

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

CHURCH DISCIPLINE.

An Essay on the Discipline of the Christian Church, embracing an inquiry respecting private offenses, written by Dea. John Brown, and read before the Seventh-day Baptist Central Association, at its recent meeting in Adams, N. Y.

The more readily to understand the nature of Church Discipline, we should study the character of God. The order of his house, the relation of his children, and the genius of his government must of course be conformable thereto. The discipline of the church is the science of that government. Perfect government, whether of Church or State, is of divine authority, designed to promote the honor of his throne and the happiness of the governed; and whoever resists such government, resists an ordinance of God. Whatever laws are enacted, to be authoritative, must be in conformity to the constitution; which is brought to view by our Saviour under two distinct heads. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and the second is like unto it, "Thou shalt love thy neighbor as thyself." On these two, as fundamental principles, all law and all moral and religious teaching is based.

Though we may ascribe to God various attributes, as wisdom, power, justice, goodness, truth, &c.; and passions, as anger, wrath, vengeance, and the like; we must conform our conceptions of his nature to the constitution and genius of his government; and no exhibition of his attributes or passions, but must be, and necessarily is, in strict conformity to this law of love, as the great pervading principle of his being; as saith the apostle, "God is love;" his children are like him, for they that are born of God are born of love, and must retain this likeness; for "he that dwelleth in love dwelleth in God, and God in him." If, in the administration of his government, he is terrible in his anger, and a consuming fire to his enemies, there is no malignity in his nature. Not that he loves mercy less, but justice more. So should the church never forget, that the extreme of mercy, lenity, and forbearance, is at the expense of truth and justice, and in conflict with divine authority, dishonorable to himself, and derogatory to the interest and happiness of his people.

There is not an attribute of God but should be emulated by the church in the dispensation of government and discipline. Justice requires exactness, to secure the purity of the church, and the honor of the cause of Christ; wisdom to direct, and power to enforce, are desirable; mercy to offenders is characteristic, and love the all-pervading principle of action. What consummate wisdom is required to place the church in the position of a radius to all attributes of God, in equal and just relation to them all!

The Saviour, in his messages to the churches which were in Asia, commends decidedly what is wise, and condemns unparaphrasing what is evil; threatens incorrigible perverseness with the severest penalties and denunciations, reprobating the sentiment so often expressed, that his government avoids the severe administration of justice.

The apostles, too, are far from encouraging that laxness of government in the church which is so often advocated, from the mistaken idea that lenity, or laxness, in the administration of justice to offenders, is innocent and praiseworthy, and the dictate of the law of love; not that offenses growing out of imperfection of judgment are to be construed into sins, to be disciplined to exclusion, for very many offenses, that hinder to some extent the prosperity of the church, may and should be admonished and reprobated, without being carried to the extent of exclusion. "For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread; and if any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, but count him not as an enemy, but admonish him as a brother." 2 Thess. 6: 15.

This is the extent of apostolic instruction, and as far as appears, the extent of labor for such improprieties.

There are, on the other hand, flagrant and notorious sins which warrant immediate exclusion, lest the honor of God's cause and the purity of the church become involved in the consequences, and suffer from protracted labors. And the law of love, in its broadest sense, might dictate immediate exclusion; and even evident penitence and contrition should not avert the decision, or be a sufficient cause for retaining them in the church. The apostle decides what shall be done in the case of the incestuous person. No instructions are given to admonish, but "in the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is considered, by able disciplinarians, an error to retain and suspend the exclusion of members detected in gross and flagrant wickedness, or penitence; for while the person thus charged is retained, the church must in most cases suffer, in its reputation for purity, if not

really and in fact; and a true penitent, in such a case, would approve the judgment, lest the honor of God's church should be sullied by contact with so flagrant a sinner; though he might be permitted to hope, that at some future day, when his repentance became as notorious as his sins had been, to be permitted to take some humble place in the house of his God. So love for the reputation and honor of the church, and a vindication of its purity, actuate both the parties in the case; and indeed, in many such cases, immediate exclusion gives the most rational hope of ultimate penitence and salvation.

In cases of heresy, or departure from the faith, in its leading doctrines, the course of discipline is prescribed by the apostle: "After the first and the second admonition, reject." They may be the victims of delusion or imposition, and therefore caution is required, lest severity be excessive, to the injury of the accused; but his sin is contaminating, and must be soon disposed of; sometimes, after the first, but certainly after the second admonition; and the judgment of the church is competent to determine what constitutes the sin, and the extent of the labors required within the rule prescribed. The apostle gives no particular departures which constitute this sin, but it must be considered the doctrines or principles acknowledged to be vital to the church, from which he, having once acknowledged, has apostatized. "He is subverted, and sinneth, being condemned of himself."

There may be other notorious sins, for which, though exclusion must follow incorrigibility, labors, and protracted labors, may be safe to the church, and desirable for the offender, and a degree of liberty and mercy may be justly extended; but the rebuke should be public, and as notorious as the sin had been. "They that sin, rebuke before all, that others may fear." In such cases, penitence and restoration may be hoped for, and the purity and honor of the church preserved.

Courtesy in matters of discipline is indispensable. To wound where we design to heal, betrays not only a want of wisdom, but a wrong or doubtful state of the heart, and a perfect inadequacy to the work. And how apparent is the necessity of using respectful and courteous manners to the aged, and those in prominent stations in the church. This is so important as to become a subject of apostolic injunction—1 Tim. 5: 1—"Rebuke not an elder, but entreat him as a father, and the younger men as brethren." How as dew upon the mown grass, or oil to the lacerated and wounded, are the respectful entreaties of the faithful young men to the aged and erring, perhaps from temptations or trials of which none but himself is apprized; and how irresistible is his kind and earnest appeal. Sometimes timidity, or diffidence, on the part of the brethren, incline them to refer all such cases to the pastor of the church; but discretion should suggest the propriety of relieving him in every practicable case, lest prejudice should insinuate itself, to the detriment of his public labors.

Evil reports are often circulated, and become matters of public notoriety. The impropriety of circulating and extending such reports, is apparent to all, and irreconcilable with the duty of Christians, or the law of love. The honor or purity of the church may be connected with the report, or involved in it; a brother may be suffering such gross injustice, that immediate investigation and inquiry, commencing with the individual himself, should be instituted. But in case such reports are claimed to be unjust, and Christian character and happiness are involved and affected, it should be imperiously required of the church to ferret out the matter, and spread before the world a vindication adequate. If the law of love require such investigation in the case of a suffering member, how much is the importance magnified, when the reputation of a Christian church, and the honor of God's cause, is involved in the case.

In the more common cases of apostasy from weakness and temptation, where no brother is involved in the trespass or offense but the offender, too often it is the case that discipline is neglected until the members of the church, from contact and familiarity with the faults of professors, have suffered decline, and the consequence is, the general prostration of the interests of religion; discipline will have lost its recuperative power, and frequently be worse than lost to the parties affected. It becomes, therefore, important to him who would be useful in the discipline of the church, first to examine the temperature of his own heart, and never commence a case till he can assure himself that at least a glow of Christian love actuates his movements. There are many cases coming under the discipline of the church, in which love for the honor of God, and the good of the party concerned must be the principal guide. Yet in every case where it is practicable, and most emphatically when the church is in her collective capacity, should the injunctions of Christ and his apostles in the revealed word, and the usages of the primitive churches, be her guide.

In the disciplinary movements of the church, in a special manner, should it be recommended, that in decisions by vote or other tests of opinion, the majority rule be dispensed with. Better to discuss and reconsider the proposed

measure for union in action, than to precipitate the church into an inextricable labyrinth, and perpetuate bitterness and disaffection for ever. Unanimity is the only safe and proper decision in the Christian church. It may be supposed, that in a numerous deliberative body unanimity is impracticable. It is, however, not so difficult as may be supposed. The natural tendency of majority decisions, in matters of vital interest to the church, is to beget and cultivate a party spirit, blind to the interest of religion, and in a degree at least intent on carrying measures; while, on the contrary, when it is known that unanimity only is sought, reason, judgment, and the best interests of the church, are secured in its decisions. In case that unreasonable men assume to obstruct the course of the church, their object is presently discovered, and they become liable to the censure of the church, as untractable and stubborn.

For personal offenses, as matters of trespass where individual members are aggrieved, the rule of our Saviour, in Matt. 18th chapter, is no doubt primarily intended to apply—1st, because such offenses are the most numerous and difficult; and 2d, from the fact that though primarily intended for personal offenses, where the rule applies in all its parts, it is nevertheless the most effectual means of securing a proper consideration, and attaining one important object of discipline, the restoration of the offenders, whether against an individual member or the church at large; so that, in all cases of apostasy and sin within the reach of discipline, the injunction to labor aside and alone with an offender is safe, and most likely to prove successful. But to secure that success, it is not sufficient to conform merely to the letter of the rule; but the evidence of the brother's own heart, and the conviction of the offender's judgment, must be, that the labor is instituted on the great pervading principle of the Christian heart—love to God and love to man.

But in instituting the inquiry whether purely private differences should be brought into the church, I am at a loss to apply any information or Scripture authority, or primitive usage, that will apply better, or at all apply, save the rule of Matthew 18: 15—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." In the sequel, if he refuse, the second, and lastly the final step must be taken, which severs him from your society and fellowship. This, though fearful, is necessary, if, in the love of Christ, you go, forgetting self in the exceeding solicitude you bear for the welfare, restoration, and salvation of the erring brother. When you exhort, entreat, and persuade, in the name of all that is dear on earth and in heaven, and he will not hear you, and give you evidence that he has an interest in harmony with your cherished interests in the Saviour's dying love; and when faithful, spiritual, and loving brethren, are no more successful, and the church, which embodies the highest authority on earth, and concentrates all the graces of the Gospel church in fellowship with Heaven, cannot touch his heart, then it is evident that the connection should be severed, and he become to you as an heathen man and a publican.

Thus I have classed the different offenses that come under consideration for different action, from the fact that the phases of sin are infinite, assuming new forms and degrees of malignity, in every country and in every age of the world. It therefore becomes necessary for the church to exercise an enlightened discretion, notwithstanding the examples which are placed upon the sacred record. Some faults must still be borne by the church, under the plea of human imperfection. Some must have exhortations and entreaties of the church, and still be suffered, though not fully reformed. Some notorious sins must be borne for a time, till wholesome discipline has been exhausted in vain; while other cases of flagrant and corrupting wickedness, may be summarily excluded, notwithstanding evident tokens of repentance appear. Miriam, though repentant for speaking against Moses, might be forgiven; though she might be cleansed of her leprosy, yet the Lord said, "Had her father but spit in her face, should she not be ashamed seven days? Let her be shut out seven days, and after that, let her be received in again." Numbers 12th. In exercising this discretion, extreme severity should be avoided. Says the Apostle, of the incestuous penitent, "Sufficient to such a man is the punishment which was inflicted of many; so that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up of overmuch sorrow." 2 Cor. 11: 6. Extreme lenity, too, should be avoided. Some suppose it an evidence of love, and consider it safe to err on the side of lenity, and offset in their own minds their brother's fall with their own liability. He has fallen to-day, and I may fall to-morrow. But he should be helped to-day, that we may by him be helped to-morrow. What we give excessively on the plea of lenity, we detract from the purity of the church, and the honor of the cause of God. This is to sin against him and rob him of his honor. Eli and his house typified the church. Eli was, as a priest, exact in his labors in charge of the temple worship, as far as we know; and it cannot be charged that he did not exhort his sons to a proper course of life; but alas! he was too lenient; he restrained them not. Therefore said the Lord

by Samuel, "In that day I will perform against Eli all things which I have spoken against his house; for I have told him, that I would judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not. Therefore have I sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged by sacrifice and offerings forever." With this fearful example of excessive lenity, those charged with the discipline of God's house should take warning. May the withering denunciation on Eli and his house never be the portion of any of my brethren. "Whatever was written afore time, was written for our learning, that we through the patience of the Scripture might have hope."

LINES ON THE PRESENTATION OF A BIBLE.

The following lines were written by the Rev. William Jay, of Bath, England, and presented to his daughter, Mrs. Robert Bolton, in connection with a copy of the Scriptures, on the morning of her marriage:—

"This Book, whose aim and Author are divine,
This best of books, my much-loved Anne, be thine!
This early bless'd thee with an influence mild,
It charm'd the infant, and it form'd the child.
This, when a daughter, sweetly ruled thy life,
And now demands thy duty as a wife.
Oh! daily read; and in this Volume trace
Thy Sovereign's pleasure, and Thy Saviour's grace.
These rules will keep thee in a world of snares,
These comforts cheer thee in a vale of tears.
In every scene to this dear Book be just,
Each counsel follow, and each promise trust.
Be thy study; this thy glory be;
And let thy mother be renew'd in thee."

BOOK-MAKING IN AMERICA.

It is somewhat surprising to know that the number of houses now actually engaged in the publishing of books, not including periodicals, amounts to more than three hundred. About three-fourths of these are engaged in Boston, New York, Philadelphia and Baltimore, the balance being divided between Cincinnati, Buffalo, Auburn, Louisville, Chicago, St. Louis, and a few other places. There are more than three thousand booksellers who dispense the publications of these three hundred, besides six or seven thousand apothecaries, grocers and hardware dealers, who connect literature with drugs, molasses and nails.

The best printing in America, is probably now done in Cambridge; the best cloth-binding in Boston, and the best calf and morocco in New York and Philadelphia. In these two latter styles we are, as yet, a long distance from Hayday, the pride of London. His finish is supreme. There is nothing between it and perfection.

Books have multiplied to such an extent in our country that it now takes 750 paper mills, with 2,000 engines, in constant operation, to supply the printers, who work day and night, endeavoring to keep their engagements with publishers. These tireless mills produced 270,000,000 pounds of paper the past year, which immense supply has sold for \$27,000,000. A pound and a quarter of rags are required for a pound of paper, and 400,000,000 pounds were therefore consumed this way last year. The cost of manufacturing a twelve months supply of paper for the United States, aside from labor and rags, is computed at \$4,000,000.

Some idea of the stock required to launch a popular work may be gathered from Messrs. Longman's Ledger. These gentlemen report that when 25,000 copies of Mr. Macaulay's two recent volumes went flying all abroad from Paternoster Row, no less than 5,000 yards of paper, 6 tons of pasteboard, and 7,000 yards of calico were swallowed up.

Most of the large publishing houses now stereotype every thing they intend to print. The electrotyping process is largely employed, and an experiment is now being made in Boston, of which we shall hear more as some future time, which, if successful, will decrease the expense of stereotyping about one-third. We have lately heard that a machine is in use in New York for type-setting, and that the second volume of Mr. Irving's Life of Washington was prepared for press by its aid.

Four hundred years ago, a single book of gossiping fiction was sold before the palace gate, in the French capital, for fifteen hundred dollars. The same amount of matter contained in this expensive volume, Mr. Harper now supplies for twenty-five cents. Costly books, however, are not out of fashion, for we are all glad to know that seventeen hundred subscribers have already been obtained for Professor Agassiz's splendid new enterprise.

The Harper establishment, the largest of our publishing houses, covers half an acre of ground. If old Mr. Caxton, who printed those stories of the Trojan war so long ago, could follow the ex-Mayor of New York, in one of his mourning robes in Franklin square, he would be, to say the least, a little surprised. He would see in one room the floor loaded with a weight of 150 tons of presses. The electrotyping process would puzzle him somewhat; the drying and pressing process would startle him; the bustle would make his head ache; and the stock-room would quite finish him.

An edition of Harper's Monthly Magazine alone consists of 160,000 copies. Few persons have any idea how large a number this is applied to the edition of a book. It is computed that if these magazines were to rain down, and one man should attempt to pick them up like chips, it would take him a fortnight to pick up the copies of one single number, supposing him to pick up one every three seconds, and to work ten hours a day.

The rapidity with which books are now manufactured is almost incredible. A complete copy of one of Bulwer's novels, published across the water, in three volumes, and reproduced here in one, was swept through the press in New York, in 50 hours, and offered for sale smoking hot in the streets. The fabulous edifice proposed by a Yankee from Vermont, no longer seems an impossibility: "Build the establishment according to my plan," said he; "drive a sheep in at one end, and he shall immediately come out at the other fore quarters of lamb, a felt hat, a leather apron, and a quart Bible."

About one book in one hundred only is a success. When Campbell, at a literary festival, toasted Bonaparte as a friend of literature be-

cause he once had a bookseller shot, he was a trifle too rough on the trade.

It is impossible always for a publisher to decide rightly. All publishers are naturally shy of a new MS., of poetry, for instance, for they know by experience that the dearest of all dead books is a dead volume of verse. The sepulchre of deceased poetry in Mr. Burnham's churchyard of old books, in Cornhill, is the largest bin in his establishment.

Some of the best books, which have afterwards had the largest sales, have been in manuscript the most widely rejected. The novel of "Jane Eyre," so much praised by Mr. Curtis in his lecture this season, was turned away from the publishing doors of almost every respectable house in London, and was pilged, by accident, out of a publisher's iron safe, where it had begun to grow mouldy, by the daughter of the bookseller, who had himself forgotten it. "Bothen," was carried by its author, Mr. Kinglake, to twenty different houses, till at last, in a fit of despair, he gave the copyright away to an obscure bookseller, paying the expenses of publication out of his own pocket.

Mr. Thackeray's "Vanity Fair" was rejected by Mr. Colburn, for whose magazine it was written, that astute gentleman complaining that there was no interest in it. A New York publisher fought the writer of a now popular book from Spring to Autumn, and at length gave in from sheer inability to escape impotently longer. After it was stereotyped, and before it was printed, he offered every inducement to persuade a brother publisher to take it off his hands, but without success. In despair he at last published it himself, and the sales went up to 20,000 in one season.

The life of an extensive publisher is of necessity one of great labor, both of mind and body. He begins with the author and ends only with the purchaser. Between these two worthies there lies a world of details known only to the "Trade." Success is the usual craft.—Boston Transcript.

A BEAUTIFUL PARABLE.

Krummacher, in his *Suffering Saviour*, quotes from an old author a beautiful parable, as illustrative of the mockery before Herod's tribunal in the last tragedy of our Saviour's sorrows:—

"Adam was a king gloriously arrayed, and ordained to reign. But sin cast him down from his lofty throne, and caused him the loss of his purple robe, his diadem and sceptre. But after his eyes were opened to perceive how much he had lost, and when his locks were anxiously directed to the earth in search of it, he saw thorns and thistles spring up on the spot where the crown fell from his head; the sceptre changed, as if to mock the fallen monarch, into a fragrant reed; and instead of the purple robe, he received hand took up a robe of mockery from the dust. The poor, disappointed being hung down his head with grief, when a voice exclaimed, 'Look up!' He did so, and lo! what an astonishing vision presented itself to his eye! Before him stood a dignified and mysterious man, who had gathered up the piercing thorns from the ground, and wound them round his head for a crown; he had wrapped himself in the robe of mockery, and taken the reed, the emblem of weakness, into his own hand. 'Who art thou, wondrous being?' inquired the progenitor of the human race, astonished and received the heart-cheering reply, 'I am the King of kings, who, acting as thy representative, am restoring to thee the paradisaical jewels thou hast lost!' Our delighted first father then bowed himself gratefully and reverentially in the dust; and after being clothed with the skin of the sacrificed animal, fathomed the depths of the words of Jehovah, 'Adam is become like one of us.'"

TESTS UPON SCRIPTURE.

It is very common for some persons to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, or a pun; at other times a blunder; and not seldom a downright impiety. Whatever be its form, even when lightest, it is no venial offense, leading as it does to profane contempt of God's word. Those who practice this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case, and the dullest persons in society are the most remarkable for these attempts.

The evils arising from this practice are greater than at first appear. It leads in general to irreverence for Scripture. No man would jest with the words of his father or mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never hear the text afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.

UNIVERSAL PROVIDENCE OF GOD.

The experienced disciple sees the most trivial incidents entering into the counsels of God's all-grasping government. Is Kish to have his son made king of Israel? The straying of the heasts because they found the fence low, or saw the herbage beyond it greener—the roving fancy of a brute herd—brings the youth to the prophet who is to crown him. The woman of Samaria needs, as is her daily wont, to fill the urn at the well, and her unconscious errand is to meet in that memorable day, salvation incarnate in that Messiah, whom the world had for centuries been expecting. Zacheus climbs the tree from curiosity, the blind man sat by the wayside to intercept the passing traveler's gift; the lame man is borne to the Gate Beautiful of the Temple, to win by the old spectacle of his distress the daily pittance of alms; and for all these the gospel is waiting thus, to meet and bless them eternally. Nothing is petty in God's government. So, too, how strange the chemistry of heaven, that from evil extracts its own good and blessed ends. How many, and long-cherished, and murderous, must have been the grudgings of Joseph's brethren against the lad with the coat of many colors; but all their unbrotherly love, and Reuben's lie, and the Midianites' covetousness—all are to prepare for the

feeding of Jacob and his household in famine, and to make way for the wonders of the liberation of the nation of Israel from the house of bondage. Look at Pharaoh's obduracy and unblushing falsehood, as miracle after miracle wrests a fresh and larger promise from him in favor of the chosen tribes, to be again forfeited and falsified. How daring his defiance of Jehovah; but Jehovah sees the end from the beginning, and all this impotence, so tantalizing and exasperating to the Hebrews, is but the foreground of that picture in whose dim distance are seen Egypt and her gods confounded, the Red Sea cleft, and the thundering Sinai, and the subdued and apporioned Canaan. Look at Goliath, and Saul, and Doeg, and Absalom, and Shimei, all mad against David's life; but all tributary to his best interests. See, in the later times, the school of Gamaliel, and the massacre of Stephen, the letters of the High Priest—all fitting Saul of Tarsus to be a tribune persecutor, a ravaging wolf of the tribe of Benjamin, as successful as he is savage in his quest of the lambs of Christ's sheepfold. No man and Satan so meant it. But God otherwise disposed, what man and fiend proposed. His rabbinic learning is to write the Epistle to the Hebrews. His zeal in persecution is to seal the genuineness of his conversion, and to guard his humility. [Dr. Williams.]

A WORD FITLY SPOKEN.

Many a preacher, on whose lips admiring crowds have hung, has had to look back with grateful recollection to some kind word fitly spoken to him at the commencement of his course, as having had not a little to do with the splendor of its subsequent stages. One such piece of counsel Mr. Wardlaw received from his uncle, Mr. Ewing Macleac, which proved to him a cherished lesson for life. "Ralph," said his uncle, after hearing him preach one of his first sermons in public, "did you notice that poor woman in the duffle cloak, that sat under the pulpit when you were preaching to-day?" "Yes, sir." "Well, my man, remember that people like her have souls as well as their betters, and that a minister's business is to feed the poor and illiterate as well as the rich and educated. Your sermon to-day was a very ingenious and well composed discourse, and in that respect did you great credit; but there wasn't a word in it for the poor old woman in the duffle cloak." This was a word spoken in season. The young preacher, from his literary and scientific studies, and with the example of learned professors and profound divines before him, had fallen into the error of supposing that the sort of thing which would have commanded plaudits in the class room, was equally suited to meet the demands of the pulpit. It was kind to undeceive him on this point; his uncle's pictures did so; and from that time forward he erred in this way no more. [Life of Wardlaw.]

DR. ALEXANDER, THE ORIGINATOR OF RELIGIOUS NEWSPAPERS.—After all that has been said as to the relative claims of various parties to the honor of having originated religious newspapers, it seems that it belongs to the late Dr. Alexander. Under date of 1810, in his biography, he is quoted as saying:—

"In considering the wants of the people and the difficulties of reaching the multitude with religious instruction, I conceived the plan of a religious newspaper, a thing at that time unknown in the world. But as the thing was new, I mentioned it to none but two or three of my ruling elders, and it met with approbation. It was suggested that we had a printer, who was a well-informed young man, John W. Scott. I conversed with him, and he drew out a well-written but rather florid address, to accompany a prospectus. Before the plan was carried into effect, I was removed to Princeton; but Mr. Scott went forward with the enterprise, and published for a number of years, before any other work of the kind was thought of. *The Christian Remembrancer*."

This paper having been published in Philadelphia, in 1810, was the pioneer of this class of journals, and is entitled to rank as the oldest religious newspaper.

CALVIN ON READING SERMONS.—Calvin expresses himself very distinctly and beautifully in his letter to Somerset, against the prevalent practice of reading sermons. "The people," he says, "must be taught in such a manner that they may be inwardly convinced and made to feel the truth of what the Bible says, that the word is a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. I say this to your highness, because there is too little of living preaching in your kingdom, sermons there being mostly read and recited. I understand well enough what obligates you to adopt this method; there are few good, useful preachers, such as you have, and you fear that levity and foolish imaginations might be the consequence, as is often the case, by the introduction of a new system. But all this must yield to the command of Christ, which orders the preaching of the gospel. No possible danger must be permitted to abridge the liberty of the Spirit of God, or prevent his free course among those whom he has adorned with his grace for the edifying of the church."

TO SHAKE OFF TROUBLE.—Set about doing good to somebody; put on your hat, and go and visit the sick and the poor; inquire into their wants, and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.

NOT A SOUL NEAREST GOD.—O heauteous thought is this, that there is not a soul nearest God. The outcast, the lowly, the down-trodden, and the poor, all live within His merciful provision. All are alive nestling beneath one Parent's protecting wing.

Scolding never did anybody good. It hurts the child; it hurts the parents; it is evil, and only evil, everywhere and always.

Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

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British Correspondent—JAMES A. BEGG.

SUNDAY IN GREAT BRITAIN.

The movement in Great Britain against enforcing by law the observance of Sunday, is gaining strength and importance. Systematic and well-supported efforts are being made to remove from the public mind the impression that Sunday is the Sabbath by divine appointment, to be observed with the strictness of what is called "the old Jewish Sabbath." The Westminster Review has an long article on the subject, the design of which is to show that Sunday is a mere festival, to be observed much as Christmas is observed. The following extract will show the drift of the article. If this discussion should serve to impress the nominal friends of the Sabbath with the importance of so treating the institution that it can be enforced by a "thus saith the Lord," incalculable good will result. There is reason to fear, however, that their prejudice against what is called the Jewish Sabbath, will prove stronger than their love for the sabbatic institution. But to the extract:—

Practically, in the present state of public feeling, and with the present constitution of the electoral body, it is not to be expected, perhaps scarcely to be desired, that we should shake off at once the yoke of Sabbatarianism. It is necessary that the great majority of the nation should first regard Sunday in its true light, as a Christian festival. How the festival should be kept is a subordinate question; it is more important that we should get rid of the notions of modern Judaism, than that we should lay down precise rules for Sunday observance. There is, however, one day in the year which is kept exactly in the spirit in which every Sunday should be kept. Christmas day furnishes the model of a festival, observed as a festival should be. Religious worship, kindness to the poor, the cementing of family ties, cheerful recreation, rest from labor, all find their appropriate place in the duties and occupations of the day. We wish that there was a Christmas day in every week; but even the one that we have in the year furnishes the standard at which we may aim in our efforts to cast off the Puritan burden. And let it not be said that it is a slight thing to effect so much. This little change involves the whole. Who ever heard of Christmas-day breaking? The obviousness of the answer suggests how completely Jewish the sin of Sabbath-breaking is. We must get rid of this from our list of sins. One of the favorite common-places of the day is that crime begins in Sabbath-breaking. The dying criminal confesses to his chaplain that his errors began in playing on Sunday instead of going to church: the terror of the gallows is held up before the minds of boys in Sunday schools; and really it is quite true that men are corrupted and ultimately hung because they have indulged in recreation on Sunday. They are told they commit a deadly sin if they amuse themselves on the Sabbath; they do amuse themselves; the burden of the sin is on their souls, and they perish. But at whose door does the sin lie? It lies not at their door, for they were too ignorant to be responsible, but at the door of those who invented the sin, who preached it to them, who misled them.

LETTERS FROM PALESTINE—NO. 28.

May 2, 1856.—I am now with my family in the Holy City, where I intend remaining for a year. My object in coming here is to obtain a more immediate and thorough preparation for the work of preaching than I could secure at Jaffa. (Time is precious, and appears the more so here on the field of action, where so much is to be done in order to reach the understanding and the heart of the people with the word of eternal life. It was with much regret that we left the little band on the plain, yet we hope for a speedy reunion, and in the mean time may see each other occasionally.)

4th.—Heard the Rev. Mr. Thompson, of Sidon, preach in Arabic, a plain, practical sermon; subject, Faith the gift of God.

5th.—Had a long conversation with a Jew, who is reputed to be a very honest man—a rare case indeed. He, like all the rest of his people, believes that the Sabbath belongs exclusively to the Jews. To the remark that it is the Lord's Sabbath, he made no reply. Our conversation turned upon the Messiahship of Jesus of Nazareth, and when I asked for the application of Isaiah 7: 14—"Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"—he answered, that he did not understand the passage, and then said, "I do not wish to talk any more on the subject. Thus again is the Saviour rejected, and His call refused."

13th.—We are now in the midst of Ramadan, the Mohammedan fast, which continues thirty days. From sun to sun the Moslems do not eat nor drink. During this month our Arabic teacher gives lessons one hour after sundown. This evening he expressed his belief that Jesus will come in the clouds of heaven, and judge the world, at the same time he will settle all disputes between Moses and Mohammed! I find that this is a prevailing opinion among them. We are now reading the New Testament and expounding it together. May light from this blessed book shine into his perverted heart, and bring him to the feet of Jesus.

26th.—For several weeks past I have been so much engaged in other duties, that I have done but little in the way of direct missionary labor; still, not a week passes without opportunity to give more or less testimony in behalf of the gospel. On Sabbaths I hold a service, none attending but professed Christians. The Jews do not avoid our society, but there are instances where they seem to seek it. The Moslems, a very sociable people, frequently call, and also nominal Christians, Catholics and

Armenians. Thus our acquaintances are gradually increasing, and we hope that ere long evangelical truth, through our humble instrumentality, will be received, and that too in the love of it.

The readers of the Recorder have long ago heard of the happy settlement of the Eastern question, and they may also have heard of the project of a railroad from Jaffa to Jerusalem. The world does move, and so long as it moves in the direction of peace, let us rejoice, and at the same time pray for the peace of Zion.

ALLEGANY—ALFRED ACADEMY.

We have recently spent a week among the rugged hills and unsightly pine stumps of Allegany County—closing our visit with attendance upon the anniversary exercises of Alfred Academy. What a change has come over that region since we first visited it eight years ago! Then it was the work of several days, and hard work too, to get there from New York. Now we go through by daylight, and almost without fatigue. Then the houses there were to a great extent unfinished and unfurnished, the pastures and meadows looked uninviting, the hard-pan was visible everywhere, and money was as scarce as blackberries were plenty. Now the country is abundantly sprinkled with well-painted and well-furnished dwellings, the pastures and meadows spread an inviting table for the sleek cattle, the hard-pan is concealed by a rank growth of grass and grain, and money is plenty enough for all practical purposes. And not alone in physical things are signs of progress seen in Allegany; they are equally visible in the department of mind. Everywhere that one goes there he meets with intelligent and well-educated people—people who are characterized by vigorous and independent thought, not less than by their decidedly reformatory tendencies—living witnesses, many of them, of the faithfulness and efficiency of that noble band of teachers who have for years labored to elevate the standard of education in Allegany County.

But we took up our pen simply to introduce the program of exercises at the anniversary of Alfred Academy, which occupied the third and fourth days of last week. On Third-day, the Allegany Lyceum held its sessions, the forenoon being devoted to orations, essays, &c., by members of the Lyceum, and the afternoon to a Poem on Trials and Triumphs by Rev. S. Miles Day, and an Address on the Complete Man by Wm. H. Burleigh, Esq. In the evening the Ladies' Literary Society held a public session, the exercises of which were participated in by Misses H. E. Scott, E. M. Stillman, Elvira E. Kenyon, L. T. Pattengill, S. L. Langworthy, Ida Fairfield (Miss Bassett), and I. F. Sargent. Fourth-day, morning and afternoon, was devoted to the public exercises of the Academy proper, a list of speakers at which will be found below. To enumerate the many excellencies, or point out what some might deem defects, in the various essays and orations, would of course transcend our limits. We can only say, that as a whole they were creditable to their authors and to the institution. The closing address of Prof. Ford was worthy of the man and the occasion.

THE PROGRAM.

- Salutatory Oration, Mr. W. L. Clarke.
- Salutatory Essay, Miss E. M. Stillman.
- The governing purpose, Miss A. M. Richmond.
- Antagonisms, Mr. S. R. Thayer.
- Honesty in Politics, Mr. A. C. Hopkins.
- Don't stand idle, Mr. E. C. Stangland.
- Life itself is a school, Miss M. E. Deane.
- Where Music Dwells, Miss J. E. Jennings.
- Varicose the ruling passion of the age, Mr. T. Vincent.
- American Diabolism, Mr. C. L. Brundage.
- Books, Miss L. P. Cooper.
- Self-Reliance, Miss L. L. Thacher.
- Cause and Effect, Mr. G. B. Seaman.
- Political knaves and political heroes, Mr. A. Wheeler.
- Our sectional nature, Miss A. O. Edwards.
- The ruins of time, Miss M. L. Edwards.
- Men nothing—principles everything, Mr. E. J. Rogers.
- Oratio Latina, Mr. A. R. Wightman.
- Every one a debtor to his profession, Miss M. A. Buckley.
- Mein Vaterland, (a German poem), Miss I. F. Sallan.
- Obsequies of Napoleon, Mr. R. T. Baker.
- Act well your part, Miss F. M. Bassett.
- Relations of Woman to Christianity, Miss J. J. Jacobs.
- Knowledge is power, Miss H. E. Scott.
- The Empire of Thought, Mr. R. Dennis.
- Tendency better than Genius, Mr. J. R. Sypher.
- Moral Polarity, Mr. J. M. Allen.
- Emotions of the Sublime, J. A. Brown.
- Points of departure, Miss R. J. Titworth.
- Des charmes de la poésie, (French Essay), E. Goodspeed.
- Labor and wait, Mr. W. J. Willis.
- Constitutional Conservatism, Mr. D. Bench.
- Enthusiasm, Mr. J. Stillman.
- Palestine, (Greek Oration), Mr. W. H. Rogers.
- Conservatism in Education, Mr. D. D. Waldo.
- National Proclivities, Mr. H. C. Johns.
- The Light of Life, (English Poem), Miss C. A. Vincent.
- Valedictory Essay, Miss J. M. Campbell.
- Valedictory Oration, Mr. S. M. Thorp.
- Address to the Graduating Class, Prof. Ford.

ALBION ACADEMY.

This Institution held its second Anniversary on the 18th of June. The occasion was one of vital interest, and furnished ample assurance that the labors of the resolute and enterprising pioneers of this new country in establishing the school, and those who have been entrusted with its management, have not been thrown away. The productions of the students did credit to themselves, their teachers, and to the West.

Notwithstanding the discouragements that beset the work of laying its foundation, the school has, during the two years of its existence, enjoyed uninterrupted prosperity, and steadily progressed in its hold upon the confidence of the public, as evinced by a like increase in its patronage. The number of students who have attended during the year that has just closed is two hundred and five. The completion of the Boarding Hall, which is to be effected during the present vacation, will largely increase the accommodations of the School, both for rooms and board.

The Institution will remain under the supervision of Professor T. R. Williams and lady, assisted by six other experienced and competent teachers.

The academic year is divided into three terms of thirteen and a half weeks each. The next term commences on the 2d of September.

DEBUTER INSTITUTE.

The annual commencement exercises of DeRuyter Institute were held on Third-day, June 24th, and are spoken of as unusually interesting and encouraging. A list of orations and essays for the occasion has been furnished, which we copy:—

- Salutatory, O. Cone, Lincolna.
- Friendship, Miss Clara Camp, DeRuyter.
- Past, Present, and Future, Miss Alice Arnold, DeRuyter.
- Power of Mind, G. H. Greenman, Mytic, Conn.
- The Real Student, A. S. Stillman, DeRuyter.
- No More, Miss Sarah Bogardus Cuyler.
- Contentment, Miss Alice Whitford, DeRuyter.
- My Own Mountain Home, Miss Louisa Coon, DeRuyter.
- Greek Oration, O. Cone, Lincolna.
- Present State of Things, W. H. Burdick, Mytic, Conn.
- Fire-side Anecdotes, E. Jenette Spencer, DeRuyter.
- Earth's Beauties, (Poem), Miss Evaline Ayer, DeRuyter.
- Life's what we make it, Miss Orelia Wells, DeRuyter.
- Latin Oration, A. S. Stillman, DeRuyter.
- Colloquy, Hlt at the Times.
- Address, by John Johnson, Esq., of Syracuse; subject, Nature and Influence of Poetry.
- Influence of Song, I. H. Babcock, DeRuyter.
- Learn to Live, Miss Rowena Beebe, McDonough.
- Spiritual Force, Miss Elizabeth Stillman, West Edmonston.
- More Light, (poem), Miss Mary F. Barber, Dorrvill R.I.
- The Intellectual Element in Society, O. Cone, Lincolna.
- Mission of Science, Miss Annie F. Crandall, DeRuyter.

EXTRACTS FROM A LETTER OF N. WARDNER.

March 13—Chang-yuen started for home this morning, and expects to be gone a month. On leaving, he requested me to pray for him during his absence, and for a blessing on the Tracts and Gospels he took for distribution. This evening I preached on the ninth commandment, and after showing the various ways in which it is violated, the state of heart from which such violation proceeds, and its legitimate fruits, present and future, I closed by alluding to the Chinese way of evading the force of what we say to them, by calling it foreign doctrine, and asked them, if that which enjoins truthfulness and honesty is what they are disposed to call foreign doctrine, what do they claim to be Chinese doctrine? I told them, that judging from their practice and conversation, I was inclined to think that the opposite was Chinese doctrine, for I perceived that lying was one of their chief characteristics.

March 15—Sabbath. Bro. C. went with me to Sah-why-já, and we preached in two tea shops; but the spirit manifested was not very encouraging. This evening I preached, and had a full house and good attention. My text was the tenth commandment, and I endeavored to show that a violation of this led to a violation of every other moral obligation as well as civil.

17th. Had a large congregation this evening and a good time.

18th. Sent the following to the editor of the North China Herald:

Dear Sir—In your issue of last week, I noticed an account of a trip from Foo-chow to Ningpo, written by Mr. Way, of the latter place, in which is the following entry, under date of Feb. 17th: "It being the Sabbath, we rested according to the commandment." Since Mr. W. professes to take the Bible as his rule of faith and practice, which requires of him to be ready always to give answer to every man that asketh of him a reason of the hope that is in him, (1 Peter 3: 15), I beg to inquire of him—1st. Where, in that Sacred Book, is the first day of the week called "the Sabbath," or by any title of like import? 2d. Where is the commandment to be found, which enjoins rest on that day? Or, where does he find even a permission to treat as holy a day which God has declared to be common, and has commanded us to regard as such? If Mr. Way will point out the chapter and verse in which such designation or "commandment" may be found, he will exceedingly oblige.

ONE WHO RESPECTS DIVINE AUTHORITY.

To this the acting editor replied as follows: "We must decline to insert the letter signed 'One who respects Divine Authority.' We regard the 'doctrine' which he was calling in question as 'proven' beyond all gainsaying, and we are unwilling to aid a worse than Quixotic crusade against the opinions and practice of all Christendom."

I then addressed him another letter, as follows:—

MR. EDITOR—Sir—Please accept my thanks for your tacit acknowledgement, in your last issue, that the questions proposed to your journalist, are, in your judgment, unanswerable. If the "doctrine" under consideration is "proven beyond all gainsaying," then nothing could so much add to its glory, as to allow it to be called in question, and let the world see with what ease gainsayers can be confounded. But when the advocates of any "doctrine" will refuse to hear, much less to answer, a simple inquiry after the evidence of what they assert, it is about equivalent to a demonstration that they have not quite so much confidence in the validity of their sentiments as they would fain make others believe. If publishing a simple request for the proof of what is declared to be "proven" is "siding" a "crusade," which you fear will so much endanger "the established principles and practice of all Christendom" that you dare not do it, perhaps you may venture to insert the following substitute, from the pen of Rev. H. W. Beecher, who, I trust, you will not refuse to acknowledge as a member of "Christendom":—

"The truth of Christ is a fire. When it exists in life and power, it will search out the hearts of men, and try men's ways. It will put every human device into the furnace, and burn up the dross and bring forth the gold purified. The soundest principles, the most undoubted facts, the most prudent measures, the wisest counsels, and the most beneficent institutions, require discussion. They need from time to time to be summoned to answer for their life. In the hands of men all things gather moisture and mould. The dust of life gathers upon them. A thousand notes of mischief steal imperceptibly into the crevices. The truths of a hundred years since become lies in the way we use them. Nothing could be more dangerous to the public welfare, than the prevalence of a doctrine that discussion is inimical to religion and liberty. It is the safeguard of both. The doctrine of quietism, in this respect, is the first article of the priests' and tyrants' creed. While every step is in advance, religion, in morals, in liberty, secular or spiritual, in education and civilization, has been made by a violation of this false doctrine of peace, and by a sharp application of the laws of agitation. The truer a thing is, the sounder an institution, the better will they appear under a searching investigation. When men are afraid to hear doctrine or dogma

discussed, either they are dozing, and do not wish to awake, or else they have no faith in their doctrine, and fear to have it explored. Nothing more can be required to prove that an institution needs serious investigation, than that its managers are unwilling to have its affairs examined and discussed. Where its officers are close-mouthed and dignified; where its friends answer facts and arguments by lifting up their hands in horror of discussion, and go about deprecating agitation, praising peace, longing for peace, praying for peace, it is high time to bring them to a rigorous account. It ought to be enough to condemn any measure or institution, that it is unwilling to bear examination. There is nothing on earth so good that it does not need vigilant scrutiny. Neither is it for the institution itself to say how often or how closely examination should be made. It should be made just as often as there is any sensitiveness among its managers. And if such course tends to undermine the confidence of the community in an institution, then that effect is conclusive of the necessity which there was of fiery, trying, and rigorous searching. There never will be peace while there is wrong. There never will be peace while liberty of speech is abbreviated or punished. And wherever discussion becomes odious, tyranny is not far off."

As I expected, no notice was taken of this letter.

March 24th. A Chinese teacher told me that the people of this region are giving up their idolatry by degrees, becoming convinced by the arguments which missionaries press upon them, and what they see and experience, that it is useless expense, and so forsake it for economy's sake. Here is a money-saving reform, which compares beautifully with American Sunday reform operations, differing in this important point, that it is a step towards a higher reform, on the part of the Chinese, while no such hope can reasonably be entertained in regard to the other, since it is a change from a religious to a covetous spirit, while the Chinese had none but a covetous spirit to begin with.

27th. Learned that Mr. Roberts has reached Canton, awaiting an opportunity to go to Nanking.

28th. Paid the second quarter's rent on my chapel, (from funds supplied by friends in Alfred.)

29th. Preached twice.

April 5th—Sabbath. To-day is the winding up of Ching-ming. There have been great processions yesterday and to-day. Had about middling congregations this afternoon and evening.

INQUIRIES.

SHILOH, N. J., June 25, 1856.

To the Editors of the Sabbath Recorder.

You are aware, that at the meeting of the Eastern Association in this place, in May, there was much said and a deep interest felt about the return of Mrs. Wardner. Information had been received that she had started, and it was expected that she would soon arrive. The next paper announced the fact that she had landed, with her two children, in good health, after a speedy and prosperous voyage. From that time until the present, we have anxiously looked for some further intelligence. We who live here south of Mason and Dixon's line do not always get the telegraphic dispatches that fly upon the northern wires. Now we suppose that you up north know what you wish to respecting Mrs. Wardner; but not so with us. We consider her a missionary, one in whom we are interested, and we think that, with the number of Corresponding Editors, whose names stand prominent at the head of the denominational paper, and they living in different parts of the country, from some of them we ought to learn more respecting one in whom we have been so long interested. We would be glad to learn something respecting the state of her health, and also of her little ones—whether she is improving, with prospects of again living in the enjoyment of good health. We would be gratified to learn where she has taken up her abode, and where she expects to remain, that if any of the friends wish to write her a letter they may know her post-office address. And the question is often asked, Does she expect to return again to the "Flowery Land," and again labor with her husband in the missionary field? Is it her intention to travel, and visit the denomination, the different churches, if her health will permit? If she intends returning, how long will she remain here? And if she does not go back, will her husband come back to this country? You may think it strange that I should write such a letter; but the above questions, and many others, are put to me almost daily, and I am unable to answer one of them. Some of the Editors are undoubtedly posted up on these matters, being intimate with Mrs. Wardner, her present circumstances, and her future designs; and it is not our privilege, and our right, to know something of these things? We would not wish to be unnecessarily inquisitive; but my people here often find fault that we have so little missionary news. If I can tell the people that we have some missionary intelligence for the Monthly Concert, they pray with more interest, and the collection is always much larger. It always interests us, not only to hear from our foreign missions, but any intelligence respecting the progress of the churches is equally interesting. We need such intelligence, to serve as a stimulus to us. I have written this by request, and I trust we shall soon hear from those who know, and many will be much gratified.

W. B. GILLET.

Mrs. Wardner has been in this country some six weeks, during which time there has been no meeting of the Missionary Board, and of course no official action in relation to her stay in this country or her return to China. The Board will meet in a few days, and soon after that meeting the Corresponding Secretary of the Missionary Society will probably give all necessary information in relation to her plans. Meanwhile we will answer in brief the principal inquiries of our correspondent.

1st. The first fortnight after her arrival in this country, Mrs. Wardner spent in New York and Brooklyn; the second fortnight in Plainfield and New Market, N. J.; after which she went to Allegany County, N. Y., where most of her relatives reside, and where she will spend several weeks. Her post-office address for the present is Alfred Center, Allegany Co., N. Y.

2d. Mrs. Wardner brought her two children, one perhaps three years of age, and the other five. Both she and they improved in health on the voyage, and now appear to be very well. The children she proposes to leave in this country, while she returns to China, which she hopes to be able to do in the coming Fall or Winter.

3d. In regard to Mrs. Wardner's visiting different sections of the denomination, we presume that no definite plan has yet been made. She attended the meeting of the Western Association at Alfred, and will probably visit most of the churches in Allegany County while staying in that region. She will also, no doubt, attend the anniversaries in Rhode Island next September. Should the friends in other places wish to see her, and converse with one who is familiar with all of the details of the China Mission, we feel confident that a request to that effect would be cheerfully complied with.

A STATEMENT.

Two or three things, not stated by either Bro. Griswold or J. B., I deem quite essential to a full understanding why Bro. G. was not permitted to give his reasons and have his vote recorded in the negative in case of the reception of the Lost Creek Church.

First—On the presentation of his written request to the Association, that his vote might be recorded in the negative, the Chairman decided that we could not go back of the hand of fellowship, which had been given two days before to the Lost Creek Church, admitting them to full membership in the Association, and by recording negative votes nullify the act of their admission.

Second—His reasons still being called for by "a brother," their being given was objected to, on the ground that no vote accompanying them could reach back and affect the admission of that church. On this objection, the chair decided, that Bro. G. had a right to give his reasons. An appeal was taken from this decision, and the chair sustained in the right for him to give, but the Association refused to hear them.

Third—Bro. G. was told that if he wished "to undo what he had thus indirectly and with the best of motives done," by making a motion to exclude the Lost Creek Church from the Association, on that motion he could state his reasons at length, and have the privilege of recording his vote. This Bro. G. thought it not best to do.

I regret that the whole of these proceedings, embracing no less than two requests from brethren, two important decisions of the Chairman, and two votes by the Association, with the remarks of several brethren, should have been approved by the Association in so condensed a form in the minutes, that one might only infer that the "stage of the business" was the only reason for not granting his request.

H. H. BAKER.

A SAD CHANGE.—A letter from Eld. N. V. Hull, dated Alfred Center, N. Y., July 2d, says:—

A sad change has suddenly come over our little village. Yesterday all was joy and life, as you can testify from being here. This morning, though the sun shines brightly, a dark cloud hangs over us. About two o'clock this morning, Dr. Hartshorn was awakened from sleep by an unusual breathing of his wife, when, striking a light, he found her laboring under the influence of apoplexy, and although every thing was done that medical skill could devise, all was unavailing. The demands of death were inexorable; and about half past five o'clock this morning her spirit took its flight. This is a most unlooked for event, and has deeply affected the neighborhood; for, besides living in the midst of all the comforts that this life can well afford, she was sincerely respected by the whole community. She has left a large circle of friends to mourn their loss, besides an affectionate and deeply afflicted husband. She leaves also an interesting little daughter of about six months, unconscious of its sad bereavement. She was in the twenty-ninth year of her age.

STATE EQUALITY.—Among the documents recently published in the political papers, is a Memorial from the Citizens of Boston, prepared in 1820, by Daniel Webster, and praying Congress not to admit Missouri into the Union as a State with a Constitution allowing slavery. The main drift of it is to refute the "popular doctrine, that the constitutional equality of the States forbids the prohibition by Congress of Slavery within the Territories, and also forbids affixing any condition to the admission of new States. In refuting this doctrine, Mr. Webster shows that it has no foundation in the Constitution, or in the uniform practice of the Government. He urges that the admission of a new State is in the nature of a compact between that State and Congress; that Congress is not compelled to admit new States, except in its discretion; and that this discretion gives it power to impose such conditions as the welfare of the State, and of the Union at large, may seem to require. He then examines the history of the Government from the commencement, and shows that in every instance this theory has been acted upon—that all the new States admitted, whether formed from old States or from territory belonging to the United States, were admitted upon conditions of some kind, and most of them upon conditions connected with the subject of Slavery; and that any other construction of the power of Congress involves the grossest absurdities in theory, and the most extraordinary incongruities in practice.

METHODIST LITERARY INSTITUTIONS.—The Methodist Episcopal Conference has 19 Universities and Colleges, with nearly 190 professors and students; 75,000 volumes in college libraries; 68 seminaries, with 300 teachers and 14,000 pupils. Value of college property—buildings, libraries, &c. \$500,000; total endowments, \$1,500,000. It has two theological seminaries—one at Concord, with an endowment over \$25,000; and one at Evanston, near Chicago, called the Garrett Theological Institute, with an endowment of \$30,000 by the will of the late Mr. Garrett; 6 Theological professors, and 169 Theological students. The whole amount of literary property is estimated at \$3,139,000.

TEACHERS FOR THE WEST.—EX-GOVERNOR Slade gives notice that the eighteenth class of teachers of the Board of National Popular Education will assemble at Hartford, Conn., on the 8th of August next, and leave for the West on the 20th of September. The preparatory course will be under the superintendence of Miss Hannah White. Ladies applying to join the class will address written applications to Miss White, at Northampton, Mass., as soon as practicable. They should not be delayed beyond the 15th of July. The sooner made the better.

Each application should state the age and religious denomination of the applicant, with the branches she can teach, and her experience in teaching, and be accompanied by testimonials in regard to her education, capacity to teach, natural peculiarities, and moral and religious character. A thorough acquaintance with the common branches, and some experience in teaching, are indispensable. A large proportion of the applications to us for teachers require a knowledge of the higher branches. A capacity to sing is very important. Declined piety is indispensable. We want an earnest, self-denying, working piety.

Applicants will have reasonable notice of their acceptance or non-acceptance. The accepted should be at Hartford promptly on the 8th of August.

THE INUNDATION IN FRANCE.—Subscriptions have been opened in England, and also in this country, to relieve the distress caused by the recent inundations in France. The following statement shows how urgent the case is:—

In the immense losses, both of life and property, which the people of France have sustained in the late inundations, that have submerged thirty departments of the Empire, and laid waste the beautiful and fertile territory that borders on the courses of the Saône, the Loire and the Rhine, villages have been swept away, bridges toppled down; towns ruined, large manufacturing regions have been converted into a sterile plain by the deposits of sand and gravel, which will require many years of labor to remove. The havoc is so wide-spread and vast, and the suffering so great among the wretched people of the inundated provinces, that the Government, with all its resources, finds itself unable to meet the exigencies of the occasion. Coming on the heels of a costly war and a year of scarcity, this calamity must produce consequences which will not be immediately developed, but which will tend to unsettle the state of affairs in France for a long time to come.

BRITISH WESLEYAN MISSIONARY SOCIETY.—From reports presented at a recent meeting of the Wesleyan Missionary Society in London, it appears that the total income, Home and Foreign, reaches to nearly £120,000. Among the items are these: Juvenile Christmas and New Year's offerings, £6,438; Hibernian Missionary Society, £4,216; Foreign auxiliaries, £25,698; legacies, £5,535. There has been an increase of over £2,000 on the income of the year—a year of war and increased taxation. The heavy debt of the Society has been reduced by nearly \$50,000; about \$30,000 remaining for liquidation. The noble income of the Society is mainly made up of small weekly and other subscriptions; but the report records a number of large donations; among them is a gift from a colored person, an anonymous Creole, of \$1,250; an Irish friend to missions, for China, \$4,500; a Wesleyan minister, an old friend to missions, \$5,000; Thomas Walker, Esq., of Cheltenham, \$5,000.

RELIGIOUS INTELLIGENCE.

Rev. Dr. Chandler, at the installation of Rev. W. F. Loomis, at Shelburne Falls, Mass., lately, in charging the people, said: "Formerly ministers were sought after to preach to the people; now they are employed to preach for them. It might be that it was only one of the many changes that occur in the use of language, but he thought it was rather that the people wanted a preacher to relieve them of all responsibility in the work of salvation."

Rev. Benjamin Schneider, German missionary at Aintab, in Syria, is making preparations to visit his native land. He expects to arrive about the middle of July. His wife will remain at her post, and continue her labors among the large number of Armenian females, who are receiving instruction from her in the things of Christ.

The residence of Dr. Mussey, with some half a dozen acres of ground attached, Mt. Auburn was recently purchased by the Baptists for \$35,000. The design is to erect a Baptist Church and a Baptist Female Seminary on the premises. Mt. Auburn is a suburban portion of Cincinnati.

The British Postmaster-General having decided to grant a half-holiday on Saturdays to the officers of the General Post-Office, the officers which are not immediately connected with the receipt and delivery of the mails will be closed at one o'clock on Saturday afternoon.

An interesting work of grace is in progress among the students of the Female Academy, Greenville, Ohio. Several have given their hearts to the Saviour, and will devote their lives to his service. This institution is in a very flourishing condition; a much larger number of students than usual is in attendance.

A meeting of colored citizens and others was held on Friday evening, July 4th, in the Mt. Dr. Pennington's Church, corner of Prince and Marion streets, New York, to welcome to his native land the Rev. Henry Highland Garnet, who had been absent six years in the West Indies.

The Utica Observer has information that Rev. Theophilus Fisk, recently pastor of the church of Reconciliation in that city, has been called to the editorial chair of the Daily Pennsylvania.

In the Rev. Thornley Smith's "Zaphnath Paaneah, or the History of Joseph," the Biblical accounts are defended on the basis of the Egyptian researches of Maysternburg, Havercik and others.

The Abbé Michon, a Catholic priest of Paris, has published a pamphlet to demonstrate that the Pope ought to renounce all secular authority, and remove to Jerusalem, there to preside over the Christian Church.

During the past season, revivals have been reported in thirty-nine cities and towns in fourteen States, in which 2,199 conversions are reported.

The Rev. I. T. Killoch, of Tremont Temple, Boston, has received a call from the First Baptist Church (late Dr. Cony's) in this city.

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, JUNE 30. In the SENATE, the bill authorizing the issue of an additional number of arms for the use of California, was passed. Mr. Douglas, from the Committee on Territories, made a voluminous report on Kansas affairs, including a new bill, providing for the appointment of five Commissioners, to be selected from different sections of the Union, to take a census and provide for a fair election of delegates to form a State Constitution—no test to be required, except three months' residence.

In the HOUSE, the bill for the immediate admission of Kansas was the order. Mr. Grow made the closing speech in its favor. Mr. Stephens moved to recommit, with instructions to report the substitute which he had offered. Mr. Dunn moved, as an amendment, that the Committee on Territories be required to report a bill for the restoration of the Missouri Compromise, which was adopted by seven majority. Mr. Stephens' motion was then voted down. A motion to recommit without instructions was also rejected. A motion to lay on the table was negatived. The main question was then taken, and the bill was rejected by one majority. The House immediately adjourned.

THIRD-DAY, JULY 1. In the SENATE, Mr. Cass submitted a resolution, which was adopted, calling on the President for the facts relative to the troubles in Washington Territory. Mr. Collier submitted a minority report from the Committee on Territories relative to Kansas affairs. Mr. Douglas' Kansas bill was then taken up and discussed.

In the HOUSE, Mr. Barclay, of Pennsylvania, moved a reconsideration of the vote by which the Kansas bill was rejected. After considerable debate, Mr. Houston, of Alabama, moved to lay the motion to reconsider on the table, but his motion was superseded by the presentation of the majority report of the Kansas Investigating Committee, a portion of which was read, and the House adjourned.

FOURTH-DAY, JULY 2. In the SENATE, the Chair submitted a communication from the Secretary of State, transmitting the original journal of the proceedings of the Board of American Commissioners to Paris to liquidate and audit the claims of American citizens against the French Government. Mr. Clayton called special attention to the document, as it completely refuted the ground upon which the President vetoed the French Spoliation bill. Mr. Douglas' bill for the admission of Kansas, after some further business, was taken up, and a highly interesting discussion took place. In the midst of the proceedings, the Senate found itself without a quorum, and the Sergeant-at-Arms was sent out to drum up the absentees. The question was then taken, on a motion made by Mr. Adams, of Mississippi, to strike out the clause giving the right of suffrage to all persons who shall have filed their declaration of intention to become citizens of the United States, and it was adopted by a vote of 22 to 16. Mr. Wilson moved to strike out all after the enacting clause, and insert as follows: "All acts passed by the Legislature of Kansas, or any assembly acting as such, and the same are hereby abrogated and declared void of no effect." The debate on this motion was very interesting and exciting, and was participated in by Messrs. Clayton, Wilson, Hale, Toombs, Crittenden, Bigler, and others. The debate continued all night, and a little before sunrise Fifth-day morning the Douglas and Toombs Kansas Bill was passed, slightly amended, so as to annul a few of the more atrocious provisions of the laws imposed, on Kansas, by its bogus Legislature.

In the HOUSE, an effort was made to change the hour of meeting from 12 to 11 o'clock, but it failed, as did also a motion to take up the Senate's adjournment resolution. The reading of the report of the Kansas investigating Committee was then completed, and it was referred to the Committee on Elections. Authority was given to the minority to report at any time within ten days. Both reports will be printed as one document.

FIFTH-DAY, JULY 3. The SENATE held a short session, and without transacting any business, adjourned over to Second-day.

In the HOUSE, Mr. Barclay's motion to reconsider the vote on Second-day on the admission of Kansas as a Free State, was adopted by a vote of 101 to 99. The bill admitting Kansas as a Free State was then passed by a vote of 100 to 97. Adjourned till Second-day.

European News. European news to June 25th has been received.

The difficulty between Great Britain and the United States appears to be at an end. The British Government had determined not to dismiss Mr. Dallas in retaliation for the dismissal of Mr. Grant. A large portion of the English press justify the course taken by the U. S. Government.

The Queen has given £1,000 for the relief of the sufferers by the French inundation, and Prince Albert £500.

The London Gazette contains an official notice, declaring Dr. Rae and his companions entitled to the reward of £10,000, offered to those who should first ascertain the fate of Sir John Franklin.

Sunday music continues in the Parks of London, and is paid for by private subscription.

The British Admiralty has invited tenders for the running of monthly mail steamers between England and the Cape of Good Hope with probable extension to the Mauritius and India.

A movement is making in Scotland to erect a colossal monument to the Scottish hero, Wm. Wallace.

Two wealthy ladies, Misses Ann and Elizabeth Sherwood, of Sheffield, have just been liberated by the intervention of their friends, after fourteen years imprisonment for contempt of Court of Chancery. They continued in prison fourteen years rather than produce an unimportant document in their possession.

The probable loss of the American ship Ocean Queen, Captain Smith, of the London and New York line, with 110 lives, has been reported at

Lloyd's. This ship left the London docks on February 8, with a full miscellaneous cargo and 85 steerage passengers. On February 15 she was spoken off the Isle of Wight, all well, since which nothing has been heard of her, and there is reason to fear she was lost in the ice in which the steamer Pacific perished.

At a meeting of the Lancashire Historical Society, held the other day, Mrs. W. Taylor, of Preston, exhibited a musical toy constructed by Benjamin Franklin for his relative, Miss Bache, during his stay at Preston. It consists of seventeen pieces, which are of wood, strung equi-distantly on two cords, and decrease in length from the lowest to the highest; it is played by being struck in the manner of the dulcimer, and its compass is two octaves.

The foundation-stone of a new military hospital, named the Royal Victoria Hospital, was laid by Her Majesty the Queen, with great pomp and ceremony, on May 19. The site selected is situated about six miles from Southampton, and is about half a mile from the shore. The hospital will be sufficiently large to accommodate 1,000 patients. The land purchased by the Government covers one hundred acres, and the frontage of the building alone will extend upward of fourteen hundred feet. The pile will, it is expected, cost £200,000. An accident occurred on board one of the gun-boats ranged off the shore, for the purpose of saluting Her Majesty. By the unexpected discharge of a gun, while being loaded, two seamen were horribly mutilated and killed.

The Kansas Commissioners' Report.

By reference to the proceedings in Congress last week, it will be seen that the Report of the majority of the Kansas Commission has been presented to Congress. It shows that as soon as the bill to organize the Territory of Kansas was passed, a large number of the citizens of Missouri went into the Territory and held squatter meetings, passed resolutions denouncing Abolitionists, and declaring that Slavery existed therein. In the Autumn of 1854, a secret political society, called "The Blue Lodge," was formed, the plan of operations of which, with its oaths, etc., are given in the report. This Lodge controlled all the subsequent movements and invasions on the part of the Missourians.

At the election of Nov. 29, 1854, for a delegate to Congress, there was no evidence of fraud, except in the sparsely settled and remote districts, where citizens of Missouri appeared and voted. Details in relation to these facts are given in the report, which says: "It is reduced to mathematical precision, that seventeen hundred illegal and non-resident votes were cast by citizens of Missouri; the remainder, being legal votes, amounted to eleven hundred." Mr. Whitfield would have been elected without the aid of his Missourians, were he receiving a plurality of all the votes cast. During the Winter of '54-'55, great excitement existed in the Territory on account of the invasion; public meetings were held, and much bitter feeling was manifested.

In February, 1855, a census was taken, and the number of legal voters was ascertained to be 2,905. Previous to the election in the Spring of 1855, active preparations were made in Missouri to invade the Territory, and a complete organization was effected. Leaders were chosen, tents, provisions, ammunition and arms distributed, and the forces were drilled in companies in Missouri, and on the day before the election, it is testified, at least five thousand Missourians took up the line of march for Kansas, and companies went into every representative district of the Territory except one. In detail of the acts of these companies and the declarations made by them, a great portion of the testimony consists.

The Kansas Investigating Committee had before them the poll-books, census-rolls, &c., showing who were legal as well as who were illegal voters, and from accurate and almost absolute proof it appears that of almost 6,300 votes cast at the election for members of the Territorial Legislature, five thousand were those of non-residents. The majority of both houses of the Legislature would have been Free State men if there had been no invasion of Missourians. The Governor set aside the election in some of the Districts, and a new election took place therein on the 23d of May, resulting in the choice of Free State men in these Districts, except Leavenworth, where there was still illegal voting.

The Committee took a large mass of testimony regarding the proceedings of the Legislative Assembly, which proceedings they state are characterized by recklessness and injustice. The report likewise alludes to the murders, robberies, and other crimes committed in the Territory, and states that in no case, except that of McRay, (a Free State man), was there any prosecution for those offences. No indictments were found, no arrests made, and no measures taken to bring the perpetrators to justice.

The report contains full and complete details of every thing connected with the Territory of Kansas, prior to the 19th of March last, and says it is clearly proved that Samuel J. Jones, the Sheriff, was the main cause of the recent disturbances, in which he so prominently figured. It is also proved that Mr. Oliver, one of the Investigating Committee, went into Missouri, with one of the invading companies, and made a speech in the fifteenth election district, but it is not proved that he voted.

The conclusions of the Committee are, that each of the elections in Kansas was carried by invasion from Missouri; that, consequently, the Legislative Assembly is an illegally constituted body, and has no power to pass valid laws, therefore its enactments are void. The election of G. W. Whitfield, as Delegate to Congress, was not held under any valid law, neither was that of Mr. Reeder in accordance with law. The Committee suggest no remedy.

The report alludes to obstructions that were thrown in the way of the Committee, and to the general violence which prevails in the territory. It is very voluminous, and is signed by Messrs. Howard and Sherman.

ACCIDENT AT PHILADELPHIA.—An accident, resulting in the loss of ten lives, happened at Philadelphia on the evening of Second-day, June 30th. Over a hundred persons, men, women and children, had, at an early hour in the evening, gathered together upon a wharf, to enjoy the cool and refreshing breeze from the Delaware, and while thus congregated, the pier sustaining the wharf fell in with a tremendous crash. In an instant not less than a hundred persons were precipitated into the

water; others were otherwise seriously injured. It is believed that in consequence of this lamentable affair not less than ten or fifteen lives have been lost. Many rumors are afloat as to the probable cause of this accident—the most reliable of which is one which attributes it to the heavy weight of a massive pair of shears, placed upon the wharf for the purpose of raising vessels to undergo repairs.

COL. FREMONT'S CATHOLICISM.—Since Col. Fremont's nomination as a candidate for the Presidency, much has been said about his predilection for Catholicism, and the fact that he was married by a Catholic priest has been produced as proof. Of this matter, Rev. Henry Ward Beecher gives the following account through the Independent:—

Col. Fremont was blessed with a mother of devoted piety. She was a member of the Episcopal Church, St. Philip's, Charleston, S. C., and reared her son in her own faith. In 1817, until he was fourteen, Col. Fremont was educated in the hope and expectation that he would become an Episcopal minister. At sixteen, he was confirmed in the Episcopal Church, and has, ever since, when within reach of the church, been an attendant and communicant. And since his temporary sojourn in New York, he has been an attendant at Dr. Anthon's church, until recently; and now he worships at Grace Church. Mrs. Fremont was reared strictly in the Presbyterian Church, and united with the Episcopal Church upon her marriage with Col. Fremont. Their children have been baptized (sprinkled) in the Episcopal Church.

It is well known that Mrs. Fremont is the daughter of Col. Benton, and that, at the time, her father was opposed to her marriage. Col. Fremont personally solicited several Protestant clergymen to perform the marriage ceremony, but on account of Col. Benton's opposition to it, they were unwilling to do it. A female friend, in this exigency, said that she could find a clergyman who would aid without fear, and brought in a Catholic clergyman, who married them.

THE "INDEPENDENT" FOR FREMONT.—The last number of the Independent announces its adherence to Fremont in the following manner:—

A crisis has arrived when every Christian is called upon to ask, "Lord, what wilt thou have me to do," in a conflict for principle and human rights as great as the world has ever seen. No voice can now be silent with impunity. If the religious press or Christian men now refuse either to speak or to act, the very stones will cry out for Heaven's sorest judgments, and we shall be left as a nation to fill up the measure of our iniquity. Now is the time to prove who are the true lovers of liberty, and to demonstrate who are the worthy descendants of the fathers of the Revolution, who were willing to lay down their lives to secure for this fair country an inheritance of freedom. The Independent will enter the field side by side with all who desire to do battle for truth, justice and humanity. With all the power God may give it, it will urge the Christian public to do by their might what their hands find it to do to save our beloved country from the death-grasp of Slavery. It will advocate freedom of speech, freedom of the press, free soil, free men, and—Fremont for the next President.

THE POSITION OF FREE SETTLERS IN KANSAS.—A large number of Free State settlers are in a condition of great anxiety. They went to Kansas to provide themselves with homes, relying upon the apparent energy of the friends of liberty to make Kansas a Free State, and looking to the facility of the pre-emption act to take up land. Many exhausted their means in getting to the ground, relying upon the growth and prosperity of the towns to furnish opportunities of employment, by which they could obtain subsistence until they can gather the first harvest from their land. The civil war has interrupted the growth of towns and lessened the demand for labor. Many settlers have been so chased and harassed by the invading ruffians, as materially to interfere with their planting. They fear to take an active part in the defense, under the threats of Shannon and the other organs of the Administration, that they will be subjected to trial, fine and imprisonment, the loss of their claims, &c. They must have a little help, to keep them along until their claims are secured. Independent.

SUMMARY. A dispatch dated Washington, Wednesday, July 2, 1856, says: It is quite manifest that the Administration is deeply troubled by the state of affairs in Kansas, and that the Democracy are urging a precipitate retreat from the rash counsels and extreme policy which have heretofore been pursued. They are both grown exceedingly mild, and especially so since the exposure of the frauds made by the Congressional Committee. All the recent demonstrations looking to pretended pacification, are predicated upon this idea of apprehended consequences, and the necessity of some effort, to overcome the bad effect already produced.

A dispatch dated Chicago, Wednesday, July 2, 1856, says: Passengers from Lexington bring intelligence of the capture of a company of emigrants from Ottawa on board the steamer Arabia on Friday night. They were robbed of every thing, and detained close prisoners. It was resolved by the mob to take the Massachusetts men in the company up the river and hang their leader, Decatur, immediately. All the arms, provisions, baggage, and money of the prisoners, were confiscated for the use of the mob.

There is not an American paper of any character taken at Puebla, Mexico—a wealthy city, containing about 60,000 inhabitants. It was accounted by good judges at Puebla that during the disturbance of the peace there, in consequence of the counter revolution—from its incipency to its finality—through robberies, assassinations and the casualties of war—full three thousand persons lost their lives.

A dispatch dated Chicago, Monday, June 30, says: A Methodist Conference which assembled at Rochester, Andrew County, Mo., on the 14th inst., received orders from a number of Pro-Slavery men to adjourn immediately and leave the State. Not complying with the order, a mob assembled, entered the church, and took the presiding officer and tarred and feathered him. An old man who attempted to prevent the outrage was shot.

Dr. J. V. C. Smith, late Mayor of Boston, has been visiting Kansas, and writes to the Boston Gazette, just as he was about leaving the Territory, June 21. He describes the outrages of the Border Ruffians as most atrocious; that no traveler known to be from Boston is safe from being robbed or murdered; that the settlers are subject to wanton outrages in their cabins; and that there ought to be "more soldiers or none."

The Kansas Committee, of Charleston, S. C., report that they have received \$9,511, and spent \$8,938, and have armed and shipped 73 men to Kansas. The Charleston Committee issued an appeal on the 13th, in which they represent the Southerners in Kansas as in danger, and ask prompt aid to enable them to defend their homes and friends.

Paul Stillman, of Plainfield, N. J., (who recently returned from a trip to Mexico in search of health,) last week suffered amputation of the right foot, in consequence of injuries received by wearing a tight boot, aggravated and profited by want of proper attention and counsel during the late sieges of Puebla.

On the 4th of July, the magnificent statue of Washington on horseback, by Henry K. Brown, was inaugurated in Union Square, N. Y., by a military procession and a speech from Rev. Dr. Bethune. This work of art cost about \$30,000, and was paid for by forty-five gentlemen of wealth living in the vicinity of the Square.

A sad accident happened at New Canaan, Ct., on the 4th of July. While some persons were preparing to fire a salute, a boy threw a fire cracker among a pile of cartridges, exploding the whole, by which twenty bystanders were badly burned, one of whom died in a short time, and five others were not expected to recover.

Gen. Persifer F. Smith has been appointed to succeed Brigadier General Clark, in charge of the military department West. The head quarters will be removed from St. Louis to Fort Leavenworth. Col. Sumner will remain in Kansas, subordinate to Gen. Smith.

A contract has been taken in New York city to build a railroad, 120 miles in length, from Raritan Bay to Cape May on the Delaware, to connect with the Eastern Shore R. R., 130 miles to Norfolk; the boys to be crossed by steamers.

A new line of steamers is about to be established between Liverpool and America, a company having been formed under the law of limited liability in Canada and England, with a capital of \$250,000, to run to Portland, in Maine, calling at New Foundland and Halifax, to land freight and passengers.

The receipts of Canal Tolls at Oswego during the past month amount to \$66,745 99, against \$31,964 76 for the corresponding month last year. Increase \$34,781 50. Over 200,000 bushels of Wheat and Corn were shipped from the Upper Lake ports for Oswego during the year ending June 27.

Cigar ashes will be found an invaluable remedy for the bite of the mosquito and other insects. Wet the ashes and rub them on the part, and the stinging sensation will be extracted almost instantly. The reason of this is that ashes contain alkali, which neutralizes the acid of the poison.

Hon. Martin Grover, of Angolica, Allegany Co., one of the most conspicuous Democrats in Western New York, has, it is said, repudiated Buchanan and the platform on which the Cincinnati Convention placed him, and come out in favor of Fremont and Dayton.

In New York, on the 4th of July, a large number of accidents occurred, as usual, from the indiscret use of fire-arms. An affray occurred in the evening, at a dance-house, in which one man was fatally stabbed.

The women of Moscow, in Clermont Co., Ohio, to the number of forty, formed themselves into a company recently, and proceeding to the premises of every grog seller in the town, with great violence destroyed all the liquor they could get into their possession.

Fifty families from Virginia, of the denomination called "United Brethren," all in favor of Freedom, have, through their ministers, selected a settlement six miles south of Lawrence, on the Santa Fe road, in Kansas, and are now preparing to emigrate.

Mr. Herbert, the member of the House of Representatives who killed the hotel waiter Keating, because he would not get him a breakfast when he wanted it, has been indicted for murder and sent to prison to await his trial.

Six steamers, the St. Clair, Paul Anderson, Grand Turk, J. M. Stockwell, Southerner and Saracene, were destroyed by fire at St. Louis, July 3d. The total loss is set down at \$100,000.

Owen Lovejoy, a brother of the Alton martyr, to Free Speech, has been nominated for Congress by the Republicans of the 11th District of Illinois, now represented by the Hon. Jesse O. Norton.

The Prince and Princess of Prussia are expected in London early in July. It is said that the betrothal of Prince Frederick William and the Princess Royal of England will take place during their stay.

The losses at sea reported to the Underwriters in New York during the six months ending July 1, 1856, amount to the unprecedented sum of nearly sixteen millions of dollars.

During the last six months not an indictment has been found for breach of the Liquor Law of Massachusetts, though the fact is notorious that it is daily violated in upwards of fifteen hundred places in the city.

The venerable Alexander Humboldt celebrated his eighty-sixth birthday on the 14th, and this in the full enjoyment of all his intellectual powers.

The United States Treasurer reports that on the 23d ult., there were in the various United States Treasuries, subject to draft, \$24,434,224.

During eight months in the year the number of straw hats and bonnets finished at a factory near Boston is an average of 10,000 daily.

A dispatch dated Utica, Monday, June 30, says: The business portion of the village of Camden, Oneida Co. was destroyed by fire last night.

The Boston Journal says: Among the exports per ship Sumatra, which cleared yesterday for Melbourne, we notice upwards of six thousand pounds of yellow snuff!

Mrs. Lydia Elliott, of Concord, N. H., died on Tuesday, aged 103 years.

New York Markets—July 7, 1856. Akes—Wheat \$5 50, Pearl 6 75. Flour and Meal—Flour has advanced some 25c. per bush, selling at 10 a 45 for common good State, 6 50 a 6 60 for Indiana and Upper Lake, 6 85 a 7 15 for various grades of Ohio. Rye Flour 5 00 a 4 75. Corn Meal 3 00 for Jersey.

Grain—Wheat 1 70 for fair white Genesee, 1 52 for inferior white Ohio, 1 53 a 1 55 for mixed Western. Rye 35c. Oats 40 a 41c. for State and Western. Corn 50c. for Western mixed, 60 a 63c. for Southern white.

Provisions—Pork 17 25 for prime, 90 50 for mess. Beef 7 50 a 8 25 for prime, 8 50 a 10 00 for country mess. Lard 11 12c. Butter 12 a 12c. for Ohio, 12 a 19c. for State. Cheese 6 a 8c.

Potatoes—2 50 a 3 50 per bush for old Western Reds, Mercers, and Carters; 7 00 a 7 50 for new Bermudas.

Seeds—Rough Flaxseed 1 80 a 1 85 for 56 lbs. Wool—The clip of Wool is said to be one-fourth short of that of last year, and prices range from 39 to 55c.

MARRIED. On the 30th ult., by the Rev. H. H. Baker, Mr. WILLIAM GAY of Boston, to Miss MARY E. D., daughter of Asa Bond, of Plainfield, N. J.

DIED. In Adams, Jefferson Co., N. Y., April 23d, 1856, SOPHIA SAUNDERS, daughter of Rowell and Eliza Saunders, in the 20th year of her age. The deceased made a profession of religion in early life, and gave good evidence of her living in the enjoyment of it, and in her last sickness, which was consumption, she evinced great courage and composure, having, as she very often expressed, a desire to leave her earthly friends and go home to see her Saviour.

In Rushford, N. Y., on the 25th ult., after an illness of eight weeks, FLORENCE W., daughter of Ira and Sarah W., aged 5 years, 3 months, and 4 days. A few days before her departure, while in her father's arms, she told him she was not afraid to die and be with Christ. She also assured her mother, during her last hours of consciousness, of the same confidence. She moreover reproved her mother for weeping, saying, "I can't do so good."

In a crisis to lay our daughter down To sleep the sleep that knows no waking; In faith, we look beyond the tomb— We see the glorious morning breaking, Brightly dawning through the gloom: We see, by faith, her spirit come, Amid the joyous angel throng, To proclaim their Jesus King— King of our heaven and earth most glorious— King of our death, and the grave victorious— King omnipotent to save All who put their trust in him. All hail thy victory, bounding grave! O death! where is thy venom'd sting? Then triumph! triumph, weeping mother! Triumph, little trusting brother! Triumph, father, in thy faith! Jesus hath won life from death!

LETTERS. J. F. Randolph, I. O. Burdick, Rowell Saunders, John Stillman, Benjamin Vincent, D. E. Lewis, N. V. Hall, P. L. Berry, Ephraim Maxson, S. P. Stillman, John Davis, Eli Forsythe, S. M. Bailey, T. G. Bailey, Andrew Babcock, S. S. Maxson, R. Thomas, J. B. Clarke, W. B. Maxson, G. A. Clarke, B. F. Bond, H. O. Hubbard, F. J. Adams, G. B. Wheeler, S. S. Griswold, D. B. Maxson, O. S. Tappan.

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

FOR THE SABBATH RECORDER: Wm Stillman, Westerly, R. I. \$3 00 to vol. 12 No. 52 Caroline Sisson " 1 00 12 52 David Stillman Jr " 2 00 12 52 A. B. Langworthy " 2 00 12 52 Isaac O Burdick " 4 00 13 52 Sam'l Saunders, Dorville, R. I. 2 00 11 52 Charles Clarke, Berlin, Wis. 2 00 13 52 Charles Saunders, Clear Creek 2 00 12 52 Alex. O. Burdick, New York 2 00 13 52 Benjamin Vincent, Hamlet 2 00 13 52 Colville Spencer " 2 00 13 52 Rowland Saunders, Sweden 2 00 14 52 Joseph Wells, Petersburg 2 00 12 52 Anna O. Clarke, West Edmeston 2 00 13 52 Elizabeth Dennison " 2 12 13 52 J. M. Hemphill, Alfred 1 50 13 52 L. G. Maxson, Alfred Center 5 00 14 52 Albert Smith " 2 00 13 52 B. F. Potter " 2 00 13 52 Charles Rogers " 2 00 13 52 Thomas Place " 2 00 13 52 Amos Burdick " 2 00 13 52 J. A. Langworthy, Little Genesee 2 00 13 52 Mrs H J Wells " 2 00 12 52 Joel Randall " 2 00 12 52 D. W. Green " 2 00 12 52 I. T. Lewis, Ceres " 2 00 14 52 Elisha B Green, Independence 4 00 12 52 Ethan Lanpher, Nile " 2 00 14 52 Joel Tappan, Mantorville, M. T. 2 00 11 52 A. B. Babcock, New Market, N. J. 2 00 13 52 WILLIAM M. ROGERS, Treasurer.

Central Railroad of New Jersey. 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 March 24th, 1856. R. A. NICHOLS, Genl. Mgr., commencing June 9, 1856. Leave New York for Easton and intermediate places, from Pier No. 2 North River, at 7 30 A. M. and 3 30 P. M.; for Somerville, 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 York and Erie Railroad from New York to Cortlandt 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. EVENING LINE TO ALBANY AND TROY DIRECT, from Pier 15, foot of Liberty-st., first Pier below Cortlandt-st. Fare to Montreal \$3 less than the regular rate, and to intermediate places in proportion. Second class passage to Montreal \$4 25. The new first class steamers RIF VAN WINKLE, C. W. Farham, Comd'or, Monday, Wednesday, and Friday; and FRANCIS SKIDDY, L. Smith, Comd'or, 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. For freight or second class passage, apply at the office on the wharf.

New York and Erie 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: For Albany, at 6 A. M. for Dunkirk. Buffalo Express at 6 A. M. for Buffalo. Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this Train will connect with Express trains for Syracuse, Cayuga, Onondaga, Niagara Falls, and Rochester, and with the Light House Express on the Lake Shore Railroad for Cincinnati, Chicago, &c. Rockland Passenger at 3 30 P. M. (from foot of Chambers-st.) via Piermont for Suffern and intermediate stations. Way Passenger at 4 P. M. for Newburg and Buffalo, 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 Buffalo and Dunkirk with the Lake Shore Railroad, for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

ROBERTS' HOTEL AND DINING SALOON, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. Rooms to let by the day or week. CLARENCE BOOKER, Late of Fulton Hotel. HEARY ZOLLNER.

Navy's Temperance Hotel AND TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$2 to \$3 per Week, or 50 Cts. per Night. BELA SAWYER, Sup't. 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 South Belknap, Tuxton, Lincoln, Oneida, and Preston, meet with the Church in Preston, on Saturday before the second Sabbath in July. A general attendance is requested. By order of the meeting, JOHN BARBER 2d, 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 13th, 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 office, or by addressing DR. UTTER, Plainfield, N. J.

New Jersey Railroad. FOR PHILADELPHIA and the South and West, New Jersey City—Mail and Express Lines. Leave New York at 8 and 11 A. M. and 6 P. M. \$2 12 M., \$2 stopping at all way stations. Through tickets sold for Cincinnati (\$17 and \$18 50) 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, Ass't Sup't.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. H. BURDICK, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spleen, Nerves, Female Dis-eases, Bronchitis, Lymphatic 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 diseases commonly called surgical cases, such as Hip Diseases, White Swellings, 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. H. BURDICK, Alfred, Allegany Co., 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, as testimony of which we need only refer to the unparalleled success of our agents during 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 most extensive and profitable reading community, and we wish to engage the services of those who will help us to sustain it. 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 distant cities. Men of energy and business habits will find this a work worthy their attention. All communications promptly answered. STEARNS & SPICKER.

For Philadelphia. BY THE CAMDEN AND AMBOY RAILROAD, from Pier No. 1 North River, foot of Battery place, Philadelphia and Amboy Railroad line for Philadelphia will be called as follows: Monday, Tuesday, Thursday, Friday, and Saturday, at 10 o'clock A. M., daily, (Sundays excepted), by the steamer JOHN POTTER, (Sunday) excepted, by the steamer JOHN POTTER, (Sundays excepted) by the steamer JOHN POTTER, stopping at Jamesburg, Highstown, Bordentown, Burlington, arriving at Philadelphia about 6 o'clock P. M. Fare by Express line 40c.

Returning, passengers will leave Philadelphia at 6 A. M. and 2 P. M. Accommodation and Emigrant lines at 1 and 4 P. M. 1 o'clock line—first class passengers \$2, second class passengers \$1 50. 4 o'clock line—first class passengers \$2, second class passengers \$1 75. I. A. BLISS, Agent.

N. Y. AND ERIE RAILROAD COMPANY'S EXPRESS OFFICE, No. 175 Broadway, N. Y.

THE NEW YORK AND ERIE RAILROAD COMPANY. Express business over their road and connecting branch railroads, and having procured a suitable outfit for that purpose, are now prepared to do a general Express business.

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