

The Sabbath Recorder.

New York, September 2, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Our Anniversaries.

The Anniversaries of the Seventh-day Baptist denomination will be held at Alfred Center, N. Y., and will be of unusual interest this year, as the sessions of the General (Triennial) Conference will be held at the same place and in its proper order of time.

The GENERAL CONFERENCE will begin on the Fourth-day of the week (Sept. 8th), at 10 o'clock, A. M.

The MISSIONARY SOCIETY will meet on the Fifth-day of the week, (Sept. 9th), at 10 o'clock, A. M.

The PUBLISHING SOCIETY will meet on the Sixth-day of the week, (Sept. 10th), at 10 o'clock, A. M.

The TRACT SOCIETY will convene on the First-day of the week, (Sept. 12th), at 10 o'clock.

GENERAL CONFERENCE.—Those churches which are represented by Associations where the appointment of delegates have not been made, will, of course, appoint their own delegates to the General Conference, as well as all churches not connected with the Associations. The Eastern Association took no measure to secure a delegation. The Central recommended the Churches to appoint their own delegates. We hope there will be a full delegation to this organization.

The EDUCATION SOCIETY, will meet on Monday, September 14, 1858.

The Board of Managers of the SEVENTH-DAY BAPTIST PUBLISHING SOCIETY, will meet on the first day of the week, Sept. 5, 1858.

It is expected that Eld. W. B. Maxson, and E. Lyon will be present at the General Conference, and Anniversaries in Alfred, the second week in September; it will therefore afford a convenient opportunity for such as are indebted for the SABBATH RECORDER, to make their payments for the same through either of them. It is hoped that this opportunity will be improved, as the Publishing Society is pressed for the means necessary to prosecute the business assigned to it.

What shall be Done for our Missions?

The practical working of the Baptist Missions is in a fair way of improvement. The experience of past years has lately been reviewed with its causes and consequences; and though the experience has been bitter, it has resulted in hope—hope for better days.

When first established, these missions were unexpectedly successful, for they were eminently popular. Missionaries went abroad carrying with them the assurance of popular sympathy, at least the sympathy of those whom they most loved, for the truth's sake. It was fortunate that few were so far regardless of personal reputation, as to seek for official connection with them; for this left the enterprise in its proper element, among the people. The early missionaries went directly from the people; their support came from the people. The people communicated freely with the missionaries, and the missionaries wrote freely to the people. The country was filled with epistles from the lands of darkness, so that magazines were published, to multiply copies or extracts of the people's missionary correspondence; it was not attended with all the coldness and formality of official messages. We well remember the sweet out-gushings of piety which those letters expressed, as our youthful mind was brought in contact with them, and even now, when we would have a missionary spirit revived within us, we would fain take down from our shelves those old and familiar missionary books, and re-peruse letters from Mr. and Mrs. Judson, Boardman, Newell, and others. In the course of events, things worked otherwise, the managing machinery was increased, and intercourse became more difficult and formal. Official restraints were imposed, missionaries became more cautious, lest they should provoke official criticism and reprove, or get in trouble with Boards of Managers which had brought great commercial and business talent to the aid of inexperienced missionaries, and so must be respected and obeyed. The people were thrust back, and agents stood in their places, absorbing the information and means of the real missionary work, till the people began to feel as little interest in their own missions, as they usually would in the affairs of their neighbors; and finally, difficulties and contentions among the officials seemed to threaten the extinction of the last spark of missionary zeal, and excite the disgust of every delicate mind.

The first step taken towards the re-establishing of the old system of popular control, was by the parting of the ties of official connection between the missionaries and the managers. The missionary could bear them no longer, and though exposed to privation and want, in a foreign land, they resolved to be free, or perish in the attempt. It was a struggle, but with the breach came a revolution at home, the societies became awake to the danger, and a new order of things was instituted, which will, if managed wisely, re-establish good feeling and zeal, in the missionary work. We may never again experience the glowing sensations of the earliest tidings from heathen land, but we hope to see the same manifestations of zeal—to feel the same interest in this good work.

Our experience as a denomination has been sufficiently long in the missionary work to enable us to detect some of the same tendencies as those which lead to the disruption of the "Missionary Union." Expressions will be remembered which have been uttered in the warmth of debate, showing in some degree the "ruling passion" in our midst. The decrease of popular interest in missionary correspondence, is most lamentable, and if it were not already demonstrated that such things have been before, we should doubt the correctness of the inference we feel compelled to draw, that we too have made a retrograde step in this matter. We have eagerly followed the example

of others; but it is not time to consider, when we see the missionary ship struggling among the breakers, ready to be dashed in pieces before our eyes? Is it not time to awake to our danger, when we see the inevitable consequences of the same course we are endeavoring to follow?

Let us ask our missionaries what most discourages them—what most weighs down their hearts with sorrow, and let them answer to the friends in whose ear they would whisper their sorrow, if as free as they were in the days of their espousal, let them answer as they would if there were no official control over their struggling aspirations for freedom, and a clear field for action.

We learn that China is open to the Christian religion throughout the empire; and we know that her idols are fast floating on the waters where once drifted the bodies of their miserable devotees. That the Sabbath of the Bible is observed by half the empire, and that it will be the interest of a large majority of those who by the conditions of the late treaty, will be allowed to traverse the empire, to bring back the tide of reform, at least one degree, so as to change the practice of the people in this respect, and thus thwart the efforts of our missions in teaching the heathen to keep the commandments of God, and the faith of Jesus.

Why should we not re-ignite the fires of our missionary zeal, so that every one of the crowd of young converts should say, here am I, send me? Why should every other avocation be sought for, and this one left out? Ah! what shall be done for our missions?

Intolerance of the Tribune.

The N. Y. Tribune of the 25th of August, has the following most remarkable editorial paragraph:

"We are constantly asked to lend the influence of the Tribune to put a stop to sales of cattle on Sunday. It is a most reprehensible practice, and it is no excuse that it is conducted by Jews who do not regard the Christian Sabbath. They have no business to disturb a whole community of people who do regard it, and who are seriously annoyed by having bullocks driven through the streets and past their places of worship on Sunday. We are assured that more than 250 head were sold in the Forty-fourth street yards last Sunday. Probably more than was sold yesterday, and we think it is full time that the Mayor of New York or the Chief of Police interfered to put a stop to such an unnecessary business, which is a disgrace to a city that professes to pay any respect to a Christian Sabbath."

Now by whom is the Tribune constantly beset, and urged to lend its influence in support of such religious intolerance as that to which it so fully commits itself in this article? We suppose it is generally known, that the clergy of the Puritanic churches, have established a working committee of laymen, whose duty it is made, to put the secular screws to every class of men, who do not fall down and worship the image which they have set up, whether they be Jew or Gentile. We are reminded by their course of proceeding, of the history of a similar act of intolerance in the days of a certain King, who erected an image of gold, and at the dedication, commanded that all people, nations, and languages, should fall down at the sound of the cornet, flute, harp, sackbut, etc., and worship the image. The people generally complied, and thoughtlessly, perhaps, ignorantly, fell down and worshiped; but after they had done the good (?) deed themselves, they went to the King and accused the Jews, and said, "There are certain Jews whom thou hast set over the affairs of the province—these men, O King, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up!"

Now it is not enough for the editors of the Tribune to comply with the common practice of the people at the command of men, but they, like the old Chaldeans, must accuse the Jews of doing what they themselves had assumed the right of doing the day before, with impunity, i. e., to work on what they called a working day. If religious liberty be a farce to be enjoyed only by the majority, then verily, the Tribune has hit the nail on the head, or driven the screw in the right place; but if it be what our fathers supposed they were laboring and fighting for, then no act of uniformity may be put in force, to suppress the out-workings of every man's religious convictions, whether they conduce to the quiet of one day of the week or another; and the Tribune has no business to say that it is a most reprehensible practice. No Pope or Cardinal ever said more against the struggles of Protestants in the days of their trial, than is said by the Tribune against Christian or Jewish Sabbath-keepers in its intolerant paragraph. As well might the Tribune curse Trinitarians, Baptists, or Lutherans because their religious conviction leads them to do different from Universalists, or Peco-Baptists. One Christian complies with the Fourth Commandment, and works on the first six days of the week, and rests on the seventh—another works on the last six day of the week, and rests on the first, as each may do if there be any liberty at all; yet to disturb the man who reposes on the seventh day is no sin in the eyes of the intolerant editors, but to make the least noise on the day selected by the other, for his day of rest, is "reprehensible," and there is "no excuse" for it. The Mayor and Chief of Police may excuse the one, but must put a stop to such "unnecessary business" of the other.

Well, go on Mr. Tribune, and see where the "Sabbath Committee" will lead you—don't be afraid of the Jews—put them into the burning fiery furnace of your popular reproach; perhaps you will burn them, but more likely will burn your own fingers. You may succeed in classing your sheet with the journals of other

tyrants in other days, but you will not succeed in repressing the spirit of liberty, which common sense recognizes as the leading genius of freemen in the "land of the free and the home of the brave."

Since the above was in type we received the Sunday Mercury which thus discourses to the Tribune:

WORKING OR WORSHIPING ON SUNDAYS.

It appears that cattle are sold, up town, in the forty-fourth street yards, on Sunday. The Tribune insists that this is a desecration of the day, and calls upon the "Mayor of New York, or Chief of Police," to put "a stop to such a business." We trust that the authorities thus invoked will do no such injudicious thing. The General Superintendent of Police is a man of experience, and a man of the world. He understands to a point the character of the Tribune's devotional feelings. He is fully aware of the character of those parties which, through that print, seek to crowd another wrong upon a patient and long-suffering community. We can hardly believe that he will lend himself to any such conspiracy against the right of conscience.

But since the Tribune is so nervously desirous of seeing the unjust and oppressive principle of the Sunday law carried out, why not invite the "Mayor of New York and the Chief of Police" to visit its own building on the first day of the week? Why not solicit their attendance, that they may behold, with their own eyes, how consistently that journal keeps the Sabbath it so hypocritically pretends to honor? That they may witness what an example it sets of that conscientious repugnance to labor on Sunday, when performed by others? Is there any more impropriety in buying and selling meat as an article of food, than in performing the common work of newspapers? Is the attempt to carry on business in the Forty-fourth street cattle-yards on Sunday, a more heinous offense than keeping a corpse of men laboriously at work, on the same day, distributing and setting up type at the corner of Spruce and Nassau streets?

The Sunday cattle-dealers, it is well known, are Hebrews, and keep their Sabbath biblically, on the last day of the week. The Tribune people, on the contrary, are ostensibly Christians, and deliberately violate their own Sabbath. Which merits the more reprehension? Which are enacting the more consummately the part of the moral outlaw? and which, to use the Tribune's own language, is actually and systematically engaged in doing that "which is a disgrace to a city that professes to pay any respect to a Christian Sabbath?"

The disgrace, we think, is in the endeavor to make any American citizen keep a Sabbath he does not subscribe to. The disgrace is in the effort to practically unite the church and state, by making laws under the sanction of the one to coerce a public obedience to the dictates of the other. The disgrace is in thus openly defying the plain and palpable spirit, if not the language of the state and federal constitutions. The disgrace is in the high-handed stretch of authority which dares to say when a citizen shall toil and when he shall not, when he shall worship, and when, if he does worship, it shall not be regarded as legally orthodox. The disgrace is in making a shameful mockery of free institutions, and while holding out to the world that the United States leaves every man's religion to his own conscience, seeking to enforce laws which favor the belief of a certain class of Christians only, and ignore the belief of all others, however numerous and however respectable. This is, indeed, a disgrace to our country, and a disgrace to the enlightenment of the age in which we live.

THE CHINESE WAR ENDED.—The first news by the Atlantic Telegraph is that of the close of the war between the English and French Governments and China. We were not expecting this result from the late attack on the Taku forts. Still there could not be any reasonable doubt of the final result, for England and France combined, though they might have some hard work to do, still it would be, in consequence of the extent of territory, rather than from any skill of the Chinese contestants. The terms are not given in full, but it is announced that China is to pay the expenses of the war, and is to open the whole empire to the Christian religion! The world itself ought to be astonished at the rapidity with which events are introduced, as well as at the instant communication of news over the whole earth. What next?

No reform is of any value which does not begin and end in love. The object must not be to bring externals into great prominence, nor to lift an article of the creed into greater, into a more conspicuous position; but to exalt the soul to higher communion with God, to purer love to mankind. If ever another sect is formed, we hope this will be its shibboleth; the perfect education of conscience; the life of God in the soul; the fullness of Divine love; and so much devotion to the happiness of others, as to love them more, the less we are loved ourselves. "The last, best fruit, which comes to late perfection, even in the kindest soul, is tenderness towards the hard; forbearance towards the unforbearing; warmth of heart towards the cold; philanthropy towards the unphilanthropic." [Am. Baptist.]

RELIGION AT HOME.—"Let them learn first," says Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. Education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family.

JEWS ADMITTED TO PARLIAMENT.—The passage of the Jewish Emancipation Act has been attended with extraordinary demonstrations of joy by the Israelites of Europe. The Jews of London intend making some substantial testimonials in gratitude to those who were prominently engaged in the reform measures of the Liberal party.

Dr. W. W. CRANDALL wishes his correspondents to address him at Andover, Allegany Co., N. Y.

THE ATLANTIC MONTHLY.—The Courier and Enquirer speaks commendably of the Atlantic Monthly, that while belonging to the progressive school, it has outgrown "rationalism that justly gave offense to the Christian sentiment of the country." It adds—"Take it all in all," the Atlantic is an ornament to the American literature. It is doing something to make good the self-assumed title of "the modern Athens." Edinburgh is not London, nor is Boston New York. Sum cuiusque. Boston cannot make herself the emporium of trade, but we will cheerfully give credit for what she can do in the literary line. She has supported her literary Quarterly for a generation,—may she be as fortunate in this pet Monthly.

The Atlantic Monthly for September opens with an exceedingly readable article on "Eloquence," followed by the continuation of the story of "The Kinloch Estate," and the commencement of a series of Aquarian articles, entitled "Rambles in Aquidneck." Articles on "Youth," "Pinal," "Water-Lilies," and "Illinois in Spring-time," are interspersed with poetry and short sketches; while the "Autocrat of the Breakfast Table," discourses profoundly, as is his wont, in prose and verse.

Communications.

For the Sabbath Recorder.

Ordination.

A council of ministers and laymen met with the Seventh-day Baptist Church in New Market, in December last, to assist the church in the examination and ordination of Bro. Lester C. Rogers to the work of the gospel ministry. After the examination the council voted to proceed with the ordination. As some of the brethren were not satisfied with the candidate's views on a single point, he requested his ordination postponed. At a church meeting in that church, about the 10th or present month, the church unanimously invited Bro. Rogers to continue his Pastoral relation with the church another year; and also requested his ordination. Under these invitations, and especially as no one had sought any further explanation of his views, he consented to the ordination. A committee of the church requested the former council to meet with them, and perfect the ordination. In accordance with their arrangement, the ordination took place at New Market on the 25th instant.

Plainfield, N. J., Aug. 26, 1858.

For the Sabbath Recorder.

In reading in your beautiful SABBATH-SCHOOL VISITOR, about the trials of children and youth, whose parents keep the Sabbath, I am inspired with new zeal to try to wake up the Sabbath-keeping community to put forth new efforts for organizing society so as to meet the wants of said children. This call looks to me to be louder than any other. Paul considered the Ephesians, children of wrath by birth, because they were born in a gentile, or heathen nation. And what are our nation but heathen to the Sabbath-keeper? A people keeping no Sabbath but the heathen sun-day. What is this but slavery to the children of Sabbath-keepers, as far as society is concerned? I tremble for our rich men, lest they have so much and bring in so little, for the house of God lies waste, and because there is no society formed suitable for children to be born in.

I can assure any one who will advance three thousand dollars, that their property, with interest, if they wish, shall be secured to them; and a door opened, directly to commence such a society and school, in as eligible a spot as can be desired.

All I ask, is for some one to say, that one or more, is ready to furnish this sum on conditions that such steps as above, can be made sure.

These are not hasty conclusions; nor are they made without long and careful investigation, and much experience.

Let some one who is able and willing to invest that sum for the above purpose, and on the above conditions give notice, and the work is at once begun.

Western Emigration.

To the Editors of the Sabbath Recorder:

As the subject of Western Emigration is being discussed in the columns of the RECORDER, permit me to give my views, if you think they are worthy of notice, through the same medium. I am convinced, after a stay of six months, upon the prairies of southern Wisconsin, that God intended the prairie country for the home of an energetic, and vigorous people. "The Sabbath-keeping people in Wisconsin have beautiful locations, also, at various other points west."

I certainly believe that if our Sabbath-keeping friends, ever get institutions and societies that will command influence, or effect any thing of great importance upon the country, or nation, it will be at the West.

I would say to those who contemplate emigrating, do not be discouraged at hearing ridiculous and unwarrantable reports. If the Sabbatharians want good chances, they must secure them before others do, why not? if to headquarters of a Sabbatarian society, is to concentrate West, let their locations be good ones. Southern Minnesota, Iowa, Missouri, Kansas, etc., offer good inducements for settlers at present. I would advise no one to go unless expecting inconveniences to begin with, consequent upon life in a new country.

Beside, from beauties of the West, her bright lakes, beautiful groves, and flowery meadow prairies, there are three elements of growth, which should induce settlers thither, viz: her intrinsic worth, adaptation, and utility, or usefulness.

Chicago, as many know, is this day, the

greatest grain market in the world. As long ago as 1854, her receipts for wheat, that year alone, being 2,946,924 bushels; all grain, including corn, 13,726,738 bushels. Chicago is the greatest depot of this kind. There are many cities and towns springing up as by magic, upon our great western rivers, which are but as stepping stones to what lies beyond.

Permit me here to extract from the observations of a well-known correspondent of the Tribune:

"To-day I should consider Chicago to be the greatest grain market in the world. I dare not give an estimate of the wealth and travel that pass here and pay tribute. Through this expanding gate pour endless processions. What trade! what animation! what swarming multitudes! Here, perhaps, sooner than anywhere else, it becomes possible to consider the greatness of America—of her bold and Jewish enterprise—her power and destiny. Here are railroads—what would the West be without railroads? In their stupendous iron net, the continent is caught like a fish and drawn up to the grasp of civilization."

Surely we are living in a great age, and are enjoying the blessings of a free and glorious land. May God hasten the day when slavery, intemperance, and all that tends to degrade humanity shall have no end, and peace, and righteousness reign throughout our country, and the world.

Aug. 16, 1858.

Western Emigration.

To the Editors of the Sabbath Recorder:

I notice from time to time letters published in your paper, from correspondence in the West, and each seem to think that their particular locality is the entire "great west," or at least, persons in the east would be none the wiser in regard to the balance, from reading their letters, for they never speak of their localities. Now this may be all right, for each have an interest in getting additions to their own society; but I submit, if it is hardly fair to persons yet living east, and who are desirous of removing west; for if our Seventh-day folks leave all the prairie, their facilities and the facilities for getting Government land in each, they could save both time and expense; by knowing where to go before starting. I am not sufficiently posted to give all the particulars necessary, but I hope somebody who is, will. Commencing west of the Missouri River, (for the country east of that River may be considered as "done for," for all time to come, by the communication of Eld. Rowe Babcock,) and we have in Nebraska Territory, two settlements, but I am unable to give their locations. In Kansas there is in the North-eastern part, and near Atchison, a society where Dea Dennis Sanders is settled. South-west and nearer the centre of the Territory is the Manhattan Settlement, described by Mr. Stillman, in the South-eastern part, and on the Neosho River is another, at or near Hamden; there are also a few families located some six or eight miles South-west from Emporia on the Cotton-Wood River, and last, but not least, is the Dow-Creek Settlement in the centre of Breckenridge Co., and the geographical position of the county, is said to be exactly in the centre of the Territory. If I have been rightly informed, there is little or no chance of getting good land, at Government price, in the immediate vicinity of any of the places mentioned except the latter, where may now be obtained almost any quantity of good claims, and in the vicinity of as heavy a body of timber, probably, as there is in the Territory. To those who are able to buy second hand claims, or partially improved farms, my advice would be, to go to all or nearly all the above mentioned places, and then select for themselves; but to those who wish to get Government land and have not means to travel much with, I am certain would save both time and money, by going directly to the Dow-Creek Settlement. They will find Bro. Davis, Bro. Perry B. Maxson, and others there, who will gladly show them claims. I shall, if nothing happens to prevent, be back there some time in October, when I shall be happy to show up folks where they can get 160 acres of land at \$1 25 per acre. Crops of all kinds are coming in well there this season, and one can live there the coming year nearly as cheap as in the States.

Yours truly, LEROY CRANDALL

Utica, Wis., Aug. 18, 1858.

The Challenge, Not Accepted.

We published, some weeks ago, a challenge sent by the Rev. Mr. Hatch, Secretary of the "American Association for the Promotion of Civil and Religious Liberty," to the Rev. Mr. Cook, Secretary of the "New York Sabbath Committee," to discuss publicly the subject of Sunday Laws and Sabbath Observance, and stated, by authority of Mr. Hatch, that the challenge was now open for acceptance by any Sunday-Sabbatarian.

That challenge has not yet been accepted, nor do we think it will be. Our Sunday-Sabbatarians are well aware that in this case, "discretion is the better part of valor." They know that their sectarian prejudices, could not be sustained in a public discussion.

The Buffalo Republic, the Albany Knickerbocker, and several other papers, we observe, have copied the challenge, from our columns, and called upon the Sabbatarian clergymen of their respective localities to disprove, if they can, the propositions Mr. Hatch has submitted as the basis of a public discussion. But still no one of them responds.

The Knickerbocker of August 21, says: "This challenge, we trust, will be taken up and properly disposed of. The Rev. Mr. Hatch is a man of talent and respectability. Being a man of this order, his challenge is worthy of the earliest possible attention. Mr. Hatch is either right, or he is not. If he is not right, then Mr. Hatch should be corrected, and the arguments he advances shorn of their power to do mischief. The challenge issued by the Rev. Mr. Hatch has been out over a month, and yet not a single response is made to it. As New York clergymen will not enter the field, we call upon the pulpits of Albany to furnish a man of sufficient ability to not only meet the Rev. Mr. Hatch, but to extinguish him. So long as we can boast of scholars like Sprague, Wyckoff, and Campbell, a challenge like that issued by the Rev. Mr. Hatch should not be unreplicated for a single day."

Just so! And yet we do not believe it will be. But we shall see.

"MARY."—This name, by a decree of Pío Nono, can no longer be given to children, on pain of excommunication. His infallibility would reserve it, as far as possible, hereafter, for the Virgin of immaculate conception!

Miscellaneous Religious Items.

RELIGION IN VIRGINIA.—The following from the Richmond Enquirer, and is a part of an article upon the condition of religion North and South, in which Virginia is said to be proven to be far more orthodox than New York or the New England States: "We would not boast of Virginia, but it is due to ourselves to say that we are a church-going, religious people. We do not boast of superior sanctity, nor do we claim that all our people are personally pious, nor yet that there was not among us many who do not acknowledge the claims of the religion of the Bible, and that there is not a deplorable amount of wickedness prevalent; yet we do claim a universal and abiding orthodox religious sentiment, exhibiting itself in a better accommodation in the number of church buildings, than in any of the Northern or Western States—better, perhaps, than in any other State in the Union—and the respect and reverence for all the ordinances and institutions of religion, and also in the personal piety of thousands among us, and seen especially in the absence of every form of organized heterodoxy and infidelity. Upon reference to the census of 1850, we find our white population over five years of age to be in round numbers 759,000, and our church sittings to be 856,000. So that, if every white man woman and child, over five years of age was seated at the same hour of the same day, in our churches we would have 100,000 vacant seats. But where are our blacks? There are 442,000 over five years of age; of these we can seat, as above, nearly one-fourth, and as is the custom throughout our State, our churches, except a few in our larger cities, are used by them (the blacks) one portion of the Sabbath."

THE LUTHERAN CHURCH IN THE UNITED STATES.—The Lutheran church in the United States numbers about 175,000 communicants, 2000 congregations and 1200 ministers. Its members are found chiefly in the Middle and Western States, although there are a few congregations in New England, and quite a considerable number in Maryland, Virginia, North Carolina, South Carolina and Georgia, as also in Western Texas. The old congregations (with the exception of some parts of Pennsylvania) now employ the English language in their church service, as well as in their social intercourse. The recent emigration from Germany and some interior counties of Pennsylvania conduct their worship in the German language. The Dutch, or language of the Hollanders, is extinct among the Lutherans of America, except in a few congregations in New Jersey, where a few old people still speak it, but it is no longer preached.

The Lutheran ministers residing in Minnesota held a Convention at Red Wing, Minn., for the purpose of considering the propriety of forming a synod for that large but healthful State. There were present eight ministers and six lay delegates, the representative of fifteen congregations. The Rev. C. F. Hoyer, for many years a missionary among the Zelugus of India, but now at St. Paul, Minn., was chosen President, and Rev. William Thompson, Secretary. These eight ministers preached in English, German, Swedish and Norwegian. Father Hoyer is Sweden to preach alike in English, German and Zeluga. They propose to hold a synodical meeting, V. Y., at Wynouee on the first Friday in July, 1859.

THE REVIVAL ADVANCING.—The N. Y. Observer says, that the revival is increasing rather than diminishing in power as the summer months advance. "We are now in the eleventh month of the Fulton street meetings, and at no period has the interest been higher, wider, deeper than at this hour. The fullest persuasion is felt that we are to see such an outpouring of God's Spirit and grace as we have never seen in all the past and present, far surpassing in depth and power any thing the world has ever seen, to pervade not our city and cities only, but our land and all lands. The morning meetings are fuller, also the noonday and evening meetings." If this is true now, when so many of the families feeling the deepest interest in sustaining these meetings are absent from the city, Christians have reason to hope that the expectation of the winter may be realized.

"When God inclines the heart to pray, He has an ear to hear."

From Rome we hear that there is talk of a consistory to be held next month, at which the Pope will "recognize" a number of bishops, and probably make two cardinals—Monsignor Bizzari, secretary of the congregation of regular Bishops, and Monsignor Quaglia, secretary of the congregation of the committee. These, at least, are the two persons designated by the public voice. Certain newspapers have spoken of Monsignor Bernardi, but it appears that he is not eligible for the dignity of cardinal, for he has been married and has children, and for centuries past a father of a family has been considered disqualified for the cardinal's hat.

A letter from Warsaw of the 4th August, says a religious reform has taken place in Baffia. The government has limited the powers of the orthodox Greek clergy in certain matters, and has suppressed some ridiculous ceremonies which had been introduced into public worship in order to strike the imaginations of the ignorant and superstitious population. It has also resolved to reduce the number of the United Greek clergy, so as to have one pope for every 1000 souls, instead of one for every 300.

The official reports show that the number of Orthodox Congregational churches in Massachusetts is 482. Twenty-six towns have no orthodox church organization within their limits, although there is "evangelical" preaching in each of them, and in nearly or quite every one active members of churches, over the town line in some adjacent territory.

THE WAY TO SALVATION.—A preacher, wishing to explain to his congregation what a dangerous delusion those persons are in who seek salvation partly from their own works, and partly from the righteousness of Christ, said to them: "Supposing it is needful for you to cross a river, over which two planks are thrown. One is perfectly new, the other completely rotten. How will you go? If you walk upon the rotten one, you are sure to fall in the river. If you put one foot on the rotten plank, it will be the same—you will certainly fall through and perish. So there is only one safe method left. Set both feet on the new plank. The rotten plank is your own unclean self-righteousness. He who trusts in it must perish without remedy. The new plank is the eternal saving righteousness of Christ, which came from heaven, and is given to every one that believeth in him. Trust in His righteousness, confess in His everlasting truth, and you shall be saved, for the Scripture saith, 'Who soever believeth on him shall not be ashamed.'"

Religious Items.

The following... and is a part of... of religion North...

Pray for Me.

The Christian religion is expansive in its influence. It cannot be shut up in the heart of its possessor...

General Intelligence.

The Atlantic Telegraph.

The subjoined dispatch was received at the Mayor's office, at 1 P. M., on Tuesday, the 24th inst.: London, Monday, Aug. 23, 1858.

ford and Second Lieut. Chas. C. Carpenter and sixteen men from the Dolphin, with orders to proceed to Charleston, S. C.

James A. Van Vorst, aged 92 years, and Matthias Barby, aged 82 years, live in Glenville, Schenectady Co., N. Y.

Special Notice. A special meeting of the Board of the Missionary Society will be held at Plainfield, N. J., on First-day, Sept. 5th, at 9 o'clock, A. M.

OFFICE OF THE SHERIFF. To the Sheriff of the County of Albany: Notice is hereby given that the next election to be held in this county...

Opposition to Christianity in China.

A correspondent of the Christian Advocate and Journal gives the following translation of a Chinese document recently posted upon the doors of all the Christian places of worship in Fuh Chau...

California News.

By the arrival of the steamship Moses Taylor at this port on Friday from Aspinwall we have news from California, Oregon and Washington Territories...

CONDENSED MILK.

The product of the California mines, since their discovery, has amounted to seven hundred and thirteen millions of dollars...

MARRIAGE.

Baron Limbourg, the gentlemanly Ambassador from the Netherlands, and Miss Cass, daughter of Democratic Secretary of State...

Central Railroad of New Jersey.

CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad...

Artificial Teeth.

Inserted with all the latest improvements, combining beauty, utility and durability. A. B. WOODARD, SURGICAL DENTIST, would respectfully inform the citizens of Albany...

Miscellaneous.

"Rock of Ages Cleft for Me."

My years ago, at the midnight hour, a young girl sat by the dying-bed of a sister, singing with faltering voice this sweet hymn.

Years passed. I was an invalid, and far from home. Life was scarcely expected, and yet I shrunk from death.

While thus weary in spirit, and tossed upon a bed of pain, my colored nurse, dear old Aunt Hagar, who was keeping vigil by a few smouldering embers, began rocking herself to and fro, and humming this familiar tune.

I called the faithful creature to me, and bade her sing softly the words of the hymn. My troubled heart was soothed, and I slumbered.

Suddenly the scene changed. The heavens shone brilliantly, a snowy, rifting cloud parted, and the angel form of my beloved parent was hovering near.

He beckoned me towards him; I extended my hands, and was borne aloft to meet him in the air.

The aged slave woman, whom I found to be deep in Christian experience, was my daily companion for many weeks. Her touching expressions of unworthiness, and trusting faith in Christ, were cooling waters to my thirsty soul.

"One time a missus, from way up north, came to stay with my missus awhile, an' she used to be on our south piazza steps in de cool of de evening, and would sing to the children.

"She made me sit down on de steps at her feet, and told me all about de Lord, an' how He was a little child one, an' lived with His mother, an' how she loved Him, an' 'bout His teachin' de great doctors when He wasn't wickid twelve years old, an' den all 'bout de wickid Jews, an' how dey hated Him, an' how crule dey were, an' how dey killed Him—an' when I couldn't see de Saviour come into de world to save sinners, an' how He died, an' dat He came again to life, an' den up to heaven, an' dat he lived in dat happy place now, to bless all dat love Him, an' if folks would be sorry for dere sins, an' would ask Him to be dere Saviour, He would make 'em feel happy."

"Pears like I couldn't understand dis, I was in great trouble, an' den Miss Lucy said: "'Aunt Hagar, I'll go to your cabin any night, an' read this to you; an' so she did, but my heart was so big with my own troubles, I couldn't no way b'lieve on de Lord, till one night after she had read an' talked long white, she said: 'I'll pray with you, Aunt Hagar.' An' oh, how she did pray, an' beg de Lord look on poor Hagar, an' take away her sins, an' make her His child; an' right in de middle of her prayer, I cried out—'Yes, Miss Lucy, I does love de Lord, an' from dat day to dis, I has always loved Him.'

mansions in de skies, I'll be berry glad to go, an' see my Heavenly Master, an' sing wid de angels. All de work I see got now to do, is only 'patient waiting.'" And here Aunt Hagar sighed deeply, and was silent a long while.

"I learned to sing dis 'Rock o' Ages' of Miss Lucy, an' I loves it for her sake; an' many times when ebery ting looks dark, I goes an' prays, an' den sings dat hymn, an' den de blessed Lord seems berry near to me, an' Ise willin' to do any thing for Him. An' now, Miss Lizzie, if you loves dis good Lord, don't nebber be 'fraid to tell Him all your heart, an' if oder friends aint nigh, He'll be your friend, an' give you patience to bear an' grace to trust Him."

"In my hand no price I bring, Simply to Thy cross I cling."

[New York Chronicle.]

How to Believe.

Take your Bible, and turn to 1 John v. 9-12. May I ask you to read this passage aloud, verse by verse? In order to believe, you want to know how you are to believe; whom you are to believe; what you are to believe; when you are to believe; what is the sin of not believing, and what you are to get by believing.

Verse 9th—"If we receive the witness of men, the witness of God is greater."

To "receive the witness of men," is to believe their testimony; (the old English word "witness" and "testimony" being the same.)

To "receive the witness of God," is to believe His testimony. It is precisely the same act of the mind which receives both, it is believing what has been said.

God's, of course, for he cannot lie! (1 Sam. xv. 29.)

It ought to be, though I never thought of it just in that light before, easiest to believe God.

Read now the remainder of the verse.

Of whom has God given the testimony which he wishes you to believe? Of His Son, Jesus Christ.

So far, then, all is plain. Faith is believing what God says; believing what God says about His Son. This you can believe; it is what you ought to believe. But do you believe it?

How am I to know whether I believe it or not? The next verse will tell you.

Verse 10th—"He that believeth on the Son of God hath the witness in himself."

The belief in the testimony of God concerning His Son, leading naturally, if not of necessity, to a belief or trust in the Son himself, simultaneously with this believing in the Son of God, the Holy Spirit enters the heart along with the truth thus received, and begins to bear witness to it.

Up to this moment, probably, you have never learned that the greatest of all your sins is unbelief. Think of it in reference to God. "It makes him a liar!" It insults him on the throne, and would bring him down to a level with Satan!

There are few verses in the Bible on which more souls have anchored their hopes for eternity than this. God grant that you may do the same!

What has God given? "Life," life "eternal!"

To whom has he given it? To us.

No, it means us both. (1 John ii. 3; 1 Cor. xv. 1-4.)

Suppose I draw a pencil-mark around the word "us," and you substitute "me," or your own name if you will, how would it then read?

There is such a thing, then, as "eternal life," eternal life for you, already "given," or provided for you by God? (1 John ii. 25.)

Christ is God's first gift, with or for the sake of whom he bestows all others. Accept Christ as he is offered, and with him you will freely receive all that is in him!

Christ as he is offered, and with him you will freely receive all that is in him! (Romans viii. 32; John v. 24.) The moment you believe in Christ, that moment you begin the life eternal! (1 John v. 13.)

CHRIST ACCEPTED.

Yes, my dear friend, when God's Lamb was offered on Calvary as the one great sacrifice for sin, (John i. 29,) when God's own and only Son hung dying upon the cross, our sins upon him, our guilt between him and his Father in heaven, he felt as deep a pang for you, as for any other sinner. It is not too much to suppose that his omniscient eye looked even to you, and that so to speak, he said within himself, "I die for him; my blood is shed for him; his sins are laid upon me; and by my stripes, if he will, he may be healed!"

Then happy are you! However feeble the hand of your faith, once put it into the hand of Christ, and you have his promise that he will not let you go. Once put yourself under his care as that of the Good Shepherd who laid down his life for his sheep, and he will answer for your safety to the end.

Then happy are you! However feeble the hand of your faith, once put it into the hand of Christ, and you have his promise that he will not let you go.

Mr. J. T. Woodbury, in connection with Daniel Webster, had produced from Congress a pension for the Widow Leighton, the aged relic of Captain Isaac Davis, who fell at the head of the Acton "Minute-men," at the Old North Bridge, in Concord, Massachusetts, in the first armed resistance made to British oppression in America.

MAMMOTH CAVE OF KENTUCKY.—The avenues in the cave, thus far discovered, number two hundred and seventy-five, (275,) and their aggregate length is estimated at two hundred (200) miles.

The Green River, barren that fifty years ago were covered with grass and strawberries, morning glories and other pretty flowers, and the resort of immense flocks of quail, and a multitude of rabbits, are now a great forest of oaks, hickory, and chestnut trees.

When, some seven years ago, Mr. Woodbury was pleading in the Legislature of Massachusetts for aid to build the "Acton Monument," and many of the members were so imbued with "peace principles," as to think it wrong even to commemorate the battles of the Revolution, and he was likely to fail in his object through the general opposition, he sent to the Speaker's desk these shoe-buckles, stating their history at the same time, and requesting the Speaker to take them in his hands.

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of gentlemen lingered a moment to look after her, then, turning toward the now-closed window, they gave three enthusiastic cheers, and departed, better than they came. The pavement on which they stood had been a church to them; and for the next hour, at least, their hearts were more than usually prepared for deeds of gentleness and mercy.

Forcing the Jews to Go to Church.

In Rome, during the whole eighteenth century, it was a strict rule that the Jews should visit a certain church on certain days to listen to sermons on the Christian religion. Gregory XIII., so far back as 1572, issued a decree that the Jews should be forced to hear a sermon weekly. A Jewish convert introduced this custom. On the Jewish Sabbath, the police proceeded to the Ghetto, and drove the Jews to church with whips. Men, women, and children—if the latter were above 12 years of age—must appear, to the number of one hundred males and fifty females, but the number was eventually raised to three hundred.

At the church-door an inspector counted the persons who entered, while in the church itself the sibri made the people attentive, and if any Jew was careless or sleepy, he was roused by blows or kicks. A Dominican generally preached, and took care to select a text from the lesson the Jews had just before heard in the synagogue. The host was always carefully removed from the altar on these occasions. These services were, at the outset, held in the church of San Benedetto alla Regola, but afterward in the church of San Angelo, in Pescara, which is built on the ruins of the Anla Octavia, and is the spot where Cola Rienzi first made his enthusiastic addresses to the Romans. Eventually, the service was limited to five times a year, and the custom was dying a natural death, when Leo XII. Genga revived it in 1824. It was finally abolished in the first year of Pio Nono's papacy.

MAMMOTH CAVE OF KENTUCKY.—The avenues in the cave, thus far discovered, number two hundred and seventy-five, (275,) and their aggregate length is estimated at two hundred (200) miles.

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water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gapping after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself in his pond; if you should see him gray in these anxious labors, and at last see a careful, thirsty life by falling into his own pond, would you not say that such an one was not only the author of his own disquiet, but was foolish enough to be reckoned among madmen? But foolish and absurd as this character is, it does not represent half the follies and absurd disquiets of the covetous man."

Milton Academy.

THE Fall Term of this Institution will open on the 1st of September next, under the superintendence of the best medical teachers. Special attention will be given to preparing students for entering the advanced standing in College. A course of scientific lectures, illustrated by numerous experiments will be delivered.

THE following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS are prepared with the utmost skill which the medical profession of this age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known.

Give them to some patient who has been prostrated with bilious complaints; see his bowels open, straighten with strength again; see his long and fast return; see his clammy features blossom into health; see him soothed in his sleep; see his blood have burst out in eruptions till his skin is like roses; who stands, or sits, or lies in anguish; who has been denuded inside and out with every poison which ingenuity could suggest. Give him these PILLS, and mark the effect; see the scales fall from his body; see the new, fair skin that has grown under them; see the color of his cheeks clear.

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Validation of the True Sabbath, by J. W. Morton; late Missionary of the Reformed Presbyterian Church, 64 pp. Also, a periodical sheet, quarto, The Sabbath Visitor. Price \$1 per hundred.

The series of fifteen tracts, together with Ward Stennet's Royal Law Contended for, and J. W. Morton's "Validation of the True Sabbath," may be had in a bound volume. The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 pages for \$1. Persons desiring them can have them forwarded by mail or otherwise, on sending their address with a remittance to H. B. BAKER, General Agent of the American Sabbath Tract Society, 100 Nassau street, New York.

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