

The Sabbath Recorder.

New York, April 29, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Baptist Episcopacy.

We hope our readers will be instructed as we have been, by the experience of others in the great work of Missionary management, or rather mismanagement. The errors of others should be a beacon to warn us of the danger of similar tendencies.

The Free Mission Record, from which we have before quoted, has the following, by N. Brown: "The necessity (for constructing the German mission on the same principles that govern the Asiatic missions), has long and deeply impressed the executives of the Board, and it would be in strictest harmony with the constitution of the Missionary Union; the first article of which declares, that the 'single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missionaries, regularly organized, and sustaining joint responsibilities, rather than by means of missionaries without organization.'"

This idea of missions appears very plausible; but the question returns, is it the language of Baptists? Is it the language of the New Testament? Is this doctrine of "joint responsibility" a New Testament doctrine? Centralization is the order of the day. All the agencies of the age are erected by combination. A joint stock company in England has revolutionized and now governs the richest provinces of the Eastern world.

Missions partake of the spirit of the age. Missionaries, like the soldiers of an army, are expected to become obedient instruments in the hands of those who employ them. The organization adopted is modeled after the plan of human governments. Caesar's kingdom becomes a pattern on which to organize the kingdom of Christ.

This doctrine of our heavenly Father's love is valuable amidst the pleasures of life. All life's brighter experience, is made more dear by it. It deepens and purifies the fountains of our joy, and makes life more cheerful, and the world more fair.

It is precious under the depressing consciousness of unworthiness and guilt. God loves us, notwithstanding our wanderings and sins. He is ever ready to receive us back, to grant us forgiveness, and fill our souls with the peace of reconciliation.

Mr. Taylor Muzzled.—The Rev. Mr. Taylor, when about to commence preaching last Sunday, 15th inst., according to announcement, from the steps of the M. E. Mission Chapel, at the Five Points, was notified by a policeman that it was contrary to the statute, and that he must desist until he had obtained the Mayor's permission.

at centralization brought us nearer to the simplicity of the New Testament? Or have they carried us back to the days of creeds and councils, and the incipient stages of ecclesiastical establishments and religious monopolies? Were the missions of the apostles organized, in the modern sense of the term? Did Christ give to his twelve disciples any authority or control over each other's movements? Were they responsible for each other's acts and measures, or only for their own? How is it that Christ rebuked the attempts of his disciples to establish a form of ecclesiastical authority among themselves? He taught them that the exercise of authority belongs to worldly governments. "It shall not be so among you."

There are a few practical questions which it would be well to consider: 1. Is there any evidence that missions, organized after the modern system, are attended with greater success than those carried on by missionaries, acting on the primitive plan? 2. Is there any evidence that the principle of "combined responsibility" and mutual control of missionaries over each other, is calculated to elevate the missionary standard, and secure a greater degree of zeal and faithfulness than the principle of individual, personal responsibility, of which Baptists have hitherto been the most earnest champions?

Is it then strange and unlooked for that children, whose hearts are soft and sensitive—who have been taught to read the word of God—who have had lines upon line, and precept upon precept, and often repeated; that they should be sensible of the early impressions of the Holy Spirit. The Psalmist David said "out of the mouth of babes and sucklings hast thou ordained strength." And in these God has said He would perfect his praise.

"The conversion of our children to God is therefore what we should expect. And it will be well for parents, and such as have the care of children to be careful not to hinder or dissuade them from coming to Christ when they show a desire to do so.

As for ourselves, we have ever deemed the ban under which missionary correspondence directly with the churches through the local press, has been placed, a well-intended but injudicious exercise of executive power. It is the freedom and frequency of communication between the contributor at home and the actor abroad, that insures at once the largest flow of money to the treasury, and the most inspiring, sustaining and conservative influence to the missionaries themselves.

The parties are thus made to feel that however remote in location, they kneel before the same throne of grace, are controlled by the same Spirit, and have but one object in view. The occasional abuse of this freedom in the utterance of indiscreet sentiments is a small evil, compared with the constraint under which the parties are placed in relation to each other, when intercourse is interdicted or allowed only through a given channel or under a particular censorship.

Christians for three centuries knew no such power standing between individual Christianity and churches, and their work of evangelizing the nations. It was first developed in the most disastrous organization that ever exercised dominion over man. The Roman Church exists for itself, the people are its vassals, the ministry the terrible engine of its power, and whether performing the quiet duties of a parochial charge, preaching the Gospel to distant nations, begging as friars, dying as martyrs, ruling as pope, cardinal or provincial bishop, it must all be for the glory of the Mother Church.

Christ has been gathering into his kingdom a large number of poor, lost sinners, of both sexes, and of all ages, who have arrived to years of understanding sufficient to know that they are sinners. The faith of many staid old-fashioned Christians seems to be about staggered at what God is doing amongst us.

that a revival like the one now in progress, which springs up all around us, surpassing all that could be anticipated from the labors bestowed, and so like the spontaneous springing up of the grass in the fields on the approach of the spring season of the year, can hardly be an orthodox revival.

But what will they think when they see the children, who have been supposed altogether too young to understand the things that relate to the kingdom of heaven, come and claim the privilege of following their Redeemer in the ordinance of baptism, and ask for a place in the church of Christ? Many will, unquestionably, say, "We have never seen it on this wise."

The Holy Spirit is able to take the things of God and show them unto these children; and He is doing this work to the astonishment of many pious and praying fathers and mothers. God is going into our Sabbath-Schools, and will show to the children collected there the things that belong to their peace. If we have not misplaced our hopes, we shall see still greater things than we have yet seen, or that the world has ever seen. The prayers and religious instructions which have been bestowed upon the juvenile portion of the population of our country, will prove not to be labor bestowed upon them in vain.

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"The Way of Life."—We have received the first number of a new weekly periodical with the above title. It is a handsome sheet, a size larger than our own, devoted to the interests of the Young Men's Christian Association, and the promotion of Evangelical Christianity the world wide. It is edited by Geo. P. EDGAR and WILLIAM HERRIES, and sustained by a long list of clergymen and laymen of various religious denominations.

We occasionally receive communications from our friends abroad, ordering hymn-books, and giving directions for forwarding them. For the information of all concerned, we would state, that the Publishing Society has no interest, nor control over the hymn-books published for the use of our religious Societies. They were published by, and owned exclusively by Eld. G. B. UTTER. All communications relative to those books should, therefore, be directed to him.

A. W. COON wishes his correspondents to address him at Berlin, Rensselaer Co., N. Y.

Eld. D. P. CURTIS having removed to Preston, requests his correspondents to address him at Oxford, Chenango Co., N. Y.

PAUL CLARKE, of Preston, Chenango Co., N. Y., having removed to Nile, Allegheny Co., N. Y.

The Rev. Dudley A. Tyng, pastor of a church in Philadelphia, died at his residence, near Conshohocken, on Monday afternoon last, of the injuries received while trying a new threshing machine on his farm, on Tuesday before last. His arm was severely lacerated, and he submitted it to amputation, but the operation was performed too late to save his life. He was the son of the Rev. Dr. Tyng of this city, and was much esteemed by his congregation.

THE ATLANTIC MONTHLY.—The May number of this periodical has come to hand, and we are glad to find in its columns rather more than usual of general interest. We have marked for the Recorder an article on Henry Ward Beecher, which for want of room, we shall have to omit in this number. The following poem by O. Wendall Holmes we will not omit:

The Living Temple. Not in the world of light alone, Where God has built his blazing throne, Nor yet alone in earth below, With belted seats that come and go, And endless files of sunlit green, Is all thy Maker's glory seen: Look in upon thy wondrous frame— Eternal wisdom still the same.

The smooth, soft air with pulse-like waves Flows murmuring through its hidden caves, Whose streams of brightening purple rush Fired with a new and livelier blush, While all their burden of decay The ebbing current steals away, And red with nature's flame they start From the warm fountains of the heart.

No rest that throbbing slave may ask, Forever quivering o'er his task, While far and wide a crimson jet Leaps forth to fill the woven net, Which in unnumbered crossing slides The food of burning life divides; Then, kindling each decaying part, Creeps back to find the throbbing heart.

But warmed with that unchanging flame Behold the outward moving frame, Its living marbles jointed strong, With glistening band and silver thong, And link'd to reason's guiding rings, Myriad rings in trembling chains Each graven with the threaded zone Which claims it as the Master's own.

See how you beam of seeming white Is braided out of seven-hued light, Yet in those lucid globes no ray By any chance shall break astray, Hark how the rolling surge of sound, Arch'd and spirals circling round, Wakes the hush'd spirit through thine ear With music it is heaven to hear.

Then mark the cloven sphere that holds All thought in its mysterious folds, That feels sensation's faintest thrill, And flashes forth the sovereign will. Think on the stormy world that dwells Locked in its dim and clustering cells! The lightning gleams of power it sheds Along its hollow grassy threads!

O Father! grant thy love divine To make these mystic temples thine! When wasting age and weary strife Have sapped the leaning walls of life, When darkness gathers over all, And the last tottering pillars fall, Take the poor dust thy mercy wins, And mould it into heavenly forms!

Communications.

Revival at Milton, Wis.

To the Editors of the Sabbath Recorder:— Brief notices of the religious interest, which has blessed this society, have appeared at various times in the Recorder. These were taken from business letters, addressed to the editors by several brethren. A fuller narrative of the revival may interest the lovers of the cause.

During this awakening, which has been in progress, with little intermission for the past year and nine months, three seasons of special refreshing have been enjoyed. The first commenced a year ago last summer in harvest time. A thorough system of religious visitation was adopted. Weekly prayer-meetings were established and well sustained. Three school-houses in the bounds of the society became stations for preaching. A few more swept away the long-accumulated dust from their closets, and frequented them daily for earnest prayer.

The second occurred during a protracted meeting held at the house of worship in the early part of last spring. The effort was quite vigorous, the exercises interesting, and a number professed faith in Christ by baptism. Our hearts were rejoiced to see some returning to their Master's service, who had long been in the backslidden state. Still the work was only partially accomplished. A portion of the society was active in our prayer and conference meetings; and in addressing the impatient about the eternal concerns of their souls; but another portion evinced little or no interest in personally aiding to secure a general outpouring of the Holy Spirit upon the community.

During the following summer and fall, a large and efficient Sabbath-school was in operation, five weekly prayer-meetings were sustained, and three or four sermons a week were preached in different places. Early last winter, a series of meetings, held in school-houses and in the church were commenced and have been continued nearly every evening since. This is the third season of special interest, and has been a precious one to the society. Difficulties have been settled; brethren reconciled with each other and with the church; family altars erected; valuable talents long rusting in disuse again employed; and about forty backsliders, who have been in this condition from five to fifteen years, reclaimed. Over fifty are rejoicing in the hope of a saving change lately found. A majority of these have united with our church, and the rest either intend to connect themselves soon with us, or have joined or expect to join the other religious societies in the place. On six different occasions we have lately witnessed happy candidates buried with Christ in baptism. As yet the interest continues with some abatement. The last communion celebrated a week ago last Sabbath, was a glorious scene to the church, and will long be remembered by its members, most of whom never saw so large a number seated together as a single society, and partaking of the emblems of the Lord's Supper. May this scene be often repeated.

tion, and seventy-four by letter. A majority of these are young people; twenty-two are recent converts to the Sabbath. The means of conducting the revival have been found almost entirely in our own midst. Many of the brethren and sisters have toiled nobly, and may God's blessing ever rest upon them as his faithful servants. Eld. Stillman Coon, living in the society, has given considerable time and attention to the work, and has been a valuable counsellor and fellow-laborer.

All these are the doings of the Lord, who can employ the feeblest instruments in accomplishing his purposes. Let glory and honor be ascribed to his ever-blessed name. W. C. WHITFORD, Milton, Wis., April 20, 1858.

Is the Sabbath Law Obligatory Now?

DEAR BROTHER—Will you please to favor me with a reply to the following interrogatories connected with the investigation of the question at the head of this article? I have taken the liberty of addressing you through the Recorder because your reply, if given through this medium, will benefit myself, and others with whom that question is now the only remaining one in the Sabbath controversy. For, we are convinced that all that has been said and written arguing that Christians have the First-day of the week as the Sabbath by divine appointment, is utterly unworthy of confidence. We freely confess our conviction that "the Seventh day is the Sabbath, if there is any day to be observed by Christians as 'the Sabbath.'" We await the evidence proving that the Sabbath was not exclusively a Jewish institution, confined to the Mosaic dispensation. Permit us to inquire:

- 1. What are the arguments by which you are convinced that the Sabbath Law was obligatory upon, and kept by, any of the human family during the first 2500 years, i. e., from the beginning of the world till the giving of manna? Exodus xvi.
2. When the interchangeable expressions, "law of God," "law of Moses," "the law," etc., are used in the Bible relative to the Mosaic dispensation, what evidence is there that they do not embrace all God's requirements of which Moses was the Mediator, without any such distinction as "the moral law," and "the ceremonial law?" For example, in such passages as Gal. iii. 19, 24, what evidence have we that Paul does not mean, by "the law," all the commandments of which Moses was Mediator; just as, by "the law of liberty," "the law of the spirit," in James i. 25; Rom. viii. 2, the writers mean all the divine precepts of which Jesus Christ was Mediator?
3. Since Jesus has been anointed as the Mediator of the new covenant, and the world's all-sufficient Teacher, how with your views of the Sabbath Law, do you account for the fact that He and His Apostles never once enjoin Sabbath-keeping, nor reprove Sabbath-breaking? Yours for the truth, Wm. H. ROGERS, Alfred University, April 20, 1858.

Mia ton Sabbathon.

Some time since, there were articles in our paper on the translation of mia ton Sabbathon, which I read with feelings far from agreeable, believing that impressions unfavorable to truth would be made by them, if read by those not already established in the Bible Sabbath. Yet I hesitated, feeling that I was illy prepared to lead off in a line by myself in opposition to the views of many tried friends of our cause. The communication of H. R. L. has decided my course, and while it confirms my fears, I rejoice that it has appeared, in the hope that it will discover to our brethren the tendency of their logic.

The argument of H. R. L. based on the usage of the Hebrew, may be all correct for aught I can tell, yet I know enough of the Greek to be illy suited with his criticisms, or those of our editors. I also disapprove of the seeming effort in some of the articles above referred to, going to convey the idea that the great fountain of error in relation to the Sabbath, was the spurious translations in King James' version.

Whether that translation be correct or not, it has legitimately nothing to do with the Sabbath-question, and the advocates of a First-day Sabbath can effect very little with it, only as they find us making a great ado over it. If our opponents can make a plausible show of carrying any point which we guard with special tenacity, the practical effect will be the same as if they had carried the main question. At all events they will use it as an anodyne for a troubled conscience. Though my brethren cannot mean that the religious observance of the First-day originated with the erroneous translations in question, yet biased lookers on might infer from some of their articles that they believed so. The article of H. R. L. looks that way. But that practice was in vogue ages before there was any translation into our language. If we can learn by the effect of such fallacies not to jeopard the truth, by wasting our ammunition on questions merely incidental, it will be an acquisition worth our while. I would be glad if our writers could be content never again to advocate the translation of "mia ton Sabbathon" by "one of the Sabbath." My reasons for it are: 1. The inspired penman say, "The Sabbath was past," when the day thus designated was ushered in, and that the disciples had "rested the Sabbath-day according to the commandment?" Now no other day would, or could, be so designated except the weekly Sabbath.

2. The unanimous voice of tradition ascribes that Sabbath to the Seventh-day. 3. It is morally certain, that no loss of reckoning ever could occur, relative to the position of that day. 4. The wide-spread commemoration of events that transpired on the day appointed...

numeral and supplying its noun, (evidently hembra) and half the difficulty is surmounted. Next, Sabbathon used in its primary signification and governed by the preposition Apo, also implied in the ellipsis, relieves us of one-half the remaining difficulty. Propositions are as nouns given genitives and are often understood. See Fish's Grammar, page 201, obs. 5, etc.

Missionary Department.

Letters from Palestine--No. 38.

Jerusalem, April 1, 1858. "Redeeming the time."

On every hand I am admonished that I must work "while it is day," for "the night cometh in which no man can work." To be kept any length of time apparently at death's door, is enough to awaken the mind to a solemn and earnest sense of the uncertainty of life, and the certainty of death, and of judgment in the world to come.

4th, Sabbath--Much comfort in the exercises of this holy day. Remembered the cause of Christian education throughout the world, and in particular the efforts of our brethren of the Sabbath, to give our youth literary privileges by which they may, with the blessing of God, be rendered abundantly useful in the world.

24th--Received a call from Rev. J. Drew and Arthur, and Mrs. Arthur, from England, and Mr. Clay from New York. They have just arrived via Mount Sinai, and the Long Desert. Mr. A. is a missionary from India, though now one of the secretaries of the Wesleyan Missionary Society.

When new thoughts are brought into a language, new words must be introduced, or words used in new combinations or existing words used in a new sense. Hence the difficulty among the missionaries of China, in relation to the term which should be used to express the Christian idea of Jehovah.

Mia is feminine in form and Sabbaton is neuter, and would require hen, hena, heni, etc., for its participle. Hence, "One of the Sabbaths" would be a violation of grammatical construction.

Nearly half an hour was consumed in telling a story of the moderation of the British in sparing a tree that was very much prized by their American enemies. He hoped they would at least exhibit no less consideration for their Southern brethren, and concluded by extolling the great moderation of the Philadelphia Conference in declining to consider the charges preferred by the Rev. Mr. Quigley last month, in the Philadelphia Conference, against the Rev. J. D. Long, of publishing ungodly lies about the brethren in Christ belonging to the Conference, who happen to hold slaves.

This brought out Mr. Long, who is at the Conference, with his book, "Pictures on Slavery," and who declared that the Philadelphia Conference refused to consider the charges against him, because there was nothing in his book but the truth.

The book is very general in its statements of facts, which are few for a volume of 400 pages. Mr. Long estimates that there are 6,000 slaves now owned by members of the Methodist Episcopal Church North, more than were owned by the whole Church, North and South, in 1845.

Mr. Long handed us the following advertisement, which appeared in the Cambridge Herald, (Dorchester County, Md.) of Oct. 28, 1857.

\$300 REWARD--RAN AWAY from the subscriber, from the neighborhood of Town Point, on Saturday night, 24th inst., my Negro Man, AARON CORNISH, about 35 years old. He is about five feet and ten inches high, black, good-looking, rather pleasant countenance, and carries himself with a confident manner.

The Rev. Levi D. Traverser is a local preacher, belonging to the Philadelphia Conference of the Methodist Episcopal Church, and Reuben E. Phillips is a brother in good standing.

The church edifice in Cambridge was built some years ago, and dedicated to trustees to be held for the Methodist Episcopal Church, so long as its discipline shall tolerate Slavery. Judge Lecompte, of Kansas notoriety, was a convert in a revival which took place in this church soon after its dedication.

The position of the Methodist Church on Slavery, since John Wesley said that "American Slavery was the sum of all villainies," has varied considerably. The first discipline, adopted in 1784, required members to free their slaves within twelve months, and prohibited the admission of slaveholding members, besides making it a capital offense to buy or sell slaves or to give them away.

Resolved, by the Baltimore Conference, in conference assembled, that we highly reprobate the agitation of the Slavery question, which has already resulted to the great detriment of the political and religious interests of the country.

The struggle in the New York Conference is now upon the point whether the discipline should be altered so as to exclude slaveholders decisively, and whether the Methodist pulpit and press should be used against Slavery; in short, whether it should be considered as a sin.

The New York Conference has no authority in the matter, and no change can be effected until the General Conference meets in 1860. But it can manufacture public opinion by expressing its own, and perhaps, influence the general conduct of the Methodist press and pulpit, by showing what sort of delegates it will send to the next General Conference, as the New York delegation, if radically Anti-Slavery, will give that side so great a preponderance in the next General Conference, that the discipline will be altered, the sinfulness of slaveholding recognized, and editors and ministers instructed to write and preach against it.

An Impressive Admonition. The importance of bearing constantly in mind the divine admonition, "Let him that standeth take heed lest he fall," has recently received an impressive illustration in the execution, for the murder of his mistress, at New Orleans, of one who was formerly a Baptist minister. The wretched man was Geo. W. Storval. His appearance upon the scaffold is described as venerable and imposing.

I was raised in County, Va., by respectable parents, and received a pious education. Indeed, I may say, occupied a respectable position in society. But I fell, and for the last fifteen years have been led captive by the devil at his will, and now, by an ignoble death, I am about to receive the wages of sin.

wanderings to my Saviour, to the merciful Jesus, who to the dying thief said, "This day shalt thou be with me in Paradise." I feel that my spirit is like a caged bird, anxious to escape from its prison, and seek for refuge in the Paradise of God. Oh, that I may have the happiness of meeting you all there! Lord, sanctify this death to the salvation of these spectators. Let my prayer and my words go forth to the uttermost parts of the earth! O, gracious God, make us penitent in thy presence."

These remarks were made with a firm and unwavering voice, and after the prisoner closed, prayer was offered. After the cap was pulled down upon his eyes, he exclaimed in a loud voice, "Lord Jesus, receive my spirit." As he uttered the words the trap fell, and his spirit took its flight.

Repentance, under the compulsory fear of an impending judgment, has little opportunity to show its sincerity by its works; but, whatever may be the final doom of Storval, his history stands as a warning to all to make "their calling and election sure."

[N. Y. Chronicle.]

The Word of God--When we buffet with a baffling tempest, how gladdening is the glimmer even of a lamp seen through the drift, telling us of comfort and of home! When we have long been driven by the waves and tossed, so that hope has fled and exertion become paralyzed, how welcome the haven of our rest!

And how much gladdening that word of God which irradiates the path of a believer, a pillar of cloud by day, a pillar of fire by night! In joy or in sorrow, in youth or in age, in his place of toil or business, amid unceasing activities, or when the sands of life are ebbing low, such a man has a directory at every hour of need, a counsellor in every difficulty--enough to crown his weary life with a portion of the joy of his God.

The number of persons who have converted themselves with Methodist Episcopal Churches as probationers, during the past six months, throughout the State of New Jersey, as we learn from the proceedings of the Newark and N. J. Conferences, recently held, has been 12,402; an increase of 6,190, or nearly twice as many as last year. Of these 5,254 were in the N. J. Conference, and 6,148 in the Newark Conference.

FULFILLMENT OF PROPHECY--A gentleman present at the Old South Chapel, the other day, requested prayers in behalf of a town in the neighborhood of Boston. He stated that notwithstanding the prevailing religious interest this place had thus far been apparently entirely destitute of the revival influence.

LUTHER'S OPINION OF MUSIC--"Music," says Martin Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves understanding. Even the dissonance of unskillful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music," adds Luther, "and would not, for a great matter, be without the little skill which I possess in the art."

General Intelligence.

Foreign News. Foreign news to the 14th instant has been received by the arrival of the Arago at this port from Southampton. But few items of interest are noted. The Leviathan during a squall slipped from her moorings, and for a time serious injury was apprehended, but three powerful steam tugs were called into requisition, and the monster ship was once more secured.

A Paris correspondent of the New York Journal of Commerce, says: "A gorgeous embassy from Japan is expected. After visiting our capital, London, and perhaps Vienna, these princes and other grandees of the Mongolian race will cross the Atlantic to learn what the United States are, and what a republic means."

The House of Representatives agreed to appoint a Committee of Conference on the Kansas bill by the casting vote of the Speaker. The Committee are Mr. English, Indiana, (Anti-Lecompton Democrat); Mr. Stephens, Ga., (Lecompton Democrat); The Senate Committee are Messrs. Green, Hunter and Seward.

The conductor between Syracuse and Buffalo, the other day, was rather staggered when a woman with six children around her offered a single ticket. But the lady assured him they were all under six years of age, and he accordingly passed them as lap passengers. The mother was a Yankee emigrating to Illinois.

Official documents have been discovered in, which it appears that Yeh, Governor of Canton, during the short period of three months, put to death no less than the enormous number of 20,000 human beings. This is a fact beyond doubt, the documents taken showing the name of every man and woman, and for what they were executed.

Green Martin, a planter at Sandesville, Ga., has been convicted of the murder of a negro boy thirteen years of age, upon the evidence of his own daughters. They testified that he whipped the negro from noon till 5 P. M., when he was discovered to be dead.

The steamer Ocean Spray, when about five miles above St. Louis on Thursday evening last, took fire and was totally destroyed. Eight or ten lives are supposed to have been lost. The steamer Keokuk, against which the burning vessel floated, was also totally destroyed.

On the 12th instant the Baptist Church in Woonsocket, R. I., was entirely destroyed by fire. It was insured for \$6000. The origin of the fire was in the furnace.

ROGUES SCENE AT A BAPTISM--A number of persons from the Fourth Baptist Church in Providence, were baptized at Thurber's Pond recently. Among them was Miss Carroll, a convert from the Catholic to the Protestant faith. Some three thousand people, half of whom were Irish, assembled to witness the rite, and it is stated by the Providence Journal, that when Miss Carroll entered the water, she was saluted with cries of "kill her," "drown her," and the like, the crowd being with difficulty kept behind a rope which was drawn to keep them from the shore. After the ceremony, the carriage which conveyed Miss Carroll to her residence was followed by a large crowd of Irish. The presence of the police, however, prevented any further disturbance.

IMPORTANT SURGICAL OPERATION--The delicate and interesting operation of transferring blood from one person to another has again been successfully performed by Dr. Wheatcroft, an English surgeon, in the case of a female patient. When apparently expiring from the loss of blood, about two pounds of blood was transferred from the veins of her husband into her veins, with the most favorable result. In a few minutes after, the current of blood began to flow, and the ebbing of life was checked, the circulation being re-established, the deliverance from apparently certain and approaching dissolution secured.

SUMMARY.

A young man named Josiah Newmat, a resident of this city, attempted on Sunday evening last to take the life of Miss F. G. Bennet, at the Episcopal Mission Church, corner of South Third street and Union avenue, Brooklyn. He drew a dagger, and was about to stab her, when the bystanders interfered and had him arrested. He was an unsuccessful suitor of Miss Bennet, and on her refusing to accept his escort on the evening named, made the attempt described.

The Washington correspondent of the New York Evening Post gives the following: "I regret to be compelled to announce that Mr. Sumner's health is quite poor. He attempted to walk from the Capitol to his lodgings yesterday, but the return of the pains in his back were so severe, that he was put into a carriage and conveyed home. He is far from being a well man, and should avoid all excitement. He is anxious to resume his official duties, but is not sufficiently recovered yet to do so."

Mr. Sedell, of Louisiana, has made a speech in the Senate, in which he proposes, that, under certain circumstances, the President should have power to suspend the neutrality laws. In case European powers should threaten Cuba, Central America, or Mexico, Mr. Sedell would give the President power to intervene. The Washington States throws out suggestions in accordance with this line of policy.

The coroner's Jury in the case of the young man named Lawrence Cook, who died of the injuries received on the 19th inst., in the affray between him and another young man named Michael Hart, rendered a verdict to the effect that the stabs were given by the latter in self-defence. Hart, who is only 15 years of age, was thereupon discharged from custody. The deceased was a native of Ireland, aged 18 years.

A telegraphic despatch from New Orleans, April 9th, says, "The rise in the Mississippi is in some places the highest ever known. The town of Napoleon and Prentiss are still inundated, and the whole country on both sides of the river from Napoleon to Lake Providence is submerged. The damage is immense. Some fears are entertained here of a crevasse, and precautions have been taken against such a catastrophe. The river is still rising."

Mr. Edwin Forest denied the current report that he has been converted. He says that he never doubted Christianity or apostatized, and hence that there is no need of his becoming a convert. It would be a thing to be rejoiced over if he would "apostatize" from his present reckless and sinful life, and not only believe the truth, but love Christianity.

A gentleman just returned from the Southern part of Illinois, says that "peaches are in bloom and wheat from four to nine inches high." A large breadth of ground has been sown throughout the entire populated West, and as far as can be judged at that time, the season was very promising.

The House of Representatives agreed to appoint a Committee of Conference on the Kansas bill by the casting vote of the Speaker. The Committee are Mr. English, Indiana, (Anti-Lecompton Democrat); Mr. Stephens, Ga., (Lecompton Democrat); The Senate Committee are Messrs. Green, Hunter and Seward.

The conductor between Syracuse and Buffalo, the other day, was rather staggered when a woman with six children around her offered a single ticket. But the lady assured him they were all under six years of age, and he accordingly passed them as lap passengers. The mother was a Yankee emigrating to Illinois.

Official documents have been discovered in, which it appears that Yeh, Governor of Canton, during the short period of three months, put to death no less than the enormous number of 20,000 human beings. This is a fact beyond doubt, the documents taken showing the name of every man and woman, and for what they were executed.

Green Martin, a planter at Sandesville, Ga., has been convicted of the murder of a negro boy thirteen years of age, upon the evidence of his own daughters. They testified that he whipped the negro from noon till 5 P. M., when he was discovered to be dead.

The steamer Ocean Spray, when about five miles above St. Louis on Thursday evening last, took fire and was totally destroyed. Eight or ten lives are supposed to have been lost. The steamer Keokuk, against which the burning vessel floated, was also totally destroyed.

On the 12th instant the Baptist Church in Woonsocket, R. I., was entirely destroyed by fire. It was insured for \$6000. The origin of the fire was in the furnace.

The trial at Rochester of Ira Stont, for the murder of Little's, was brought to a close on Friday. The jury, after an hour's deliberation, rendered a verdict of guilty. He was sentenced Saturday.

A man named Wm. H. Sigston, calling himself an English clergyman, has been arrested in Boston for stealing a watch valued at \$125 from the jewelry store of J. M. Ford, in Court street.

Mr. David A. Neal, late Vice President of the Illinois Central R. R., has commenced a suit against the Company in the U. S. Circuit Court for \$250,000, for services rendered while in its employ.

General Persifer F. Smith, has been officially assigned the command of the army of Utah. General Herney and General Johnston are to command brigades.

The celebrated light artillery corps known in connection with the war with Mexico, as "Captain Bragg's Battery," has been ordered to Utah.

Counterfeit 10's on the Merchants Bank of this city, and 5's on the Princeton Bank of Princeton, N. J., appeared last week.

Malvina T. Wade has recovered \$2,590 of the Brooklyn Railroad Company, for damages done to her in October last.

Both Houses of Congress have passed a resolution fixing the final adjournment on the first Monday in June.

Special Notices.

FUNDS FOR THE EDUCATION SOCIETY. As there appears to be some misapprehension in regard to the place to which monies for the Seventh-day Baptist Education Society should be sent, it is deemed proper to state, that the Treasurer resides in New York, and that all moneys for the Society, whether interest or principal on endowment notes, should be directed as follows: CLARKE ROGERS, Treas.

LETTERS. J. B. Cottrell, (sent; Carol 5, postage 8; total 43c.) O. B. Greenman, W. C. Whitford, C. W. Langworthy, Ephraim Maxson, C. Satterlee, E. R. Clarke, A. W. Curtis, O. G. Merritt, H. Clarke, N. V. Hull, D. P. Wood, C. The Fisher, W. West, J. D. Spicer, S. B. Wheeler, Ida Fairfield, L. R. Babcock, Geo. R. Wheeler, M. W. St. John, F. Dresser, W. C. Whitford, D. S. Munroe, W. H. Rogers, Benj. Stelle, J. R. Irish.

FOR THE SABBATH RECORDER: B. J. Cartwright, Bolivar, \$2 00 to vol. 15 No. 10. P. S. Cottrell, Hawkins, 2 00 15 26 J. B. Cottrell, Richburg, 2 00 14 52 O. B. Greenman, Clarence, 2 00 14 52 Daniel Newcomb, Milton, Wis., 2 00 15 9 D. G. Harvey, 2 00 14 52 Grove D. Clarke, 2 00 14 52 C. W. Langworthy, Cedar Town, 2 00 14 52 L. S. Sisson, West Edmeston, 2 00 11 52 S. P. Burdick, Albion, Wis., 2 00 15 46 James Weed, 2 00 15 26 C. Satterlee, Kenosha, Pa., 2 00 14 62 Clark White, Nile, 2 00 14 52 O. G. Merritt, Mystic River, Ct., 2 00 14 52 Nancy Spaulding, Leonardsville, 2 00 14 52 R. L. Burdick, 2 00 14 52 J. L. Clarke, 1 00 14 52 M. W. St. John, 2 00 15 46 Richard Wood, Jerseyville, 3 00 16 19 J. D. Spicer, Westery, R. I., 2 00 15 46 S. R. Wheeler, Hopkinton, R. I., 2 00 14 48 Almond Burdick, Sio, 3 00 15 26 Mrs. D. S. Munroe, Alfred, 2 00 15 46 Wm. M. Saunders, 2 00 14 52 Milo Burdick, Alfred Center, 3 00 15 8

FOR THE SABBATH-SCHOOL VISITOR: Sarah E. Davis, Clarence, \$ 25

FOR BRO. DICKSON'S FAMILY AT PALESTINE: Mrs. D. C. Harvey, Milton, Wis., \$1 00

MARRIAGES. In Williamsburg, N. Y., April 18th, by Eld. W. B. Maxson, Mr. HENRY C. ROGERS and Miss MARY E. ROGERS, all of Williamsburg.

In Milton, Wis., April 18th, by Eld. W. C. Whitford, Mr. HUGH GRAY, of Janesville, Wis., to Miss HARRIET A. TOWNSEND, of Falls, Wyoming Co., Penn.

In Troy, N. Y., March 20th, by Eld. T. Fisher, Mr. A. L. MINER and Miss M. F. REYNOLDS, both of Otsego.

In Truxton, N. Y., April 10th, by Eld. T. Fisher, Mr. DAVID D. COLBOROV, of Truxton, and Miss JANE C. SANFORD, of Lincolnton.

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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 instructors at the head of each, thus giving such a division of labor as can secure the highest ability in conducting each department.

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