

ence of him which is weak be emboldened to eat those things which are offered to idols?

If he is a man of sincerity, better let him remain so, than blunt his conscience by telling him, by our practice, that we can fellowship, just as freely the man who practices that we think wrong, as if his practice was in accordance with the word of God as we understand it.

Maybe is not a sufficient standing point for the Christian, or one who professes, to take the word of God as the man of his counsel, and rule of faith and practice. If we fellowship him in what we think wrong and he us in what he thinks wrong, when shall we arrive at truth?

The pretence that the word of God is not sufficient to establish every truth, and that mankind cannot perfectly understand it, is to destroy all confidence in the Bible, and is but taking part with the infidel. Were it not for conflicting interests in some form, there would be little or no difference in understanding the truth taught in the word of God.

Those who prefer the day of human authority here, and reject the day of God's appointment, need not be surprised if in the end they should be left to their own choice, and continue in the servitude of their chosen master, when the obedient shall have entered into their rest.

It is a work of faith to do the things commanded by the Lord in the Book of revealed truth; hence, for ages, the nations of the earth have not had faith, but have obeyed the voice of kings and emperors as a paramount duty, even in things belonging to God.

According to this principle of action, Constantine, from a motive of mere enmity to the Jews, and contrary to the Divine law of the Sabbath, made a law of his own. All Christians immediately submit to his orders, and yield up faith in the unseen, to the evidence of sight in the visible ruler.

Now, in opposition to all past ages, and to the example of all nations, which have and do submit to the authority of temporal rulers in religious things, stands the faithful advocate of God's law, and especially that of the Sabbath. The blessing of God does still rest upon the seventh day, and this blessing is intended to reach those who observe its sacred import.

To bring this blessing upon all people of all nations, is the mission of Sabbath-keepers; for, God having promised glory and honor to those who keep his commandments, and cursing to those who make void his law by their traditions, who teach for doctrines the commandments of men, the issue cannot be changed by any human modification, or change to suit man's convenience, rather than the mind of the Almighty; if it could, then indeed no such missionaries would be required, for then the law of God would be subordinate to the caprice of men, rather than a supreme rule for its government.

the day of his own gladness—to the emblem of his rest. Hol comes to this feast of his will. The Sabbath is to be received as the first great moral institution of the Creator, for even before marriage, was its obligation presented to the new-made pair even when they first awoke to conscious existence, the sacred hours had begun, in which God himself having finished his work, rested, and in the garden of paradise taught the first Sabbath-school, and condescended himself to be a missionary, teaching his young pupils by his own example, as well as by his precept, that as he rested, so should they rest, and teach their children to rest upon the seventh day. For God blessed the seventh day and hallowed it; for in paradise, that type of heaven, with his own good work smiling in primitive loveliness and purity before him, he was himself resting, as Milton says,

Now resting, blessed and hallowed the seventh day, As resting on that day from all his work."

How dark will be the prospect to the human family, if the condition of the true day of rest—the seventh day—shall be a type of their future condition,—do they talk of rest above? What is their rest below? alas! no rest—but work. More slavish, more tedious, more severe than on other days of work. Shall it be so when the new heavens and the new earth unfold the delight of that rest which remains for the people of God? Shall the great throng who have turned a deaf ear to the command of the Almighty, and have continued their labor on his day of rest, shall they not have the fruit of their own doings, and so toil on in their misery when God, with his blessed ones, shall have entered into everlasting rest?

It may be that the seventh day shall be a pledge of the enjoyment of the heavenly Sabbath to those who keep it, and that the blessing of that institution shall only rest upon the true Sabbath-keepers of this lower pilgrimage. It may also be the penalty of the sin of neglecting God's day of rest, that the sinner shall not rest on that great millennial day, when God shall gather his attentive ones into the new paradise, to welcome the new Sabbath, and the return of his people and of his own presence, to the joy of his Zion.

Those who prefer the day of human authority here, and reject the day of God's appointment, need not be surprised if in the end they should be left to their own choice, and continue in the servitude of their chosen master, when the obedient shall have entered into their rest.

For God is wonderful in the displays of his power, and his ways are past finding out. In some way, he will visit the iniquity of the transgressor upon his own head, "for they shall have the fruit of their own doings."

It will then be seen whether "one day be as good as another," whether "it makes no difference what day a man keeps;" "whether the seventh day or the first day be the day which God hath appointed." Every troe shall be known by its fruit. Men do not gather figs of thistles. "Can a fig tree bear olive berries?" "or a vine, figs?" God knows his own institutions, and if men will corrupt themselves by indulging in the miserable counterfeit of human law-givers, they must expect the legitimate fruits of the trees of their own choice; hence, it is no small matter to have right instruction in this thing. It is a missionary work to urge the acceptance of God's proffered blessings; and, as the blessings of the Sabbath are offered to all, and will be enjoyed by some, according to the promise of God, so the effort should be made to induce all to accept of the proffered benefit in the same spirit, and with the same earnestness that other gifts are accepted as the result of obedience, and an acknowledgement of the Supremacy of God's Laws.

The Proper Duty of the Church.

The proper function of the church and the ministry is the conversion of the world. The world of mankind is in a fallen condition, sunk in sin and sorrow and debasement. The first, and perhaps the most important step in the cure of a disease is for the subjects of it to become convinced of its existence and of its exceedingly malignant and dangerous character, and that they require for their salvation help above and beyond themselves. When they get thus far, they are ready for humiliation and prayer and the earnest seeking of their soul's salvation. "He that seeketh findeth." They have the promise of attaining to a condition of grace and faith, of hope, and peace, and joy, if they will but use the right means in the right spirit and manner. When all this is accomplished a moral reformation takes place just as naturally as effects follow causes. This is the true theory of moral development, reform, and progress. This is the true way to promote temperance and industry, integrity, justice, freedom and humanity. Men are not so ignorant of the laws of morality as many suppose. They require not so much instruction in those laws as they do brought into a condition of obedience to them. They require right feeling. The conversion of the soul, a change of the spirit, of motives and the affections. Many of our ministers, we are apprehensive, have lost sight of the true theory of preaching. They preach a little philanthropy, a little anti-slavery or abolition, a little temperance, a little politics, a little intellectual metaphysical transcendentalism, etc. The tendency of all this is, not to promote spiritual and moral life, unity, harmony, and growth. But, instead, intellectual antagonisms, which are likely to break and scatter the churches, and dissolve them into nothingness. Instruction in the details of moral duties should not be neglected, but it should be mainly in private and adapted to the case in hand. It is most effective when the spiritual nature of the subject is awakened, for then he is anxious to learn and obey. There is, in our view, too strong a tendency on

the part of many in the churches, to consume too much time and labor upon historical, prophetic, intellectual, and metaphysical abstractions; these may be well enough in their way, but great caution should be exercised to not permit them to absorb too much of the attention and energies of the church, to not permit them to crowd out or supersede the vital and essential elements, the central thought, around which all others should revolve, and to which all others should be subordinate. The doctrines of the conviction of sin, the conversion of the soul are these essential elements: "Seek first the kingdom of heaven and its righteousness, and all things else shall be added unto you."

Religion at the Sandwich Islands.

We have been so long accustomed to regard the natives of the Sandwich Islands as a Christianized people, it has seemed that the work of missions was all done. How prone we are to overlook the strong tendencies in men everywhere to depart from God and the truth, and to conform to the world, to become heathenish! In those Islands the population is decreasing, and also the number of pupils in the schools. But few of the young give evidence of piety. Among other discouragements, a missionary says, in a recent letter:

"There has been manifested by many, a disposition to return to their old heathen practices; especially on the island of Oahu. One of these is the Hula, or dancing. The whole influence of the Hula is most demoralizing and degrading. The dress of the performers, the dance, and the song are all alike debasing. The dress of the dancers is most shameful, their movements abominable, and their songs lascivious. And it has been publicly asserted that these dances are more objectionable, as now practiced, than in the times of the deepest heathen darkness—and that, they tend to promote licentiousness, to foster idleness, and ignorance, to cause poverty, famish disease and death; and as it is licensed at Honolulu, it will not be confined there. The prevalence of the Hula has been quite general on Oahu, and everywhere with like results. To attend the Hula, the native has left his cattle unrounded, and his house, through which the rain found its way, unprepared. Children have left their schools, and church members the religious meeting, to be present at the Hula. The number of church members found at the Hula has, however, been comparatively small.

"This letter will doubtless surprise many who have been accustomed to regard the Hawaiians as a Christian people, far advanced in civilization; but the friends of these islands wish to know the truth, and they ought to know the truth, how much soever it may conflict with cherished ideas and hopes."

THE RESTORATION OF BISHOP ONDERDONK PROBABLE.—There is a movement in progress for the remission of the sentence of suspension by the House of Bishops, passed some years ago upon Bishop Onderdonk. A petition in the House of Bishops is in circulation in the diocese. To a memorial prepared in accordance with the terms of the petition, Bishop Onderdonk has affixed his signature. After acquitting his brethren of improper motives in their acts of discipline, and professing his sincere sorrow and repentance, he asks that his sentence may be remitted. This petition and memorial will doubtless be presented at the next General Convention of the Protestant Episcopal Church, which assembles at Richmond, Va., on the fifth of next month. Names representing all shades of opinion in the Church are said to be attached to this petition.

Sow the good seed of Holy Scripture in the minds of those who are in the morning of life. This is the most hopeful and effective means of usefulness. As, when the designing Cataline aimed at the subversion of the liberties of Rome, he began by corrupting the youth;—and as Voltaire when he would supplant Christianity by infidelity, commenced with the schools and with the young; so those who have the precious interests of Divine Truth and religion at heart, will, if they are wise,—will, if they would be successful, devote much attention to the training of the young,—teach them the way of the Lord, and by prayers, seek for them a baptism of heavenly grace.

Their religious education should begin with their secular education, if not before. Duty to God should be taught with the letters of the alphabet; and it should be a constant endeavor by precept and by example to make early and saving impressions of piety upon their hearts.

Leigh Richmond exercised such care and vigilance over the lambs of the flock, that he held a third service for their special benefit, and it is stated in the memoir of this excellent man, that no part of his ministerial labors were attended with more manifest and blessed effects. It was the study of Chalmers likewise, how every child in the parish could be reached and sanctified by the truth. And one of Baxter's resolutions was—"I will often make it my humble prayer to the great Head of the Church, that he would enable me so to address the youth of my charge on the subject of religion, that they shall become Christians." Abundant fruits of righteousness unto eternal life came from the seeds of sacred truth planted in the minds of children.

OPEN-AIR-PREACHING IN CINCINNATI.—A meeting of evangelical ministers and laymen has been held in Cincinnati to make arrangements for open-air preaching in various parts of the city. Judge Storer, who presided at this meeting, defined the word "Evangelical," to include "all who love Christ and depend on Him for salvation, without regard to their works and merit." On this catholic platform, it was determined to divide the city into districts, to appoint preachers, both clerical and laymen, and to institute religious services, not only upon Sunday, but upon other days.

The Anniversaries at Verona.

THE MISSIONARY SOCIETY.

The Seventh-day Baptist Missionary Society met at Verona, Sept. 8, 1859. The President, D. Dunn, in the chair. The usual introductory discourse, according to previous arrangement, was dispensed with.

W. B. Maxson, in accordance with a suggestion sent in by Eld. Wm. Satterlee, who is believed to be the oldest living Seventh-day Baptist minister, read the 18th chapter of Matthew; and, after the singing of the 224th hymn by the choir, Bro. Maxson led in prayer.

The Annual Report of the Treasurer, with the Auditors' certificate, was then read, and adopted.

The Annual Report of the Executive Board was then read by the Corresponding Secretary, and, on motion, accepted. While a motion to adopt was pending, the Society adjourned for one hour and a half.

The Society convened, agreeably to adjournment. Prayer by Joshua Clark.

The motion to adopt the Report was called up. Several propositions were made—to amend, to print without adopting, or, to refer to a committee; but the motion to adopt was decided to be the only proper one before the house. It was spoken to by J. W. Morton, T. B. Brown, A. W. Coon, N. V. Hull, L. M. Cottrell, John Maxson, J. P. Hunting, B. F. Chester, Joshua Clarke, and J. Bailey.

J. W. Morton moved, that the farther consideration of the motion to adopt be waived for the present, which motion was adopted.

J. W. Morton then made a brief statement connected with certain business transactions between the Board of this Society and our former missionary, N. Gardner, and requested, in Bro. Gardner's behalf, that a committee of reference might be appointed, to whom the whole matter of difference between Bro. Gardner and the Board, might be referred for final adjustment, and by whose decision Bro. Gardner stated that he was authorized to say that Bro. Gardner would abide.

The request was, on motion, granted; and the chair appointed E. Darrow, A. B. Spaulding, and T. B. Brown, said committee.

The Chair moved the following persons as a Nominating Committee: Joshua Clarke, D. P. Curtis, and P. L. Berry, to whom, on motion, C. M. Lewis, and Benj. Maxson were added.

On motion of W. B. Maxson, the following committee was appointed to report on the alleged assumption of ministerial powers, in administering baptism and the Lord's Supper, on the part of Bro. C. Saunders: W. B. Maxson, C. M. Lewis, J. P. Hunting, J. Clarke, J. M. Todd.

On motion of N. V. Hull, the next annual meeting was appointed to be held at Pawcatuck, on the Fourth Day before the 2d Sabbath in September, 1860, an introductory discourse to be preached by J. M. Todd.

Adjourned to the call of the chair. Prayer by C. M. Lewis.

Sept. 11.—The Society convened at the call of the President. Prayer by J. M. Todd.

The Committee on Bro. Saunders' case presented their Report; which, after slight amendment, was adopted, and is as follows: "Your Committee, to whom was referred the case of Bro. Charles Saunders, in their report, proceed on the principle that the order of the Gospel requires, that, generally, the administration of the ordinances of Baptism and the Lord's Supper should be confined to the ordained ministry, or to persons specially appointed by the church for the purpose; yet, that circumstances may justify lay members in baptizing and administering the Lord's Supper. We have not sufficient knowledge of the case, to either justify or censure Bro. Saunders; but should consider the unnecessary performance of these rites by private members, unjustifiable."

The Corresponding Secretary read a list of moneys received by him in behalf of the Treasurer.

In this connection, P. L. Berry stated that the Church in Waterford sent by him to this meeting the sum of thirty dollars, part of it to constitute Joshua C. Maxson a life-member; but that it was stolen from him on the way. It was voted, that we recognize the loss as properly falling on the Society, and that we award the life-membership, as intended by the Church.

The Nominating Committee made a Report, which after some discussion, was recommitted, with instructions to nominate an entire new Board.

The Committee of Reference, in the matter of Bro. Gardner, reported. After brief remarks, the Report being found incomplete, was recommitted.

The Minutes were read and approved, and a recess was taken, for public worship. The Society convened in the afternoon. Prayer by E. Darrow.

The Committee on Nominations submitted a report, which, after slight amendment, was adopted, and is as follows:

President—Joseph Potter. Vice-Presidents—A. B. Burdick, George Greenman, Clarke Rogers, Charles Potter. Corresponding Secretary—E. G. Champlin. Recording Secretary—N. K. Lewis. Treasurer—N. H. Langworthy. Directors—A. B. Spaulding, J. B. Wells, David P. Williams, J. M. Todd, Ephraim Maxson. Auditors—N. Saunders, Hamilton Clarke.

The Select Committee on the settlement with Bro. N. Gardner, made a report, which was unanimously adopted. We have not a copy of this report in our possession; but its substance was as follows:

The Committee state that they have carefully examined the statements of the Board, through their Select Committee on this subject, in connection with the terms, or basis of settlement agreed upon last January between the Board and Bro. Gardner. Also, that they have heard the views of J. W. Morton, as agent of Bro. Gardner, and likewise those of G. B. Utter and J. Bailey, who, being requested, voluntarily appeared before them with the records of the Board, to explain their action. As the result of this investigation, they express the conviction that a balance of \$632 90 is justly due from this Society to Bro. Gardner.

This Report was signed by two of the Committee, A. B. Spaulding, and E. Darrow. The other member of the Committee, T. B. Brown, stated that he entirely approved of it, with the exception, that he was not quite clear in regard to the award of interest, (a little over \$26) on the first item of the account.

The Report of the Board was then taken up, and discussed. A portion of it, relating to the Palestine Mission was stricken out, on motion of John Maxson. The vote to strike out was afterwards reconsidered, and lost. The Report was then adopted, as a whole.

A proposition, laid over from last year, to amend the constitution, was laid over till next year.

The Recording Secretary of last year was appointed to oversee the printing of the minutes.

Voted, to express thanks to the Officers who have served us in past years, whose names are omitted from the list to-day elected.

Adjourned.

THE PUBLISHING SOCIETY.

The Seventh-day Baptist Publishing Society convened Sept. 9th. The President, Wm. B. Maxson, in the Chair. Prayer by John Maxson. S. S. Griswold was chosen Recording Secretary, pro tem.

After a few opening remarks by the President, in which he feelingly exhorted the brethren to cultivate a spirit of forbearance, the Treasurer's Report was presented, and, on motion of D. Dunn, was unanimously adopted. From this Report it appears that the receipts for the past year, were \$3061 70, and the disbursements, including balance from previous year, \$4521 11, leaving a balance due the Treasurer of \$1459 41.

The Annual Report being called for, the President stated that the Board had adopted a Report which had been sent by him, and that he had put it into the hands of the Corresponding Secretary, to be presented by him to the Society. The Secretary declined presenting that Report, and, in its stead, presented one which he had written, but which had not been laid before the Board. He claimed that it was his constitutional right to prepare the Report of the Board, and that, therefore, the other Report, which had been prepared by the Recording Secretary, T. B. Stillman, and adopted, in his absence, at a legal meeting called for that purpose, was of no validity.

After much discussion both Reports were read.—The Corresponding Secretary's first—and were both laid on the table for the present.

The Chair then appointed the following Committee of Nomination: J. W. Morton, S. S. Griswold, and D. P. Curtis; to whom the Society added by vote, C. Rogers, J. B. Wells, A. G. Lewis, Jonathan Maxson, and D. P. Rogers.

After a recess of one hour, the Report of the Corresponding Secretary was called up, and on motion of W. B. Maxson, was adopted, under the title of "The Report of the Corresponding Secretary." This question was discussed by D. Dunn, the Corresponding Secretary, E. Lyon, P. L. Berry, L. P. Babcock, and J. Maxson.

D. Dunn then moved that the Report prepared by the Recording Secretary be adopted as the Report of the Board. This was discussed by the Corresponding Secretary, D. Dunn, E. Lyon, T. B. Brown, P. L. Berry, N. V. Hull, J. Clark, and John Maxson. On motion of the Corresponding Secretary, said Report was laid on the table.

The Chair then appointed, as a Committee on Resolutions, N. V. Hull, C. M. Lewis, and D. Dunn.

It was then moved by Dea. E. Maxson, that this Society sell out its property at public auction, and disband. Laid on the table.

The Committee on Nomination then reported the following names of officers for the ensuing year:

President—N. V. Hull. Vice-Presidents—L. Andrus, G. Greenman, T. E. Babcock. Treasurer—E. Lyon. Corresponding Secretary—Jonathan Allen. Recording Secretary—D. R. Stillman. Managers—B. F. Langworthy, E. Potter, Geo. Maxson, Gordon Evans. Auditor—Erastus A. Green.

A motion having been made to adopt the above Report, the Chairman of the Committee stated, that before making any of the nominations, they had unanimously agreed upon the following conclusions: 1. That it would be best to make a new Board, composed, as nearly as conveniently could be, of brethren who were in no way identified with the unhappy controversies that have embarrassed the Board for years past. 2. That, in consequence, it would be desirable, if not necessary, to select a Board, whose members, or at least a majority of them, live in some part of Western New York; say, for instance, in the vicinity of Alfred. He also stated, that the decision of the Committee were all unanimous.

The Report was adopted after further remarks by P. L. Berry, T. B. Brown, and the Corresponding Secretary.

The Committee on Resolutions reported four, the first of which was as follows: "Resolved, That the Society highly appreciate the zeal manifested by the members of the late Board, in conducting the business of the Publishing department of the Society, by their personal and gratuitous labor, whereby the salary of Editor and General Agent, has been in a great measure saved, and the business of the Society has been carried through a period of great financial embarrassment."

This resolution was amended by striking out all after the words, "gratuitous labor." The Corresponding Secretary was willing, he said, to award all praise to the Publishing Committee, for their zeal and their gratuitous labors; but he did not believe that these gratuitous labors had saved a cent to the Society, as he was prepared to show, by figures that could not lie, that the conducting of that paper, for the past two years and a quarter, had cost the Society more than in any former similar period. The discussion was further participated in by L. P. Babcock, Jonathan Maxson, D. Dunn, N. V. Hull, D. P. Curtis, J. W. Morton, and S. S. Griswold.

The second and third Resolutions were laid on the table.

The fourth Resolution was adopted without discussion, and is as follows:—"Resolved, that the continued operation and enforcement of Sunday Laws in the State is contrary to the express letter and spirit of the Constitution of the U. S., and is subversive of the civil and religious rights of the people; and, that it is the duty of all good citizens to labor for their repeal."

D. Dunn then moved, that the Board leave to withdraw their Report. The Corresponding Secretary objected to the wording of this motion; and, at his suggestion, Jonathan Maxson moved to amend it, so that it might read, "That those persons who presented the report of the Recording Secretary have leave to withdraw the same;" and in this form the motion was carried. It is proper to state here, that, on reviewing the minutes, a warm discussion arose, as to the propriety of designating the Members of the Board, while acting in a legal capacity, as simply, "those persons." Some brethren thought this discourteous treatment of the Board. Others thought it inconsistent, as the same document was, in the earlier part of the proceedings, called, "The Report of the Board." But the Corresponding Secretary insisted that the wording should remain as it was, and the majority agreed with him.

Elder W. B. Maxson was requested, on motion of N. V. Hull, President of the New

Board, to continue his services as Editor, until arrangements by the New Board could be made, to supply the place.

A adjourned to meet in Pawcatuck, in September, 1860.

THE EDUCATION SOCIETY.

The Seventh-day Baptist Education Society met Sept. 9, at the call of the President, N. V. Hull. J. B. Wells was chosen Secretary pro tem.

The Chair appointed P. L. Berry and D. Dunn an Auditing Committee, and J. W. Morton, Joshua Clark, and Clark Rogers, a Nominating Committee. Adjourned to the call of the Chair.

Sept. 11.—The Society was called to order by the President. Prayer by Joshua Clark. The Annual Report, prepared by the Corresponding Secretary was presented, and after eloquent remarks by the President, in which he spoke in glowing terms of the self-sacrificing devotion of the Teachers in Alfred Academy and University, it was unanimously adopted.

The Treasurer presented his Report, which, together with that of the Auditing Committee, was adopted.

The Nominating Committee submitted the names of those who constituted the Board last year, which was adopted.

J. W. Morton having been appointed to address the society at this meeting was excused from doing so, for want of time. He was re-appointed to address the Society at its next anniversary.

An amendment to the second section of the 5th article of the Constitution, which was recommended by the Board, in their Annual Report, was adopted. This amendment makes it the duty of the Trustees of the Institution, at Alfred, to present an annual report to the Board of its literary and financial condition.

The Committee on the Library was continued. The President stated that a very valuable collection of books had been presented to the Library by T. B. Stillman of New York, besides quite a number presented by W. B. Maxson; for which the Society were very grateful.

Adjourned to meet at Pawcatuck, at the call of the President, in September, 1860.

The Meetings at Verona have been, upon the whole, not so unimportant as many feared they would be. Brethren differed materially in their views and line of policy; but there were comparatively few who so far forgot themselves as to indulge in personal abuse of their brethren. The weather, on Fifth and Sixth days, was delightful. Sabbath and First day were stormy; but the house was crowded to its utmost capacity, and many were unable to gain admittance.

Several discourses were preached on the occasion, one of which, of great power, by T. B. Brown, was requested for publication. It was on the Subject of the Sabbath.

Some account of the Tract Society will be furnished by Bro. S. S. Griswold, for the Recorder of next week.

A TRACT ON THE ORIGINAL FORMATION OF THE EARTH. By JOHN D. WARD, Jersey City. We have received a Tract, we suppose from the author, with the above title, and on a personal our mind is struck with the singular notions entertained by him.

In the preface, this remarkable announcement is made: "It is true, the basis of this, of all other cosmological theories, is an assumed one, no facts relating to the event being attainable; for no well-informed person; at the present day, supposes the Mosaic account of the creation to be other than a figurative one—certainly not a literal account of events as they occurred."

The world is perplexed with theories of scientific men, who, to give full play to imagination, discard all historical facts that stand in their way, and even the Bible, that great obstacle to philosophical inventions, so that they may amuse themselves without restraint among the toys of the museum.

The creation must have been a process of natural aggregation, operating slowly, as we now see matter deposited here and there by flood, by meteoric accumulation, or otherwise to suit the modern philosophic mind. It will never do in their presence to admit the power of an Almighty Fiat! no, there is no sense in that.

But we will introduce our readers to a new idea of this process of creation, which, while it shows how the world could have been made without being created, also shows how the fountains of the great deep were broken up by natural phenomenon, without the direct agency of the Almighty in opening the windows of heaven in the time of the flood:

"The Noachian deluge may have been produced by an addition to the earth, four thousand and two hundred years ago, of the matter which now constitutes the continent of Australia. Some small comet or wandering mass happening to approach near enough to the earth to be taken up by it, falling first on the Southern Pacific Ocean, may have dragged or rolled along its bottom, breaking up the fountains of the great deep" for a considerable distance before it became so attached to, as to move on regularly with the larger body. This dragging or rolling movement along the bottom of the ocean, may have separated some small portions, which served to form the islands now known as the Polynesian group. At the same time, the waters of the ocean being driven westward by the moving mass, would be heaped up upon the eastern shore of Africa, and rolling into the Arabian Sea, would overflow the south-western portion of Asia, where, it is recorded, the deluge occurred."

CHRISTIAN LIBERALITY ENJOINED.—The Lutheran Observer, in view of the present abundant harvest, after citing the custom of the Old Testament Church, appeals to its readers now to devise liberal things:

"Let those, then, who have given copper now give silver, and those who have given silver give gold. Let our congregations make the effort, only for one year, if not longer, to give one dollar for each communicating member to each of our benevolent enterprises. The amount which would thus be secured would, thrill every Christian heart with delight and instead of giving less, all would feel it a privilege to give even more the following year. Look at this matter, Christian brethren, in the light of eternity. Behold what God has done for you! Many of you have gathered from fire to one thousand or more bushels of wheat; how many bushels will you give back to Him who first gave it to you!"

the week as... could not be... seem to be... Luke's words... and not going... believe that he... first was laid... day before... lay in the tomb... rose the third... the week as... the very same... and three nights... his word... away than one... "do you not believe Cleopas... Why, he says... things were done... the third since... since this in... third day since... in the plural... saying of Christ... known state... 17: "What... these that ye... and are said... what these things... they were talking... which had taken... Nazareth." The... that should be... chief priests and... condemned to death... and after... in the new tom... and they rolled... door of the sepulchre... The Marys, or... Christ from the... how his body... fell sad when... loved taken away... their hopes were... that he would... be put to death... by the Jews... the Scriptures... days, and they... death, that it... comprehend his... much about it... miles did; for... tion day in which... the chief priests... Pilate, and... that that decei... "After three... xxvii. 62, 63... that the sepulch... day, lest his... him away, and... from the dead... Pilate said to... your way, my... they did so, watch... This was laid... all things which... talked together... Hence Cleopas... the third day... Christ was not... would not steal... they were... that he should... three days and... should prove... not fear his... The great... disciples would... true, and I... I should be... I want to make... says that he... three days and... day. I can... Christian... for an excu... fathers, by... or one com... which Christ... would soon... law should... because... came to... coming to... necessity of... to make his... penalty of... nature for... true for... In the... alone... propose... now in... have been... when I... got out... In the...

Communications.

For the Sabbath Recorder.

A few words in answer to the question in the Sabbath Recorder of August 25th, where the question is suggested, "If Christ was laid in the tomb near the close of the fourth day, how could the next first day be the third day, since these things were done?" Some people seem to think that this is in opposition to what is said about Christ rising before the first day commenced. They seem to think that Christ could not have been put into the tomb so early in the week as the fourth day, because there would not be truthfulness in Cleopas's testimony; they seem to forget that it is as necessary to have Luke's words true, and Jesus Christ's words true, as it is to have Cleopas's words true. I am not going to throw away Luke's words. I believe that he told the truth. I believe that Christ was laid in the tomb on that preparation day before the Sabbath drew on, and that he lay in the tomb three days and three nights, and rose the third day, just as he said. Of course he must rise at a particular time of day, and the very same time of day that he was laid in the tomb; for if he rose short of three days and three nights, he did not lay in the heart of the earth three days and three nights, consequently his words would not be true. Again, if he lay in the tomb longer than three days and three nights, he did not rise the third day; and his words would fail again—and this cannot be—for heaven and earth will sooner pass away than one of Christ's words. But, says one, "do you not believe Cleopas?" Yes, I believe Cleopas; but what does Cleopas say? Why, he says, "to-day is the third since these things were done." He does not say, to-day is the third since Christ was laid in the tomb, or since this happened; but, "to-day is the third day since these things happened." It is in the plural and comprehends more than the laying of Christ in the tomb. Jesus in an unknown state asked the question in Luke xxiv. 17: "What manner of communications are these that ye have one to another, as ye walk, and are sad?" The 14 and 19 verses tell us what these things were as a whole of what they were talking about, "All these things which had happened, concerning Jesus of Nazareth." They had hoped that it was he that should be redeemed of Israel, but the chief priests and our rulers delivered him to be condemned to death, and they put him to death, and after he was dead, Joseph put him in the new tomb that was hewn in the rock, and they rolled a very great stone upon the door of the sepulchre. They thought him safe. The Marys, or the women that came with Christ from Galilee beheld the sepulchre, and his body was laid. No wonder that they felt sad when they saw one that they so much loved taken away as he was; and now felt that their hopes were blasted, for they had hoped that he would have redeemed Israel. But now he is put to death by wicked hands, and laid away in the old tomb, they did not understand the Scriptures that he would rise again in three days, and they had so much sorrow about his death, that it is probable, as they did not comprehend his resurrection, that they did not think much about it; perhaps not so much as his enemies did; for the next day after that preparation day in which Christ was laid in the tomb, the chief priests and Pharisees came together to Pilate, and said unto him—Sir, we remember that that deceiver said, while he was yet alive, "After three days I will rise again."—Matt. xxvii. 62, 63, 64, 65. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead. Pilate said unto them, ye have a watch: go your way, make it as sure as you can; and they did so, sealing the stone and setting a watch. This was the next day after Christ was laid in the tomb, and it was one of the all things which had happened, of which they talked together as they walked by the way. Hence Cleopas could say correctly, "To-day is the third day since these things were done." Christ was laid in the tomb. The disciples would not steal him away from the sepulchre when they laid him there; his enemies would not steal him away, for this was the very thing that they were striving against. They meant that he should lay in the tomb more than the three days and three nights, so that his words should prove untrue. Then the apostles need not fear his being stolen away. The priests and Pharisees thought that his disciples would want to make Christ's words true, and I am somewhat of the same mind. I should think that Christ's disciples would want to make Christ's words true—where he says that he will lay in the heart of the earth three days and three nights, and rise the third day. I cannot see how any honest, enlightened Christian can want to make them untrue, for an excuse for keeping the tradition of the fathers, by which they make void that law, or one commandment of that law concerning which Christ said, that heaven and earth would sooner pass than one jot or tittle of that law should fail. But when these keepers became as dead men, or rather when they came to their senses, they could not help coming to the conclusion that there was no necessity of his disciples stealing Christ's body to make his words true, neither is there any necessity of our making Christ's or Luke's words untrue for the sake of making Cleopas words true, for they are all true. In Luke xxiv. 35, is a reprimand for their slowness of heart to believe all that the prophets have spoken. And let us not be slow in heart to believe all that the prophets have spoken, lest we receive a worse reprimand when it is too late to repent. For we have got to be heeded by the prophets—Hosea vi. 5. In Luke xxiv. 45: "Then opened he their un-

derstanding, that they might understand the Scriptures." And if it is our wish to understand the Scriptures, let us ask in faith, and we shall have it; for Christ says that his Father is more ready to give the Holy Spirit to them that ask him, than what earthly parents are to give good gifts to their children. Then let us ask for the Holy Spirit's aid, even that spirit of truth, which will guide into all truth.—John xv. 26, 16, 13.

DeRuyter, Aug. 31, 1859.

For the Sabbath Recorder.

In a late number of the Recorder, E. L. makes himself quite merry over my exposition of Mal. iv. 1. I have long supposed that it was easier to ridicule than to answer, especially when a position is backed by such incontrovertible Bible declarations as was my exposition which he ridicules. Leaving him to his jollity, as well as all the pleasure arising from his "Black Devil" story, I wish simply to say—

1. All his ridicule does not change the reading of a single passage quoted in my exposition. They all read as I quoted them, and E. L. has not attempted to show any error, even in the application of them, and I felt assured that when he began to ridicule, it was because he had nothing better to offer on which he could rely with confidence.

2. All the passages to which he refers have been familiar to me ever since I was a child, and because they do not meet the case as set forth in Mal. iv. 1, I was led to investigate in the direction of my exposition, and finding all that was necessary in that direction, I have upon mature consideration adopted it. Nor do I expect to be laughed out of it.

3. Whatever may be the truth regarding the destiny of the wicked in a future state, one thing is certain, destructionists felt that if my exposition of the text was correct, one of their chief supports was taken away. And because Br. E. L. felt that some of the passages he quoted offered a full solution of the text, he felt the importance of doing something more; and hence the introduction of his childish "Black Devil" story.

4. Unless your correspondent shall offer a better exposition, I think it will be safe to conclude that mine is correct.

Yours, for Truth, J. M. T.

For the Sabbath Recorder.

Progressive Work.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Mat. 5.

"Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—1 Cor. 4.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which he also went and preached unto the spirits in prison."—1 Peter 3.

"For this cause was the gospel preached to them which are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life; which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."—Rev. 22.

Question.—Is not the plan of salvation a vast progressive work.

THE REPUBLICAN STATE CONVENTION.

This Convention, according to arrangement, met at Syracuse Wednesday, and nominated the following State ticket:

Secretary of State, Elias W. Leavenworth, of Onondaga; Comptroller, Robert Denniston, Orange; Attorney-General, Charles G. Myers, St. Lawrence; Canal Engineer, Orville W. Story, Allegany; Canal Commissioner, O. N. Chapin, Albany; Treasurer, Philip Dorshner, Erie; Court of Appeals, Henry E. Davies, New York, and Clerk of Appeals, Charles Hughes.

The resolutions re-affirm the Philadelphia (Fremont) Platform of 1856—that freedom is national, slavery sectional; that Congress can legislate slavery out of the territories, condemn the re-opening of the Slave Trade; denounce the profligacy of the Buchanan Administration; favor free lands for actual settlers; go for protection to Americans abroad, and against selling the canals; in favor of paying off the floating debt of the State, and of receiving into the Republican camp all new recruits who desire to oppose the Administration, irrespective of former party divisions, etc., etc.

General Intelligence.

Foreign News.

We have three days later news from Europe, brought by the steamship Europa, which arrived at Halifax on Wednesday night. The advices are to the forenoon of the 27th ult., but they contain little of importance in a political point of view.

It is reported that the French and Austrian Commissioners to the Zurich Conference had regulated a settlement of the affairs of Lombardy on a basis satisfactory to Sardinia, and that the affairs of the Duchies are to be treated directly by the Courts of Paris and Vienna. It was expected that the Conference would conclude its labors early in September.

Letters from Vienna express the apprehension that the difficulties of the Italian question will not be settled at Zurich, and give as report that the furlongs granted the Austrian soldiers returning from Italy had been suspended, and that seven out of the twelve Austrian corps d'armee are to be retained on a war footing.

There is nothing important from France. From Italy we learn that the Council of Ministers at Turin, at which the King of Sardinia presided, had decided that before accepting even provisionally the Provinces which desire to be annexed to Piedmont, it was proper to consult the allied Powers, particularly France.

The news from Great Britain is not of much interest. The American trotting horses, Jack Rossiter, Mountain Boy and Dreadnought, were beaten in a race near Liverpool, by an English horse named Dan. Mr. Ten Broeck's horse, Umpire, had won two more races at Stockton, and was the favorite for the next Derby.

A MEAN SWINDLER.—The last trick of the confidence man was tried a few days since by a man calling himself Williams, who deceived to this city fifteen young ladies of respectable standing, under pretence of taking them South to be employed as music teachers. The young ladies, after much expense in preparing for the long journey, paid their fare to New York, and besides entrusted with Williams \$15 a-piece to get possession of their trunks, and then made off, the young ladies not knowing where. Some of them stopped at the Howard House, others at the Astor, and others elsewhere—and to the credit be it spoken of the keepers of these hotels, that on learning the sad predicament of the victims, they not only gave them their board, but a purse was made up to pay their expenses back again to Philadelphia.

The miscreant Williams has since been taken into custody at Washington, where under his real name he has long been known as a great scoundrel. This should be a warning against all similar pretenders.

CULTIVATION OF POLISH WHEAT IN TEXAS.

A letter has recently been received from a planter in the southern part of Texas, in which the writer speaking in the highest terms of the Polish wheat or Geant ry, of which he has commenced the cultivation, says that he has every reason to believe that it will yield upwards of seventy-five bushels to the acre. Its cultivation, he thinks, will add immensely to the agricultural interests of Texas. The success which has attended the cultivation of bad hars has also exceeded their most sanguine expectations.

A STRAY CLEVERMAN.—J. S. Holland, of Pembroke, Christian County, Kentucky, offers a reward of \$150 for the capture and return to him of Thos. Whitecock, Methodist preacher, twenty-eight years old, and weighing one hundred and eighty pounds. If caught in a free State, the reward is but \$100. Has anybody seen a stray cleverman answering this description?

QUICK TRAVELING.—The agents of the steamship Cahawa inform us of her arrival at New York yesterday, as already announced by us by telegraph. She made the trip hence to New York in six days and ten hours, entering the port of Havana. This is pretty tall traveling, and is considered to be the quickest trip on record on this route.

SUMMARY.

Lieut. Beale and party reached Kansas City on the 24th ult., from his second exploration of the thirty-fifth parallel. Lieut. Beale has been absent ten months, and has opened fourteen hundred miles of wagon road, and traveled about three thousand miles. He reports abundance of wood and water west of Albuquerque.

Advices from Vera Cruz to the 13th, state that Mr. Otway has been recalled by the British Government, and that the legation is to be left in the hands of Mr. Matthews, the Secretary. It is thought the Jarez Government will soon be recognized by Great Britain. The sales of church property bade fair to replenish the exchequer and render loans unnecessary.

Advices from the Macedonian, Capt. Levy, at Leghorn, August 3, state that she was about to leave to spend the remainder of the cruising season off the coast of Syria, paying special attention to whatever the American Minister at Constantinople might suggest as important to American interests.

An announcement is made at New Orleans that from the 1st of September, all free persons of color arriving in that city, must immediately be lodged in jail, and there remain until the departure of the boat or vessel on which they came.

The Secretary of the Navy has decided that hereafter no order be given to medical officers of the navy to render professional aid to any person not attached to the naval service or on board of a ship of war, except in case of vessels in distress.

The treasury department is now preparing some interesting statistical tables relative to the trade between France and the United States, exhibiting by comparison the amount of dues paid by each on the imported products of the other. These tables, it is understood, are designed to facilitate the negotiation of a treaty between the two countries by which our commercial interests will be extended.

The Commissioners appointed the settle the claims of certain parties against the State for the purchase of Averill ore bed of the Clinton prison, have declared the contract of 1856 illegal and void, and award \$25,000 damages to the claimants. The parties claimed \$100,000 and interest for two years, or damages to the amount of \$150,000.

The singular brilliancy of the auroral displays, on two recent occasions, has called attention to this peculiar phenomenon very generally, and the effect on ordinary telegraphic communication gives a better opportunity than has before occurred for solving the mystery of their real character. It is indisputable now, that a simple excess of atmospheric electricity produces the light and all its singular and interesting incidents. In both the recent cases, telegraphic lines from west to east could be worked without the batteries, so abundant was the electric fluid moving in that direction, as it then happened. More decisive proof of the true character of the phenomenon could not be afforded.

In the Supreme Court Thursday, Judge Ingraham rendered a decision in the case of John A. Underwood against the New Haven Railroad Company, in which an application was made to enjoin the company from paying a dividend, recently declared, until it shall have been ascertained that the genuine stockholders entitled to such dividend. The Judge holds that there is no good reason to restrain the disbursement upon stock now held by persons who owned it prior to 1850, and have not transferred it since that time. The injunction is continued against the other stockholders, and the directors of the company are enjoined from declaring any future dividend till the adjudication of some court shall separate the genuine issues from the fraudulent ones.

On Sunday evening last, a young man named Fraud Duchamp, of Fort Tompkins, Staten Island, was attacked by a gang of villains while on his way home from the house of the Rev. Mr. Lewis, of Clifton, Staten Island, and severely beaten on the head by a slug shot or bludgeon, besides receiving bruises on his body. He was attended by Dr. Boardman, of Stapleton, Staten Island, and Dr. Mott, of this city. He lingered until Wednesday last, when he died. No clue to the villains who perpetrated the murder has been discovered.

The steamship Vanderbilt took to Europe last Saturday, seven fine Vermont horses, at present owned by H. Willington, of Boston, and intended for the stable of the Emperor Napoleon. It is stated that the Emperor has such a high regard for American horses—having received two lots previously through the same hands—that he determined to import another lot with a view of improving the stock of French roasters.

Ex-President Pierce, who has for some time been travelling in Europe, reached his home in Concord, N. H., last Friday. He was received by deputations of citizens at various points on the route, and a special train conveyed him with an escort of citizens from Nashua to Manchester, where he was carried in procession through the principal streets. At Concord he was received with similar honors.

News from California to the 20th ult., has been received. The town of Vallecita, in Calaveras County, was destroyed by fire on the 13th ult. Business had improved in San Francisco. A Pacific Railroad Convention is to be held there on the 20th inst., at which all the Pacific States and territories are to be represented.

Mr. A. S. Gallup, of Griswold, Ct., has in his possession the identical sword that was carried through the Indian wars in 1637, by Capt. John Mason, who was the first proprietor of the town of Norwich in the same Capt. Mason who tracked the Pequots to Fairfield, and destroyed them in a swamp.

Rowland A. Smith, who was convicted at New Haven in 1854 for embezzling letters and money from the mails, and sentenced to the State prison for 10 years, has been pardoned by the President, and was released from the prison at Wethersfield on Saturday.

The New Haven Post Office was entered by burglars on Saturday night last, and all the mail bags to be found were searched for money, but only an inconsiderable amount was abstracted.

On the New York Central Railroad recently, an express train made the run from town Line to Rochester—(fifty four miles) in sixty minutes, including several stoppages.

The President has given it as his opinion that the public lands of Kansas and Nebraska, cannot be held from private entry after the close of the public sales.

According to the statement of the New Orleans Board of Health, no yellow fever has had existence in that city this season.

The annual exhibition of the New Jersey State Agricultural Society, will be held in Elizabeth city on the 13th inst.

But 54 Indians are now remaining in Florida; 14 warriors, 17 women and 23 children.

Immediately on the accession of Lord John Russell to office as foreign minister to England, he addressed to this government a dispatch earnestly remonstrating against the re-opening of the slave trade between the United States and Africa.

The New York Central Railroad have given notice to all Western roads, that on and after Sept. 1, they will not receive any tickets that are fifteen days old, and further, that they will refuse all tickets that are not properly dated and signed by the agent selling them.

Political affairs are in a very excited state in California. The mining news from Frazer River is more encouraging. The Indian troubles continue. A battle had been fought between fifty U. S. troops and four hundred Mojaves, in which about fifty of the latter were killed.

Mr. Alfred Freeman, proprietor of the International Hotel in this city, committed suicide on Wednesday in the above mentioned house, by cutting his throat. He had been ill for a week of slow fever and a nervous attack, which doubtless caused aberration of mind, and led to the suicide.

In New Bedford, Mass., the Aurora woke up a milkman at midnight, who thinking he had overstepped himself, hurried to the city with his milk, and after routing up several of his customers, discovered that he had started a little too early for their comfort.

The Great Eastern's dimensions and tonnage are thus given in a parliamentary return just issued: Length, 697'6; breadth, 82'8; depth of hold, 31'6; tonnage, exclusive of engine room, 13,844; gross tonnage, 18,915.

A new law in Connecticut makes it a felony to drive a hired horse beyond the point bargained for. The first victim of the regulation was Paul Sequin, of Woodstock, who was fined \$5 and sentenced to be imprisoned fifteen days.

Kossuth's family, at Birmingham, England, have received a telegram announcing his safe arrival in Switzerland, since the declaration of peace. He seems to have lost no time in escaping from Italy, after the change in affairs so fatal to his hopes.

A family named Fisher, living in New Castle, Pa., was poisoned last week by eating lead stools in mistake for mushrooms. One of the children died from the effects.

Special Notices.

A CARD.—The subscribers, suffering with our families, of the atrocious Arabic outrage in Palestine, Jan. 1859, and for whom generous aid by our friends in this country, was contributed, would now, although late, tender our most sincere thanks and gratitude for fifty-five dollars (\$55 00), received in money, and also clothing and other articles, for which, we trust and pray that our Father in heaven will reward them abundantly. Twenty-five dollars of the above sum has been devoted in aid of the Sabbath cause, to pay for printing a Sabbath tract, written by Walter Dickson, for gratuitous distribution. The delay of the delivery and acknowledgment of this benefice, has been in consequence of a misunderstanding. WALTER DICKSON, MARY E. STREIBER, Harvard, Mass., Sept. 2, 1859.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist Western Association will hold its next Session with the Church at Independence, Allegany Co., N. Y., commencing Third-day eve, Oct. 4th.

At the last Session of the Conference, the following appointments were made:

1. Opening Discourse, T. E. Brown.
2. Essay by J. Kenyon; Family Worship.
3. Essay by H. P. Green; The office and duties of Deacons.
4. Discourse by C. Rowley; Repentance.
5. Essay by N. Warden; Secret prayer.
6. J. Allen is invited to present an Essay, Subject, Regeneration.
7. Discourse by N. V. Hall, on the best means of securing a growth in grace.
8. An Exegesis by J. Andrews; 2 Cor. iii.
9. Discourse by J. C. West; Rev. iii. 21.
10. Private Session for Conference and mutual criticisms.

J. C. WEST, Sec'y.

QUARTERLY MEETING.

The next Quarterly Meeting of the Seventh-day Baptist Churches at Coloma, Berlin and Dakota, Wis., will be held with the Church at Dakota, commencing on Sixth-day evening before the fourth Sabbath in September, 1859. W. D. CRANDALL, Clerk.

The next Quarterly Meeting of the DeRuyter and associated Churches, will be held with the Church at Otsego, on the last Sixth-day in Sept. inst. (30th of the month), at 1 o'clock, P. M. Eld. J. B. Clarke was appointed to preach the introductory discourse; Eld. T. Fisher, alternate. H. STILLMAN, Clerk.

The Executive Board of the Seventh-day Baptist Missionary Society of the Western Association will hold its next meeting with the Seventh-day Baptist Church at Independence, Oct. 5th. Those who have been in the service of the Board for the last quarter are requested to report at said meeting. J. KENYON, Sec'y.

LETTERS.

J. Kenyon, H. B. Crumb, H. Stillman, E. L. Babcock, J. B. Clarke, Obed Snowberger, S. R. Wheeler, J. Goodrich, Benj. Kenyon, E. R. Clarke, L. E. Livermore, D. E. Lewis, Eli Forsythe, C. D. Langworthy, J. C. West, S. Davis, Forbes Beebe.

(Receipts next week.)

MARRIAGES.

In Scott, N. Y., Aug. 20th by Eld. J. B. Clarke, Mr. Arthur S. GROUT and Miss MARY M. MOORE, both of Scott.

In Barton, Wis., Aug. 31st, by E. L. Babcock, Esq., Mr. DAVID MATTHEWS, of Hancock, and Miss MARGARET A. BARTON, of the former place.

In Plainfield, N. J., Sept. 7th, by Eld. J. W. Morton, Mr. EDWARD L. DENN and Miss CARIE R. TUCKER, all of Plainfield.

In Independence, N. Y., Sept. 8th, by Eld. J. Kenyon, Mr. WILLIAM L. CLARKE, of Ashaway, R. I., and Miss MARY S. BASSSETT, of the former place.

DEATHS.

In Watson, N. Y., Aug. 26th, of inflammation on the lungs, Betsy wife of Rowland Hall, in the 53d year of her age. She professed religion in early life, and died in the triumph of faith.

In Alfred, of rheumatic fever, LILLIS R., eldest daughter of Marshall E. and Lovinia E. Thomas, aged 4 years, 6 months, and 23 days.

In Fringshire, N. Y., Sept. 3d, Mrs. RUTH SMITH, widow of Elisha Smith, aged 73 years.

WHEELER & WILSON'S SEWING MACHINES.

With important improvements. The great economy of time and preserver of health. Office No. 505 Broadway, New York. This found by accurate experiment that the stitching of a shirt requiring by hand 15 hours and 31 minutes, can be done by this machine in 1 hour and 5 minutes. Other work is done with equal facility. The lock stitch made by this machine, is the only stitch that can not be revealed, and that presents the same appearance upon each side of the seam. It is made with two threads, one upon each side of the fabric, and is introduced in the centre of the Goods News From the Christian Advocate and Journal.—A reduction in the prices of Sewing Machines is announced in our advertising columns. Their utility is established beyond question, and at the present prices we see no reason why they should not be found, as they ought to be, in every household. Several varieties are now on hand, adapted to various purposes. So far public opinion has been formed and extended, the preference is emphatically accorded to the Wheeler & Wilson machine for family use, and for manufacturers in the same range of purpose and material. During the past year the trials were numerous, and all the patents of any pretension were brought fairly into competition. In every case the Wheeler & Wilson machine won the highest premium. We may instance the State Fairs of New York, New Jersey, Pennsylvania, Kentucky, Ill. nois, Wisconsin, Virginia, Michigan, Indiana, Mississippi, Missouri, and California, and the Fairs in Cincinnati, Chicago, St. Louis, Baltimore, Richmond, and San Francisco. As the Fair of the St. Louis Mechanical Association, the Examining Committee was composed of twenty-five Ladies of the highest social standing, who without a dissenting voice, awarded for the Wheeler & Wilson Machine the highest and only premium a Sewing Machine, valued at \$75. If these facts do not establish a reputation, we know not what can. Send for a Circular.

SANDS' SAFFRAN REMEDY.—Sufferers from Cutaneous and eruptive diseases should attend to this valuable medicine, which will speedily remove the worst symptoms of these distressing complaints. No remedy has ever done so much for diseases of the skin, whatever form they may assume, as this. No case of salt rheum, ring-worm, tetter, scald head, barber's itch, blotches, etc., can long withstand its influence.

Prepared and sold by A. B. & D. SANDS, Druggists, 100 Fulton street, New York. Sold also by Druggists generally.

FOR SALE.—A Farm of 50 acres, across the road from the Highland Water-Cure and Hartsville cures, and a half from Alfred depot; good buildings, plenty of fruit, and well watered. Cheap, and terms easy. A good chance for a Seventh-day Baptist. Address, H. P. BURDICK, Alfred, N. Y.

ALFRED, August 18, 1859. sept-14

EAST RIVER STEAMBOAT EXCURSIONS. THREE TRIPS A DAY.

Those who wish to enjoy a pleasant sail, and take a view of the beautiful scenery on the East River, the Public Islands with the improvements, Bart Gate, &c., are respectfully advised to patronize the Steamboat ENOCH DEAN, for Fishing, College Point, &c. Leaves Fulton Market Slip at 9 1-4 A. M., and 1 1-4 & 5 P. M.

Leave Fishing at 7 1-2 and 11 1-2 A. M., and 3 P. M. Low Fares—15 CENTS. Excursion Tickets to go and return, 25 cents. sept-14

STATE OF NEW YORK. OFFICE OF THE SECRETARY OF STATE, ALBANY, August 31, 1859.

TO THE SHERIFF OF THE COUNTY OF NEW YORK:—SIR: Notice is hereby given that, at the GENERAL ELECTION to be held in this State on TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit: A Secretary of State, in the place of Gideon J. TUCKER.

A Comptroller, in the place of Sanford E. Church; An Attorney-General, in the place of Lyman Tremain; A State Engineer and Surveyor, in the place of Van R. Richmond; A State Treasurer, in the place of Isaac V. Vanderpoel; A Canal Commissioner, in the place of Charles H. Sherrill; An Inspector of State Prisons, in the place of Wesley Bailey; A Judge of the Court of Appeals, in the place of Alexander S. Johnson; A Clerk of the Court of Appeals, in the place of Robert C. Hicks; All whose terms of office expire on the last day of December next;

Also, a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next. Also, a Justice of the Supreme Court for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the County of New York;

COUNTY OFFICERS TO BE ELECTED: Seventeen Members of Assembly; Two Justices of the Superior Court, in the place of John Stosson and James Honicker; One Judge of the Court of Common Pleas, in the place of Charles P. Daly; One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose 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. 211, of Laws of 1859, a copy of which is printed herewith, for instruction in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

An Act to submit to the People a Law authorizing a Loan of Two Millions Five Hundred Thousand Dollars, to provide for the payment of the Floating Debt of the State. Passed April 13, 1859—three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows: Sec. 1. The Comptroller of the Canal Fund are hereby authorized to borrow on the credit of the State \$2,500,000, at the rate of not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by said Comptroller, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans authorized by Comptrollers of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act so far as the same are applicable.

Sec. 2. The moneys realized by such loans shall be applied exclusively to the payment of claims against the State not otherwise provided for, for work done on the canals of the State and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

Sec. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the payment of the interest on the loan authorized by this act, which shall become payable prior to the receipt into the Treasury of the first annual tax, hereinafter directed to be levied and collected for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be retained as the proceeds of the said taxes when received into the Treasury.

Sec. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State taxes are levied and collected, sufficient to pay the interest and redeem the principal of the loans authorized by this act, within eight years from the time of the contract thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year appropriate the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such appropriation to the Boards of Supervisors of the several counties, and the Board of Supervisors of the city of New York, and the Supervisors of the respective counties to cause the amount so appropriated in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The moneys collected and paid into the Treasury under this section shall constitute a sinking fund to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if, at any time, the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund adequate for the purpose aforesaid.

Sec. 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

Sec. 6. This act shall be submitted to the People of this State, at the next General Election, and the votes given for its adoption shall be indorsed, "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the payment of the floating debt of the State." The inspectors of the several election districts of the State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots so returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act, shall be "For the loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if a majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK. SHERIFF'S OFFICE, NEW YORK, Aug. 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office. JOHN KELLY, Sheriff.

Miscellaneous.

The Deacon's Dinner Party.

Deacon Goodman was the very best man that ever lived. So at least said his friends and neighbors, who certainly ought to know, and for enemies, he probably had not one in the world. It is true, however, that the remark above quoted was generally made as a sort of apologetic preface of something like the following: "But then, he has such queer notions, he is so unlike any body else, that we hardly know what to make of him."

We cannot better illustrate Deacon Goodman's peculiarities than by describing a little entertainment given by him at his country-seat not long ago. For the Deacon, with all his unworshipful goodness, is a prosperous merchant in New York, and the owner (by perfectly fair means) not only of a brown-stone front in the city, but of a charming suburban residence. The Deacon's wife, though a very good woman in her way, was a far less peculiar personage than her husband. She fell quite gracefully into an amiable conformity with the ways of the world, and is not to be distinguished from thousands of good women of the wealthy class—who through our city churches. Their two daughters, Miss Adelaide and Miss Ellen, had just left the restraints of their fashionable school, and enjoyed the prospect of "coming out" another winter, as full-fledged members of society.

"Husband," said Mrs. Deacon, one May morning, soon after the family migration to the country, "Husband, you know we did not give that dinner that we were proposing last winter—what do you say to having it here instead. We are so convenient to the city that they can easily come out to coaches."

"You gave a large party, did you not, which included all that should have been your dinner-guests?"

"Dear me, yes! but that was quite a different thing. Now at this little affair I am speaking of, I should want only our most particular friends."

"Oh! if that is the plan, I like it well," rejoined the warm-hearted Deacon. "But why not ask them to spend a week with us?"

"Ask—whom?"

"Well, your brother John's family first; the children would enjoy it—and then—"

"Oh! you don't understand me at all! I mean only a few of the best families, whose acquaintance is the most desirable to cultivate."

"Really, wife, it does not seem quite honorable to invite guests for our own selfish purposes. I can sell hardware with a good conscience, but the hospitalities of my house—"

"Who wants to sell the hospitalities of your house? No, no, my dear, that is one of your odd notions. Everybody in society does just as I am proposing. And after all, this inviting is only doing as we would be done by."

"True, true," said the Deacon, with a merry laugh. "But why not do this favor to some one who will value it, to whom it will be a real kindness? There are hundreds now whom I could name, to whom a day spent among these green trees, in the fresh sweet air of the country, would be an event to remember for a year."

"Oh, if you mean a charitable visit, that is very good in its place, but very different from the matter I have in hand. For our children's sake, my dear, it really is a duty to hold our place in good society."

The Deacon was always exceedingly considerate of duty. He merely said:

"Well, name your day, and give me the list. I will have the invitations sent from my office."

"A capital thought; your accountant there is such a splendid penman. And as to the names, you know the families to whom we are under the greatest obligation. I would have the company as select as possible, and I will try to make the whole affair pass off finely, with the worthy lady, beaming already with amiable complacency upon her prospective guests."

The expected day arrived. Mrs. Goodman and daughters, their elegant toilets at last perfected, were seated in the drawing-room, whose long windows looked across a cool veranda, and commanded the way of approach from the city. Though the fingers were occupied with light fancy work, expectant eyes were glancing continually down the road to meet the first arrival.

"No one will come for an hour yet, you may be sure," said Mrs. G. "Your father has such a horror of late hours, that he wanted us to be dressed and waiting by four o'clock."

"I never saw an omnibus on this road before," said Miss Ellen, as one of those plebeian vehicles made its appearance over the brow of the hill.

"Chartered for some special purpose," said her mother absently, as she mused upon the dinner.

"There is another," said Adelaide.

"And another," added Ellen.

"There is quite a procession of them," said the mother.

"And the first one is stopping at our gate," exclaimed Ellen.

"What in the world can all those forlorn-looking creatures want here?" cried Adelaide, in consternation.

"Do go and send them away before our company comes," said Mrs. Goodman.

"I have seen some of them at the Industrial School," said Ellen, with a sudden gleam of merriment; "can this be one of father's curious tricks?"

"It certainly is," replied Adelaide, "for there he comes himself out of the last omnibus."

And in fact the good Deacon was now seen making his way through the crowd of poor people, who stood humbly waiting near the gate, and offering his arm to a withered old lady in rusty bombazine, who had been among the first arrivals. He presented her and the foremost of the guests to his lady, who stood all in a rustle of astonishment and stiff brocade on the veranda steps, and to his elegant daughters, who were half-way between laughing and crying at the novelty of the scene before them. Mrs. Goodman fortunately had the good sense or philosophy to perceive that the state of things which was manifestly not to be cured, had better be endured with all the grace possible; and her innocent guests, though somewhat awestruck at such undreamed of magnificence of apparel, were all unconscious of the struggle—and triumph, too—of grace that was going on beneath the studied hospitality with which she received them.

There was the old lady in black, who proved to be a widow, and utterly alone in the world;

about the supply of whose wants the Deacon probably knew more than any other man living. And there was an old man with one wooden leg; and a blind man, who was strongly suspected to have been seen at the way-side begging, until some benevolent individual—name unknown—had supplied him with a basket of saleable articles, by means of which he was now able to support himself and family. There were women too, with wan faces, who seemed to have never enjoyed the freedom of God's blessed air; and puny children in their arms, whose heavy eyes brightened at the sight of green grass and waving trees. The older people were soon seated in the house, or on the piazzas, while the children, under convoy of Miss Ellen, who entered heartily into the spirit of the occasion, scattered about in merry games on the green lawn. Never was such play before; and to Ellen herself it seemed that the little birds never sang so sweetly, nor the fresh summer air breathed so softly, and never was it so delightful to have a home in the country as on this very day.

The company once dispersed, a sober second thought occurred to the lady hostess, more distressing doubtless than the first. An appealing look brought her husband to her corner. "What in the world am I to do," she said. "I have not half provisions enough for them to eat."

"That is all right," replied the Deacon, pointing to a market-wagon which was just unloading at the kitchen gate. "There is abundance for them all, and I have given directions to the cook."

Anxiety was needless; every arrangement had been completely made; and the entertainers devoted themselves again to their guests. Happily passed the hours of the golden afternoon. The ladies of the family recovered speedily from the shock of disappointment, and could not help admitting that they had never so thoroughly enjoyed a company before. It was only because the real delight of social life, that of conferring happiness on others, had never been so fully within their reach. It was a lesson worth the learning.

At six the company were assembled around the long tables, which, by the Deacon's direction, had been spread upon the shady lawn; and never, probably, did guests more heartily unite in thanksgiving for the bounties of Providence. Before they rose from the banquet, there was a gorgeous sunset, all in full view, to be enjoyed by many who, within their narrow walls, were almost as effectually excluded from God's free picture-gallery in the heavens, as from man's aristocratic ones on earth. At the same time the full moon was rising in the east, and then there was a delightful evening with the glancing fire-flies among the grass, and the cool breezes that never dreamed of brick walls and heated parlours—and by nine o'clock the whole company had departed in their train of conveyances for home.

The lady hostess was too tired or too thoughtful to demand explanation now. When the children and servants had silently assembled in the sitting room at the hour of prayer, the worthy father of the family read from the great Bible the story of a feast given of old at the house of a Pharisee; and his voice lingered with special emphasis on the following words:

"When thou makest a dinner or supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call in the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

He was certainly a strange man that Deacon Goodman, and unfortunately very different from all the rest of the world.

[N. Y. Independent.]

A Cheerful View of the Future.

Some people are very curious about the Future. They want to know what is to be, and hence, they consult fortune-tellers, and believe in notable signs, dreams, lucky days, and kindred vagaries. They are the descendants of the ancient astrologers and necromancers. They may be quite happy in the superstitious view which they take of time to come, but their happiness does not arise from proper ideas of life. There is a class, however, who seldom look forward with any degree of satisfaction. They are almost sure to behold portentous evils. They may not trust in dreams, or consult in fortune-tellers, but *imaginary* evils exert a wonderful influence over them. There is always some bitter experience in reserve for them. They see it as a reality. At home, some ill is yet to befall themselves or families—they will be sick, or poor, or experience some other unknown something that is grievous. Abroad, the cars will meet with some serious accident, or the steamboat sink or burn. And when a painful experience actually comes, they say, "It is just what I have been expecting for a long time. My mind was made up." They really appear to derive a kind of satisfaction from sad events when they are nothing more than they had long anticipated. Even some professing Christians are found among this class. Forgetting the Divine injunction, "Sufficient unto the day is the evil thereof," they create imaginary troubles, that darken their minds and sadden their hearts. Though professing to believe that God governs the world in infinite love and wisdom, they behave as if all things were subject to blind chance alone. Contentment! that sweet, angelic grace, that converts the human heart as by magic, into a paradise of peace, so that even great clouds of darkness become light, and arrows of pain are sharpened with love—they scarcely know or care what it means. They never were content like Paul, and they never expect to be. That apostolic character presents a singular contrast with themselves, and perhaps they view it with a kind of distrust; thinking, after all, that it is one thing to preach and another to practice contentment. At any rate, if their conduct is not strange for professing Christians, then Paul must have been an odd man, content as he was with even stripes and imprisonments. Trial after trial came to him, day after day, until it seemed as if the Future had nothing in store for him, and yet he was content—a cheerful, happy man.

There are some followers of Christ now who resemble Paul. They are content because they "commit their ways to the Lord." They have faith, and therefore they never yield to despondency, by creating imaginary evils. They have made up their minds to take things just as God sends them, so that they have no reason to imagine evil. They leave trouble to the Lord's disposal, well satisfied that "All things work together for good to them that love him." They feel that he has governed the world very well in the Past, and have confidence that he will in the Future; therefore as they look forward, cheerfulness comes into their hearts; as an angel of peace. "Whoso trusteth in

the Lord shall be safe," they know it from happy experience, they feel it clear down in their hearts. The skeptic may press them with arguments which they cannot answer, but it does not shake them from this strong hold. They have tried the promise, and found it true in letter and spirit, and ten thousand skeptics cannot darken their minds at this point. They are very much like the simple, good woman, who "didn't know what anybody wanted of a God if it wasn't to trust in." So they trust in him, and look forward with a glad heart.

A cheerful view of the Future is alone consistent with a true Christian life. "What," says one, "do you mean that the widow, in her abode of want and woe, with a brood of little ones to care for, should take this cheerful view? May she not be excused, though a Christian, in cherishing some doubts about the future?" No doubt some sad thoughts will intrude themselves upon her mind, but if true faith in God triumphs over her adversity, she will love to anticipate to-morrow, and next week, and next year, just because he who doeth all things well, will be there to rule. Her heart rejoices in the view, and if she be poor, with many dependent ones around her, it is about all the cheerful view she can have in this dark world. So that we say, yes; the poor widow, however hard her lot, must trust in the widow's God, and be very thankful and happy, too, that there is a widow's God for her. What else can she do? Will she be any better or happier, have any more bread for hungry mouths, or grope in lesser darkness by foregoing evil? Certainly not. Then wisdom, not to say Christianity, bids her take this cheerful view of time to come. And the same is true of every probationer, though nothing but clouds and storm meet his anxious gaze.

The believer can but see that such a view of the Future, alone, is honorable to God. He is the sovereign Ruler and Disposer of events. All things are ordered by him. He doeth his pleasure in the armies of heaven, and among the inhabitants of the earth. His wisdom and goodness are concerned in whatsoever come to pass. Not a sparrow falls to the ground without his notice. Even the very hairs of our head are all numbered by him. He "careth" for us. This is the believer's creed. Can he forbode evil, and live in sadness, because he beholds no light in his path, without dishonoring God? Whether designed or not, his doubts and forebodings imply that God will order or allow something that will not be for the best—that all things will not work together for good to the faithful. Here is the sin of distrust.

The saints should ever keep in view that sublime and cheering truth—"Jesus Christ, the same yesterday, to-day and for ever." However sad the vicissitudes of his life, or frowning the Future, there is one direction in which he may turn, and behold no change. While earth's thrones and governments may be overthrown by the revolutions of time or the assaults of contending armies, the throne and reign of his Master and King are eternal. Revolutions will not jostle it; time will not remove its foundations; it will stand from everlasting to everlasting. His fellow-men may be "unstable as water," blown about by every wind of doctrine, betraying his confidence as often as it is reposed in them, and causing him to feel that human nature is a cheat and a lie. But the Master whom he serves is the same through every age. His word is sure as law, his promise certain as destiny, his character changeless as his throne—"The same yesterday, to-day, and for ever!" How satisfactory, to contemplate the unwavering career of even mortal man! one who is never moved from right by the wiles and treacheries, the allurements and threats of a wicked world; who pursues the even tenor of his way, turning neither to the right hand nor left, true to himself, his race and his God! He stands a pillar of strength amid the shifting, changing clouds of humanity around him. He inspires confidence and hope in desponding breasts, and clusters thousands of hopeful hearts around himself. And then, how sadly disappointed when relentless death strikes him to the dust! Yet the fatal blow may fall at any moment, and this pillar of strength is toppled down. Think, then, of Him who is "the same yesterday, to-day and forever." Come joy or sorrow, health or sickness, life or death, He is the same, ever-present, ever-living, ever-faithful Friend and Ruler. Love once bestowed upon him is never disappointed by a blow from the Destroyer. Faith once reposed in him is never cheated by fiful purposes. This is abundant cause for looking cheerfully into the Future. "The Lord is my strength, I will not fear though the earth be removed, and the mountains be cast into the midst of the sea." [Happy Home.]

Religious Aspect of the Holy Land.

A correspondent of the German Reformed Messenger, in a letter dated at Jerusalem on the 9th of June last, says:

"The Holy City seems to stand apart from the rest of the world, exempt from its ambitions, and even its prosperity—moved only at intervals into life by religious passion, and isolated from all secular influences, and precious only to those who come to worship at its mysteries."

"All the other cities of the earth are the resorts of the votaries of gain, luxury of glory. Jerusalem offers only privation to the pilgrim's body, and solemn reflection for his thoughts. Her palaces are ruins; her castles are heaps of rubbish; and her only boast and triumph is a Sepulchre."

"There are a number of English missionaries of the 'London Jews' Society,' who have been established here for years, also a bishop, and a beautiful church at Mount Zion. The state of society amongst the English residents of Jerusalem is most deplorable, no intercourse whatever being had between the principal members of this society. There is also an American missionary, Dr. Barclay, of whose usefulness and position I need not speak here. His house on Mount Zion is used as a chapel, and religious worship held every Sunday."

"Jerusalem seems to be the resort of religious enthusiasts of every nation. Within a few months past, quite a large number of Germans have arrived and taken up their residence in this city and its environs. They are called Aymonites or Ammonites, and propose soon to found a colony in Ammon, supposing themselves to be the special instruments in the hands of the Lord to protect the Jews, and that Elijah will be resurrected and be the leader of the children of Israel, who are to come from the East, and pass through Ammon. The leader of this singular people—a Mr. Pike—mysteriously disappeared a few months since, in making an excursion in the neighborhood of Jerusalem, and has not been heard from since. They refused to take any steps to ascertain who his murderers were, alleging that he was *Elijah*, and would soon return as their leader in the person of Elijah. They are a very respectable and quiet people, and exemplary in their conduct, keep the Jewish Sabbath, and have requested to be received into the Jewish community, after submitting to the peculiar rights of the synagogue. The Jews, however, refuse them admission, on account of their belief in the advent of the Messiah. They number at present seventy persons, but expect when their colony is formed to have some eight thousand. They established a paper, but were surprised by some Arabs, who destroyed their press, compelling them to abandon their enterprise. The Scripture upon which they rely for their strange belief, is the 16th chapter of Isaiah. For a score of years, Mr. Johnston, an Englishman, has resided in this city, laboring under the most peculiar hallucinations. Daily at a certain hour, he occupies a standing position for two hours, waiting for the Lord. He will take you into his yard, and indicate the spot where the devil encounters him, and the evil spirits of the Turks—both of which he always vanquishes. He is well off, and occupies a comfortable house near the English Church, to their great annoyance, frequently interrupting the worship by sounding his trumpet as an alarm for the Jews to prepare for their deliverance."

"An American lady is living here, under the impression that she is one of the two witnesses spoken of in Revelations, who is to suffer death in the streets of Jerusalem. This is her fourth visit to the 'Holy City,' which she styles 'Sodom in Egypt.'"

"In keeping with these characters is the following address, which disclaims any earthly nationality: 'Her Divine Majesty, the Zion Holy Ghost, Empress of the Universe, Beloved Bride of Heaven, Passenger to the Holy City.'"

NUMBER OF ANIMALS IN EXISTENCE.—The number of vertebrate animals is estimated at 20,000; about 1500 species of mammals are pretty precisely known, and the number may probably be carried to about 2000. The number of birds well known is about 4000 or 5000 species, and the probable number is 6000. The reptiles number about the same as the mammals—1500 described species—and they will probably reach the number of 2000.

The fishes are more numerous; there are from 5000 to 6000 species in the museums of Europe, and the number may probably amount to 8000 or 10,000. The number of mollusks already in collection probably reaches 8000 or 10,000. There are collections of marine shells, bivalve, and univalve, which amount to 5000 or 7000; and collections of land and freshwater shells which count as many as 2000. The total number of mollusks would, therefore, probably exceed 15,000 species.

Among the articulated animals it is difficult to estimate the number of species. There are collections of coleopterous insects which number 20,000 to 25,000 species; and it is quite probable that, by uniting the principal collections of insects, 60,000 or 80,000 species might now be counted; for the whole department of articulate, comprising the crustacea, cirripedia, the insects, the red-blooded worms, the intestinal worms, and the infusoria, as far as they belong to this department, the number would already amount to 100,000; and it is believed that the probable number of species actually existing may be estimated at double that sum. Add to all these about 10,000 for radiata, echini star-fishes, medusae, and polypi, and we have about 250,000 species of living animals; and supposing the number of fossil species to equal them, we have, at a very moderate computation, half a million species.

THE LIGHT OF A CHEERFUL FACE.—There is no greater every day virtue than cheerfulness. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sunniest temper must sweeten in the atmosphere of a continuous good humor. Be cheerful, always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. What is gained by peevishness and fretfulness—by perverse sadness and sullenness? If we are ill, let us be cheered by the trust that we shall soon be in health—if misfortune befall us, let us be cheered by hopeful visions of better fortune—if death rob us of the dear ones, let us be cheered by the thought that they are only gone before, to the blissful bowers where we shall all meet to part no more forever.

Cultivate cheerfulness, if only for personal profit. You will do, and bear every duty and burden better by being cheerful. It will be your consoler in solitude, your passport and commendator in society. You will be more sought after, more trusted and esteemed for your steady cheerfulness. The bad, the vicious, may be boisterously gay, and vulgarly humorous, but seldom or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind, and a pure good heart.

DEATH.—The article on "Death," in the new Cyclopaedia, has the following:

"As life approaches extinction, insensibility supervenes—a numbness and disposition to repose, which do not admit of the idea of suffering. Even in those cases where the activity of the mind remains to the last, and where nervous sensibility would seem to continue, it is surprising how often there has been observed a state of happy feeling on the approach of death. 'If I had strength enough to hold a pen, I would write how easy and delightful it is to die,' were the last words of the celebrated William Hunter during his last moments."

Montaigne, in one of his essays, describes an accident which left him so senseless, that he was taken up for dead. On being restored, however, he says—"Methought my life only hung upon my lips; and I shut my eyes to help thrust it out, and took a pleasure in languishing and letting myself go." A writer in the Quarterly Review records that a gentleman who had been rescued from drowning, declared that he had not experienced the slightest feeling of suffocation. The stream was transparent, the day brilliant, and as he stood up-right he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed on it forever. Yet he neither feared his fate nor wished to avert it. A sleepy sensation, which soothed and gratified him, made a luxurious bed of a watery grave."

THE DOOM OF THE WORLD.—The North British Review discoursing on the doom of the world, has the following remarks: "What this change is, we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements and some indications of their annihilative power. The fragments of broken planets, the descent of meteoric stones upon our globe, the whirling comets yielding their loose material at the solar surface, the volcanic eruptions in our own satellite, the appearance of new stars, and the disappearance of others, are all foreshadows of the impending convulsion to which the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus residing, as it were, on the cemeteries and dwelling upon manglemeats of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught in the school of revelation."

A BEAUTIFUL SENTENCE.—The eminent judge, Sir Allen Park, once said at a public meeting in London—"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Both Christianity out of the pages of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is upon it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts to the gospel."

The Niagara House at Oswego was destroyed by fire August 31st. The loss amounted to \$8000, on which there is an insurance of \$5000.

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