an audience of about 3,000 people in Tremont Temple this afternoon on the "present state of affairs in Kansas, and the remedy." He was received with great applause, and listened to throughout with marked attention. In the evening he repeated his address to the citizens of Cambridge.

We learn from the Milwaukee Sentinel, that all the Land Offices in Wisconsin have been closed until the lands granted for railroad purposes shall have been selected. The Land Offices in Iowa have also been closed, so that the Territory of Free Kansas is the only spot where the tiller of the soil can turn his steps.

The House Committee have power to report either in favor of the expulsion of Mr. Brooks, or of putting him in custody of the Sergeant-at-Arms for the remainder of the session. The former, however, requires a two-third vote of the House, while the latter, it is said, can be done by a majority.

Among the passengers from Panama by the George Law was a young child of seven or eight months of age, who was found amid the ruins of the cars when the recent calamity happened on the Panama Railroad. The little child was not injured, though surrounded by the dead and dying. All its friends were apparently killed; and there was no one to give any clue to its name or condition. On arriving at New York, the child was delivered to the care of the Ten Governors, who have placed it into a nurse, and given to it the name of Vandewater Panama.

A dispatch dated Washington, Friday, June 20th, 1856, says: The Kansas Committee has not arrived. They are expected on Monday. The Committee found evidence that M. O. Oliver voted in the Legislative Election. Mr. Oliver was not a legal voter of that name. Mr. Oliver, the Committee man, remains behind, collecting testimony, so that he is not the M. C. in question. The proof is complete that the Free-State men had 535 votes out of the 815 cast at the Legislative Election.

A dispatch dated St. Louis, Monday, June 16, 1856, says: Capt. Pate writes to the Republican of this city from Kansas City, 12th inst., that comparative quiet reigns in the Territory, the United States troops having disbanded the unlawful military bodies, and in cases where they have reassembled, taken their arms from them. Consequently there is no fighting going on, and if nothing unlocked for occurs to derange the present state of affairs, peace will soon ensue.

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New York Markets—June 23, 1856. Ashes—Pots \$6 25; Pearls 7 37. Flour and Meal—Flour 5 00 a 5 50 for common to good State, 5 40 a 6 00 for common to superfine Ohio, 5 50 a 6 00 for Canada, 6 10 a 8 00 for extra brands. Rye Flour 3 00 a 4 50. Corn Meal 9 95 for Jersey. Grain—Wheat 1 37 a 1 55 for red Southern, 1 60 for white Canadian, 1 40 for red Genesee. Rye 30c. Oats 30 a 36c. for State, 35 a 37c. for Western. Corn 50 a 55c. for white, 55 a 57c. for round, 19 25 for meal. Beef 7 25 a 8 00 for prime, 8 00 a 9 50 for country mess. Lard 1 12 a 1 14c. Butter 12 a 13c for white, 14 a 19c. for yellow Ohio, 16 a 20c. for State. Cheese 8 a 9c. Hay—55 a 65c. per 100 lbs. Hops—6 a 8c. for common to prime Eastern and Western, 9c. for choice. Seeds—Rough Flaxseed 1 80 a 1 85 for 56 lbs. Tallow—10c. cash. Wool—42c. for choice Merino, 56c. for fine Saxony fleece.

LETTERS.—P. B. Carpenter, Lemah Andrus, Jonathan Maxson, Clarke Cook, H. M. Babcock, B. G. Stillman, Jeremiah Barrett, Silas Bailey, C. M. Lewis, I. F. Randolph, G. W. McHenry, B. F. Holmes, A. M. West (will send them), A. W. Cook, Josiah Langworthy (50c.), H. W. Babcock, John Maxson, Samuel Clarke, John R. Butts, A. Steward, E. B. Titaworth, A. Estee.

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

FOR THE SABBATH RECORDER: Solo Burdick, Adams \$2 00; Joseph Hull " 2 00; D. S. Spicer " 2 00; Oliver Palmer, Adams Center " 2 00; Alexander Campbell " 2 00; Joel Dewey " 2 00; Harvey Maxson " 1 00; Nathan Whitford " 2 00; E. W. Whitford " 2 00; A. M. Whitford " 2 00; Rowell Clarke " 2 00; R. C. Langworthy " 3 00; Freeman Washburn " 3 25; Alva G. Green, Smithville " 2 00; Benj. Maxson, Sackett's Harbor " 2 00; Judeth Clarke, Sackett's Harbor " 2 00; Holly W. Maxson " 2 00; Joseph Barnes " 2 00; Silas Bailey, Watertown " 4 00; Nelson Crandall, West Edmeston " 2 00; Ephraim Maxson " 1 00; L. M. Cottrell " 2 00; Jared Covey, North Brookfield " 2 00; John Maxson, South Brookfield " 2 00; Jared B. Crandall, Brookfield " 2 00; R. B. Rand, Leonardville " 2 00; Harriet S. Rogers, Oxford " 2 00; Russell Maxson " 2 00; Thomas Dye, Scott " 2 00; Jesse Burdick " 2 00; L. C. Mowry, Oneida Lake " 2 00; David P. Curtis, Verona Mills " 2 00; David P. Curtis " 2 00; David P. Curtis " 2 00; Morris Livingston, N. London " 2 00; R. G. Wither, Durbanville " 1 00; Isaac F. Randolph, Millington, N. J. " 1 50; Joseph Capwell, Potter Hill, R. I. " 1 50; Luke Burdick, DeRayter " 2 00; Mrs. A. C. Nichols " 2 00; Alanson G. Cook " 2 00; Kenyon W. Burdick " 2 00; Eliot G. Burdick " 7 00; Clarke Cook, North Piteher " 2 00; Allen Barrett, Almond " 4 00; J. B. Carpenter, N. Lebanon Spa " 2 00; A. M. West, Leonardville " 2 00; A. M. West, for Jos. Button " 1 00; Hiram Babcock, Scott " 6 00; John H. Chester, New York " 4 00; J. W. Randolph, Westery, R. I. " 2 00; Sam'l H. Chase, Portsmouth, R. I. " 2 00; H. F. Randolph, Plainfield, N. J. " 2 00; John R. Butts, Southampton, Ill. " 2 00; David P. Marsh " 3 00; Anthony Hakes " 4 00; John Sullivan " 4 00; Edwin Church " 3 00; James C. Rogers " 4 00; Dr. P. Crouch " 2 00; Thaddeus Hakes " 1 00; Sam'l D. Petty, Lawn Ridge, Ill. " 4 00; David Dunn, New Market, N. J. " 2 00.

FOR THE SEVENTH-DAY BAPTIST MEMORIAL: Isaac F. Randolph, Millington, N. J. \$2 00; Solo Burdick, Adams " 2 00; Joseph Hull " 2 00; D. S. Spicer " 2 00; Oliver Palmer, New York " 2 00; Samuel D. Petty, Lawn Ridge, Ill. " 1 00.

Great Central Route. THE Through Ticket and Freight Office of the GREAT WESTERN RAILROAD, and their Railroad and Steamboat connections to Chicago, Milwaukee, Galena, Burlington, St. Louis, Cairo, and other points West and South-west, via Suspension Bridge, Buffalo or Oswego, is at No. 173 Broadway, New York, Corner of Cortland-st.

CONNECTING AT NEW HAMPTON with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad to Mauch Chunk—SUMMER ARRANGEMENT, commencing Monday, June 17, 1856, for New York for Easton and Mauch Chunk, and 3 30 P. M.; for Scranton, at 7 30 and 10 45 A. M., and 3 30 and 5 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtland street, at 7 30 and 11 A. M., 3 and 5 P. M. Leave Plainfield for New York at 6 30 and 9 05 A. M., and 1 40 and 6 13 P. M.

NEW YORK AND ALBANY. TRAVELING LINE TO ALBANY AND TROY DIRECT, from Pier 15, foot of Liberty-st., first Pier below Cortland-st. Fare to Montreal \$3 less than by any other route, and intermediate places in proportion. Second class passage to Montreal \$22. W. F. Farham, Com. Monday, Wednesday, and Friday; and FRANCIS SKIDDY, L. Smith, Com. Monday, Tuesday, Thursday, and Sunday, at 6 o'clock P. M. Passengers by these boats will arrive in Albany and Troy in ample time to take the morning trains of cars for the North, East, and West. Fare of second class passage, apply at the office on the wharf.

NEW YORK AND BRIDGE RAILROAD. On and after Monday, May 19, 1856, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows: Dunkirk Express at 8 A. M. for Dunkirk. Buffalo Express at 8 A. M. for Buffalo. Freight and Passenger Trains will leave the pier foot of Duane-st., New York, for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will connect with Express trains for Syracuse, Cayuga, Canandaigua, Niagara Falls, and Rochester, and with the Lightning Express train on the Lake Shore Railroad for Cincinnati, Chicago, &c. Rockland Passenger at 3 30 P. M. (from foot of Chambers-st.) via Piermont for Sufferns and intermediate stations. Day Passenger at 4 P. M. for Newburg and Middletown and intermediate stations. Night Express at 5 P. M. for Dunkirk and Buffalo. Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations. The above trains run daily, Sundays excepted. These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls; at Binghamton, with the Syracuse and Binghamton Railroad, for Syracuse; at Corning with Buffalo, Corning and New York Railroad, for Rochester; at Great Bend with Delaware, Lackawanna and Western Railroad, for Scranton; at Lackawanna and Dunkirk with the Lake Shore Railroad, for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c. D. C. McCallum, General Supt.

MARRIED. In Alfred, June 19th, by Eld. D. E. Maxson, Mr. LANGFORD WHITFORD to Miss HANNAH PETTIBOND, both of Hartsville.

DIED. In Petersburg, May 26th, Mrs. AZUBA MATTHEW, wife of Mr. J. M. Matthews, in the 16th year of her age. Sister Matthew made a profession of religion and connected herself with the Seventh-day Baptist Church in Petersburg in early life. She was distinguished by a uniform piety which shone in all the walks of life with a steady but increasing lustre, even to the end of her pilgrimage on earth. She was afflicted with a complication of diseases, which occasioned her much suffering all of which she endured with Christian fortitude and resignation. Although she had been sick for some length of time, still her death was sudden and unexpected. When apprized of her approaching dissolution, she was calm and resigned to the Divine Will, and having conversed with different members of the family, and imparted her feelings to her weeping children, she quietly fell asleep in Jesus, with a full assurance of a blessed immortality. In Wirt, Allegheny Co., N. Y., June 10, 1856; MARY ANN F. JOHNSON, aged 22 years, 6 months, and 22 days. She was a beloved member of the Seventh-day Baptist Church of Nile, and died in the hope of a blessed immortality. In New York, on Sunday, June 22d, FRANCIS B. DAVIS, son of Francis Davis, in the 20th year of his age.

Rogers' Hotel and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. Rooms to let by the day or week. CLARKE ROGERS, Proprietor. HENRY LLOYD, Att. of Fulton Hotel. Savery's Temperance Hotel, No. 14 Beekman-st., N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$2 to \$4 per Week, or 20 Cts. per Night. BELLA SAWYER, Supt. JOHN S. SAWYER, Proprietor. FIDELIO B. GILLETTE, M. D., Office lately occupied by Doctor Gibson, BELLEVILLE, NEW JERSEY.

Quarterly Meeting. THE Quarterly Meeting embracing the Churches of Scott, DeWalter, Truxton, Lincoln, Otsele, and Preston, meets with the Church in Preston, on Saturday before the second Sabbath in July. A general attendance is requested. JOHN BARBER, S. D., Chairman.

Board Meetings. THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held at the meeting-house in Plainfield, N. J., on First-day, July 15th, commencing at 9 o'clock A. M. GEO. B. UTTER, Secretary.

Mountain Glen Water-Cure. THE MOUNTAIN GLEN WATER-CURE, Plainfield, N. J., A. Utter, Physician and Proprietor, is now open for the reception of patients. Persons wishing circulars can be supplied at the Recorder's office, or by addressing DR. UTTER, Plainfield, N. J.

New Jersey Railroad. FOR PHILADELPHIA and the South and West, Jersey City—Mail and Express Line. Leave New York at 8 and 11 A. M., and 4 and 6 P. M., \$3; 12 M., \$2, stopping at all way stations. Through tickets sold for Cincinnati (\$17 and \$15) and the West, and for Baltimore, Washington, Norfolk, &c., and through baggage checked to Washington in 8 A. M., and 6 P. M. J. W. WOODRUFF, Asst. Supt.

Alfred Highland Water-Cure. THIS establishment for the cure of Chronic Diseases, is conducted by H. P. Dunick, M. D. The facilities in this "Cure for the successful treatment of Diseases of the Liver, Spleen, Nervous, Female Diseases, Bronchitis, Incurable Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homoeopathic prescriptions—an advantage found in but few "Water-Cures." Special attention will be given to the treatment of all surgical cases, such as Hip Diseases, Whites, Gonorrhoea, Cancer, (in their early stages,) and Caries and Necrosis of bone. Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. Address, H. P. DUNICK, M. D., H. B. DICK, N. Y.

Book Agents Wanted, BY STEARNS & SPICKER, PUBLISHERS AND WHOLESALE BOOKSELLERS, Indianapolis, Indiana. We are in the very heart of the best section of the Union for the successful prosecution of the Subscription-Book Trade, and for the successful treatment of the past year, many of whom are still in our employ. Our books are of a character calculated to secure for us and our agents the highest confidence of the reading community, and we wish to engage the services of those only who write, edit, and publish. Our proximity to the field of labor enables us to attend personally to the interests of our agents, and fill their orders at short notice, saving them the delays and heavy expense of transportation from the eastern cities. Men of energy and business habits will find this a work worthy their attention. All communications promptly answered. STEARNS & SPICKER.

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