

The Sabbath Recorder.

J. B. Dye

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The Sabbath Recorder.

Gerrit Smith on Compensated Emancipation.

We had not read the following speech till it recently came to hand in a way to call our attention to it, and did not know so well, before, how nearly our views and Mr. Smith's accorded with each other on this subject. But in view of what we have before said on this point, it is not necessary for us to tell our readers what we think of this effort of Mr. Smith.

A SPEECH BY GERRIT SMITH,
In the National Emancipation Convention, held in Cleveland,
Ohio, Aug. 25, 26, and 27, 1857.

Mr. President: Many are urging me to reply to the speeches made this afternoon by my friends Watkins and Pryne. Not all who make up the very large assembly this evening were present to hear those able and eloquent speeches, which, I confess, brought me to a solemn revision of my position. Sure am I that none who did hear them, envy me the task of replying to them. Why am I selected for this difficult service? Perhaps it is because they and I having worked together thus far, there is curiosity to see how we will behave towards each other, now that we have arrived at a point of divergence from each other. There is one consolation in my circumstances—the strength of the opposition has been brought out, and if I can cope with what is before me, I shall have no reason to quail before the apprehension of what is to follow.

We are met, Sir, to initiate—I might, perhaps, rather say to inaugurate—a great movement, one that is full of promise to the slave and the slaveholder, and our whole country. It is not so much to awaken interest in their behalf that we have come together, as it is to give expression to such interest—a practical and effective expression.

We are here for the purpose of making a public and formal, and, as we hope, an impressive confession, that the North ought to share with the South in the temporary losses that will result from the abolition of Slavery. Indeed, such are our relations to the South in the matter of Slavery, that, on the score of simple honesty, we are bound to share in these losses.

Whether, in the eye of the Constitution, Slavery is national or sectional, or whether there is, as I hold there is, no authority for either, so it is that our slavery is actually national. The whole nation has contributed to nationalize it—the whole nation has made itself responsible for it. The sin of extending the area of slavery, and of encouraging the slaveholders to multiply their investments in human flesh, lies at the door of the North as well as at the door of the South. Northern commerce has connived at, and openly upheld, Slavery. So have Northern politics. And we have seen churches, religious associations, in situations of learning, at the North, as well as at the South, apologizing for Slavery, and bowing quite down to the ground, in presence of the demon and in deference of his claims. Texas could not have been annexed, nor the Missouri Compromise repealed—nor established—without the help of the North. Without the help of her schools and churches, there never could have been a pro-Slavery sentiment at the North. Nor could such a sentiment, nor could Slavery itself, have continued to exist at the South, without such help. It is not too much to say that, at the North, as truly as at the South, ecclesiastical as well as commercial and political gains have been sought for, by sparing and flattering Slavery.

Now, all this being true, it is very plain that the North, as well as the South, is bound to contribute to relieve the slaveholders in the straits to which they would be reduced by the abolition of Slavery. But, Mr. Pryne says the North should pay nothing, for the reason that, in proportion to her connection with and responsibility for Slavery, she has lost as much by Slavery as the South has. What if she has? Nevertheless, the fact remains that the North is rich, and the South comparatively poor. Now, the reason why we call on the North to help in this case is not alone because of her complicity, but also because she is able to help.

Mr. Watkins says that the slave, and not the slaveholder, is entitled to compensation, and he adds, "I put my feet on Mr. Smith's proposition." My proposition was that the nation shall pay to the emancipated slave \$25, and to his master \$150, and that the emancipating State shall, by assessments on the lands within its limits, (the value of such lands being greatly increased by the abolition of Slavery) add \$75 to the \$150. I need not say that I have no sympathy with the plan of appropriating the public lands to this object. I am a land reformer, and I hold that to the landless belongs the vacant land. Slavery is a great evil; but the land monopoly, because it has manifold more victims, is a far greater evil. Moreover, there could have been no Slavery but for land monopoly; and to abolish the latter is the only sure way to abolish and prevent the return of the former. I can, therefore, favor no plan which countenances land monopoly, and recognizes Congress as a great landholder. But to return to Mr. Watkins. Is it nothing that, in addition to the \$25, I propose to give to the slave the slave's own self? Moreover, does not he see that to propose to give most of the money to the slave, instead of the slaveholder, would be to defeat all hope of getting him free? Very gladly would I have all the money given to the poorer plundered slave, if the slaveholder would still be willing to give him his liberty.

But it is said that we ought not to offer in advance to the slaveholder any measure of indemnity, because doing so is bribing him to do right. Now I readily admit that I would prefer to have the slaveholder prompted to do right only by the purest and highest motives. I would have him emancipate his slaves immediately and unconditionally, because it is the slave's right to be thus emancipated, and because the slaveholder sins fearfully in resisting this right. Nevertheless, so guilty and horrible is the relation of slaveholder and slave, and so full of misery to both—aye, and so full of damage and peril to the whole nation—that I would be willing to make the most direct appeal to the selfishness of the slaveholder in aid

of hurrying him to dissolve this relation. Besides, I am not willing to admit that his moral sense will be weakened and his repentance rendered less probable by such appeals.

My neighbor is a drunkard, and therefore the torment of himself, his family, and his friends. I invoke his reformation in the name of all the tenderest, and highest, and holiest motives. If then, I add to these motives such as are inferior, do I necessarily sin? Oh, no! I do not sin in telling him that, in the event of his forsaking the intoxicating cup, I will bless him and his hungry family with the gift of a cow. My offer of the cow is useful in many respects. It serves to commend to him the sincerity which prompted me to array before him the better and nobler motives; and in doing this, I would, as a simple and short argument would suffice to show, commend the motives themselves. For to believe our teacher sincere, is a wide step toward believing that he reasons correctly. The connection between sincere purposes and sound arguments is altogether natural. Again, my offer of the cow serves to persuade him of my deep sense of his sin, and thus to suggest that he, too, should cherish a deep sense of it. In a word, the offer is far more like to do him good than harm. So, too, the slaveholder is far more like to be benefited than injured, if, when I have set before him the high and commanding reasons why he should let the oppressed go free, and unconditionally; I prove my sincerity and my sense of the wickedness of his relation, by telling him that I will act a brother's part, and share with him in the loss of his terminating that guilty relation.

Connected with this objection, that we are bribing the slaveholder, is the objection that our offer of money to him will be construed into our recognition of his right of property in man. For one, I deny all rights of property in intoxicating liquors, when they are offered for sale as a beverage. (Here let me say that my zeal for temperance carries me as far as my zeal for freedom; and let me add, that I believe the cause of temperance will continue to drag until its friends take the ground of no property in alcoholic liquors when they are put to the satanic work of making papers and madmen.) I was saying that I denied all rights of property in such case. But surely I do not involve myself in inconsistency, if I tell the rumrunner that, provided he will throw away his rum, I will help to support his family. Surely, in telling him so, I do not stamp upon his rum-filled casks the sacredness of property. No more do I make Slavery right, when I tell the slaveholder that, if he will throw it away, I will help him to get an honest living. But, however this offer of money to the slaveholder may be in appearance, or effect, certain it is that we do not intend to recognize therein the rightfulness of slaveholding. We make the offer because we believe fraternity and honesty require us to make it—fraternity and honesty both to slaveholder and slave. We deny all right of property in man. We believe that the image of God, no more than God Himself, is to be counted merchandise. We believe that immortality is never to be confounded with commodity.

When comes it that we are charged with admitting property in man? It comes from a confusion of ideas in those who charge it. Our acknowledgment that the slaveholder would, in liberating his slaves, be entitled to our money, is reckoned by them to be all one with our acknowledgment of his right to hold slaves. I admit his right to our money—yes, his moral right. For if, in the circumstances of the case, we are under moral obligation to give the money, (and it is indispensable to the success of our undertaking to feel that we are,) then does it follow that he has a moral right to it, notwithstanding the opposition which my use of these words yesterday encountered. But, in admitting the emancipating, and because emancipating, impoverished slaveholders' right to our help, we no more sanction slaveholding, than we sanction drunkenness by helping him who had been a drunkard, or sanction rumrunning by helping him who had been a rumrunner. We would help these, and why not him? Let us hasten to cast away the foolish and wicked prejudice which stands in the way of our helping the slaveholder also.

Both Mr. Pryne and Mr. Watkins say, "If the slaveholder has the right to sell, he has the right to buy." That is a true proposition. But we do not acknowledge his right to sell. We do not mean to buy from him. Even, however, if we did buy from him, we should not therein acknowledge his right to sell. If I buy my friend out from under the uplifted dagger of the murderer, I do not therein acknowledge the murderer's right to strike the blow. I said that we do not mean to buy from slaves. All that we mean (at least so far as I am concerned) is, that when they shall have been emancipated, we will share in the loss of the emancipators, and help them in their reduced circumstances. Did we mean to buy the slaves and sanction the selling of them, we should propose that the slaveholders receive the whole, instead of one-half of their market value. Liberally as we are willing to share in the loss of the slaveholder, we nevertheless mean that the greater part of it shall fall upon himself. This is but right. As he will be, in a moral point of view, the principal gainer from emancipation, so he can well afford to be the principal pecuniary loser from it. Let me here say that I am not one of those who would, by an extravagant offer of money, tempt the slaveholder to emancipate. Our offer must be reasonable—such an offer as wise and practical men would make—such as the North would approve and sustain. We must not, in our eagerness to commend our plan to the South, forget that there is a North, and that the plan will come to nothing, unless its chief features are such as will gain the cordial assent of the North.

Another objection to our movement is, that the slaveholders will be richer after than they were before emancipation. The emancipating States I admit will be. But the slaveholders, in their new and strange circumstances, will, at least for a season, be comparatively helpless, unless they are aided by State or nation, or both.

It is also objected that such a sum as the slaveholders would accept would be much larger than the North would consent to share

in paying. But the North could well afford to pay a very large sum for the sake of delivering the slave from the most miserable, and the slaveholder from the most guilty of all relations—especially since it is for the life of the nation that slavery be ended speedily and peacefully.

On the other hand is the objection, that any sum the North might offer would be so small in the esteem of the South as to call out her indignant rejection, and breed a still worse temper than now exists between them. But her actual rejection of it, however indignant, would not prove it to be too small; and as our anticipated rejection of it could not cancel our obligation to make the offer, so it should not be allowed to deter us from making it.

It is said, too, that the South will regard as meddling and offensive any action we may take on this subject, and even our entertaining the subject. A part of the South, doubtless, will. But even if the whole South should, that will not prove us to be wrong. At any rate, we must respect and respond to the claims of honesty and fraternity in our own consciences, however false the judgment that may therefore be put upon us. We must be faithful to our national relations, and show ourselves ready to assist our countrymen, however in turn we be misunderstood or maligned. I do not deny my fears that the South will rebel us, and reject every scheme and every idea of emancipation. Mighty are the habits of self-indulgence and despotism engendered by Slavery. When has it been found possible to break those habits? When have any people been known to surrender them? Few are less hopeful than myself of the peaceful abolition of American Slavery.

Another objection to our movement is, that it will tend to supersede the means which are now employed to accomplish the overthrow of Slavery—prayer, preaching, lecturing, voting, &c. Oh no! it will not have this tendency. On the contrary, it will concert with these means, and, as we hope, give effect to them. None the less will these means be wielded, after we shall have added to them this new one. On the contrary, these will then be wielded all the more earnestly and perseveringly, because all the more hopeful.

Mr. Watkins referred to my own labors in the cause of Freedom, and in terms quite too complimentary for me to repeat. He predicts that they will be counteracted by this new movement. But happy, heaven-blessed and greatly successful will I regard these poor labors, if they shall be found to be at all instrumental in preparing the public mind for this movement, and in reconciling the people of the North to the idea of sharing with their Southern brethren in the temporary losses incident to the abolition of Slavery. Mr. Pryne, too, believes that this new measure will stand in the very way of the other measures for overthrowing Slavery.

Mr. Watkins thinks that the undertaking will administer to the self-complacency and triumphant air of the slaveholders, and that they will say to us, "Gentlemen, you have given up your principle, for you now wish to buy our slaves." But what they would call buying, and which is not buying, would be, not the abandonment, but the natural progress and legitimate effect of our principles. When the anti-Slavery man has traveled quite across the low grounds of profession, and has ascended to the higher plain where not only words are spoken, but deeds are done, and heavy and self-denying pecuniary sacrifices in the cause of the slave are welcomed, then has he proved, not the denial of his principles, but his attachment to them—not their worthlessness and impotence, but their great preciousness, and their power to carry him forward in the work of humanity and heaven.

Mr. Pryne holds that our scheme violates the Constitution. I readily admit that it does violence to his and my views of both the Constitution and civil government—though it does none to the popular views of either. Oftentimes, and with the consent of the nation, has our government used its means in a way that justifies, so far at least as the question of constitutionality is concerned, the present proposed use of them. I confess that it was not intended to provide in the Constitution for the raising of money to effect the abolition of Slavery—for on all hands was it understood that Slavery would come to its natural death in a few years. When Mr. Pryne said that I had been his political Gamaliel, and that at my feet he had learned to restrict the whole province of government to the protection of persons and property, he both honored me and did justice to my creed. I do not deny that government, in the use we are now proposing to put it to, would be found quite outside the range of its legitimate functions. I take pleasure in admitting that Mr. Pryne did skillfully, and as fairly as skillfully, argue my inconsistency. He made my own political creed, with which he is so entirely familiar, his principal and most effective means of proving that I am now plunging into error. Nevertheless, I justify myself in sanctioning the contemplated agency of government. I justify myself, however, only on the ground of the necessity of the case. Our nation is brought to the brink of ruin, and if it can be saved in no way authorized by the Constitution, and by the nature and office of civil government, yet would I have it saved.

John Quincy Adams held that, to save the nation, Congress might abolish Slavery. Thomas Jefferson, and many of the statesmen of his day, denied that there was constitutional authority for extending the limits of the nation. Nevertheless, so necessary did they deem the annexation of Louisiana, that they acquiesced in it. It is largely owing to this acquiescence that American Slavery has attained its gigantic growth. Indeed, the evil could hardly have lived to the present day, had it been confined to its ancient boundaries. Now, if an unconstitutional measure, fraught, as was the annexation of Louisiana, with so much misery and ruin, can be justified on the ground of national necessity, then surely can a measure, even if it is unconstitutional, be justified, which will dry up that flood of misery, and save the nation.

There is another thing to be mentioned here. If our present movement does look to government for unconstitutional action—and, for the

sake of the argument, we admit that it does—still, since such action will not take place till the people of North and South, East and West, shall call for it, its unconstitutionality will be comparatively unobjectionable. When all the people agree to make government their common agent in a work of salvation, the inquiry whether the work is constitutional has lost most of its importance.

Before leaving this topic of constitutionality, let me express the hope that nothing I have said will be construed into my admission of the lack of constitutional power to abolish Slavery. That is not civil government, but, on the contrary, a detestable counterfeit, which has not the power, and the will also, to save its subjects from being chattels.

Mr. Pryne likened the slaveholders to counterfeiters and thieves. He asked if we ought to help a gang of counterfeiters, who had become poor by being compelled to give up their counterfeiting. I answer, that we ought most emphatically, if we are their fellow-counterfeiters, and have encouraged them in the iniquity, and are able to help them. He asked whether we should share in the losses of a company of detected horse-thieves. Most certainly, if we are their fellow-thieves, and have it in our power to relieve their poverty. "Honor among thieves" is a motto that the people of the North should feel the fair application and full force of, when called on to help their fellows of the South.

There is still another objection that I must notice. It is, that if compensation shall ever be in order, it will not be until the slaveholder shall have truly repented. "When the sky falls, we shall catch larks." But will it ever be so condescending? Will the slaveholders ever take it upon themselves to repent? It is hardly probable that the mass of them will.

According to this objection, if I see a fiend preparing to murder a whole family for the sake of money, and I know I can buy him off, I must not do so. The most that I shall be allowed to do is to give him money when he shall have shown himself to be the subject of Christian repentance. But ere that time has come, he will have murdered the whole family. So, too, if we wait for the slaveholders to repent, many more generations of our ill-starred brethren may have to pass through the tortments of Slavery.

I confess that the objector in this case is intent on the deliverance of the slave; but he would have it accomplished only through the salvation of the soul of the slaveholder. Of every other way he is exceedingly jealous. Now, I do not deny that I am so unorthodox as to make more account of the freedom of the slave, than of the salvation of the slaveholder. If the slave is emancipated, my great desire will be realized, and that, too, whether, in the process of his emancipation, the slaveholders have or have not become penitents.

But I must close. Long have I looked forward to this day. Many, many years have I longed for the inauguration of this movement. Although nearly alone among my abolition brethren in believing that the North ought to share with the South in the losses resulting from the abolition of Slavery, still, I never could refrain from believing it. They are just men. Honestly do they differ from me, and hence I have no reproach for them. May they in turn be as patient with me as they can be.

The work on which we are now entering will be mighty and effectual, if we shall make it a work of love. Love is the remedy for human wrongs—as well the wrongs which lie within as those which lie without the province of statesmanship. The grand reason why statesmanship is and always has been a failure, is just because love is not and has never been allowed to be its constant prompter and ever-burning soul. Unhappily, it is thought that having a heart disqualifies a man for being a statesman. But he, and he only, can be a true statesman, whose understanding is controlled by a loving and Christian heart. Love is looked upon as a weakness, and as incompatible with wisdom. But love alone is strong, and where there is no love, there is no wisdom.

Political men who take up the subject of Slavery—this Convention which is taking it up politically—must take it up in love, or more largely than good to the cause of Freedom will come of it. The abolitionists, too, must infuse more love into their efforts. Vigorous and clear as are their apprehensions of Slavery—just and impressive as are their descriptions of it—that is not enough. They must have more heart; and they must have it not for the slave only, but for the slaveholder also. The chief reason why the Southern conscience yields so slowly under the labor of the abolitionists is, that it does not feel it to be a labor of love. I would that all the abolitionists lay hold of this measure, which we are now laying hold of. I do not say that they in this wise would give all needed proof; but I do say they would give one strong proof that the truth, which they speak to slaveholders, is spoken in love.

The Republican party is hated by the South, because it is regarded there as selfish and sordid. Let it, however, identify itself with the great measure of this Convention, and it would give therein such an evidence of its benevolence and fraternal interest in the South as it has not hitherto given. Cordially do we invite its co-operation. Cordially, too, do we invite the co-operation of the Democratic and Native American parties, and of the churches, and of the anti-Slavery societies. In a word, we call upon the whole country to come forward, under the promptings of love—of love to the slaveholder and the slave, to the slave States and the free, to earth and to heaven, and to put away Slavery entirely and forever. That is a work worthy of the help of all. Who is there that can refuse to bear a part in it?

One Sheep Missing.

Some sixty years ago, it was quite common for ministers of the Gospel to own a farm, and to get a part of their living from it. The farm was usually given to them by their people, and besides being very helpful in the way of providing butter, cheese, milk, meat, and vegetables, it afforded them the very best exercise and recreation. They did not, indeed, do all the work themselves, but they took

charge of it, and helped their men when they could; and I think it was better than going to watering places, or even to Europe. Besides, it was a very nice way to train their boys to industry; and I wonder not if that were one reason why minister's sons, in those days, grew up to be so useful.

Down in Connecticut there was one such minister who had a farm. He was a very good man, and there is a book about him called Godly Pastor. This minister had a flock of sheep; and one day, as he put them in the yard, he noticed that one was missing. He went out in the pasture and looked for it, but not finding it readily, he went back into the house. He could not be easy, however; he kept thinking about the lost sheep. Then he said to himself, "I will go again; I will look more thoroughly." He did so; and found the poor sheep with his head fastened between two rails, so that it could not get out. It had been there for some time, for it had fed all the grass within its reach, quite to the ground. Poor sheep, how glad it was to be relieved! "Now," said the minister, "how did I know but some one of my people, my flock, may be in just such trouble! I will go over my parish and see."

He went around from house to house, visiting and inquiring, when behold, he actually found one of his church just ready to sink into despair for want of comfort. It was as if every green thing had been eaten, and only the hard gravel remained. I think the minister was more glad in the second case than in the first. (Cong. Herald.)

The Corn Argument.

Sometimes the application of very simple tests will throw clear light on the course of duty, and utterly put to flight temptation to neglect it. In the town of H—, in Franklin county, Mass., there lives an old man, a member of the Congregational Church, who used frequently to find himself sorely puzzled, when certain cold stormy Sundays, come along, to know whether he ought to go to meeting or not. The meeting-house was four miles from his residence, and the road a rough and hilly one, and he was himself getting old. On the return of one of these raw Sunday mornings, while debating in his mind, as usual, the course of duty, the question suggested itself, "Would you be willing, on such a day as this, to go as far as the meeting-house for a bushel of corn?" He concluded, as he candidly thought thereon, that he would. This settled in his mind the whole matter of going to meeting, and with a light and gladness heart he was soon seated with his brethren in the house of God. The old gentleman says that now, whenever any excuse is suggested for staying from the sanctuary, the "corn argument," as he calls it, at once comes up, and the result has been that thus far his place in the assembly has not been vacant, whether it rains or shines. The honest and faithful application of some such easily applied practical tests would often relieve the mind of its perplexity in respect to duty, and make the true path so plain that the wayfaring man, though a fool, need not err therein. The prime difficulty is found, not in inability to ascertain duty, but in having little heart-interest in doing it. (Oberlin Evangelist.)

Martyred Missionaries in India.

The last ray of hope has been dispelled by the late arrival of news from India; and we must now record, with feelings of the profoundest sorrow, that there is every reason to believe the four missionary families of the Presbyterian Board at Futtehgurh, have perished in the massacre. They have been traced to the vicinity of Cawnpore, and it was hoped that when General Havelock arrived there, he would find them alive, and rescue them from the insurgents; but he reports but one white person as saved, and her name is given; so that the painful fact is pressed upon our hearts that our brethren and sisters, our dear friends Freeman, and Campbell, and Johnson, and McMullen, and their wives, and two children of Mr. and Mrs. Campbell, have fallen victims to the awful insurrection in India.

Rev. John E. Freeman went out in 1838, and has been a faithful missionary for about 19 years. He married Miss Beach, in Newark, N. J., who died about ten years ago. Mr. F. afterwards married a valued friend of ours, Miss Vredenburg, a lady of great accomplishments and worth, with a large circle of friends in this city and New Jersey.

Rev. David A. Campbell was from Wisconsin, and his wife from Ohio.

Rev. Albert O. Johnson and wife are both from Western Pennsylvania.

Rev. Robert E. McMullen was from Philadelphia, and his wife was Miss Pierson, of Patterson, N. J. All of them were among the most able and useful missionaries of the Board, and their loss is a blow to the work, compared with which the destruction of \$100,000 worth of property in India is not to be mentioned.

Missionaries in India.

Missionaries have been established in more than 800 stations scattered throughout India; mission schools have amounted to the number of 2,015; there have been nearly 80,000 children in these schools, in the proportion of about four boys to one girl. Missionaries have itinerated in all directions, singly and in company with native Christians; and nearly 80,000 Christian converts have been made in Southern India. Yet we believe we are correct in saying that in no single instance has any popular disturbance been attributed to missionary proceedings. On the contrary, during the late Santhal rebellion, it was remarked that the missionary influence had a decidedly peaceful tendency. Again, there is no instance in which the proceedings of the missionaries have been traced to missions or to missionary transactions. The Hindoo ringleaders, and still more stoutly the Mussulmans, refer the difficulties generally to religious motives; but they give no practical instance. It is an important fact that the disturbances have not broken out in the chief scenes of missionary labor and conversion, for example, in the Burdwan and Kishnagur districts of Bengal. These are great facts; and in noticing the causes and progress of the revolt, we

will not suffer a conscientious band of men to endure unjust censure, nor will we admit the flagrant dishonesty of Mussulman or Hindoo pretext for revolt as just avengers.

(London Globe.)

Insurgent Proclamation.

Our readers will find that much light is thrown upon the causes of the insurrection in India by the following proclamation. It gives the views of the insurgents in their own language.

The following is a correct translation of the proclamation issued at Delhi by the Insurgents:

"To all Hindoos and Mussulmans, Citizens and Servants of Hindostan, the Officers of the Army now at Delhi and Meerut and Gwalior."

"It is well known that in these days all the English have entertained these evil designs—first to destroy the religion of the whole Hindoostan army, and then to make the people, by compulsion, Christians. Therefore we, solely on account of our religion, have combined, with the people, and have not spared alive one infidel, and have re-established the Delhi dynasty on these terms, and thus act in obedience to order, and receive double pay. Hundreds of guns and a large amount of treasure have fallen into our hands; therefore it is fitting that whoever of the soldiers and people dislike turning Christians, should unite with one heart, and, acting courageously, not leave the seed of these infidels remaining. For any quantity of supplies delivered to the army, the owners are to take the receipt of the officers; and they will receive double payment from the Imperial Government. Whoever shall, in these times, exhibit cowardice, or credulously believe the promises of these impostors, the English, shall very shortly be put to shame for such a deed; and, rubbing the hands of sorrow, shall receive for their fidelity the reward the ruler of Lucknow got. It is further necessary that all Hindoos and Mussulmans unite in this struggle, and, following the instructions of some respectable people, keep themselves secure, so that good order may be maintained, the poorer classes kept contented, and they themselves be exalted to rank and dignity; also, that all, so far as it is possible, copy this proclamation, and dispatch it everywhere, that all true Hindoos and Mussulmans may be alive and watchful, and fix it in some conspicuous place, (but prudently to avoid detection,) and strike a blow with the sword before giving circulation to it. The first pay of the soldiers at Delhi will be 3000 rupees per month for a trooper, and 1000 for a footman. Nearly one hundred thousand men are ready, and there are thirteen flags of the English regiments, and about fourteen standards from different parts, now raised aloft for our religion, for God, and the conquerer, and it is the intention of Cawnpore to root out this seed of the devil. This is what the army here wish."

"This document," says the writer from India, "has not appeared here in print, nor would it be prudent at present to make it generally known in India. The allusion to the impending outbreak at Cawnpore is a demonstration of organization and concert on the part of the mutineers." (Presbyterianian.)

Religious Liberty in Turkey.

The London Christian Times publishes the following significant paragraph from the correspondence of the Turkish Aid Society:

"At the late session of the Divan, at the sublime Porte, the question arose, whether the paragraph on religious liberty, in the Hatti-Scherif, really implied that a Mohammedan could change his religion with impunity, and the majority of the pashas answered the question in the affirmative. The case of a boy was lately brought to the Shiek-ul-Islam (the religious head of the Mohammedans) for decision. His father deceased, was the Mohammedan, but his mother, surviving, was a Greek; the paternal relations of the boy claimed him, to bring him up according to the Mohammedan law, but the mother contested the case, and the Shiek-ul-Islam decided that by the new law, the child should remain with the surviving parent, and when of age choose his own religion. The mind of the population is beginning to be familiarized to the idea, that a Mussulman who has ceased to believe in the Prophet may become a Christian without being molested. And from this we expect a great turning to the Lord; for Popery and the Greek Church can only fill with terror the minds of serious Mohammedans of account of the rank idolatry which their creed justifies. This difficulty Catholics and others feel and acknowledge; and they look with jealousy and fear upon the probable success of Christianity among the Mohammedans."

"Am I my Brother's Keeper?"

Yes, you are your brother's keeper. If you see evil coming on your brother, and do not raise the warning voice, and he errs from the truth, you suffer sin on him, and on your soul rests the sin of omission. What! a church or an individual member prosper, and neglect a positive duty. Every church solemnly covenants to watch over every member kindly, and, as it is possible, prayerfully! Does every church do this? Mark! there's a brother or sister absent from the house of God month after month, and where is this absent member? what is the cause of this absence? does any one know? The church perishes herself! violates a solemn covenant vow! lives in open disobedience!

NOBLE THOUGHTS.—I never found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm, but a bush, an humble, abject bush. As if he would by these selections check the conceited arrogance of man. Nothing produced love like humility; nothing hate, like pride. (Feltman.)

There are reproaches which give praise, and praises which give reproach.

The Sabbath Recorder.

New York, October 22, 1857.

EDITED BY A COMMITTEE OF THE BOARD.

Writing for the Sabbath Recorder.

It will be seen by the doings of the Publishing Society's Board, at its late meeting, that it was concluded to strike from the paper, the list of editorial contributors, which has for some time stood at the head of the editorial department.

If we understood the argument in favor of the action above named, both at the annual meeting of the Society, where the Resolution favoring that course was first presented, and also in the Board, it was, that in that way all would be placed on a level in respect to that labor, and that they would feel more freedom in the matter, and, as a consequence, would write more frequently for the paper.

Dr. Cheever and the Sabbath.

Among other items of religious intelligence we found the following in the New York Herald on First-day morning, Oct. 18:

Rev. Dr. Cheever will deliver a discourse this evening, in the Church of the Puritans, on God's hand in the financial panic and distress, and God's way out of it.

We went up in the evening to here the Doctor.

Our readers know of course, that Dr. Cheever is celebrated for his ability and boldness in the pulpit, as a rebuker of sin, and a defender of the truth, as he understands it.

In speaking of the sins of the nation, among other prominent ones, such as failing to recognize God's hand in his providence over and government of the world, and Slavery on which he spoke in a very impressive manner, Dr. C. devoted the sixth division of his subject, to the sin of Sabbath-breaking.

Being in a measure rid of the faults which, as a nation, we inherited or were taught, it is now time that we make war upon our own, and we can conceive of no less meritorious a course, than that which we are now receiving.

Nothing proves in these times to be stronger but the virtues which, as a nation, we have most neglected to cultivate. Their values being proved and vindicated, and we already begin to see the fruits of it.

The Savings Banks in this city have learned a lesson not soon to be forgotten. They have been subject to a run similar to that which Banks of discount and deposit were subject to by the depositors of those institutions.

When will Dr. Cheever and the rest of his class of reformers, come to their senses on this subject? When will they learn the hopelessness of their attempt to make men feel that they break the fourth commandment by working on the first day of the week?

The past summer, the Missionary Board sent a committee to Boston to make inquiry, and ascertain the best way to send goods from time to time to our missionaries in Palestine.

The Savings Banks have learned that the managers are Trustees to prevent the use of money wastefully, and to encourage the saving of it, so as to have interest accrue to the poor or industrious depositor, and

form the Treasurer of our Society of the same matters, they would expedite the work, and save expense.

The Times--Their Moral.

Hard times are at our doors, notwithstanding we have unbounded wealth in all the resources of a great and powerful country. Of no country can it be said more truly, "her merchants are princes;" their palaces stud the borders of our continent; and yet, what a spectacle of commercial ruin!

"Gloom and fear possess the public mind. Contracted brows and anxious faces meet us in every street. The doors of the banks are closed, or their counters deserted. People who have been hopefully hoarding money in Savings funds withdraw their precious coin, and hide it in secure nooks of their own houses.

Now, what shall we say of all this if it bring no improvement? Will it do good? We do think some will be benefited by the lesson of bitter experience. The high hopes of honor, ease, and elegance of equipage, which have been blasted just as they were about to be realized, will doubtless convince the ambitious aspirant that the labor for the vanities of this world may be lost, and that a "glorious crown,"

"Who knows how many, in consequence of it, will experience, for the first time, the enduring pleasure of obeying a generous impulse, and of sacrificing a selfish one? Who knows how many will teach to think moderately of their own achievements, and judge leniently the shortcomings of the less successful!

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Well, the depositors think they see the same game to be played with each other, and start for the specie. The Banks respond by paying on demand, as if their credit depended upon their standing a run, and so encourage the chase. After a while, however, when it is found to be an uneven game, the managers discover that depositors cannot by rule draw their deposits on demand, but must give from ten days to three months notice of their intention--the rule is sprung and the game is over.

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instead of trying strength with them in this thing, they are in duty bound to close the doors against a run, and take time to inform the ignorant people who become so frantic with fear lest they should lose all they have.

Treasurer's Report.

Report of the Treasurer of the Seventh-day Baptist Missionary Society for receipts during the quarter ending Oct. 11, 1857.

Table with columns for item, amount, and category. Includes entries for Youth's Missionary Society, Church at Jackson, Ohio, Church at Watford, N.J., etc.

Missionary Department.

Extract from a Letter from C. Saunders to the Board.

"You ask my opinion with regard to Brother Walter Dickson's fitness for connection with the mission, and whether the mission needs him?" This is the first intimation I have had that he wished to become a member of the mission.

Extract of a Letter from S. Carpenter.

"Faint, yet pursuing" is the burden of my message at this time; "Cast down, but not destroyed." I have been enabled, since Brother Wardner's departure, to keep up preaching in the chapel three times a week, when not interrupted by rain.

Communications.

For the Sabbath Recorder.

Messrs. Editors: Permit me, through your columns, to give a few thoughts relative to the Sabbath Recorder, its editors, and some of its patrons and prospects.

I agree with the remarks at the end of the sermon on page 66 of the Recorder, and intended to make some such remarks, viz: that we at this day should think our form of government was rather highly praised by the writer of that sermon.

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found by our readers in the number of August 27, under the head of General Intelligence. It was not editorial, but selected, and was not considered of any consequence except as an item of current news.

Babylon.

Reasons for believing the "Babylon" of the Revelation does not mean the Seventh-day Baptist denomination or Sabbath-keeping churches.

I agree with the remarks at the end of the sermon on page 66 of the Recorder, and intended to make some such remarks, viz: that we at this day should think our form of government was rather highly praised by the writer of that sermon.

Under the head of "Babylon," on page 66 of the Recorder, friend J. Clarke wrongly quotes my remarks in the Recorder of Sept. 10th. He quotes "The churches never were drunken with the blood of the saints and martyrs."

What I mean by "The Sabbath-keeping churches," is, "the remnant," which keep the commandments of God, and have the testimony of Jesus Christ." (See Rev. xii.17; and xiv.12.) Or, in other words, those Christians which keep "the Seventh-day" of the week,--the Sabbath of the fourth commandment, as well as the other commandments of God;

Reason 3. My third reason is, One part of the merchandise of Mystery Babylon was said to be that of "slaves and souls of men," in the margin, "hodies and souls of men."

Religious Intelligence.

The Baptist church of Hightstown have extended a call to the Rev. Mr. Smith.

The Baptist Society of Orange, N. J., have called Rev. J. B. Morse of Albany. He has accepted.

The Congregational Society of Lockport, N. Y., have completed their church edifice, and dedicated it on Thursday, 15th inst.

Rev. W. J. Jennings has accepted a unanimous call from the First Presbyterian church of Seneca Falls, N. Y.

Rev. J. E. M. Wright was installed over the Congregational church and Society in Rockport, Ct., on the 29th ult.

Rev. A. P. Chute was installed pastor of the Congregational church in Ware, Mass., on the 23d ult.

Rev. Joseph S. Burnett was installed pastor of the new Congregational church, in Lockport, N. Y., on the 15th inst.

The corner stone of the new M. E. church, at Roseville, N. J., was laid with appropriate services on Monday afternoon.

The Rev. J. Debois has resigned the charge of the Baptist church in Wellsville, N. Y., and accepted the call of the Baptist church in Hudson, Wis.

Rev. Lewis Skidmore, one of the oldest members of the Virginia Conference, died at his residence in Charlotte county, Va., on the 8th inst.

Rev. Geo. W. Adams, late of East Jaffrey, N. H., was installed, Sept. 30, as pastor of the Congregational church at River Point, Warwick, R. I.

The First Presbyterian church in Hightstown, N. J., have extended a unanimous call to the Rev. Mr. Taylor, formerly of Shrewsbury.

Rev. Silas Hawley, Jr., of Fond du Lac, Wis., has received a unanimous call to the pastorate of the Presbyterian church of Peekskill. It is not certainly known whether he will accept or not.

The friends of the Rev. H. Seaver, the oldest Agent of the American and Foreign Bible Society, will be glad to hear that he is recovering from a protracted and serious illness.

The Globe says that the Privy Council have fixed on Sunday, the 4th of October, as a day for national humiliation and prayer on account of the Indian troubles.

The Rev. Jonathan Edwards, D. D., late President of the South Hanover College, Indiana, was installed pastor of the congregation worshipping in the West Arch street Presbyterian church, in Philadelphia, on the 11th inst.

The Rev. David H. Macurdy has been received into the Diocese of Western New York, from New Jersey, and has taken charge of St. Paul's Church, Oxford, which was consecrated on the 12th inst., to the service and worship of God.

The Southern Methodist papers are pretty unanimous in seconding the proposition of Dr. Myers, of the Charleston Advocate, to change the name of the Methodist Episcopal Church,

South. The name, Wesleyan Methodist Episcopal Church, or American Methodist Episcopal Church, will, in all probability, be assumed by the Southern Methodists at their General Conference in May next.

In referring to the religious views of Gen. Havelock, we may mention a fact not generally known, that he belongs to the Baptist body, and is remarkable for the strength of his attachment to his denominational principles.

Catholic intolerance is still the order of the day in Austria. It is well known that the Emperor is altogether hostile to such things, but he is not master over the clergy.

There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The stronghold of Protestantism is in the Province of Finland, with a population of 1,636,000, all of whom belong to the Lutheran church, with the exception of 65,000 members of the Greek church; and in three Baltic provinces, Estland, Livonia, and Courland, where the German language still prevails.

Rev. Mr. Benton, in his recent anniversary sermon, estimates that there are in California about 200 Protestant clergymen of all denominations. Estimating the population of the State at 400,000, and deducting 100,000 Chinese, and another 100,000 native Californians and European immigrants, we have 200,000 Americans. We have, then, one minister to every 1000 of the American population.

A curious illustration of the way in which much of the time of city clergymen is consumed, was given in a speech of the Rev. Dr. Vinton, of Brooklyn, in the late Episcopal Convention of New York. Dr. Vinton said he had promised his servant girl a present of a pair of shoes, when she had gone to the front door two hundred times. The promise was made on Monday morning, and the shoes were earned by 10 o'clock on Wednesday morning.

In a notice of the meeting of the Welsh Baptists Glamorganshire Association, the Secretary, Elder W. Owen, remarks: "It is a source of gratification to us that the whole of the Welsh churches throughout the principality, and in the large towns and cities of England, about 500 in number, and comprising at least 50,000 members, strictly adhere to the old practice, of admitting persons duly baptized on a profession of their faith in the Lord Jesus Christ only, to His table."

The New Orleans Picayune of the 6th says: "The Rev. Mr. Saville, a Catholic priest, who resided at Point-a-la-Hache, we learn from several sources, murdered at a late hour on Saturday night in his own residence. The parties who killed him were disguised, and inflicted no less than sixteen wounds, almost any single one of which was sufficient to have occasioned death. We have heard a variety of rumors as to the cause of this tragic deed, but at present forbear to give them currency. The parties who committed the act are said to be pretty well known."

The synod of Missouri consists of four presbyteries, thirty-nine ministers and fifty-seven churches. At its annual session last week the matter which mainly occupied its attention was its relations with the General Assembly, in view of its action on the slavery question in Cleveland, last May. After much discussion the following resolutions were adopted:

Resolved, That this synod doth withdraw from the Assembly, and will not send up its records.

Resolved, That we cannot go with the Richmond Convention, but will remain an independent synod until the providence of God shall seem to make clear the way of duty.

An interesting service took place on Sunday afternoon, the 11th inst., in the installation of Rev. J. D. Thomas as pastor of the Welsh Congregational church in this city. About five hundred of our Welsh citizens were gathered in their tasteful chapel in Eleventh street.

The singing, in their native language, by the entire congregation, was a very impressive feature of the service. After prayer and the reading of Scriptures, Rev. Mr. Roberts, now of Tennessee, gave in Welsh a brief address upon the nature and constitution of a church of Christ. Dr. J. P. Thompson delivered a charge to the pastor in the English language, which is generally understood by the Welsh, though they prefer to hear preaching in their native tongue. Rev. Mr. Price of Utica, then followed with a discourse to the people, in Welsh, which was eloquent and pathetic.

Long and Short Articles.

It is certainly very desirable to have short articles for newspaper readers, on many accounts. When a man can see both ends of an article at once, he will read away with good courage, as a boy will work at his "sten" if heeding when the rows are short, or, as he will study his lesson when it is easy. Many persons will read an hour at a time if their eyes chance to fall upon a page of a paper that is filled with short pieces, though they contain no valuable information, who cannot endure to go through an article that requires ten minutes continuous thought, should it be ever so full in wisdom. But it is not in the nature of every subject to be condensed into a square of a newspaper column. As, however, we find most men in a hurry, or impatient to pass on to something new, we must adapt our addresses to them accordingly, so far as practicable, by abbreviating what we have to say to them, though we may never succeed to gratify all their tastes in these respects.

ADVANTAGES OF CONVERSATION.--Conversation calls out into light what has been lodged in all the recesses of secret chambers of the soul. By occasional hints and incidents it brings old useful notions into remembrance; it unfolds and displays the hidden treasure of knowledge, with which reading, observation, and study, had before furnished the mind. By mutual discourse the soul is awakened and allured to bring forth its hoards of knowledge, and it learns how to render them most useful to mankind. A man of vast reading, without conversation, is like a miser who lives only to himself.

The other article complained of, may be

General Intelligence.

Foreign News.

Foreign news to the 3d of October have been received in New York by the Atlantic, arrived on the 13th inst., and the Vanderbilt arrived on the 15th. There are really but few items of interest contained in the intelligence.

Later news had been received from India, but not of a character to point to any near settlement of the troubles there. Delhi has not been taken, and it was merely a matter of speculation at what time the proposed attack upon that city would be made. Certainly this could not be done until the arrival of reinforcements, nor until a better state of health should prevail in the army. Gen. Havelock, who had marched from Cawpore to relieve Lucknow, had pressed by the enemy, had been obliged to return, owing to sickness and disaffection among the troops. There had not been any considerable additional rising in the Presidency of Bombay, but the whole prospect of affairs was regarded as threatening—at least for a time. Nana Sahib, the butcher of Cawpore, is reported to be dead.

In connection with Indian affairs it may be mentioned that General Havelock has been made a Knight-Commander of the Bath, and that five others of the Indian generals—Wilson, Neill, Chamberlain, Nicholson and Van Cortlandt have been made Companions of the same order.

From China we learn that Admiral Seymour has decided upon blockading Canton river. Advice from the French Minister at Peking represent the prospects of any settlement as very remote.

From England there is but little worth noting. Parliament is about to be recalled, in obedience to a general feeling in the country, on the present prospect of Indian affairs. Wednesday, Oct. 7th, was appointed a day of general humiliation in view of the troubled state of affairs in the East. Arrangements had been made to have the Niagara begin discharging her share of the Atlantic telegraph cable at Plymouth, about the 8th or 10th. She would occupy about six weeks in discharging, after which she would immediately return to New York. The Susquehanna has sailed for Spezzia, Italy.

The meeting of Alexander and Napoleon at Stuttgart had closed, and the latter left on his return to France. A meeting between the Emperors of Russia and Austria, at Welmarr, it is now definitely ascertained is to take place. It is reported that Napoleon is making arrangements, if possible, to have personal conferences with all the sovereigns of Europe—acting as a great international pacificator.

The Prussian government had been notified by the English that no more firearms of their manufacture would be allowed to enter India without special permission.

Schamyl, the Circassian, has won another victory over the Russians, taken prisoner the Governor of Kanatz, and was proceeding to still greater extremities.

There was still more complication in the affairs of Montenegro, which promised more trouble for the European representatives at Constantinople.

CALIFORNIA NEWS.—California news to Sept. 21st, have been received by the arrival of the Northern Light on Thursday evening, Oct. 15, bringing the mails and passengers by the John L. Stevens, on the Pacific side. She brings \$1,683,892 in specie, and 197 passengers. Her news from the Western coast contain few items of interest.

The Northern Light brings duplicates of the passenger lists by the ill-fated Central America somewhat earlier than was expected. By these lists, it is apparent that the whole number of persons lost by the catastrophe, was 390. The names of several persons, who were known to have been on board, do not appear in the list, and the number cannot be made entirely definite, from this cause.

The details of the California State election are not fully furnished for this arrival. The majority in favor of paying the State debt is very heavy, as was supposed from the tenor of the first returns. Only two counties, Santa Clara and Humboldt, voted in favor of repudiation.

Colonel Fremont was engaged in selling the difficulties which had accumulated around the Merced and Mariposa claims, and there seemed to be a prospect that his efforts would result in a better state of feeling in the district. He had paid off some \$18,000 of judgments which had been taken against him during his absence in the East. Two canals—the Merced and Fremont—were to be laid through the heart of the mining region, and much satisfaction was expressed at the prospect thus opened.

Mining operations were being briskly carried on, and were, on the whole, favorable. Crops throughout the State have been gathered in excellent condition.

Bank Securities.

The following, from the Tribune, may be of interest to those who have claims against banks in our State:

"In these times it is of the highest importance that the degree of security guaranteed to the holders of claims against our city and State banks, should be distinctly and fully understood. With a view to furnish that information we give the following statement of the legal provisions on that subject.

Our present Banks, with a very few exceptions, are based upon the General Banking Law. These banks can only issue bills furnished to them by the State Superintendent of the Bank Department, and these bills can only be furnished upon the deposit of stocks of the State, or, for half the amount, of the United States, either six per cent stocks, or to be made equivalent to a six per cent stock, and not to be received at any rate above par, or above their market value. Or, instead of stocks, one-half the security deposited may be in bonds and mortgages, bearing seven per cent interest, upon improved, productive, unincumbered lands in the State, exclusive of any buildings thereon, and not to exceed two-fifths in value of the lands thus mortgaged.

This deposit (which on the part of the existing banks consists mainly of stocks of this State) is designed to serve as a special security to the billholder. All the banks are required to redeem their bills on presentation at their own counters; and those not situated in the cities of New York, Albany, or Troy, to keep

SUMMARY.

There is a woman in Horicon, Warren Co., N. Y., who is known as "the woman who lives without eating." Her name is Mrs. Hays, and her case, as presented by a contemporary, is most remarkable "if true." She has (our authority says) now lived without a morsel of food of any kind, since the 20th of last February, and since the 28th of June, 1855, her whole sustenance has been less than would suffice for one meal for an ordinary person. The action of her digestive organs has been entirely suspended since a year ago last June. The sight of food produces violent retching; and she is the constant subject of spasms of the most horrible kind—doubling her up sometimes so that her feet and head touch, and again throwing her head back so that, as she lies on her back, her face is buried in the pillow, and respiration ceases for a length of time, extending from five to twenty minutes. The case certainly calls for the attention and examination of eminent medical and scientific men.

A most wanton and unprovoked murder was committed in this city, at 10 o'clock on Saturday night, the victim being a Scotchman named John Swenson. It appears that Swenson and his wife were passing up the Tenth-avenue on their return home from marketing, and were engaged in rather earnest conversation, when three young fellows, apparently intoxicated, suddenly approached, and accosting Mr. S., asked what he was saying; he replied that he was talking to his wife, whereupon one of the three, without further words, drew a dirk and stabbed Mr. S. in the breast, the wound causing his death a few minutes thereafter. The fellows immediately fled, and have thus far eluded the vigilance of the police. The man who stabbed Mr. S. was dressed somewhat like a fireman, in red shirt and drab coat. His companions had on dark clothes.

A desperate affray occurred in Boston, on Saturday evening. Henry L. Sutton, of New York, and recently of California, got into a quarrel with John Donovan, residing in High street, on account of attempting to commit a nuisance in Donovan's yard, and stabbed him with a dirk. Donovan lies in a critical condition. Thence Sutton fled to Liverpool street, where he was followed by Donovan's cousin, John Hilton, alias the "Limerick Boy," a well-known pugilist. Words ensued, and Sutton killed Hilton with the same dirk. Sutton was captured after a desperate resistance, during which he seriously wounded Mr. Jacob Todd, a well-known citizen. Geo. J. Sutton, his brother, and Sylvester L. Bacon, master of the schooner Galala, were also arrested, as they were participants in the affray at its commencement.

By a recent decision of the Commissioner of the Land Office, the even-numbered alternate sections of land in Iowa, along the line of the Dubuque and Pacific Railroad, are open to actual settlers only at the Government price of \$1 25 per acre. Payment can be made at any time before the final conveyance of the other sections to the Railroad Company, either in money or land warrants.

The Golden Era says a ledge of limestone has been found in the vicinity of Angel's Camp, Calaveras County, thoroughly and very extensively impregnated with gold. The Prices Current says:—The rock is composed of lime, talc, sulphate of iron and gold, and yields from \$2,000 to \$5,000 to the ton! This enormously rich discovery is one hundred feet in breadth, with an unascertained length.

Two boys, deaf mutes, about 12 years of age, inmates of the Deaf and Dumb Asylum, were instantly killed on Saturday afternoon, Oct. 17, while walking on the track of the Hartford and New Haven Railroad, contrary to the rules of the Asylum. They were going the same way as the cars, and were not aware that a train was approaching. The bodies were horribly mangled. Their names are John Parker, of Andover, Mass., and Benj. Dawson, of North Salem, N. H. They had been in the Asylum three years.

"Three murders and a suicide," is the footing up of an event just concluded in Ware Co., Ga. A man named Adams married a lady named Jenkins, a rejected suitor, named Hanley, swearing vengeance. Hanley went to Adams' house, killed a negro woman, whom he found alone there, and broke up all the furniture. Adams went to Hanley's, a fight ensued, in which Adams was killed. Hanley then took the corpse, carried it to Mrs. Adams, killed her, and finally himself, the last being the best thing of the whole transaction.

James P. Donnelly, convicted at Freehold, New Jersey, of the murder of Albert S. Moses, at the Highlands, was on Thursday last sentenced by Judge Vredenburg, to be hung on the 8th of January. He made a speech in answer to the question of the Judge, why sentence should not be passed upon him—in which he firmly denied his guilt, and moved the whole Court by the strength and eloquence of his remarks.

A brute named Blakeney beat his wife Eliza to death, at Troy, on Sunday, Oct. 11. From the marks of his fingers, it is evident that he held her with one hand and beat her to death with the butt of a heavy whip in the other. Blakeney, who was a teamster, absconded before the crime became known.

Colonel Sumner, of the U. S. dragoons in Kansas, has been ordered to undergo a Court-Martial, and a body for that purpose will assemble at Fort Leavenworth on the 1st of November. The charges against him are not stated, but they are supposed to be connected with the action of last year in the border troubles.

There are 20 daily newspapers published in Wisconsin; 16 tri-weekly or semi-weekly, and 111 weekly publications—total 147. The Wisconsin Gazette publishes a complete list of them. They make a formidable column of names to be supported in so young a State as Wisconsin.

The Hartford Evening Press says some of the Catholics of Norwich, Ct., publish a card addressed to their pastor, Rev. Daniel Kelley, in which they respectfully ask him to try to abstain from the use of profane and immoral expressions in the presence of their children.

A letter from Hong Kong states that the United States sloop-of-war Levant had burned a village in the island of Formosa, to avenge the pillage of an American ship by pirates. The name of the vessel is not mentioned.

By the last census it was shown that there were more than 40,000 people in Georgia who could neither read nor write.

A melancholy accident, involving the loss of four lives, occurred in Remsen-street, Williamsburg, Saturday forenoon. While a number of masons and laborers were at work, laying the foundation of an extensive lager beer vault in the rear of the saloon No. 30 and 32 Remsen-street, the embankment fell in upon them, killing four of their number, named George Beckley, Jacob Haveler, Bartlett Horne, and an unknown man, a resident of New York City.

In the Supreme Court, Saturday, Judge Clarke delivered an opinion reversing Judge Peabody's decision admitting Mrs. Cunningham to bail on the bogus baby charge. The opinion of the Court was unanimous. The District-Attorney moved that the prisoner be remanded to custody, and after much argument the case was postponed till the 29th inst. Meantime Mrs. Cunningham remains at large on the same bail as before.

The past season has been marked by the absence of the yellow fever from the ports of the United States. Sultry weather has at no time been of long duration. This favorable condition of the atmosphere has given us a splendid agricultural year, and freed New Orleans, Galveston, Mobile, Charleston, and Savannah, from their annual pest. The contrast to the few years is very striking.

According to the census taken in 1851, the total population of Lower Canada was 890,251, and of Upper Canada, 952,004, making a grand total of 1,842,255. On the 1st of January, 1856, the estimated population, based upon official returns, was of Lower Canada, 1,220,514, of Upper Canada, 1,350,923, making a grand total of 2,571,437, showing an increase in between five and six years of 729,172.

Counterfeit \$10 bills on the Shoe and Leather Bank are now in circulation, and are said to be well executed and calculated to deceive. A woman, who refused to give her name, was arrested, on Tuesday night, for attempting to pass one of the counterfeits at Mr. G. Hettrick's grocery store, at the corner of 9th avenue and 36th street. When taken to the station house she was searched, and two other counterfeit \$10 bills were found on her person.

In view of the high prices of meat, the New York Post says, the wicked, wanton waste of breeding power, which is the besetting sin of American farmers, ought to be checked. Every farmer ought to be required to give an account of himself who kills a female calf. We ought to preserve every "cow calf" for five years to come. By this method we might soon have a supply of beef, not only for ourselves but for any emergency abroad.

The Washington Star of the 8th says that some days ago a produce dealer in Washington sold a customer a half-peck of potatoes for a shilling, and in taking his pay from a quarter dollar, returned twelve cents change. This the customer declined to receive, claiming thirteen cents as his due. A dispute ensued, which ended in the customer getting out a warrant for the old cent, and the case being tried, he recovered it.

The first certain information of the existence of a Northwest Passage was brought by a whale, which having carried off a flag or sword of the enemy, in the shape of a harpoon, with the name of the vessel it belonged to, from one side of North America, was captured on the other side of the continent the next spring, with the weapon deeply buried in his flesh.

The Lockport (N. Y.) papers state, that two men—father and son—went to a drug store at Suspension Bridge, recently, and asked for quinine. A package was put up for them, and they both took a dose on going to bed, from the effects of which they both died. On examination, the package was found to contain morphine.

The United States are composed of thirty-one States and nine Territories. They contain a population of 27,000,000, of whom 23,000,000 are white. The extent of sea coast is 12,550 miles. The length of the ten principal rivers is 20,000 miles. The surface of the five great lakes is 90,000 square miles.

The Norfolk papers say that the Navy Department has given orders that the Norwegian bark Ellen, Captain Johnson, which saved the lives of 49 of the passengers of the ill-fated Central America, shall be repaired at the Government expense, and supplied with two months' provisions, for her home voyage to Europe.

There is a curious fact said to exist a few miles south of Greencastle, Putnam Co., Ind., where there is a family of six, all having the same birthday. The father and mother are each thirty-five years old; the children, respectively, fourteen, eleven, eight, and five years old. Their birthdays come on the 17th of May.

The British have sent to the principal cities of Canada several of those monster guns that played with such terrific effect on the allied armies of England and France, from the batteries of Sebastopol. The largest of them are about twelve feet long, and weigh 83 cwt., and their bore is from four to six inches.

The Iowa City Republican states that farmers are offering wheat in that city for 40 cents a bushel, and cannot find purchasers. The Republican adds, "The same state of facts is reported of the Muscatine and other river markets, and indeed we may say of the markets generally of the State."

The white of an egg has proved to be the most efficacious remedy for burns. Seven or eight successive applications of this substance soothe the pain and exclude the burned parts from the air. This simple remedy seems to us far preferable to colodion, or even cotton.

R. V. Marsh, Esq., of Brandon, Vt., has raised this season, according to the North Eastern Christian Advocate, a "squash, or English yellow pumpkin," measuring six feet and three inches in circumference. This must be a whopper—we mean the squash, not the account of it.

The Postmaster General has decided that the sellers' price mark on the fly leaf of a book sent by mail, subjects the whole to letter postage. Persons who purchase, therefore, to remit to friends, must be careful to erase the trade-mark.

President Buchanan has presented a magnificent gold watch and chain to Capt. A. Johnson, of the Norwegian bark Ellen, who gallantly went to the rescue of the passengers of the Central America.

Mr. John Jackson, formerly of Warren, Pa., was recently killed by a hotel keeper in St. Paul, Minnesota, because he took a glass of liquor and then asked to be "trussed." The murderer was admitted to bail.

We learn, says the Chicago Democrat, that there are forty thousand head of cattle to come forward to this city, to go to the east, just as soon as the financial means for moving them can be obtained. At forty dollars per head they would amount to \$1,600,000.

The Indians on the Plains are becoming very troublesome to emigrants. The last attempt was the stoppage of the United States mail train from Independence, Mo., to Santa Fe.

A mother at Cincinnati was, by the court, refused possession of her own child, because she was an unsuitable person to have charge of it.

George Washington Parke Curtis, the last member of Washington's family, died at his residence near Alexandria, Va., on the 11th.

Gen. Andrew Johnson has been elected United States Senator from Tennessee.

LETTERS.

R. G. Burdick, (commence any number), Parson Davis, Wm. C. Whitford, J. B. Langworthy, A. A. Saunders, E. G. Champlin, D. P. Curtis, Ed. S. Bailey, J. A. Challen, Geo. R. Wheeler, Wm. C. Whitford, Jared Covey, J. Bailey, Geo. P. Maxson, A. B. Burdick, S. S. Griswold, L. D. Spicer, A. W. Coon.

RECEIPTS.

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

FOR THE SABBATH RECORDER:

R. G. Burdick, Utica, Wis., \$1 00 to vol. 14 No. 26
J. B. Langworthy, Alfred, 2 00 " 14 26
Joseph Capwell, Potter Hill, 2 00 " 14 26
Sally Fenner, " 2 00 " 14 26
O. S. Rogers, New London, 2 00 " 14 26
John Darrow, " 2 00 " 14 26
Jared Covey, North Brookfield, 2 00 " 14 26
Hannah L. Varrs, Dorville, 2 00 " 14 26
ELIPHALET LYON, Treasurer.

NOTICE.

The following is a list of the Local Agents of the Seventh-day Baptist Education Society, to whom all persons interested are requested to pay the dues and installments due upon their subscriptions, for the present year of Alfred University. And these Agents are requested to transmit all funds which all come into their hands to the Treasurer at their earliest convenience.

NOTICE.

The yearly meeting of the New Jersey Churches, will be held, by divine permission, with the Church at Marlborough, commencing on Sixth-day before the third Sabbath in November, 20th, at 10 o'clock A. M. A Continuation of the History of the Church, to be given by W. B. Gillette, and his wife, an Essay on the duties of church members to attend all the duties and meetings of the church, both for worship and for business.

MARRIAGES.

At Brookfield, N. Y., Sept. 23, by Eld. Eli S. Bailey, Mr. HENRY W. NORTH, of Scott, and Mrs. ELIZABETH HIGLEY, of Brookfield.
In Christiana, Dane Co., Wis., Sept. 24, by Eld. R. G. Burdick, Mr. R. DIGHTON BURDICK and LURANA CHAMPLIN, all of the above place.
At New Market, N. J., Oct. 7, by Rev. H. H. Baker, Mr. J. D. SPICER, of Westbury, R. I., and Miss ELIZABETH F. ROSS, of New Market.

DEATHS.

In Preston, N. Y., Oct. 7th, of quick consumption, SARAH J. F. CLARKE, aged sixteen years, daughter of Paul and Polly B. Clarke. About a week before her death, she had contracted and united with the church. She bore her sufferings with cheerfulness, and gently fell asleep in Jesus, saying, "I am happy."
"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."
J. C. W.

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, August 31, 1857.

TO THE SHERIFF OF THE COUNTY OF NEW YORK:—Notice is hereby given that at the General Election to be held in the State, on the TUESDAY preceding the first Monday of November next, the following officers are to be elected, to wit:

A SECRETARY OF STATE, in the place of Joel T. Headley;
A COMPTROLLER, in the place of Lorenzo Burrows;
AN ATTORNEY-GENERAL, in the place of Stephen B. Cushing;
A STATE ENGINEER AND SURVEYOR, in the place of Silas H. Burdick;
A STATE TREASURER, in the place of Stephen Clark;
A CANAL COMMISSIONER, in the place of Henry Fitzhugh;
AN INSPECTOR OF STATE PRISONS, in the place of Norwood Bowles;
A JUDGE OF THE COURT OF APPEALS, in the place of Daniel P. Ingraham.
All whose terms of service will expire on the last day of December next.

Also, two JUSTICES OF THE SUPREME COURT for the First Judicial District, in the place of William Mitchell, whose term expires Dec. 31, 1857, and one in the place of Charles A. Peabody, appointed to fill vacancy occasioned by the resignation of James R. Whiting.

TWO JUSTICES OF THE SUPERIOR COURT, in the places of Joseph S. Bosworth and Thomas J. Oakley, dec'd.
A JUDGE OF THE COURT OF COMMON PLEAS, in the place of Daniel P. Ingraham.
A JUSTICE OF THE MARINE COURT, in place of Florence McCarthy.

Also, a SENATOR for the Fourth, Fifth, Sixth, and Seventh Senate Districts, consisting of the City and County of New York.
A SENATOR for each of the Assembly Districts in the City and County of New York, viz.: The First, Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth, Fifteenth, Sixteenth, Seventeenth Assembly Districts.

A SHERIFF, in place of Alexander W. Bradford.
A RECORDER, in place of James M. Smith.
A DISTRICT ATTORNEY, in place of A. Oakley Hall.
A REGISTER, in place of John J. Doane.
All whose terms of office will expire on the last day of December next.

J. T. HEALERT, Secretary of State.
SHERIFF'S OFFICE, New York, Sept. 3, 1857.
The above is published pursuant to the notice of the Secretary of State, and the requirement of the statute in such case made and provided.

Alfred Academy, A First Class Mathematical, and Scientific Classical School, under the direction of W. C. KENYON, A.M., Prof. of Mathematics and English Literature. D. D. PICKETT, A.M., Prof. of Modern Languages. Rev. D. E. MAXSON, A.M., Prof. of Natural History and Rhetoric. J. ALLEN, A.M., Prof. of History and Metaphysics. D. FORD, A.M., Prof. of Greek and Agricultural Chemistry. Rev. E. P. LARKIN, A.M., Prof. of Latin Language and Literature.

Mrs. A. M. ALLEN, Preceptress and Teacher of Oil Painting and Penciling. Mrs. S. E. LARKIN, Teacher of Vocal and Instrumental Music. Mrs. H. G. MAXSON, Teacher of Drawing, Embroidery, &c.

The First Term opens the 3d Wednesday of August, 1857. The Second Term opens the 1st Wednesday of December, 1857. The Third Term opens the 4th Wednesday of March, 1858.

Each term continues fourteen weeks from the day it opens. The Anniversary Exercises June 30, 1858.

Expenses per Term. All bills must be arranged in advance. Ten per cent will be added where payment is deferred till the close of the term.

Board by the term, of 14 weeks \$26 50
Room Rent 2 00
Washing 2 00
Fuel, Spring and Fall Terms 1 00
Providing Wood for Boarders, and care of Gentlemen's Rooms 1 00
Fuel, Winter Term 2 00
Tuition and Incidental, \$5 50 to 6 50
Agricultural Chemistry, Tuition 5 00
Music on Piano 10 00
Cultivation of the Voice 5 00
Oil-Painting 10 00
Drawing 3 00
Library 1 25

This Seminary is confidently recommended to the public as a first-class Institution. It is provided with ten departments of instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department.

Gentlemen and Ladies can here complete an entire course of college education, or be prepared for studies in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable, in the best of the schools. The Department in Instrumental Music is furnished with first class pianos and ample instruction.

The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New York and Erie Railroad, is romantic, retired, free from the usual temptations to vice, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to the Principal, to E. A. GREENE, agent, or to the undersigned at Alfred Center, Allegany Co., N. Y.

Rev. N. V. HULL, Pres. of Trustees.
D. FORD, Secretary.

DE RUYTER INSTITUT.

BOARD OF INSTRUCTION. Henry L. Jones, A. M. Principal, Mr. Sarah E. Jones, Preceptress; Rev. J. P. Huntington, A. M., Classics; A. S. Stillman, Assistant in Mathematics; Henry C. Coon, Vocal Music; Miss M. C. Corlis Painting; Miss E. R. Burdick, Assistant; Miss Corinna S. Whitford, Latin, Music.

Those who wish to prepare for the Profession of Teaching, will find here facilities which but few schools afford. Instruction will be given in this Department during the first half of the Fall Term and last half of the Winter Term.

TEN PER CENT SAVED! A deduction of ten per cent will be made to all who settle their bills on or before the 15th of each month. These expenses thus reduced are:

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The public are assured that no pains will be spared to make this Institution worthy the very high reputation it now sustains. The instruction is thorough and practical. Students occupy the same building with the Principal and Preceptress, by whom their health, their manners and their morals will be cared for with parental solicitude.

The Trustees, grateful for the liberal patronage hitherto enjoyed, respectfully solicit a continuance of the same. For further information, address D. Huyter Institute, Madison Co., N. Y.

JOHN MAXSON, President.
JASON B. WELLS, Secretary. aug-6m.

Central Railroad of New Jersey. CONNECTING at Hew Hampton with the Delaware and Hudson Canal, and the Western Railroad, at Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—SUMMER ARRANGEMENT, commencing May 18, 1857. Leave New York for Easton and intermediate places, from Pier No. 2, North River, at 7 30 A. M., 12 M., and 3 P. M. Arrive Easton, at 6 30 P. M. For New York—Leave Somerville at 6 15 A. M. Leave Easton at 6 and 10 A. M., and 3 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from foot of Courtland street, at 7 30 and 12 A. M., and 3 20 and 5 P. M.

JOHN O. STERNES, Superintendent.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases is conducted by H. P. BURDICK, M. D. and Miss M. BRYANT.

The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Rheumatism, &c., are of the highest order, 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 "cancerous cases," such as Hip Disease, White Swellings, Cancer, &c., in their early stages, and Caries and Necrosis of bone.

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