



the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

In another place we read, "And the door is shut." In your case, my reader, the door is not shut yet, but you know not how soon it may be. Never was there such a convenient time as the present; and wait as long as you will, there never will be. The door of salvation is open.

There is no obstacle but what is found in your own heart. There is nothing to discourage you, but what is suggested by Satan, or your carnal nature. Salvation is free; it is free for you. Jesus wrought it. Jesus offers it to you. "To-day, then, if you will hear his voice, harden not your heart." You have done so, therefore, do so no more.

"The Holy Ghost saith 'to-day,' do not you say to-morrow. To-day will be in time, to-morrow may be too late. To-day you have every facility, it is emphatically 'the day of salvation.'"

Thousands have received salvation, and are happy. Thousands are now receiving salvation, and will you loiter, and linger, until the door is shut, and it is too late? Come, come to Jesus to-day. Come and embrace his feet, and he will lay you in his bosom. Come and cry at his footstool, and he will raise you to praise him on his throne.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money, and without price."—Isa. lv. 1.

[Rev. James Smith.]

The Sabbath Recorder.

New York, January 20, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

Whereas a feeling has arisen in the public mind, and especially in Allegany County, and vicinity, that the Missionary Board in their proposed settlement with Bro. Gardner, inserted unjust and oppressive conditions, with the seeming intent to withhold from him his just dues, the undersigned is happy to say—that having fully investigated the matter with the Board at their recent session is satisfied of their perfect integrity, and that the above-mentioned feeling is without foundation—the difference between Bro. W. and the Board arising out of the principle involved in the settlement which is however now entirely removed by an amicable arrangement between Bro. W. and the Board.

N. V. HULL.

I heartily subscribe to the above statement.

N. WARDNER.

Jan. 16, 1859.

Prelacy Unfashionable among Baptist Missionary Societies.

It is quite apparent to those who are in a position to look into the working of the old system of conducting missions, that something must be done by all Societies, whose churches are formed on the basis of church independence. We have before alluded, to the subject, and still think there is room for remark in relation to our own unnatural proclivities in this matter.

When the missionary organization becomes a barrier between the free people and free missionary, in doing the work of a free Gospel, it is like the "machines" were knocked in pieces, the quicker the better, and so says the free mission churches.

Let the churches take the matter into their own hands, where Christ put it, and where a free people may exercise their power in a free way, uncontrolled by the ipse dixit of any single individual, or outside combination of individuals, with an elected head, and a money basis of representation. It will do where membership of churches are established on a Prelatical or Episcopal basis, as it would do to have all political organizations on the basis of the Monarchy in the Royal dominions.

A splinter in the flesh will not be less irritable than an unnatural combination of principles in our missionary organization. There must be harmony, or there will be no peace, no success, no prosperity, and our friends must look into this subject. We say they must, for we take it for granted that they do not wish to spend all their time, labor and money, and leave nothing permanent, nothing reliable in its place, as the fruit of their doings, and yet they will, unless they look to it, and make their efforts in harmony with the nature of the things they desire to establish. In other words, if we desire to establish the principles of freedom in heathen lands by the preaching of a free Gospel by missionaries of free churches, it will not do to submit those missionaries to the control of a despotism.

As well might Seventh-day Baptist churches pay their money into the Treasury of the Pope of Rome, and expect the missionaries supported out of it, under the direction of a Roman Catholic organization, and yet have Seventh-day Baptist churches grow up under its influence, as to expect any principle of independence to grow out of Prelatical organizations, though they be called by our own name—it is not in a name. Are our missionaries contented and happy under our government? are they happy in their work? are they prosperous? are they increasing? or is it otherwise? And do not our churches begin to be discouraged under the suppressing hand of Prelacy, and the unnatural working of opposite principles? We need not point out things whereon the eye of many of our brethren already rests, and which awakens deep concern for the result of the greatest of our benevolent efforts as a people.

In this matter we are not alone, the whole Baptist denomination with all their vast missionary machinery is disturbed to the centre, and must continue to be, till there is a reconciliation between the churches and the outgrowth of their own principles.

We will at present relieve our readers by

transferring their attention from our own to the remarks of the American Baptist, of Jan. 11th:

"We feel highly gratified in being able to present our readers with the able review on our first page, of a late article in the Baptist Missionary Magazine, which has attracted much attention, and has elicited an unusual degree of commendation in many quarters. The President of our Society has rendered a most timely service to the cause, by this unanswerable exposure of the latent error which runs through the article in the Magazine, that of ignoring the churches, the divinely appointed organizations for maintaining and propagating Christianity. When we see Baptist papers boldly affirming that Christ could not have given the commission to evangelize the world to churches, because no church had then been organized, it is high time that we should ascertain our latitude and bearings. If there was no Christian church established before the ascension of Christ, will some of our cotemporaries tell us the precise time when that establishment took place? We learn from the New Testament that the company of disciples who met in an upper room at Jerusalem, soon after the ascension, 'were about two hundred and twenty;' and soon after they are called 'The Church' at Jerusalem, to which church 'The Lord added daily such as should be saved.' Was there some new organization effected, between the time that Christ gave his last commission and the day of Pentecost, of which the sacred penmen are silent? Or will it be maintained that there can be no church without its regular officers, pastors and deacons? To recognize the church at Jerusalem until the time when the seven deacons were chosen, or some other period when they may be imagined to have adopted a Constitution, Church Covenant, and Articles of Faith? These are points on which we need more light before abandoning the old Baptist idea that Christ had a church on earth even during the days of his ministry.

Let not the churches now waking up to a sense of their responsibility, be diverted from great and fundamental principles by the plausible theories and apparently liberal concessions of the Magazine and other organs which profess to be willing for reform, but still cling to the principle of a money misrepresentation, instead of a representation of churches. We are told that church representation will conflict with individual action, and therefore, under a guise of superior liberality, we are turned over to the control of an all absorbing Societyism. We believe that so far from church action and individual action being incompatible, they admirably harmonize; the more freedom the church enjoys for doing its own work, the more of individual freedom and primitive zeal will pervade the whole body.

The principles on which the Free Mission Society were originally founded, have rapidly advanced during the past year. Within that period the Examiner has commenced its utterances in favor of the rights of the churches. From an able article in the last number, we learn that the editor of that paper so long ago as the period of his secretaryship in the rooms at Boston, became thoroughly convinced of the erroneous and unscriptural structure and operation of the Missionary Union. We have heard similar misgivings expressed by several ex-members of the Executive Committee, but this we believe is the first public intimation that the late Home Secretary was so early convinced of the un-baptistic character of our Society operations. Dr. Bright has been most severely censured for his late apparent change, and several editors have not scrupled to attribute this change to sinister motives, and to disappointment in his measures as an Executive officer. These groundless suspicions will now be set at rest by the frank avowal that his sentiments are the result of long and familiar experience with the practical workings of the mission machinery, and that long before he resigned his office these convictions were fully expressed to his associates. We regret they had not been expressed with equal distinctness and fullness to the public. Had the churches known ten years ago, how many there were, at the very headquarters of our missionary operations, who at heart disapproved of societies framed after the model of other denominations, we believe the proposal for reform would have met with a speedy and hearty response, from a majority of the people. But we will not waste regrets on the slow advance of true principles, but rather rejoice at the daily increasing evidence of their ultimate triumph. We subjoin an extract from the Examiner's article. In the face of such a testimony, how are the advocates of our present great organizations to pacify the churches and persuade them still to pour in their offerings for the support of expensive systems, 'not adapted to the development of their missionary life,' but calculated to weaken and ultimately to destroy their interest in the work?

"Surprise has been expressed in some quarters, that one for many years officially connected with an important benevolent organization, should be among the first to propose great changes in the structure of our Societies, and their modes of operation. It may occasion still more surprise to know that the views which have found expression in these columns on Societyism, and its influence on personal and church effort, are neither more nor less than the fruit of nine years' patient and watchful observation in the Missionary Rooms at Boston. It was then that we had full and long continued opportunity carefully to note the practical working of the machinery of our benevolent enterprises; and it was there, as more than one of the excellent men with whom we were associated can testify, that we became convinced that the denomination was undertaking to evangelize the world through organizations that were not adapted to develop its missionary life, or permanently to secure the harmonious co-operation of the churches. It seemed to us that our Societies had been too carefully fashioned after the models of denominations whose ecclesiastical polity was essentially different from our own—and that we had so multiplied these 'national' establishments as to make friction, needless expense and, in the end, a sad depreciation of missionary zeal inevitable. We saw that a system of Societies had been constructed for our people, over which the churches had no direct control, and for which they had little living sympathy; and that, practically, a benevolent incorporation, based on life membership and official importance, was placed between the giver and the recipient in every department of charitable endeavor. We observed the clashing of official interests between these benevolent incorporations, and the means by which their objects were promoted. The result was a conviction that the Baptist people would re-construct their Societies, and bring their objects nearer to the churches, or lose their interest in the work of evangelization."

A Visit with Eld. Satterlee.

On Sabbath eve, the 7th inst., I preached at the residence of the Elder, in compliance with his request. The infirmities of age have for several years prevented that venerable man, and minister of the Gospel, from attending the public worship of God in the sanctuary, where for so many years previous he administered the Word, and led in the devotions of God's people.

Elder S. is now in his ninety-third year, and though unable to walk but little, yet is able to sit up most of the time and converse freely with his friends who call to see him. What is particularly gratifying is, that Elder Satterlee's mind still retains that peculiar and characteristic playful aptness and penetration, for which he has been so long and so much distinguished. But it is more important still, to say that Christian faith and hope seem to have become more youthful and vigorous with him as his outward man has grown old. The following may illustrate this fact:

After the preaching was through, to which the Elder paid very close attention, said he, I will tell you a dream I had the other night; but it was only a dream, and I will tell it as a dream.

I dreamed that I was in a place where there had been a great freshet or flood. And the region or valley through which the flood had passed, seemed to be filled with flood-wood, which had been brought there by the waters, and lodged. And I saw people walking through the valley, and over the heaps of flood-wood, wishing to cross the river, which was still high, and flowed rapidly through the valley. I too was making my way towards the river, and wished to get across to the other side. But as I passed along, and walked over these heaps of flood-wood, as I had supposed them to be, I discovered that they were not flood-wood, but that they consisted of the carcases and bones of dead men. I told those who were about me, that they could not cross the river, it was so high. I was much distressed also to know what I should do in such a situation.

I passed on over the dead, towards the river, and at length reached its brink. It did not seem to be so high as I had supposed it was, though it appeared to be quite impassable. As I stood surveying the scene, and contemplating what expedients I should resort to, to cross the flowing stream, I observed that it seemed to become smaller. And as I continued to look upon it, it continued to diminish and appeared to become clearer and clearer, till I could see the bottom, which was composed of stones of various sizes mixed with gravel; all of which were very bright and sparkling with radiant light and beauty. Still I gazed more and more earnestly upon and into the stream, and still its waters became less and less deep, and its shining bed more and more bright.

At length I thought I perhaps might wade through to the other shore. So I ventured in. The water where I stepped in was not so deep, and my feet rested on the bright stones which formed the bed of the river. Nor did the depth of the water increase any as I advanced, but it seemed to settle continually; so that it did not constitute any impediment to my progress, and I walked along dry shod upon the glowing pavement spread for my feet. Soon I reached the opposite bank, and as I ascended it, oh! what a bright, and beautiful, and glorious scene presented itself to my view. All above and around was luminous and clear. Fields clothed in the most lovely green lay spread out before me. The grass upon those fields did not seem to be tall, but exceedingly rich, and pleasing to look upon, and the place where I was, was indescribably pleasing.

This is the best I can do towards telling the Elder's dream over after him. All who know him, know that he has a faculty of giving a peculiar significance to whatever he says; and it is known also that such significance is not easily put on to paper. But suffice it to say, when the Elder had concluded his dream, all present were charmed with the picture he had set before them; and it took but a few words to impress the moral of the dream upon those present, and cause them to sigh for the beautiful land beyond the river.

It is pleasing to reflect that God, having endowed Elder Satterlee with an unusual degree of the talent for constructing, and employing allegories, and he having for many years used that gift to illustrate and enforce the doctrines and duties of religion, his mind appears to have become so permanently peopled with the images of heavenly things that they furnish entertainment to him, not only in the waking hours of his retirement and decline of life, but that he derives pleasure from them even in sleep. How much better is such a condition of the imagination and fancy, than that which haunts the inebriate! What a sight to look upon, what a theme of reflection does our venerable brother present! His contentment full of expression akin to the thoughts that work within, and a mind as playful as that of a boy of sixteen, and as profound as that of Bacon, thronging with the lovely shapes of heaven, and crowned with the most child-like trust in God his heavenly Father, through the divine Saviour, waiting to be called home.

Denominational Differences.

One thing seems quite apparent in these days of union meetings and prayer circles, and that is, a disposition to overlook the denominational differences which once seemed an insurmountable barrier to fraternal intercourse among the various orders of Christian professors, and this we conclude arises from a corrected sentiment and feeling in regard to the real condition of men, as developed by their

attendance upon a common throne of grace. If all our consequence in the Christian world comes from God, in answer to prayer, then the greatest sinner may become qualified for the fraternal relationship as truly as the individual who wears the name of a proud denominational ancestry, and under the influence of this idea, men will not estimate their denominational distinctions so highly, but will look to the condition of the sinner as a lost one, and upon the redeeming mercy of God as a matter of grace, and that not because of their goodness, but of sinfulness, from which all men are under the necessity of humbling themselves and of supplicating the divine favor without regard to degrees of orthodoxy.

They are not denominational qualifications that prevail in prayer, but the sinners need, and the total renunciation of meritorious qualities; and this brings all denominations and individuals to a common point, and that point is the mercy-seat, where it is proper, therefore, that all should come, for any and every required blessing.

It may be objected that if all are alike before God, in respect to denominational preparation, that there could be no object in any effort at conformity to the divine law; and, therefore, that one might as well belong to one denomination as to another; and perhaps he might, so far as the conversion of sinners is to be effected by a concert of prayer. Yet personal righteousness and conformity to the rules of the Gospel in other duties than that of prayer, are essential to the standing of the sinner in the judgment day; therefore, any degree of improvement in morals, while it does not change the character of man from that of a sinner—yet, so far as denominational distinctions arise out of a sense of obligation to do all known duty, they are a consequence of good or bad behavior, and not a means of justification or boasting before God or man. Prayer, therefore, brings us nigh to each other and to God, whose mercy we adore.

THE GREAT REVIVAL IN SWEDEN.—Some account of the extraordinary work of grace now going on in this country may be gathered from extracts from a letter of Rev. Dr. Steane, in which he says:

"I was told by trustworthy informants that there is scarcely a parish, if there be one, in which some persons have not been roused to an earnest concern about their salvation. And what renders it more remarkable is, that this is the case in parishes where the gospel is not faithfully preached as well as those in which it is. It would not, I believe, be inaccurate to say that lay agency—the agency of colporters and tradesmen, and peasants—has been blessed in a very extensive and striking manner to the production of these results.

Some parts of the country have been visited with larger measures of grace than others. Dalecarlia, Scania, and that part of Finland which borders immediately on Russia, were especially described to us as the scenes of a most extraordinary work.

The awakening takes place among all classes. Not a few of the nobility have felt its power. Some of the principal families among the aristocracy of Sweden are at the present time devoting the influence of their high position, and adding that to their personal exertions, to spread evangelical truth.

Instances of sudden conversion are not uncommon, as sudden, and in their circumstances, as remarkable, as any those related in the New Testament. Conduct which with us would be deemed enthusiasm, is there connected with a general sobriety of deportment which must redeem it from such a censure. The divine impulse—I think I am not wrong in so describing it—has been in some cases so irresistibly felt in the midst of secular engagements and in the open streets, as to compel to the exercise of instant prayer, and behind the first gateway persons have been known to fall on their knees and cry for mercy. In other instances, in large and fashionable parties congenial minds under a spiritual influence have retired into the adjoining boudoir, and the one sought counsel of the other while big tears of penitential sorrow contrasted strangely with diamonds and plumes."

A letter from Alexandria confirms the report that the Cadi of Djeddah and ten of the principal citizens of the place have been arrested by the Governor of the province, Namik Pasha, at the conclusion of a banquet to which he had invited them; an oriental mode of proceeding which was thought to have become obsolete. The Pasha—himself suspected of participation in the barbarous crimes for which these men are to answer—appears to have acted solely in view of parrying the suspicion of the French Consul. He has since been superceded in the Pashalik; but the nature of his proceedings appears to have created great emotion in Constantinople. There is some apprehension that the seizure of the Mussulmen in this peremptory manner, on a charge of Christian prosecution, may give rise to renewed massacre; for it is a blow dealt against Eastern fanaticism on its very hearth-stone. So much for the delay and indecision of the Turkish Cabinet in not having ordered instant and proper investigation of the circumstances.

"FROM GENERATION TO GENERATION."—A clergyman in the State of Massachusetts, who has had great opportunities to trace causes and consequences in the history of towns and congregations, makes this deliberate statement, in a recent notice of certain small places in that State: "Here let me repeat what I have very often stated, as the result of investigation, that so far as a town or community has religious character, it comes from the piety of the early settlers; and their piety comes down, under God, from a pious ancestry—illustrating the truth of this declaration, 'That he shows mercy unto thousands of generations of those who love him, and keep his commandments.' Whatever religious element has been, or can now be found in this little community, had its origin, so far as a man is concerned, in the Scriptural piety of some of its early immigrants. This will be found true of most communities throughout our land, and it shows the infinite importance of piety in parents, if they would have a pious posterity. Let all your readers who sustain the relation of parents, think of this and act upon it."

New Publications.

THE NATIONAL RECORDER; or, Religious and Literary Intelligencer.

We find on our table this quarto monthly periodical of 16 pages. Edited by L. D. Johnson, Washington City, D. C. Devoted to everything national. The following is the prospectus of the National Recorder:

The National Recorder of Religious and Literary Intelligencer will be published monthly, in Washington, D. C. Each number will contain sixteen quarto pages, for one dollar a year.

Whilst giving due attention to the miscellaneous reading usually found in periodicals of this kind, its main will be to give information of all that may be done in the Legislative and Executive Departments of the General Government relating to the interests of Religion.

GOVERNMENT CHAPLAINS. First, in the Legislative Department, it will embrace the spirit of all that may be done in Congress on this subject, including the services of Chaplains in the House and Senate, with brief sketches of the sermons that may be delivered before Congress.

In the Executive Department it will embrace all that relates to the Chaplain service in the Army and Navy, at Military Posts, during Campaigns, at Military and Naval Schools, in sea-going vessels and receiving ships, in Navy Yards, Hospitals, and Sailors' and Soldiers' Homes or Asylums. By the facilities for obtaining information at the Departments in Washington, and by correspondence with Chaplains, we shall be enabled to produce much that is interesting to the public.

STATISTICS OF RELIGION IN THE UNITED STATES. The second object will be to collect Statistical information, and to publish, under the head of each State and Territory, all that relates to the general interests of Religion. This will embrace the number of officially-recognized clergymen, employed as pastors or otherwise; the number of church-edifices and church-members, together with the number added annually to each distinct church organization. We shall enter upon such a plan of correspondence as will enable us to reach this information with more than approximate accuracy, together with many other facts and statistics relating to religious matters which never enter into the "schedules" of the United States census.

ART, SCIENCE, LITERATURE, AND EDUCATION. The third object will be to notice all that is new and interesting in Literature and Science, not omitting to bestow special attention upon the series of Lectures annually delivered, and the scientific developments made known, at the Smithsonian Institution; also, the researches at the Coast Survey office, the National Observatory, and of the "Scientific Arts" at the Patent Office. We shall furnish notices of Literary Conventions and Teachers' Associations, and also of such books and periodicals as are intended to promote popular education.

Address: NATIONAL RECORDER, Washington, D. C.

The following are the contents of the first number:

Prospectus; GOVERNMENT CHAPLAINS—The Necessity of Christian Teachers in the Navy; Chaplains and their Employment; Memorial to Congress; A Few Words to the Forty Thousand Clergymen of the United States; Statistics of Religion in the United States and Territories; Plan for Obtaining Full and Correct Religious Statistics; Increase of Methodism; Young Men's Christian Association; ART, SCIENCE, AND LITERATURE—The Smithsonian Institution; The United States Naval Observatory, &c.; United States Coast Survey; EDUCATIONAL—Education in the District of Columbia, &c.; The Columbian College; Chaplain Service at the Capitol; Smithsonian Lectures; MISCELLANEOUS—Christianity in Japan; The Receiving Ship North Carolina; A Sigh never Before Seen; Notice of Books; Signature; Editor's Corner; Church Letter.

We heartily wish the editor success in his laudable undertaking.

MAP OF PALESTINE; and the districts adjacent. Constructed and drawn by Rev. Henry S. Osborne, from the authorities of Dr. E. Robinson, Lieut. Lynch, U. S. N., Van Develde, Dr. Wilson, Rev. Eli Smith, and Dr. Porter. Published by James Challen & Son, 25 South Sixth-st., Philadelphia.

This is a large sized, beautifully executed, colored Map of Palestine. Price, colored, \$1 00. In book form, \$1 50. Colored mounted and varnished, \$3 00. Size, 30 by 50 inches.

STREET THOUGHTS, by Rev. Henry M. Dexter, pastor of Pine-st. Church, Boston, with illustrations by Billings. Published by Crosby, Nichols, & Co., Boston, 1859.

A very pretty book; 216 pp. 12mo., containing 62 short chapters on such subjects as are indicated by its title.

CHRISTIAN MORALS, by James Challen, author of "The Gospel and its Elements," "Christian Evidences," "Cave of Machpelah," etc., etc. Published by James Challen & Son, Lindsay & Blackiston, Philadelphia. Sheldon, Blakeman & Co., New York. Crosby, Nichols & Co., Boston. 200 pp. 12mo.

The little work is worthy of the careful perusal of all who feel that they have any interest in their improvement in the divine science of "Christian Morals."

EUROPEAN LIFE; legend and landscape. By an Artist. 154 pp. 8vo. Price 75 cents. Cloth, blue and gold, \$1 00. James Challen & Son, Philadelphia, 1859.

SWEDEN.—In 1849 one Baptist Church was organized in Sweden; in 1854, five; in 1855, three; in 1856, fifteen; in 1857, twenty-one. Total 45 churches at the close of the year 1857 with 2105 members. Besides these, during the year 1857, thirty persons were baptized who did not join any church. A religious newspaper, "The Evangelist," is published once a fortnight at Stockholm, edited by Rev. A. Wiberg. A gentleman who is not a Baptist, annoyed by the intolerance and bigotry of the teachers of the national schools, has offered 20,000 Swedish dollars for the erection of a school on Baptist principles.

A man should never be ashamed to own he has been in the wrong; which is but saying, in other words, that he is wiser to-day than he was yesterday.

Communications.

For the Sabbath Recorder.

Wrote to the "Dickson Family." A friend has lately put into my hands three RECORDERS, and a copy of a letter from a fourth, relating to this family. They bear dates to Oct. 23, 1857, March 25, 1858, April 1, and April 8. I would gladly bury all these things beneath that charity, which beareth all things, endureth all things, but silence will be injustice.

In the Oct. number referred to, the writer of this article was brought forth and introduced to the world, as far and as wide as the circulation of the RECORDER, and how much farther, I know not, as having been before your tribunal—tried and condemned. I refer to the letter said to be written by Mr. Charles Saunders, of Jaffa, Palestine, to the Secretary of your Board. What object Mr. Saunders could have had, in producing such a letter, is known to himself, and to his Judge, and will be revealed at the judgment of the last day. Myself and family were already in the land of promise, when your missionaries arrived there. We were trying to do what we could in our humble way. We hailed your families with joy—we ever cherished a kind and brotherly regard for them, their welfare and success—we prayed together—we labored together—we worshipped God together—we commended to gether. Why then this onslaught upon me? What was my offense? I was never connected with your denomination in any way, only in faith. I believe that the seventh day is the only true Sabbath; and by the help of the Lord, I intend to keep it, although we have to stand alone, as we now do. I never requested permission to become a member of the denomination, or of your mission at Palestine. I never intimated such idea to any individual whatever. If Eld. Jones, or any one else desired it, I suppose they had a right to propose it, and you had an equal right to accept, or refuse it; but you had not a right to hold an inquisition upon me, and then publish it to the world. For that wrong, and that abuse, I shall hold you accountable.

WALTER DICKSON.

South Groton, Mass., Dec. 27, 1858.

REMARKS.

We have heretofore expressed our sense of the injustice done to Bro. Dickson by the publication of this correspondence of the Missionary Board. Bro. Saunders was thereby made the instrument of difficulty without any design on his part, other than that of doing his duty in replying to the direct interrogations of the Corresponding Secretary of the Missionary Society. Bro. S. supposed it was not designed for publication, or (as he says himself,) he should not have answered those questions put to him. He was not, therefore, chargeable with the motive or indiscretion which Bro. Dickson seems to charge upon him. The italicising certain phrases, we suppose is not chargeable to Bro. S., and was published, probably not far from a year after it was written by him.

We hope that the publication of this matter will not result in serious injury to any one, and especially to the innocent and unfortunate, or to the sacred cause of missions, on the account of which the matter had its origin.

We have heretofore done what we considered proper in order to vindicate the truth of the matter. And we are still disposed to do what may appear to be our duty in restoring confidence and kind feelings to the parties concerned.

For the Sabbath Recorder.

Reply to J. L. Hatch.

I have no wish to enter into a discussion as to how the Sabbath ought to be kept, because I think it would do no good to the cause. The Bible is plain enough for every one unprejudiced as a guide to follow. Let it be understood that I am no ascetic in the sense he applies that term—have no regard to religious austerity, and no sympathy with the hermit's cell. My heart is buoyant and cheerful. It affords pleasure to the soul to walk out on the Sabbath, and meditate on the works of God the great and ever blessed Creator. The flowers in their endless variety of size, and color, and shape and fragrance—the waving yellow grain, the majestic corn, and all the ample provision of every kind of fruit and herbage for man and beast—the limped stream as it rushes on through the woods, the mighty river spreading out its bosom to the sun-beam, and the cattle grazing on its banks or adjoining meadows—the varied notes and plumage of the feathered tribes and the unceasing sounds from innumerable insects, all give pleasure as they lead the mind to the source and fountain of all blessedness. If this is asceticism, judge ye. Still farther, I love to go to the place where Christians meet, and where devout songs rise up from regenerate hearts, and spirit inspired voices to the Mediator's throne—songs which celebrate the divine perfections—the infinite love of God manifested in the gift of his Son to save our fallen race, and which are in harmony with the songs of redeemed spirits in heaven. I love too, to stand up for Jesus in the public assembly, and invite sinners to come and taste, and see that the Lord is gracious. Oh, who can shut himself up in a cloister upon such a theme which stirs the harps above, and occupies the minds of angels, has captivated his heart—the rafter would he sound it out so loud that heaven and earth might hear. Forty years have passed away since this divine theme and employment occupied my attention, and called forth my labors; and the world and the church may judge whether I am a recluse or not. It might be supposed from the remarks of Bro. H. that if he experienced pleasure in the above objects and engagements, that he would have

no objection to step out of such hallowed scenes into a room of dancing, fun and festivity. Well, if so, let him do it to his hearts content, but if I was to do it I am sure my head would hang down like a bulrush, and my soul would be afflicted. Shall I be saying too much if I assert that if the Sabbath is to be mixed up with such contraries as public and private devotion, and frolic, and worldly amusements, that it would be frittered away as completely as it was in France when it was emphatically called a land without a Sabbath? Begin to make God's holy day a day of feasting and conviviality, and the result may fairly be expected an absolute blotting out of a Sabbath, at least to the same extent as Popery has the true one, which is the seventh day of the week. Thanks to the grace of God and the blessed light of revelation that there is enough of real Christianity in the Church of Christ to suppress our fears, and of a refined and spiritual taste among the professed followers of Jesus to sustain our hope in reference to such an event. It may be said perhaps that I have no taste naturally for these pleasures and amusements which are the life and soul of the world. Yes, naturally as much as any one, but since I experienced a change of heart by divine influence, I have learned to drink at a purer fountain, and seek pleasures from a higher source. Since I have seen the beauties of Immanuel, heard his charming voice, felt his constraining love, read my pardon in his atoning blood, and possessed a hope of life eternal beyond the grave, I can never sink to the low and paltry pleasures arising from dancing parties, and the amusements which fascinate and charm a giddy world—"Love not the world, nor the things of the world. If any man love the world the love of the Father is not in him. And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." No ascetic, though I wish to be a true Sabbath-keeper, and hope to see the time when all our Churches will be true to their profession.

Geo. R. Wheeler.

For the Sabbath Recorder.

The remarks of Bro. H. H. Baker in No. 31 of the Recorder, are worthy of consideration, especially as it is well known that many have conscientious scruples regarding the materials (bread and wine) used as emblems of the body and blood of our Lord Jesus Christ. We cannot believe it is immaterial whether we use buckwheat cakes instead of real bread. We suppose the very idea of such a thing would be revolting to a conscientious disciple of our blessed Lord, and we think it is highly improper to manifest so much indifference as to suppose that any thing will do. The difficulty, however, is not so much in relation to the bread, for although Jesus undoubtedly used unleavened bread, it was as required to be used in the feast of unleavened bread.—Ex. xii. 19, 20. But that common or leavened bread was used by the disciples, is evident from the fact that after the Pentecost they broke "bread from house to house."—Acts ii. 46, and xx. 7. There being no account that a particular preparation was made in these instances, we have no right to presume that such was the case, but that the element of bread was such as was in common use. We infer, therefore, from these facts that there is not a necessity for using unleavened bread, but may safely follow the example of the apostles in this thing. Not so, however, with the wine, we have no intimation that in those days such base stuff as we now have, was manufactured and used as wine; and even if such was the fact, it can hardly be supposed that Jesus would have used such a vile compound, or have recommended its use in any way, and especially for such a purpose. "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."—Mark xiv. 25; Matt. xxvi. 29; Luke xxiii. 18. Such is wine. We cannot suppose that Jesus used any thing else than the juice of the grape, so far as we know, nothing else was called wine, unless at the wedding "in Cana of Galilee," and that by a miracle. It does seem rather too bad to use so-called wine, made, not of grapes, but of drugs, dyes, acids and spirits, making a very deleterious compound, and this is used as a representative of the blood of Christ. Would it not be better to use only water, calling it wine, than such an imposition. Until within a few years it has been almost impossible to get wine made from the grape, as very little pure grape wine is imported, and that commands a very high price. Not long since, we are informed that a distant church bought four gallons of warranted pure wine, imported, at \$10 per gallon; but there is a general disposition to obtain the cheapest kind, if it only has the name of wine. Under the Mosaic dispensation, God required a sacrifice without blemish, and whatever was offered in sacrifice should be of the best. (See Lev. i. and ii, and many other places.) Perhaps it is not correct to say that induces churches to provide a spurious article because of its cheapness, but it looks like it, for although many churches know that a reliable grape wine can be had for \$3 00 a gallon, some of them object to the price, and refuse to purchase a good article at that price. Is this a frugal counterfeiting out to blemish? Is it a fit article to present before God for his blessing? Currant, raspberry, blackberry, elderberry, cherry, tomato wines, etc., are not allowed suitable for the Lord's table, (and yet they are far preferable to what we call common wines,) and we think it is neither reasonable nor consistent to use them for sacred purposes. To those who desire a good reliable grape wine, free from alcohol as a principle, and free from any kind of drugs, can get it by applying to J. Croft, M. D., 108 Columbia-st., N. Y., at \$1 00 per bottle, \$9 00 a dozen, \$3 00 a gallon; keg,

can, or demijohn extra. He calls it "Charter Oak Wine," and is made by himself from Connecticut grapes; and we may say it is all that Dr. C. recommends it to be, and is very pleasant and agreeable, and is a good article for sickness.

For the Sabbath Recorder. Ordination at Scott.

The church in Scott, Cortland Co., N. Y., having sometime since made choice of Bro. J. Bennett Clarke to serve it in the office of minister and pastor, and of Bro. E. H. P. Potter to serve in the office of deacon, selected the time of the recurrence of the quarterly meeting at that place, as appropriate for their ordination. Accordingly, Elders J. R. Irish, Thos. Fisher, and D. P. Curtis, were invited by the church to assist in their examination and ordination. The exercises were conducted in the following order, viz.: Public examination of the candidates on Sabbath afternoon, Jan. 1st, resulting in a unanimous approval; ordination sermon on First-day morning, by Bro. Irish, from 1 Cor. xvi. 13: "Watch ye, stand fast in the faith, quit you like men, be strong;" singing by the choir; charge to the candidates by Bro. Fisher; singing, hymn 917, by the congregation; charge to the church by Bro. Curtis; consecrating prayer by Bro. Irish; giving of the hand of fellowship to the pastor by Bro. Irish, and to the deacon by the pastor; benediction by the pastor. These exercises added much to the interest of the quarterly meeting, which was fully attended. The exercises of the meeting were participated in freely by a large number of the brethren and sisters, both of Scott and the churches associated, making it an occasion of interest to all, and of profit to many. The next meeting will be held with the church in DeRuyter, commencing on Sixth-day, before the second Sabbath in February next, (the 11th of the month,) and it is the earnest prayer of not a few, that it may be a season of gracious outpouring of the Spirit. May the Lord in mercy grant it.

Yours fraternally, D. P. Curtis. Preston, N. Y., Jan. 6, 1859.

For the Sabbath Recorder.

The Ministerial Conference of the Seventh-day Baptist Western Association, will hold its annual meeting at Little Genesee, Allegany Co., N. Y., commencing at six o'clock, P. M., Third-day, Feb. 8, 1859. It was resolved, 1. That Bro. N. Gardner preach the introductory discourse. 2. That J. C. West present an essay on the best means of increasing and sustaining an interest in the prayer-meetings of our churches. 3. That N. V. Hall be appointed to preach. 4. That T. B. Brown present an exegesis on the parable of the tares and the wheat. 5. That Z. Campbell present an essay on the relation of pastors to church government. 6. That A. A. Place present an essay on the best means of enlisting all the members of the church in the cause of Christ. 7. That L. Andrus present an essay on the importance and best method of pastoral visiting. 8. That a suitable notice of the above be published in the Recorder.

J. C. West, Secy.

Who is on the Lord's Side?

"Who is on the Lord's side?"—Exodus xxxiii. 26. For Christ, or against him, we must be. Many to be neutral, but they cannot be. Many profess to be on the Lord's side who are not. How can we decide? By what means can we ascertain? Who has the heart? With whom are our sweetest and warmest thoughts? Who has our best energies? Who can command our time, our property, our talents? If we are on the Lord's side, we have given him our hearts, and we often present them to him as fresh. If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. If we are on the Lord's side, we have consecrated ourselves and all we have to his service, praise, honor and glory. If we are on the Lord's side, we are against sin,—we have no friendship with the world,—we are opposed to all Christ-dishonoring errors. We desire to bear his image, breathe his spirit, do his will, and please him well in all things. Brethren let us be decided,—so decided that there may be no possibility of persons being mistaken in us, but that every one that is acquainted with us may see at once that we are on the Lord's side. We cannot honor God, we cannot conquer Satan, we cannot crucify the flesh, we cannot make a good impression on the world, without decision. Let us therefore wear the Lord's livery,—let us wait on our Master continually,—let us throw our whole hearts into his cause. Let us take his friends for our friends, his foes for our foes, his cause for our cause, and make his honor and glory the chief end of our lives. He has told us that no man can serve two opposite masters, nor can we serve God and Mammon. Let us then be on the Lord's side always, everywhere, and in all things; so shall we be happy, so shall we be holy, and so shall we be honorable.

Remarkable Skeptical Admission.

The following remarkable admission is taken from a late number of the Westminster Review, and the organ of English skeptics: "It remains only to point out that while the genesis of the solar system, and of countless other systems like it, is thus rendered comprehensible, the ultimate mystery continues as great as ever. The problem of existence is not solved; it is simply removed further back. The nebular hypothesis throws no light upon the origin of diffused matter; and diffused matter as such needs accounting for as concrete matter. The genesis of an atom is not easier to conceive than the genesis of a planet. Nay, indeed, so far from making the universe less wonderful than before, it makes it more wonderful. Creation by manufacture is a much lower thing than creation by evolution. A man can put together a machine, but he cannot make a machine develop itself. The ingenious artisan, able as some have been so far to imitate vitality as to produce a mechanical piano-forte player, may in some sort conceive

how, by greater skill, a complete man might be artificially produced; but he is totally unable to conceive how such a complex organism gradually arises out of a minute structureless germ. That our harmonious universe once existed potentially as formless diffused matter, and has slowly grown into its present organized state, is a far more astonishing fact than would have been its formation after the artificial method vulgarly supposed. The nebular hypothesis implies a first cause as much transcending 'the mechanical God of Paley,' as this does the fetish of the savage."

General Intelligence.

Foreign News.

The steamship Niagara, from Liverpool on Saturday, Jan. 1st, arrived at Halifax, on the 13th inst. Napoleon had again pardoned Montalembert and the editor of the correspondent, and one hundred and sixty-four other prisoners.

It was reported that France had officially informed England of her support, if the latter adopts measures to counteract President Buchanan's policy with regard to Cuba, Mexico, and Central America.

A false alarm of fire in the Victoria Theatre, London, had caused a panic, and sixteen persons were trampled to death.

The Spanish papers denounce Mr. Buchanan's policy with regard to Cuba and his Message in a tone of open defiance.

There have been insurrectionary movements in Servia. Prince Alexander has been deposed, and Prince Milosch proclaimed in his stead.

RELIGIOUS MEN IN THE POLICE.—Some persons regard the peculiar business of police officers to be, to catch rogues, preserve the peace, obey partisan leaders, and let other people do the preaching and praying. Policemen are valuable just so far as they are sober, judicious, moral and energetic men. They are worthless without such qualifications. Society entrusts itself to their hands, and this responsibility is faithfully discharged just in proportion to the elevation the character of the policeman assumes. His conduct may encourage vice, or it may promote virtue. An irreproachable life is the best guarantee of his fitness, and the moral power such a man wields can only be measured by the evil a bad one accomplishes.

The well-being of New York, and its reputable character, hinge very much upon the private reputation and official conduct of its police.

It is lamentable that these men have not hitherto been more frequently selected with reference to their moral and social antecedents than to their party politics. A policeman, "bred and born" among ruffians, pickpockets and burglars, whose base venality is only constrained by his official costume, will ever have his leanings towards the gutter. Those who know him will expect exemption from arrest, if not from suspicion, and crime will escape its stern deserts, only because the eyes of justice are more than half closed by her trusted guardians. It should be remembered that good men seldom parley with crime, and iniquity is not apt to expect much sympathy or forbearance from Christians. Hence the moral power a godly man exerts when in a position of responsibility. He has nothing congenial with wrongdoing, and criminals shrink from his jurisdiction with an instinctive and honest dread. His character is as stern a rebuke of crime, as his legal decisions often determine its extent and its nature.

The importance of improving the moral character, and strengthening the energies of the police of New York, is not confined to this city. Its influence extends through every one of the sovereign States. This fountain sends out pure or turbid waters, and from this acknowledged head, they run to the remotest limits of the land. It is gratifying to note any improvement in the character of men who have hitherto enjoyed such an unfortunate reputation. Better things are in store, and when it was ascertained some months since that three out of five of the Police Commissioners, and a number of the captains, were religious men, Christians everywhere rejoiced. It is pleasant to record moral improvements, and to encourage everything that tends in the right direction. Hence all will rejoice to learn, that many of the station houses in this city are having libraries secured, and that the men themselves are active in obtaining them. In addition to this, in more than one of the Precincts prayer meetings have been established, the police led in these exercises. Are these not signs of a moral revolution in New York, for which we should thank God and take courage.

(New York Observer.)

ANOTHER LOT OF MISSOURI NEGROES TAKEN SOUTH.—THE COMMERCE INCREASING.—We have no intention of concealing our satisfaction at the rapidly increasing importance of the commerce in blacks between Missouri and the South. There is no true friend of the State who will not be gratified by the fact that the slaves of Missouri are rapidly finding purchasers who take them out of the State, and leave in their stead thousands of good dollars, enabling their former owners to pay for the labor of white men in tilling the ground and raising the rich crops which our farms are capable of producing under labor intelligently directed. The South is doing a good work for Missouri. We have to record the departure of another lot of negroes from our midst. The steamer E. M. Ryland, which arrived on Tuesday night from the Missouri, brought twenty-nine adults and children male and female. They were the property of Tom Smith, Esq., of Independence, and bought at an average of \$1000 a head, as a speculation, by Mr. Gwin of Vicksburg, Miss. Mr. Gwin says that six or seven of these are among the finest negroes he ever saw, and cost him \$1200 each.

[St. Louis Democrat, 6th.

THE ISLAND OF ROCK ISLAND DECLARED THE PROPERTY OF THE PREEMPTORS.—From a letter just received from well-informed parties from Washington, we glean the following most important news: "The Commissioner of the Land Office has decided that the reservation of Rock Island for military purposes ceased in 1843, and that the land became subject to pre-emption by the transfer then made by the Secretary of War to the Land Department, all except that on which the public buildings stood. There are two parties claiming the right to the lots on which they have settled. Each claim for possession about the same time.

The Rock Island pre-emptors are Messrs. B. C. Smith, J. H. Langley, Jesse Kennedy, H. Adams, Henry Chamberlin, James Lackey, W. B. O. Skelton, Cyrus Conklin. They have

built houses and made improvements, and have also lived with their families on the island for almost two years past. The other set are Messrs. Thos. Lindsey, C. T. Church, Steward, Fred. Calkins. There were three others who have lost their claims as pre-emptors by leaving the land. The latter are Messrs. Raub, Fairclough and Waterman. [Rock Island Com.

THE KANSAS GOLD REGION.—The Lawrence Herald of Freedom gives a narrative of Chas. Nichols, who has just returned from the gold mines. Mr. N. says there is a country there extending over 300 miles of territory north and south, in which there is some gold, and he explored the same for a hundred miles from east and west. How rich it is, he cannot say. In places, it will not pay at all; in other places it will pay very well. To say how much a man can make is preposterous, as it is a matter of chance on the one hand and industry on the other. There are miners there from all parts of the world—some from California, others from Georgia and Australia—each of whom say that Kansas mines are different from any other deposits they have ever seen.

The soil, strata, etc., is entirely different, and no slate bottom, which was common to Australia. Mr. N. prospected from the great bend of the Arkansas, through the entire region of country thence on his route to the South Platte, but gold was found in greatest abundance on the Platte, about twelve miles above the mouth of Cherry Creek, but there was not water sufficient to work with.

A WARNING TO MALPRACTISING PHYSICIANS. \$15,000 VERDICT.—In the Court of Common Pleas, Judge John M. Wilson presiding, the case of Curran vs. Beach, an action instituted for the recovery of damages for alleged malpractice, was terminated by a verdict of \$15,000 for the plaintiff. The amount claimed was \$75,000, and it having been permitted to come in as a part of the plaintiff's evidence that the defendant was worth \$150,000, the jury having been out some hours, decided to mulct him in a literal title of the sum. The plaintiff was fortunate in a jury who had large bowels of compassion, one of them having a superadded fitness in being himself short of one limb. The cause of action occurred in 1852. All the medical witnesses concurred in the opinion that the treatment of the fracture in the first place was unskillful and improper, and that the amputation was a bungling piece of butchery. In view of all the evidence, it was one of the grossest cases of malpractice which has ever transpired. [Chicago Tribune.

GOVERNMENT CLERKS AND MESSENGERS.—There are now employed in the service of the Executive Departments and bureaus of the Government in Washington, thirteen hundred and twenty persons. The present appointments are distributed as follows:

Maine has 23; New Hampshire, 17; Vermont, 5; Massachusetts, 18; Rhode Island, 3; Connecticut, 13; New York, 70; New Jersey, 20; Pennsylvania, 118; Delaware, 8; Maryland, 83; Virginia, 118; North Carolina, 23; South Carolina, 10; Georgia, 12; Florida, 7; Alabama, 13; Mississippi, 16; Louisiana, 16; Texas, 7; Arkansas, 6; Tennessee, 25; Kentucky, 24; Ohio, 47; Indiana, 28; Illinois, 20; Missouri, 14; Michigan, 24; Wisconsin, 9; Iowa, 6; California, 10; Minnesota, 2; Oregon, 2; Kansas, 1; Washington, 1; District of Columbia, 373; U. S. Army, 6; Foreign countries, 6.

The amount paid yearly to clerks and other persons is \$1,613,487 39.

KINDLING WOOD.—It is estimated that \$600,000 are expended annually in this city for kindling wood. Most of this wood is brought from James River, Virginia. Now suppose some enterprising individual up along the Black River Canal, should occupy his attention this winter, loading up canal boats with this very necessary household convenience, and upon the opening of navigation, should carry it to the city for sale. The experiment would involve but little capital, and no risk.

SUMMARY.

A lady who fell through the ice at Manchester, N. Y., in company with a gentleman who accompanied her, was saved by a most remarkable exhibition of presence of mind. Rising near the edge of the ice, she deliberately followed instructions which she had read upon the subject, kept herself poised and from again sinking for more than half an hour, till rescued. Even at the last, after her companion had sunk beside her, and the bursting grief of assembled friends increased the gloomy prospect of her escape, she relinquished her grasp of the ice with one hand and safely adjusted the rope to the other wrist which secured her escape.

The Rome Sentinel says the wife of Albert J. Wilkinson, of Lee, near Lee Centre, Oneida county, committed suicide Wednesday afternoon, by cutting her throat with a razor. She was about fifty years of age, and had been for the past few weeks subject to fits of melancholy; towards evening on Wednesday she went into her bed room, took a razor, and with one slash cut open her throat so that she bled to death in a few moments. Some of the children heard a noise in the bed room, but did not go in at first to see what was the matter—the noise being repeated, they opened the door and found their mother weltering in her blood.

James McMahon, convicted at Newark, N. J., of the murder of his sister-in-law, Ann McMahon, was hung on Wednesday last, a few minutes before 12 o'clock, in the Essex county jail, in the presence of about 150 persons. He made no statement concerning himself, and met his fate with great firmness. He was 37 years of age, was born in Ireland, and served under Gen. Scott during the whole of the Mexican War, and on the frontier against the Indians. The execution took place inside the jail building, and was private, but few being admitted to the scene, while outside, the crowd was large, numbering thousands.

The St. Paul Minnesota Pioneer gives the following scale of prices in that city, comparing last year with this: Flour which was \$6 last year, is now \$4 50; potatoes then \$1, are now dear at 40 cents; mess pork, then \$27, is now \$15; butter, then \$1, is now 20 cents. Rents have reduced from 25 to 30 per cent. Day labor, which was last year \$1 50, is now 90 cents. The Fuller horse charged last year \$7 a week, and the Winslow \$6; and the former is now \$5, and the latter \$4. The cost of living in St. Paul is one-third less than last year.

Charles Smith, charged with killing Joseph Dower, was convicted at Trenton, N. J., last week of murder in the second degree.

The State Prison Inspectors have made a report upon the case of the convict Moore, who died recently from the effects of the punishment of the shower bath in Auburn State Prison. The Inspector exculpates the officer of the Prison from blame for intentional recklessness or cruelty; but, in view of the danger attending the use of the shower bath as a means of punishment, have directed its discontinuance.

The wealth of the two great centres, Boston and New York, amounts to eight hundred millions of dollars—New York having \$525,000,000; Boston \$275,000,000, or a little more than one-half that of New York. The property of Boston is one hundred millions more than that of the city of Philadelphia, and nearly three times that of Baltimore. It is said that Boston has more property, per capital, than any other city in the world.

Gen. Quitman attributed the cause of his decline, up to the last moment of his life, to poison, administered to him in the shape of arsenic while a resident of the National Hotel, Washington. He used to assert that it was mixed with the sugar, and substantiated this by the fact that during the entire term of the malady, which afterward assumed the name of the hotel, no person was taken ill who refrained from the use of that article.

Two female spiritual mediums, Mrs. Caroline Hartwell, and Mrs. Harriet Seymour, were on Monday last week brought before Justice Quackenbush, on charge of purloining a number of napkins from the boarding-house of a friend. It was shown that they had wandered from their "spiritual" calling, and had meddled rather too freely with "material things," and they were required to give bail to reappear and answer the charge.

A monument to the memory of the late Dr. Kane is to be erected in the Central Park, New York. Mr. Thomas Hicks has furnished a design, which has been adopted. It is a fluted column supporting a life-like statue of Dr. Kane. Liberal donations have already been received and a course of lectures in aid of the project is shortly to be delivered at the Cooper Institute.

We learn by private letters from Serastopol, dated the 5th ult., that the Hon. Thomas S. Seymour of Connecticut, for the last four years United States Minister at St. Petersburg, was then in Serastopol, having recently made a tour through the Caucasus. He intends to travel in Italy, and France, and will return home in May next.

The Postmaster-General, in reply to the resolution presented by Senator Hunter, a few days since, has expressed the opinion that the only way to render the Post-office Department self-sustaining is to return to the basis of the law of 1845, establish a uniform postage of five cents, and abolish the franking privilege.

The Wyoming (N. Y.) Mirror says, the scarcity of fodder in the southern counties of this State makes it necessary to transport feed for stock from that vicinity. An Allgany dealer has contracted with one of our millers for 100 tons of feed, which is delivering at the rate of about three tons per day.

Mrs. Little, the Rochester murderess, is employed at Sing Sing State Prison in trimming hats. She conducts herself with propriety, and obeys the discipline of the Prison. The former Huntington, in the same institution, is said to be one of the best of the prisoners. He is employed as book-keeper in the cabinet shop.

A destructive tornado occurred at East Haven, N. H., Dec. 31. In its passage it entirely demolished almost everything that came in its way, taking along with it houses and barns, chimneys and trees, from the sapling to the most sturdy oak.

The French Spoilation Bill, which has just passed the U. S. Senate, has been before the country for the past fifteen or twenty years. It has passed both Houses twice. Once it was vetoed by President Polk, and once by President Pierce.

The Rev. B. I. Ives, who was suspended from the office of Chaplain of the Auburn Prison by Inspector Rhodes, about two months since, on the charge of being a Republican, has been reinstated by the Board of Inspectors.

In a cut on the Girard and Mobile Railroad, Georgia, embedded in rock, have been found the teeth of sharks, the shells of oysters, etc., and the scales of fish, in a perfect state. The rock seemed composed entirely of these organic remains.

The amount subject to draft in the United States Treasury, according to the last weekly statement, is \$3,115,000. The drafts issued for the week foot up \$588,000, and the drafts paid, to \$644,000. The receipts were \$726,000—an increase of upwards of \$80,000.

The Kansas banditti numbering about 400 men are reported to be building a fort at Chouteau's old trading post with the deliberate intention of resisting the troops sent from Lion and Bourbon counties—Montgomery being the leading spirit.

Whatever may be said of our system of banking, the security it affords to billholders is apparent in the statement made in the report of the Bank Superintendent that the entire loss during the past three years is but \$7989.

The thermometer at Buffalo, on Monday last week, at sunrise, stood 20 degrees below zero; at Burlington, Vt., 32; at Ogdensburg, N. Y., 30; and at Rouse's Point 38 below zero.

Hon. Killian Miller, late member of Congress from the Duchess and Columbia district, in this State, died on Tuesday last, at Hudson, of apoplexy.

A petition is circulating in Delaware against the granting of an application which will be made at the coming session of the General Assembly for an extensive lottery grant.

Ex-Chief Justice Hornblower, of Newark, N. J., aged 82, has had an attack of hemorrhage of the lungs, threatening a fatal termination.

Judson Hutchinson, one of the number known as the "Hutchinson Family," committed suicide by hanging himself at Lynn, Mass., on Tuesday.

NEW YORK MARKETS—JAN. 17.

Wheat—Are quiet, but without material change in prices, which continue at \$5 62 for pots, and \$6 00 for pecks.

Flour—With continued light receipts and a light demand the market for State and Western Flour is buoyant. Sales 5000 bbls. at \$3 75@4 35 for rejected; \$4 75@5 00 for superfine State; \$5 50@5 80 for extra State; \$4 80@5 50 for superfine Western; \$5 50@5 85 for extra Western; \$5 85@6 00 for superfine brands of extra round hoop Ohio, Canadian Flour firm for extra, with sales of 200 bbls. at \$4 90 @5 80; superfine remains nominal. The demand for Southern Flour is light and the market firm, with sales of 500 bbls. at \$5 30@5 50 for common to mixed, and \$5 60@5 75 for extra brands.

Fruit—The first new Siliy Fruit of the season, imported per bark John Wood, from Palermo, was offered at auction by Minturn & Partridge, and sold as follows: 1800 boxes orange at \$1 90@2 05; 620 do. at \$2 15; 800 do. at \$2 60@2 65.

Grain—The market for Wheat is firmer, with sales of 5000 bushels, at \$1 35 for choice Red Indiana, and \$1 42@1 43 for White Michigan. Corn is firmer, but quiet, and almost nominal, at 86@87c. for Western mixed, and 82@83c. for new Yellow. Rye is held firmly at 80@82c. Oats are buoyant at 60@65c. for Southern Jersey and Pennsylvania, and 56@62c. for State Western and Delaware.

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:

Table listing names and amounts for the Sabbath Recorder, including R. J. Davis, Dewitt, Iowa, \$2 00 to vol. 15 No. 48, and others.

FOR THE SABBATH-SCHOOL VISITOR:

Table listing names and amounts for the Sabbath-School Visitor, including J. C. Burdick, Alfred, \$5 00, and others.

MARRIAGES.

By Eld. T. B. Brown, Dec. 11th, BENJAMIN T. BLISS, of Genesee, and MARY JANE CRANDALL, of Bolivar, Allegany Co., N. Y.

By the same, Jan. 8th, JOHN FOX, of Genesee, and ELIZA JANE MITT, of Hartsville, N. Y.

In Preston, N. Y., Dec. 15th, by Eld. D. P. Curtis, Mr. EMMET L. HAYMOND and Miss JEMMA ROGERS, all of Preston.

In Rochester, Dec. 23d, by Rev. E. Wood, Mr. COURTLAND J. COON, of Buffalo, and Miss MARY A. MOORE, daughter of Henry G. Moore, of the former place.

In Adams, N. Y., Dec. 29th, by Eld. J. Summerbell, Mr. WASHINGTON GREEN and Miss MARY JANE COON, all of Adams.

In Adams, N. Y., Dec. 31st, by the same, Mr. GEORGE POST and Miss CAROLINE U. FULLER, both of Rodman.

In Adams, N. Y., Jan. 1st, by the same, Mr. LEWIS CRAWFORD and Miss MARY J. FENNER, both of Loraine.

In Adams, N. Y., Dec. 31st, by Rev. W. B. Gillette, Mr. ISAAC KALE and Miss ANN E. HALE, daughter of Solomon Hale, both of Hopewell, N. Y.

In Saugerfield, N. Y., Dec. 30th, by Eld. J. M. Todd, Mr. GEORGE W. STILLMAN, of Newport, and Miss HARRIET S. ROGERS, of the former place.

In Saugerfield, N. Y., Jan. 6th, by the same, Mr. JESS PATRICK, of Marshall, and Miss MARIA B. GREEN, of the former place.

In Richburg, N. Y., Jan. 1st, by Eld. Leman Andrus, Mr. SIMON P. DAVIS, of West Almond, and Mrs. CAROLINE L. GALLOP, of Richburg.

DEATHS.

In Shiloh, N. J., Jan. 9th, LUCINDA, wife of Reuben Barrett, and daughter of Abel S. Tomlinson, after an illness of four weeks of the brain fever, aged 25 years. She leaves a youthful husband, heart-broken and afflicted, to mourn his loss, and a babe ten months old. She has been for six years a member of the Church.

Near Shiloh, N. J., Jan. 11th, Mrs. ERIZABETH BRADY, mother of Dea. John and Charles Bright, aged 91 years, and 13 days. For several years she has been laboring under the infirmities of old age, until her allotted time on earth has passed. She was the oldest person in the Church and congregation at Shiloh. She has gone to her rest.

In Genesee, N. Y., Dec. 26th, OSBORN L. COON, stepson of Maxson Crandall, aged 13 years.

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