



The Sabbath Recorder.

New York, October 28, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

The Abyssinian Church.

Continued from Oct. 21st.

The patriarch had no sooner left the shores of Abyssinia, than the people followed the customs of their fathers, and sent to Egypt to obtain from thence a new Abuna. They succeeded in securing the object of their request. He entered the country, accompanied by Peter Hyling, a German and a Lutheran. They were cordially received by the emperor, but the history of the times has left us no definite account of their labors. It barely records their deaths.

The multiplied crimes and misdemeanors of which the Jesuits were guilty, during their residence in the country, were fitted in the highest degree, to stir up the animosities of the people, and especially to enkindle in the minds of the ecclesiastics and monks, with whom the struggle was principally carried on, an inveterate hatred to all strangers who were at all disposed to introduce any important innovations in the doctrines or worship of the church. The society, however, which was instituted at Rome for the propagation of the Gospel abroad, made two or three efforts, even during the reign of Basildes, to procure the labors of the French Capuchins in carrying forward missionary operations in Ethiopia, which some years previous had been wrenched from the grasp of the Jesuits. But of the eight missionaries who engaged in the enterprise, and started on their journey to Abyssinia, only three succeeded in reaching the imperial court, and these were executed immediately on their arrival; two fell on their way by the hands of robbers, and the three others who were somewhat later in reaching the confines of the country, were beheaded at Saakim, in Nabis, by order of the Turkish Pasha.

The current of years rolled on for nearly half a century, before the court of Rome again awoke to the subject of missions in Abyssinia. They recommenced their efforts in the opening of the eighteenth century. A French Jesuit, Charles de Brevedent resolved, at the peril of his life, to undertake a journey to Ethiopia, and search out the remains of the former establishment there. Poncet, a French physician, accompanied him, and they set out together on a tour to Egypt. But Brevedent died by the way. Poncet pursued his journey alone, and reached the capital of Ethiopia by way of Nubia and Sennaar.

The strong aversion which the Abyssinians entertain towards Europeans, can only be compared with the intense hatred which they bear to the Mohammedans, who, in the early part of the sixteenth century invaded their dominions, and gained partial ascendancy over them. But the Abyssinians, to whom their supremacy was extremely galling, feeling that they could not endure the iron yoke, resolved to apply for succor to the Portuguese, who were at that time powerful in India. These new conquerors in the East, flushed with recent success, and desirous that Abyssinia, which bordered upon their territory should be open to them, readily acceded to their proposal. They entered the country, marched against the Mohammedans, vanquished them in battle, and restored the imperial family to the throne. The success attending this first effort, operated strongly in their favor, and procured for them almost unbounded influence at court. Many of them settled in the country, and obtained the highest offices in the gift of the state. Their numbers continually increasing, and their power extending, their manners grew less conciliatory, and they gradually grew so proud and overweening in their behavior, that they awoke the jealousy of the Ethiopians, who began to suspect that for the sake of their aggrandizement, they were laying a train which would ultimately explode in the subjugation of their empire to the crown of Portugal. The suspicion ran like fire, through the country, and drove the people to the highest degree of exasperation. Both parties rushed to arms, and a terrible conflict ensued. The Portuguese were defeated, and many slaughtered on the field of battle. Those who survived the carnage, were permitted to retain their effects, and ordered to quit the country. Seven thousand families obeyed the summons, and planted themselves in India, and along the coast of Africa. A few remained in the country, and became the ancestors of the white Abyssinians, a small number of whom are still to be found. The present queen belongs to this race.

"The Mohammedans," it is said by Poncet, "are permitted to enjoy their religious opinions and modes of worship unmolested at Gondar, though they are allowed to inhabit only a specified neighborhood, in the lower part of the city. They are stigmatized by the name of gcheris, or slaves, and the Ethiopians cherish such antipathy to their customs, and abhorrence of their principles, that they will not, if they can avoid it, sit with them at the same table."

Some time subsequent to Poncet entering into the country, in 1714, Pope Clement XI. sent out four German monks of the order of St. Francis, as missionaries to Abyssinia. The Emperor Justus then occupied the throne. He received them in a friendly manner, generously promising to protect their persons, and assist them in their enterprise, although it might be attended with the hazard of his life. The poverty of their appearance, and the disinterestedness with which they refused every offer of a temporal advantage, touched the heart of the emperor, and disposed him to look with a favoring eye on the work of the mission. He, however, forbade them to preach their

doctrines in public, from fear of exciting the jealousy of the people. "Your work," said the emperor, "requires time. You must drive directly in the face of prejudice, but use moderation and prudence. God did not make the world in the twinkling of an eye, but was employed six days in the work." The missionaries began to move forward cautiously; they enjoyed frequent opportunities of conversing privately with several individuals, and thus secretly planting the germs of the Catholic religion. But as soon as the monastic order had learned the favorable disposition the emperor had evinced to the strangers and their object, they rose in violent opposition. They declared that the Europeans were enemies to the mother of God, and endeavored in various ways to prejudice the minds of the monarch and the people against them. A general excitement ensued; they threatened the dethronement of the emperor, and the imprisonment of the missionaries; but the emperor continued faithful to his promise, and contrived to convey his proteges to a place of security, till the heaving waves of discontent should rock themselves to rest. The people perceiving the objects of their displeasure thus summarily snatched from their grasp, were stung to the quick, and driven forward by the frenzy of the moment, determined to shiver, at a single blow, the power of the reigning monarch, and invited David, a youthful prince of the imperial family, to take possession of the throne. The young emperor sided with the disaffected, and summoned the missionaries to appear without delay at Gondar, where they arrived February 17, 1718, and were forthwith condemned to be stoned. A reprieve was subsequently offered them if they would abjure the faith of the Romish Church, but they recoiled with horror at the suggestion. The emperor, however, soon began to soften, touched with the courage, perseverance, and constancy they uniformly evinced to their religious creed, he proposed changing the punishment of death to that of exile. But nothing less than the blood of their victims could slake the burning vengeance of the monks. They therefore urged the execution of the original sentence; the emperor yielded, and the barbarous deed was perpetrated in the month of March of the same year.

One cannot survey so dark a scene as this in the records of missionary history, without being pierced with the deepest sorrow; nor can we avoid regretting that such courage in effort, such perseverance and devotedness in spirit should not have been employed in a better cause than the propagating the errors of popery. Both the philanthropist and the Christian must grieve that so much time has been wasted, so much labor lost, so much fortitude and heroism spent to no valuable purpose, and so many lives sacrificed in carrying forward an undertaking so entirely at variance with the benign and heavenly spirit of the Gospel. On the other hand, if this effervescence of zeal, this magnanimity and force of character had been expended in advancing an enterprise, undertaken purely for the melioration of this unhappy people, and in pouring the light of salvation on these benighted wanderers to the world of Spirits, who would have had the presumption to call in question the glory of a scheme, so pregnant with every feeling of a benevolent heart? And who would have dared to pronounce it useless, although it might have been attended with the sacrifice of hundreds of victims on the altar of reform? But all the missionary efforts and Jesuitical machinations which it has been our lot to sketch in the preceding remarks, wear a stamp altogether diverse from that of heaven's signet, being mainly directed to the selfish object of extending the pope's authority over the Abyssinian Church. The Jesuits would have bound her by the chains of slavery to the triumphal car of the Romish hierarchy; and to accomplish this trivial object, one cumbrous system of superstition must be exchanged for another still more dark and hideous; anarchy must rage throughout the ill-fated empire, and streams of blood must flow. A scheme thus arrogantly planned, and governed in its subsequent movements by such "unchristian views, could not succeed, because its object was not sufficiently pure and elevated; not seeking exclusively to diffuse and make known in Abyssinia the word of the Lord; the leading intention being to transplant into that country an exotic, which drank its vital nourishment from the empoisoned and corrupting fountains of human ambition. In a word, it was an enterprise too unholily in its nature, too selfish in its spirit, and too worldly in its aims, to receive the favoring regards of a righteous Providence, and it was therefore permitted to wither and decay.

From this time, for nearly a century, Christians in the West, continued to slumber over the benighted state of Ethiopia, before they again awoke, and put on the armor of Christian conquest. In the general survey, Ethiopia, which in the language of prophecy is soon to "stretch out her hands unto God," has not been entirely forgotten. In 1808, the French vice-consul at that time a resident at Cairo, became acquainted with the learned Abyssinian, Abraham, a gentleman who had accompanied Bruce in his travels through Abyssinia, and whom, on his return he left in Egypt. The consul suggested to him the idea of translating the New Testament into the Amharic language. As Abraham was a man not only of considerable ability and learning, but also somewhat distinguished for the fervor of his religious zeal, and the natural energy of his character, he was easily induced to fall in with the plan. He entered upon this work, and toiled for ten years at the house of M. Asselin with the highest satisfaction to himself and benefit to his countrymen. At length he had the happiness of seeing his work completed; after which he went to Jeru-

salem where, it is reported, he died of the plague. In 1818, Mr. Jewett, an English missionary discovered at the house of M. Asselin, the precious treasure, which, through his instrumentality was purchased by the British and Foreign Bible Society. This touched a train which was productive of the happiest events; it awakened the interest of the Society, and in a short time they undertook, for the benefit of the Abyssinians, the printing of the four Gospels, the book of Acts of the Apostles, in the Amharic language, and not long after, several other books of the New Testament. This drew the attention of the English Church Missionary Society; and seeing that a large portion of the Holy Scriptures was now actually ready for distribution, they resolved to engage in the work of distributing them in the hope of reviving the dying embers of Christianity in Abyssinia, and by means of missionary operations, and the dissemination of the Amharic Scriptures, of reviving an interest in the Word of God, which was fast passing into forgetfulness. In view of this, they addressed the Society of Evangelical Missions at Basle, which resulted in the appointment of Samuel Gobat, of Cremline in the canton of Berne, and Christian Kugler of Shopflock, in Wurtemberg, who were in 1825, selected for this work. They proceeded by Paris and London to Cairo, where they arrived in September, 1826. They remained here about six months, but finding no opportunity for entering Abyssinia from Egypt, they went to Syria and Jerusalem where they applied themselves to the acquisition of the Amharic and Tigrean languages. In August of the same year they returned to Egypt, where they were detained until October, 1829, on account of the civil war then raging in Abyssinia. They employed this time in gaining information that would be useful to them in their future work, and in preaching the Gospel in Arabic, English, and French, to the motley mixture of people among whom they were placed. They took their final leave of Cairo on the 22d of October, 1829, accompanied by a Christian brother, a carpenter by trade, named Aichinger, and arrived at Massowrah on the coast of Abyssinia on the 18th of December of the same year. They stayed here but a short time, when they commenced their perilous journey into the interior, January 15th, 1830, and after four weeks of toilsome travel, arrived at Adigrate in the province of Tigre, where they were amicably received by Sebagadis, the sovereign prince of that part of the country. Shortly after they arrived in this city, they came to the conclusion that it would conduce to the interest of the mission to separate and occupy different portions of their field of labor. Kugler and his colleague, Aichinger, remained in that section of the empire, in order to lay the foundation of a permanent missionary station. And as Gobat had acquired a thorough knowledge of the Amharic dialect, it was determined that he should proceed alone to the city of Gondar, the capital of the province of Amahara. Mr. Gobat has furnished an interesting journal of his travels and missionary labors in Abyssinia, from which we may hereafter give some extracts.

Proceedings of the Board of Managers and of the Publishing Society. THE ANNUAL REPORT OF THE BOARD. Great injustice is done to the acting members of the Board in the annual report as presented to the Society; for, made up as it was at Alfred, by a Committee totally ignorant of the facts of the case, or the intentions of those whose statements they mutilated, and suppressed, it could not be expected that the report should be either just or reliable. Instead of being a report of the doings of the Board, or of the condition of the Society, it is neither; and it is no wonder that the members of the Society influenced by its partial representations should be alarmed for the safety of the publishing interests of the denomination, and forthwith pass resolutions suited to the wishes of individuals, always desirous of a change of administration, or of having a hand in the management of its affairs. Had the Society known the real condition of things, we are persuaded no such resolutions would have passed that body to embarrass the Board in the performance of its duty. PROCEEDINGS OF THE NINTH ANNUAL MEETING OF THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY. The Seventh-day Baptist Publishing Society convened with the 1st Church in Alfred, at 2 o'clock, on Sixth-day, Sept. 10, 1858. 1st. The meeting was called to order by the President, W. B. MAXSON. 2d. Prayer was offered by Lucius Crandall. 3d. J. Allen was appointed Secretary, pro tem. 4th. On motion, the following brethren were appointed a Committee to nominate officers of the Society for the year: S. S. Griswold, Benjamin Maxson, and Eliza Potter. 5th. On motion, visiting brethren were invited to participate in the deliberations of the Society. 6th. T. E. Babcock, P. L. Berry, and J. Clarke were appointed a Committee on Resolutions. 7th. J. Irish and J. Allen were appointed to confer with the executors of the estate of Bailey Curtis. 8th. The annual report of the Executive Board was read by Geo. B. Utter, Corresponding Secretary. The report was accepted. 9th. The Treasurer presented his annual report, which was accepted. 10th. The Committee on nominations presented a report, which, after some discussion, was referred back to the Committee for amendment. 11th. The following was presented as their amended report, and adopted:

President—Wm. B. MAXSON. Vice-Presidents—N. V. Hall, J. Croft, C. M. Lewis. Treasurer—E. Lyon. Corresponding Secretary—Geo. B. Utter. Recording Secretary—T. B. Stillman. Managers—Wm. Dunn, L. Crandall, P. L. Berry, D. Dunn. Auditors—E. G. Champlin and Nathan Rogers. 12th. Adjourned to the call of the President. 13th. The Society met pursuant to the call of the President, on First-day, Sept. 12. 14th. The following resolution was presented by W. B. Gillette, and adopted: Resolved, That the Executive Board be requested to employ a man who may act as General Agent of this Society, and as Editor of the Society's publications. 15th. The following was presented by W. C. Kenyon: Resolved, That we request the Board to employ Geo. B. Utter as the General Agent of the Society. L. Crandall presented the following amendment: "When, in the opinion of the Board, the condition of the finances will seem to warrant." The amendment was lost. The original motion was then adopted. 16th. The Committee on resolutions presented the following report, which was adopted: Resolved, That we regret the circumstances that left the Society without the services of a General Agent, and that we feel grateful to the Publishing Committee for the services which they have gratuitously rendered; but we recommend to the Board that such labor be required of said Committee only until such times as a competent person can be procured, to act as General Agent. Resolved, That we earnestly recommend to the patrons of the Recorder and Visitor greater promptness in paying their subscriptions, that those who have charge of their publications may be freed from embarrassment for want of funds. Resolved, That we regard an increase in the circulation of these papers as a matter of vital importance, and recommend that efforts be made by our brethren everywhere, to secure that object. 17th. The minutes were read and approved. 18th. On motion, the Society adjourned to meet with the 1st Church in Verona, on the sixth day of the week before the second Sabbath in September, 1859. W. B. MAXSON, President. J. ALLEN, Secretary, pro tem. MEETING OF THE NEW BOARD OF MANAGERS. At a meeting of the Board of Managers of the Seventh-day Baptist Publishing Society, held at the Seventh-day Baptist Chapel in Eleventh-street, New York, Oct. 13, 1858, present W. B. Maxson, President, and E. Lyon, Geo. B. Utter, T. B. Stillman, L. Crandall, P. L. Berry, David Dunn. 1st. The minutes of the annual meeting of the Society were read. 2d. The Treasurer's report for the first quarter of the financial year was presented and accepted. 3d. The Corresponding Secretary presented his report, which was accepted, as follows:— The Corresponding Secretary reports that he prepared the annual report of the Board, as the Constitution of the Society required him to do, which report was presented to and adopted by the Society, at its recent annual meeting in Alfred. He takes the liberty of calling the attention of the Board to several resolutions adopted by the Society, at its recent anniversary, which resolutions seem to require the action of the Board. Respectfully, Geo. B. UTTER, Cor. Sec. 4th. The select Committee, on settlement with Geo. B. Utter, presented the following report, which was accepted, and on motion of P. L. Berry, the Committee was instructed to proceed in the work of settlement of the matter between the Board and the late General Agent: REPORT. Your Committee would respectfully report that they immediately attended to the business of their appointment, by calling on Mr. Utter, and proposing to pay him what balance might be found due him, on his relinquishing his claims upon the accounts, and all other pecuniary demands upon the Society. Mr. Utter replied by letter, stating, "that if the Committee wish to buy the accounts, they can have them for just what I paid for them." Agreeable to this proposition, a note drawn by the President of the Publishing Society was made, and discounted at the Bank for that purpose. A receipt was drawn, by which he was to relinquish all claims against the Society, and a check was offered him for the full amount claimed. He peremptorily refused to sign a receipt in full for all claims against the Society, and your Committee did not feel authorized to proceed any further in the business of their appointment. Respectfully, Wm. B. MAXSON, E. LYON. New York, June 1, 1858. 5th. On motion of P. L. Berry, it was resolved that the action of the Board at the special meeting in May last, the legality of which has been questioned, six members only being present, be confirmed by this Board. 6th. Geo. B. Utter moved the following agreeable and resolution, which, on motion, were referred to the Publishing Committee for consideration and report. Whereas, the Seventh-day Baptist Publishing Society, at its recent annual meeting, passed a resolution requesting this Board to employ Geo. B. Utter as the General Agent of the Society; therefore, Resolved, That we proceed to comply with the request of the Society, by tendering to Geo. B. Utter the appointment of General Agent of the Society. 7th. On motion of David Dunn, the following brethren were appointed as the Publishing Committee of the Board to have charge of the publishing interests of the Society for the year, W. B. Maxson, T. B. Stillman, E. Lyon, L. Crandall, and Wm. Dunn. 8th. On motion, it was resolved that when this Board adjourn, it do so to meet in Plainfield, on the second Wednesday of January, 1859. Adjourned.

SUNDAY LAWS TO BE ENFORCED IN BROOKLYN. The Brooklyn Eagle of Monday, Oct. 11th, says, that a pious Alderman of that city, by the name of Douglas, is making a determined movement to enforce the Sunday-laws, having addressed a note to Commissioner Straughan, informing him that many "wicked boys are in the habit of playing ball on the Sabbath in the spacious fields on Fifth and Sixth Avenues," and requesting him to dispatch officers to that locality, authorized to arrest "every young scamp with a bat or ball," and bring them to "condign punishment." Mr. Straughan referred the subject to Inspector Shaughan, who sent half a dozen men down on Sunday last, and they arrested nine boys, whom Justice Blachley fined one dollar each the next morning. Also, the Police of the 2d District, under Sergeant Crafts, made a descent the same day, on a place kept as a ball ground by Messrs. Cook and Corbitt, corner of Green Lane and York street, and the proprietors and thirteen young men present were arrested. The Eagle of Tuesday, October 12th, says, that at the meeting of the Common Council the evening before, Ald. Douglas presented a petition from the Trustees of the Church of the Covenanters, (Scotch Presbyterian,) corner of Atlantic and Bond streets, against the running of trains on the Long Island Railroad on Sunday. It was referred to the Railroad Committee. If a persistent attempt is made to enforce the Sunday-laws, they will soon be repealed. THE MASSACRE OF CHRISTIANS IN THE EAST. A correspondent of the Boston Traveller professes to have discovered the origin of the recent outbreak of Mahomedan fanaticism, which has proved fatal to so many Christians in the East, in a liaison between the queen of one of the harems of Damascus and a young Frank a Jew and dragoman to one of the consulates in Damascus. The young man was imprisoned, but escaped. The lady fled to the desert, but her retreat was discovered by the enraged Moslems, whose law she had broken. She was seized, and her body was literally chopped in pieces and given to the dogs. "The Pacha of Damascus requested all the consuls to meet him and consult as to the course to be pursued to allay the excitement, for the Mahomedans had arisen, and the massacre of the entire Christian population was threatened, and hourly expected. They refused to meet him alleging that the quarrel was between the Pacha and the offending consulate. The people demanded the head of the dragoman, but he was nowhere to be found and it was feared that the 15,000 Christians residing in Damascus would be indiscriminately slaughtered. In this moment of peril, when their lives were in their hands, timely but unexpected assistance was rendered. The defiles of the mountains were darkened by the descent of the Maronites, who by thousands poured into the streets of the city, espousing the side of the Christians, and by their numbers and strength, intimidating the angry and fanatical Turks. Thus are the Christians preserved, and thus are the Moslems held in check. But the fire is still burning in their hearts, and will doubtless burst forth when a favorable opportunity occurs. This unfortunate misalliance is deeply to be regretted, not only on account of its immorality, but upon the ground that Moslems are every where red hot with fanaticism, and are ready to use any infraction of their laws by the Christians as a pretext for indulging in their fiendish passions. DEATH OF FOUR CENTENARIAN CLERGYMEN. Six months ago a statement ran the rounds of the press, that four graduates of Dartmouth College—all of them clergymen—still survived the aggregate of whose ages amounted to more than 400 years. Hardly had this fact become known, than death commenced its work. One of the number Rev. Mr. Parsons, of New Jersey, was called away at the age of 99; Rev. Leban Ainsworth, for three-quarters of a century minister at Jeffrey, N. H., died about the same time, having more than completed his century; Rev. Zachariah Greene, of Hempstead, L. I., followed in his 99th year, and now we have to chronicle the decease of the last and oldest of the four, Rev. John Sawyer, of Bangor, Me., who died on the 14th inst., aged 103 years and 5 days. Almost to the close of his life, Mr. Sawyer retained his vigor in a surprising degree, and had preached occasionally during the past Spring and Summer. In early life he served in the Revolutionary army, and was wounded in one of the battles in which he took a part. Rev. Daniel Waldo, recently Chaplain of the National House of Representatives, is, if we are not mistaken, the oldest clergyman in the country, engaged in the active duties of his profession. His age is about 94 years. A Frenchman, named Louis Beeriers, made an attempt to shoot the Rev. Mr. Crawford, pastor of the Trinity Methodist Episcopal Church in Thirty-fourth street, in this city, on Sunday evening of last week, while the latter was conducting services. Beeriers shot at him with a heavy loaded pistol, the ball from which passed by his head and lodged in the rear of the pulpit. The would-be assassin was immediately secured and handed over to the police. The Richburg Academy, under the care of Rev. J. P. Hunting, is reviving, having already above fifty students besides the Primary department. It is anticipated that the winter term, which will commence on the 1st of December, with an increase in number of teachers, will be a full one.

The following remarks in the New York Chronicle are so consonant with our own views and feelings in regard to the Bible Union and its measures and movements that we, with pleasure, give them a place in our paper: Bible Union Anniversary. It would have been impossible for a friend of this institution eight years ago to devise or design what it now has in view, as for an acorn to spring up at once into a full-grown oak. The revised New Testament then offered to the acceptance of the American and Foreign Bible Society, was hardly as much an acorn in the comparison. It was a simple abortion, the revision element in it had not enough of life to raise it to the dignity of a germinating principle to the work of revision now in contemplation. Still, the struggle to which this abortion gave rise was not without its effect. It called men's minds to the subject. It aroused the spirit of its friends to put a something into the place of the nothing which it came to in their hands. "The apple of Sodom—outside fair, inside ashes," had no sooner vanished in smoke than they said to themselves, "there is, somewhere among the trees, a good apple, and that we will have, cost what it may." They began with the idea that a better than King James' version was a possibility, and if the one with which they started was not so, they would not rest till one was secured. Such was the origin of this enterprise. The Bible Union work of 1858 had only a supposition existence in 1850. It was useless for any one to plead that revision had then in his mind its present proportions. As well say that, to one who had never seen an oak, the full idea of it, as it stands the monarch of the forest, had been suggested to him simply by seeing an acorn. It was impossible, from any thing that then appeared, to picture to one's self the present plans, hopes, or achievements of the revision enterprise. It was impossible at that time to reach the present idea of the difficulties or demands of the enterprise. These could only be learned from the bitter experiences of the succeeding years. No one could anticipate, in 1850, the present relations of Drs. Conant and Hackett to the enterprise. That the one should relinquish all other engagements to make this the work of his life, and that the other should visit Greece to gather materials for it, the most sanguine revisionists could not anticipate. Had the idea occurred to him, and he had given it expression, he would have been laughed to scorn. And as to this wide extent of revision discussion, in which so many learned men at home and abroad have shared a part, who could have supposed it? Who could have imagined that a Dean of the Church of England would write a book urging the revision of our common version? We make no extravagant demands for the gentlemen who formed the Bible Union, as originators of this movement—for they themselves did not know where their measures were tending; but we name these facts as an evidence that we have reached a period of simultaneous conviction among the learned and the reflecting, that revision is a necessity, and must not be longer postponed. There is a ripeness in the general mind for such a movement; and Christian men, who love God's word, feel that they must no longer depend for their knowledge of what it contains upon versions made two or three hundred years ago, when the languages of Europe were quite unlike what they are at present, and when the means of Biblical investigation were comparatively so few and so unreliable. They say, and act, and labor with reason, why not seek, and pray, and labor for the ripest and best fruits in this field, which the most finished scholarship of the age can gather? Eight years have reflected some light on the qualities which are indispensable to a reviser. They have shown us what a miserable figure unripe scholarship makes in revision. They have taught us how fallacious it is to cater to sect in this matter of faithful versions of the Holy Scriptures. To select a worker in this field merely to please his party or his friends, or as a lure to their money, is worse than absurd, it is wicked. We want nothing in the shape of a new version but what the scholarship of the world may dissect to its core, and find sound. We never felt so much as now, how rare is the scholarship which can succeed in a work like this. It must not only be familiar with all that concerns the inspired originals, but must have terseness, precision and unction in rendering it into English. It must have not merely a score or a decade of years for its work, but an age, if perfection cannot otherwise be reached. No medium flight will clear the mountains of difficulty which an enterprise like this has to encounter. The serene ether of the upper skies is the only region of safety. There, where the disturbing influences of sect and party, and earth-born passions, cannot turn the scholar from the course of immutable truth as God has written it, must we seek the consummation of this work. To seek for it elsewhere is to doom ourselves to retributive and inevitable disappointment. We are glad that the Bible Union is not alone in this work of revision. Rev. Leicester Ambrose Sawyer, who is said to have been twenty years engaged in translating the Bible, is about to issue his work from the press of John P. Jewett & Co., of Boston, and we had the pleasure of signing for the new version last week. It is said to promise a large sale, which is another evidence of the general interest taken in this subject. The people are longing for the pure bread of life; and woe be to Pope, party, prejudice, or any form of despotism which interdicts their demand. The more there are to engage in revision, the greater certainty of a desirable issue. What one fails in another may secure, and out of the accumulation—even should the most prone to be chaff—we may expect to gather the pure grains of revealed truth into our garner. "Almost the first word," says the missionary Dr. McDhurst, "uttered by a Chinese, when anything is said concerning the excellence of Christianity is, 'why do Christians bring us opium, and bring it directly in defiance of our law? The vile drug has killed my son, has ruined my brother, and well-nigh led me to beggar my wife and children. Surely those who import such a deleterious substance, and injure me for the sake of gain, cannot wish me well, or be in possession of a religion better than my own.' Go first and persuade your own countrymen to relinquish the nefarious traffic, and give me a prescription to correct this vile habit, and then I will listen to your exhortations on the subjects of Christianity."

Dr. Cheever again on the Sabbath Question.

Last Sunday (Oct. 10) was the day upon which all the clergymen of the State had been invited by a resolution of the State...

From what we can learn, this call does not seem to have been very generally responded to in this vicinity; but I had the pleasure of hearing Dr. Cheever continue the subject...

It is what the lungs are to the human body, as the vitalizing blood, bringing it into contact with the purifying air, so the Sabbath spiritualizes the life...

These meetings are in no sense designed to be of an exclusive character; but any brother or sister in Christ having the good of the cause at heart...

May we not see a full attendance? N. V. HULL.

CONFESIONAL AND BIBLE MORALITY.—The French correspondent of the Christian Times says:

"We have for some time past noticed with alarm the underhand, but specious working of the vile spirit connected with confessional morality, in mothers showing a degree of hesitation formerly unknown, as to placing the whole Bible in the hands of their children."

CHRISTIAN SLAVES.—We see it stated, we know not on what authority, that about one-eighth of the slaves at the South are church members.

THE BONES OF A MINISTER FOUND IN THE CALIFORNIA MOUNTAINS.—The Trinity (California) Journal contains the following story:

"A year ago last February, the Rev. Mr. Brooks perished in the snow on Salmon mountain, and though diligent search was made, no trace of him could be found."

WORKS OF CHARITY.—The Young Men's Christian Association of New Orleans, performed a noble work during the prevalence of the yellow fever.

CHURCHES IN PHILADELPHIA.—The churches of the leading denominations in Philadelphia, are as follows: Presbyterian, of the various branches, 70; Methodist, 60; Episcopalian, 54; Baptist, 33; Lutheran, 15; the Roman Catholics have 28.

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At fifteen minutes past two o'clock the procession, headed by Deputy Sheriff Warner, reached the jail. The military were drawn up in line so as to open a passage to the jail.

The prisoner was arrayed in a suit of black, and wore on his head a white cap. His step was tolerably firm, considering the fact that he had a spell of fainting about noon.

Seventh-day Baptist Western Association.

TO THE MINISTERING BROTHERS OF THE SEVENTH-DAY BAPTIST WESTERN ASSOCIATION:

In pursuance of conversations held at various times, the undersigned has been requested to invite you to meet in conference at Nile, on Tuesday, Nov. 9th, at 1 1/2 o'clock, P. M., at which time, as an opening service, a sermon will be preached on "The grounds of success in preaching the Gospel of Christ."

These meetings are in no sense designed to be of an exclusive character; but any brother or sister in Christ having the good of the cause at heart, and being disposed to do so...

May we not see a full attendance? N. V. HULL.

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"We have for some time past noticed with alarm the underhand, but specious working of the vile spirit connected with confessional morality, in mothers showing a degree of hesitation formerly unknown, as to placing the whole Bible in the hands of their children."

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Special Notice.

OFFICE OF THE SECRETARY OF STATE, ALBANY, August 9, 1858.

To the Sheriffs of the County of New York: WHEREAS it is hereby given, that at the GENERAL ELECTION to be held in this State on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A GOVERNOR, in the place of John A. King; A LIEUTENANT-GOVERNOR, in the place of Henry B. Sheldon; A COMMISSIONER, in the place of Samuel B. Ruggles, appointed in place of Samuel S. Whallon, deceased;

ALL WHOM TERMS OF OFFICE WILL EXPIRE ON THE LAST DAY OF DECEMBER NEXT. A REPRESENTATIVE in the Thirty-sixth Congress of the United States, for the Third Congressional District composed of the First, Second, Third, Fifth and Eighth Wards in the City of New York;

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AND ALSO, A REPRESENTATIVE in the Thirty-sixth Congress of the United States for the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twentieth and Twenty-second Wards in the City of New York.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY. A SHERIFF, in the place of James C. Willet; A COUNTY CLERK, in the place of Richard B. Conolly; FOUR CORONERS, in the place of Frederick W. Perry, Edward D. Conroy, Robert Gamble, and Samuel C. Tilton;

ALL WHOM TERMS OF OFFICE WILL EXPIRE ON THE LAST DAY OF DECEMBER NEXT. The attention of inspectors of Election and County Canvassers is directed to Chap. 320 of Laws of 1858, a copy of which is printed herewith, for instructions in regard to their duties under said law, "submitting the question of calling a Convention to revise the Constitution and amend the same to the people of the State."

CHAP. 320. AN ACT to submit the question of calling a Convention to revise the Constitution and amend the same to the People of the State. Passed April 17, 1858—three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows: SECTION 1. The Inspectors of Election in each town, ward and election district in this State, at the Annual Election to be held in November next, shall provide proper boxes to receive the ballots of the citizens of this State entitled to vote for members of the Legislature at such election. On such ballot shall be written or printed, or partly written and printed, by those voters who are in favor of a Convention; the words: "I shall there be a Convention to revise the Constitution and amend the same. Yes." And by those voters who are opposed thereon, the words: "I shall there be a Convention to revise the Constitution and amend the same? No." And all the citizens entitled to vote as aforesaid shall be allowed to vote by ballot as aforesaid, in the election district in which he resides, and as elsewhere.

§ 2. So much of articles one, two and three, of title four, of chapter one hundred and thirty, of an act entitled "An act respecting elections of members of the militia and town officers," passed April fifth, eighteen hundred and forty-two, and the acts amending the same, as regulates the manner of conducting elections and challenges to be administered, and inquires to be made of persons offering to vote, shall be deemed and applied to the votes to be given at such election; and the matter of voting and challenges, and the penalties for false swearing, prescribed by law, are hereby declared in full force and effect in voting or offering to vote under this act.

§ 3. The said voters given for and against a convention, in pursuance of this act, shall be canvassed by the inspectors of the several election districts, and the result of the canvass shall be reported to the Board of State Canvassers, and shall also state in words, at full length, the whole number of ballots having thereon the words, "I shall there be a Convention to revise the Constitution and amend the same." Yes. And also the whole number of ballots having thereon the words, "I shall there be a Convention to revise the Constitution and amend the same? No." Such statements as aforesaid shall contain a caption, stating the day on which, and the number of the district, town or ward, and the county at which the election was held, and the date of the canvass; that such statement is correct, and the inspectors, who certificate shall be subscribed by all the inspectors, and a true copy of such statement shall be immediately filed by them in the office of the clerk of the town or city.

§ 4. The original statements, duly certified as aforesaid, shall be delivered by the inspectors, or one of them, to be deposited for that purpose in the office of the Assessor of the town or ward, within one or two hours after the same shall have been subscribed by such inspectors, to be disposed of as other statements at such election are now required to be disposed of.

§ 5. So much of articles first, second, third and fourth, of title fifth, of chapter one hundred and thirty, of the act entitled "An act respecting elections of members of the militia and town officers," and the acts amending the same, as regulates the duties of County Canvassers and their proceedings, and the duties of the Board of State Canvassers, shall be applied to the canvassing and ascertaining the will of the people of this State in relation to the proposed Convention; and if it shall appear that a majority of the votes or ballots cast at such election are in favor of a Convention, then the said Canvassers are required to certify and declare that fact by a certificate, subscribed by them, and filed with the Secretary of State; but if it shall appear by the said canvass that a majority of the ballots or votes given for a Convention, and as aforesaid, declare that fact; and the said Secretary shall communicate a copy of such certificate, to both branches of the Legislature, at the opening of the next session thereof. Done at Albany, this 9th day of August, 1858.

JAMES C. WILLET, Sheriff of the County of New York. All the public newspapers in the county will publish the above notice in each week until the election, and then hand in their bills for advertising the same, so that they may be paid for by the Sheriff, or his vicars, and placed for payment. See Revised Stat., vol. 1, chap. 6, title 3, article 2, part 1st, page 140, § 26.

A. B. WOODARD, SURGICAL DENTIST, would repair and re-plate the teeth of any person and vicinity that has been opened a DENTAL OFFICE at Alfred Center, where he is prepared to perform all operations on the teeth in a scientific and careful manner. Having had practice with those standing highest in the profession, he solicits patronage of who will be operated upon by his teeth performed in the latest and most approved manner.

Artificial Teeth, from one to an entire set fitted with all the latest improvements, combining beauty, utility and durability. A. B. W. is also prepared to insert the new and improved style of teeth, with Allen's Continuous Gum Work on platinum Bases. Particular attention to irregularities of the teeth. Extracting done with care. Persons visiting his Office for Dental operations, will be carried to and from the Alfred Depot, free of charge. Sept. 17, 1858.

MARRIAGES.

In Scott, N. Y., Oct. 23, by Rev. Wesley Fox, Mr. CLARENCE N. KEMP, of DeWitt, N. Y., and Miss OLIVE M. BARBER, of Scott.

In Lima, Wis., Oct. 14th, by Eld. W. C. Whitford, Mr. GEO. M. CURTIS, of Milton, Wis., and Miss NANCY L. BROWN, youngest daughter of Fitch Brown, of the former place.

In Richburg, N. Y., by Rev. J. P. Hunting, WILLIAM EVANS and Miss EMMA B. NEWTON, both of Richburg.

DEATHS.

In South Otselic, Oct. 16th, of inflammation of the bowels, LEON L. SWILLMAN, son of Benj. Stillman, of West Edmeston, in the 23d year of his age.

Bro. Stillman was a young man of very fine taste as a mechanic, and if his health had been spared, could have excelled as an artist. He had been engaged for a short time in taking photographs in the village near his friends were willing to administer the consolation which particular attention always called for. Under like circumstances, but the attention of kind friends and the wisdom of skillful physicians could not check the progress of his disease. Bro. S. made a profession of religion about four years since, and united with the Seventh-day Baptist Church at West Edmeston. Thus early in his Christian life, he was called to test the strength of his hope in the merits of his Redeemer. He expressed himself as not only willing to die, but was happy in a Saviour's love. In this hour of trial his faith took hold of a blissful immortality, and he even rejoiced in his Christian life, and after the remains were brought to West Edmeston, and after the funeral service a large and solemn procession attended him to the grave where they laid his body to rest until the morning of the resurrection. L. M. C.

In Hopkinton, R. I., Oct. 9th, of disease of the heart, CORNELIA CLARK, aged 61 years. Sister Clark professed religion in early life, and united with the First-day Baptist Church in Hopkinton, of which she continued a devoted member until death. She was patient under suffering, and resigned in death. She was the first of a family of twelve children, (the youngest of which is 43 years old,) to fall in death.

In Potter Hill, R. I., Oct. 14th, of paralysis, Mrs. SAVIAN W., wife of Barton D. Burdick, aged 19 years. Sister B. professed religion in 1819, and united with the First-day Baptist Church in Mystic, Ct., where she remained a member until 1837, when she embraced the Sabbath of the Fourth Commandment, and united with the First-day Baptist Church in Hopkinton, of which she remained a consistent member until her decease.

In Hopkinton, R. I., Oct. 19th, of pulmonary consumption, SAMUEL R. MAXSON, aged 25 years. Bro. Maxson experienced religion when quite young, and united with the First-day Baptist Church in Hopkinton, of which he continued a worthy member until death. He endured his suffering with most unparalleled patience and fortitude, and as he never complained, so he met, and vanquished, death with a serenity, through the blood of the Lamb. By this providence his widowed mother is bereaved of the last of five adult children, all of whom have fallen in death in this town (four years), but not without the hope that it was their will to die.

In North Stonington, Oct. 19th, of pulmonary consumption, Geo. C. of Oliver G. Mansfield, aged 19 years. Bro. Mansfield professed religion last spring, and united with the Seventh-day Baptist Church in Mystic, Ct. He met the termination of his short life, and his Christian experience, with joyful hope of immortality.

In Ashaway, R. I., Oct. 14th, of dysentery, CLARA, aged 1 year, and 1 month; also, Oct. 15th, FREDERICK A., aged 2 years, and 3 months, children of Edwin M. and Sarah A. Babcock, of Lyssard, N. Y. J. C.

In Friendship, N. Y., Oct. 18th, of chronic inflammation of the stomach, GEORGE SPRICE, aged 69 years. He died at his residence, in the town of Friendship, N. Y., Oct. 13th, very suddenly, ASA AYRES, aged 76 years.

HYMN BOOKS AND MANUALS.

CHRISTIAN PSALMODY: A New Collection of Psalms and Hymns, adapted to Divine Worship, and for use in the several churches of the Baptist General Conference. Contains over one thousand Hymns. Price, in roan, plain edges, 75 cents; in roan, gilt edges, linen paper, \$1; in morocco, gilt, linen paper, \$1 25.

MANUAL OF THE SEVENTH-DAY BAPTISTS: containing an Historical Sketch of the Denomination, Reasons for emphasizing the Day of the Sabbath, &c. Price, bound in muslin, 25 cents; in muslin, gilt, 35 cents.

Copies of either of the above works sent by mail, post-paid, on receipt of the price. Five copies of the "Manual" put in five Public Libraries in the name of any person sending one dollar for the purpose. Letters and remittances directed to Geo. B. Urran, New York, will be at the publisher's risk.

Copies of the Hymn Book and of the Manual may also be had through the booksellers, or from the following persons: O. Stillman, Westbury, R. I.; J. B. Wells, DeWitt, N. Y.; J. Clarke, Potter Hill, R. I.; B. Chester, Scotland, N. Y.; B. F. Chester, Hopkinton, N. Y.; Hull, Alfred Center, N. Y.; C. N. Chester, Rockville, J. R. Irish, Alfred, N. Y.; S. Griswold, Mystic, N. Y.; J. C. Green, Independence, N. Y.; E. R. Clarke, Nile, N. Y.; L. R. Babcock, Westville, N. Y.; W. B. Dunham, N. Market, N. Y.; W. C. Whitford, Milton, Wis.; H. V. Gillette, Shiloh, N. J.; W. C. Burdick, Rock River, H. Clarke, Petersburg, N. Y.; T. F. West, Albion, Wis.; Chas. Potter, Adams, N. Y.; H. W. Babcock, Oshkosh, R. Stillman, Brookfield, N. Y.; C. Rogers, Southampton, N. Y.; L. A. Davis, Wellsford, Iowa; A. M. West, Leonardville, Md.; Eli Forsythe, Montic, O. D. P. Ordway, Preston, N. Y.; Levi B. Davis, Lost Creek, Oct. 23—4w

GROVER & BAKER'S CELEBRATED FAMILY SEWING MACHINES.

18 SUMNER STREET, BOSTON, 495 BROADWAY, NEW YORK.

These Machines are now justly admitted to be the best in use for family sewing, making a neat, strong, and elastic stitch, which will not rip, even if every fourth stitch be cut.

A liberal discount made to clergymen. Circulars sent on application by letter. May 6, 1858. 6m.

LETTERS.

E. I. Maxson, R. F. Tanner, R. Stillman, W. C. Whitford, E. S. Griswold, S. N. Stillman, J. B. Clarke, L. R. Babcock, Geo. B. Case, W. B. Gillette, N. V. Hull, D. M. Cottrell, J. P. Hunting, S. Baker, J. Whitford, Daniel Clarke, T. B. Burdick, Ezekiel Davis, (will pass here); J. Clark, C. M. Lewis.

RECEIPTS.

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

FOR THE SABBATH RECORDER: John S. Smith, Chautauot, \$2 00 to vol. 15 No. 52; E. I. Maxson, Fortville, 2 00 15 52; Ethan P. Crandall, 2 00 15 52; C. Langworthy, Brookfield, 2 00 14 52; Wm. M. Simons, 2 00 14 26; C. A. Fenner, Mystic River, Ct., 2 00 15 52; Mrs. J. Ellis, Schenectady, 2 00 15 52; David Potter, Berlin, 2 00 15 52.

FOR THE CAROL.

C. M. Lewis, Leonardville, \$5 00 ELIPHALET LYON, Treasurer. Sept. 16, 1858.

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