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For the Sabbath Recorder.

AN ANNUARY ADDRESS. Substantially the same as that delivered Aug. 21, 1860, at Allentown, Pa., on an occasion of the Sabbath-School of the Seventh-day Baptist Church of New Britain and Plainfield, and the Union Baptist Church of Plainfield, N. J.

Full well I know, that the unexpected embarrassments of the occasion demand brevity, and I shall endeavor to accommodate myself to the circumstances. Allow me to preface what remarks I may make, by saying a few words upon the occasion which calls us here. We occasionally find a person, quiet and sincere in his nature, who objects to gatherings like these as useless, or worse than useless. How can a time like this be unattended with profit?—a time in which the business man is comparatively free from care; when the hardy laborer ceases for a while his manly toil; when his whose employment is mental labor finds that relief which a weary frame and burning brow demand; while youthful hearts beat high with hopes aroused and noble impulses awakened into action. And although to-night may find you more fatigued, perhaps than usual, still, the exhilarating nature of the occasion, that causes the vital current to bound more freely through the veins, and the glow of happiness to mantle the cheek, will not be without its benefits. There is a tradition of the church, that the Apostle John, the beloved disciple, in his old age, was found one day by a hunter returning from the chase with his unstrung bow upon his shoulder, reclining on the green grass, engaged in romping with a number of delighted children. The hunter expressed surprise that the Apostle should so lay aside his cares, and so unbend his dignity, as to enter, and with apparent zest, into the sports of children. The Apostle answered, that it was thus he aimed to perform as much labor as he did—thus he prepared himself for it. "Why," said he, "is your bow unstrung? My mind, without relaxation, would be no more serviceable than your bow if always strung." The latter part of this remark, slightly modified, has passed into a proverb, and contains the secret of the benefit derived from festivities such as those in which you are engaged to-day.

And this suggests another idea. Rest implies previous labor. Relaxation presupposes close attention to some pursuit. And so it is. A day of rest is for the laborer—a day of relaxation for him who has been closely engaged in some physical or mental employment. The benefit of a day like this is not to the drone in the busy hive of life. He needs it not. A day of hard labor would be far more beneficial to him. The man whose business is idleness, and whose character laziness, has no claim to such festivities. While there is but little sympathy for such, there is a cordial welcome to the sons of toil. All honor to nature's noblemen! Ye, blessed be the man who earns his bread by the sweat of his brow, and whose hands are hardened by honest toil. One other peculiar benefit connected with a time like this, I must not omit. As man grows older, and becomes more and more absorbed in cares of business, the tendency is to forget the generous impulses of youth, and to look on men with cold and selfish feelings. The warmth of feeling that marked the youth has become encrusted with the selfishness of the man. A time like this tends to keep alive and nourish that warmth of feeling. Let the heart keep young, though man grow old. Let the dew of kindness water it, and the sunshine of love perpetuate its warmth.

But aside from all the social enjoyments that flow from the nature of the occasion, to me the time is fraught with more than ordinary interest. Standing in the midst of scenery like that by which we are surrounded, a voice from the bosom of nature, whose tones are full of melody, speaks not to the outward sense, but sounds within the sacred chambers of the soul. I envy not the man, if such there be, who can be borne, as we have been this morning, in a manner which, if we were not accustomed to it, would seem more wonderful than the wildest tale of oriental romance, through scenery so beautifully diversified with mountain glen, and rustling stream, and expanding plain, and not feel an unusual stirring of the heart's best impulses. I wonder not that the ancients were pantheists. I may wonder that they should have been unmindful of the great fact revealed by nature, and attested by the voice of nature—the existence of One Supreme; but after this fact had been lost sight of, I cannot wonder that to their bewildered minds every flowing stream should have had its god, every grove its goddess, every scene of interest its guardian divinity. But we have not been left to offer our devotions to an unknown God. We have not been left to grope our way, blindly seeking after an unknown something to satisfy the longings of the soul. All is plain. From the eternal throne a flood of light has flowed into this darkened world. God has re-

vealed himself, and to worship we need perform no painful pilgrimage to a holy land. No distant Mecca compels our weary feet to leave our homes and slowly journey to its sacred shrines; but in our homes, and in our closets, and in our hearts, is there an altar, whence may arise, on the breath of prayer and praise, the pure incense of grateful hearts. And for more public worship, in almost every hamlet of our land stands the modest church or the more pretending edifice, with its spire significantly pointing to heaven; and on a day of rest, almost unnumbered bells send up their mingling melody to heaven, and send around over earth their glad invitation for men to leave their happy homes and flock to the house of God. But not alone is the moral nature cared for. Hardly had our fathers landed on the granite rock of New England, before that rock grew up into halls of learning. And now, with small distances intervening, we everywhere find the School-house, the Academy, or the College, from whose walls yearly issues an amount of trained intellect that shall bless the world. But there is an institution standing between the Church and the School, parjuring the nature of each, and a nursery to each. Need I tell you I mean the Sabbath-school? These threefold means of culture—the church, and school, and Sabbath-school—are ours. This threefold blessing, with all its resultant advantages, calls for our gratitude to-day, as we celebrate this Sabbath-school Anniversary. And these advantages are the means that we are to use in accomplishing our mission in life. For each of these Sabbath-school scholars, for each of us all, there is given a problem to solve—a difficult problem—success in the solution of which will bring happiness, but failure misery. The problem is, how shall I fulfill the end of my being? In other words, how shall I achieve success in life? And this is the problem of our lives.

To answer the end of our being, the germ of power within us, in whatever degree possessed, must be developed to our own improvement and consequent elevation, and applied to the improvement and elevation of our fellowmen. Man attains the end of his being only by culture. A man with resources undeveloped, with mind and heart untrained, is no more a finished man than the rough marble block is a beautiful statue. The graceful form may be there, but it needs the sculptor's hand to lead it forth in its beauty. The wild vine may grow upon the mountain side, yet yield but little of that which has any value. It needs the hand of cultivation, and the pruning-knife, to cause it to hang with its rich clusters of purple fruit. Man undeveloped knows not what he could accomplish—is not what he might be—does not achieve success—has not correctly solved the problem of his life. But that which the world calls a failure, may be in reality a success; while what is accounted success, may be a complete failure. In that comparatively unknown, struggling man, I recognize a hero. On his noble brow lies not the conqueror's crown, but still rests a glory there that awes the soul—the light of great and noble deeds. In early life, his parents died and left their boy to buffet all alone life's beating storms, and meet its great demands. And nobly has he fulfilled his part. Turning from the emolments that honor offers, he goes where duty leads, and humbly toils to bless his fellow men. His success, though some may count it failure.

Take one case more. A youth of strong mind and warm heart, set out in life with bright hopes and fair prospects. But ambition lured him with her winning tones, and he followed her. His aspirations rose no higher than himself. God he ignored, and regarded man only as the means of self-gratification. Fame called him her favorite son, and as a statesman placed her wreath upon him, but it proved a thorny crown. His was not a success, for he had a withered heart. He found not the solution of his problem.

We said that the correct solution was obtained in self-improvement, gained by culture, applied to the elevation of man. Let us analyze this more closely. And we would remark in passing, that we mean by culture, not cultivation of the mind alone, but also, and especially, the culture of the heart—all that which religion gives. Let the intellect go untrained rather than the heart.

Duty to God comprises every other duty. Not because he is the most powerful, as we are sometimes told, but because he is the most worthy being in the universe, is the legitimate object of our adoration. He has created us with immortal spirits, and we owe it to him; and he has made us so that we owe it to ourselves—to act always in a manner that shall be worthy of that dignity with which he has endowed us. That is, something is due to this, and this is duty—something due—the very word showing in its derivation the idea I am trying to convey. Every act of man, then, while it has its ultimate end in the worthiness of God, has its immediate end in the worthiness of himself. The first claim upon him is that of his own spirit, and his highest duty is to increase his own worth. And thus it is that self-culture becomes the first and a continual requisite in the solution of his life-problem.

But all of our personal duties become relative ones, for all of our deeds are interacting, no person possessing an isolated existence, with independence of interest, but the welfare of each being interwoven with that of others. By administering to the welfare of others, we enhance our own, and vice versa. There is a mutual action and reaction. And it is due to ourselves, not only that we cultivate and consequently elevate ourselves, but that, to the extent of our power, we perform the same thing for our fellow men. Such a course the intrinsic dignity of the spiritual part of our nature demands, as only consistent with ourselves. It is due to ourselves. We are constituted a union of animal and spiritual, and the spiritual has its prerogatives—its right to make demands—its its constant claim, that we be worthy of it by acting worthy of it. We can, thus, only pay what we owe to ourselves, by rendering what we owe to others. The proposition, then, which we laid down, is proved—namely, that the solution of the problem of our lives is found in self-culture, and consequent elevation, applied to the culture and elevation of man. And now, with two points necessary in the attainment of this end, I close. Men are constituted with different mental abilities and different inclinations for

using them, and this indicates that they can best accomplish the end of their being by pursuing different courses, with the same ultimate end in view. Hence it is very important that each one form an absolutely correct estimate of his powers, both of their amount and tendency. Very rarely do we find one of nature's modest ones, who underrates himself, and does not know the latent power he does possess. But a good deal oftener we find those who place the estimate too high. Hence men seek business and professions to which they are not adapted, and in which they cannot succeed; and hence it is that so many become quacks. The world is full of them. I mean not now designing impostors, but those who have honestly made an incorrect estimate of themselves, and have consequently failed in their chosen pursuit, who might have succeeded admirably in another department. And although I do not believe much in the undervalued Newtons, or in the unknown Miltons, of whom Gray sings, yet I have no doubt that there is many a briefless lawyer who might have made a capital farmer, and as such been a blessing to the world; while there is many a person trudging listlessly upon the farm, with but little interest in his labor, who, with proper training, might have been successful at the bar. There is many a physician who has more patience than patients; who might have made a first-rate blacksmith, and as such been an honor to the neighborhood in which he lived. A venerable minister, whom I used to have the privilege of occasionally hearing, was one day called upon by a man who stated that he was a preacher—that he thought it was his duty to preach, and that he was trying to do so. In the course of the conversation, the minister found that his visitor could not read. "Why, how do you preach," said he, "when you can't read?" "Oh," said he, "I preach by perspiration!" That is the way of it. Many a person, who, by a wrong estimate of himself, has got into a position to which he is not adapted, and labors there by perspiration, might work in his proper place, if he were going to say, by inspiration. If men wrongly estimate themselves, and attempt to be that which nature never meant they should be, they must make a failure. This is an age of steam. Everything now-a-days must go by steam, and such persons go by self-esteem. We exclaim with Burns—

"O wad some power the gifts gie us,  
To see ourselves as others see us;  
It wad frae mae a blunder frae us,  
An' foolish notion."

A short time ago, I heard a man alluding to an old legend, which well illustrates the point before us. The legend is to the effect that a venerable seer appeared one day to old King Arthur, the flower English kings, and the knights of his "Round Table," and told them that the vessel of which our Saviour drank at the Last Supper—or, in the Saxon tongue, the Sangraal—was still upon the earth, and that sure salvation awaited the man who should rescue it from its imprisonment. By protracted fasts, by tedious night-marches, by long sojournings in the lonely caverns of the mountains, and skirmishes with phantom knights, did they endeavor to purify themselves preparatory to undertaking the mission. After great hardships, long continued, they found the object of their search. But it was never again seen on earth. Even while they were gazing at it with reverential feelings, it vanished from them, and disappeared in the upper sky on its way to heaven, the memorial of their fidelity. This quaint old legend contains a lesson for us. Is there no sangraal for us to win? Is there not some truth, now unrecognized, fettered in the mountain holds of error, which we after careful preparation, may be able to release? Is there not some mission to which we have been sent? We know the wants of humanity. Let us seek to know our adaptedness to relieve those wants. By learning ourselves, we may learn our mission, and recognize our sangraal. And then, in its pursuit, let us be valiant, faithful knights, discouraged by no hardships, but fearless alike of pelting blasts or assailing hordes, press boldly on, until the prize be gained. Happier far shall we be than those successful knights of old, if, in the unknown future, some happy human soul, rescued from its thralldom of sin, shall shine a sparkling jewel in our Saviour's coronet, and be the witness of our fidelity to our sacred trusts.

Another thing necessary in the attempt to solve the problem of our lives, is earnestness. Those who lack this quality cannot, in this stirring world of ours, accomplish the end for which they were created. Surely, the poet was not in a healthful state of mind when he wrote the words:

"This world is but a fleeting show,  
For man's illusion given."

The sentimental dreamers who regard existence as but a time for trifling, and life itself as but a shadow passing over the sunlit plains of time, will never reach the point which their Creator set for them to gain. They look out upon the world, its solemn grandeur, its wild warfare, its stern realities, and folding their arms in inactivity, look dreamily on, and conclude that there is nothing for them to do. They do away existence, and will wake up too late for them. They luxuriate in indolence, and become more and more effeminate, until "bones become muscles, and muscles pulp," and brains evaporate. We see them in those of each sex, affecting a refinement they do not possess, in order to conceal their own finisimess. Real men and women, of flesh and blood, they are afraid of. The grandeur of life and nature is lost to them. They stand upon the ocean-waves, and hear the wild billowing of the ocean-waves, that is nothing; but the little bubbles breaking upon the surface are very pretty. The glorious grandeur of the thunder-storm at night is worse than nothing to them; but the rain-drops lingering upon the flower in the morning, are exceedingly beautiful. Niagara's pouring torrent and awful roar sends no music to their souls, but the breath-catching efforts of some operatic performance are heavenly. Such persons are no more fit to take the place of what the world calls for, real thinkers and earnest actors, than the "fugitive slave law" would be to take the place of the Ten Commandments. The world calls for live workers. I like to see an earnest man. I watch him. I do not like to see a character so round and smooth that every thing rolls off; but give me a man that has some strong points in his character—points

so prominent that you can hang your whole weight on them, and they not give way. We must be wide awake, (a voice, "Wide-awakes.") Yes, I don't care if you are all wide-awakes, though I didn't mean to say that! Anyhow, this world is no place for dreamers. Let those who are so ethereal in their texture, go off to some other planet; or, if they conclude to stay on this earth a while, let them go to work and fulfill their destiny. You have heard of the man who said that it wouldn't do to count him and his wife as one—they were not one—he was a cypher, and his wife would count one, and that made ten! But these cyphers in the world get on the wrong side, and so hinder others.

But I must not talk about this too long. I come now to my last and best conclusion, namely, the conclusion of this address. I have endeavored to show, that the solution of our life-problem was only attained in self-elevation, necessarily applied to the improvement of humanity; and that correct estimates of self, and real earnestness, were necessary to the attainment of this end. Such is the lesson I would inculcate upon all—although so brief—and especially upon these Sabbath-school scholars. Cultivate your minds and hearts. Learn what you can do, what you ought to do, and do it. Don't be afraid of labor; but, realizing its necessity and dignity, resolve to spare no efforts to do all you can, and be all you can. May you correctly solve your life-problem, love God, labor for man, elevate yourselves. And as you grow older, and daily learn more and more of the deep corruption of the human heart, I entreat you, lose not your faith in man, but still believe there beats in many a bosom a true and loyal soul. Prolong the feelings of to-day, and let maturer manhood still retain the rich and beautiful bloom of the youthful heart.

THE FUTURE LIFE.  
BY WILLIAM CULLEN BRYANT.  
How shall I know thee in the sphere which keeps  
The disembodied spirits of the dead?  
When all of thee that time could wither sleeps  
And perishes among the dust we tread?  
For I shall feel the sting of ceaseless pain;  
If there I meet thy gentle presence not;  
Not hear the voice I love, nor read again  
In thy serene eyes the tender thought.  
Will not thy own meek heart demand me there?  
That heart whose fondest throbs to me were given?  
My name on earth was never in thy prayer,  
And must thou ever utter it in heaven?

In meadows fanned by heaven's life-breathing wind,  
In the resplendence of that glorious sphere,  
And larger movements of the unlettered mind,  
Wilt thou forget the love that joined us here?  
The love that lived through all the stormy past,  
And met with my harsher nature here,  
And deeper grew, and tender to the last,  
Shall it expire with life, and be no more?  
A happier lot than mine, and larger light,  
Await thee there; for thou hast loved thy will  
In cheerful homage to the rule of right,  
And lovedst all, and rendered good for ill.  
For me, the sordid cares in which I dwell,  
Shrink and consume my heart, as beat the scroll;  
And shrink has left its scar—the fire of hell  
Has left its frightful scar upon my soul.  
Yet though thou wearst the glory of the sky,  
And thou not keep the same beloved name,  
The same fair, thoughtful brow, and gentle eye,  
Loveller in heaven's sweet climate, yet the same?  
Shalt thou not teach me, in that calmer home,  
The wisdom that I learned so ill in this—  
The wisdom which is love—ill I become  
Thy fit companion in that land of bliss?

For the Sabbath Recorder.  
LETTER FROM BLD. ESTEE.  
In a letter published in the Recorder of May 24th, a reference was made to an arrangement which I had made with brethren of the Shiloh Church, N. J., to engage in missionary labor the ensuing year. In that letter it was stated, that I had left Petersburg, with my family, and had proceeded in the direction of my field of missionary labor as far as Lehigh county, Pa. I trust the denomination generally, as well as the brethren in Shiloh, feel an interest in the mission in which I am engaged; and hence, may be interested to know something of my situation, my labors, and prospects of success. Entertaining these views, I am willing this letter should have a place in the columns of the Recorder.

I may remark, that after having formed a deeply interesting acquaintance with my Sabbath-keeping brethren in Lehigh county, Pa., and enjoyed their hospitality for a few days, I proceeded on my journey, with my family, and reached in safety the place of our destination, in the southern part of Franklin county, Pa. Through the timely aid and influence of a kind and wealthy brother of the Lutheran Church, I secured, without delay, a comfortable and pleasant residence in this village, for the accommodation of myself and family for the ensuing year. I presume it is generally known, that the field of my missionary labor is outside the limits of our denomination. As myself and family are the only representatives of our denomination in this part of God's moral vineyard, and my public and private labors bring me in contact with all classes of people, irrespective of denominational distinctions and religious professions. I deeply realize that a very great responsibility is resting upon me. There is no minister of the Gospel in this village but myself. Within a distance of half a mile of my residence, there is a population of nearly three hundred. From this central spot, my field of missionary labor spreads out from five to ten miles around. The different denominations here join together in a union prayer meeting in this village two evenings in a week. Our prayer meetings are well attended, and we believe the Lord condescends to bless us with his presence; and he will, we trust, in answer to our fervent supplications, pour out, in a copious manner, his reviving Spirit upon all his dear children, and his convicting and converting Spirit upon the ungodly around us, and throughout the world.

I am happy in being able to say, that in all the different neighborhoods where I have preached and labored, the different denominations that favor revivals of religion have given me a cordial reception, and an encouraging welcome, to associate with them in the work of winning souls to Christ. I have extended my labors, and have openings for preaching in some five or six different neighborhoods around. These openings for labor and preaching may easily be increased, to the extreme limit of my ability to occupy them. In imitation of apostolic example, my plan is, to preach the Gospel,

not only publicly, but also from house to house. In the execution of this plan, I have already visited, and had religious conversation in nearly every family in this village, and also have visited many families outside of this village, in the different neighborhoods where I have appointments for preaching. I have oftentimes had much to encourage me, while endeavoring to discharge my duty faithfully in the domestic circle. It has cheered and affected my heart, as I have witnessed the tears of penitence drop from the youthful eye, while discoursing on the great subject of the soul's salvation. In other instances, where I have found husbands and wives giving evidence that the Spirit of God was so working in their hearts as to inspire a lively hope that they would immediately attend to the claims of the Gospel, I have felt animated to persevere in this department of my labor. In the communications which I have forwarded to my brethren in Shiloh, I have made them acquainted with many things which have occurred since I entered upon this field of labor, which I regard as interesting and important, but which it may not be expedient to publish in the Recorder. In view of all that has transpired since engaging in this work, and in view of what I now see to be done, and the prospects before me, my heart is encouraged, and I find me feeling willing to struggle on in the performance of the arduous labors which are continually pressing upon me. I am constantly pressed under the weight of an uncommon solicitude for a mighty outpouring of the Spirit of God throughout this whole region of country. Can you not join with us, my brethren, in a fervent pleading with God, for a glorious outpouring of his Spirit, not only upon this part of Pennsylvania, but throughout the whole land, which shall equal, and even excel, what has been witnessed in Sweden, in Ireland, or in any other place in modern times? Has not God promised to pour out his Spirit in the last days? And may we not ask in faith when we plead for such a blessing? Peter, on the day of Pentecost, refers to this promise of God, when he says, "This is that which was spoken by the prophet Joel: And in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy," &c. If the promise of God, that he would pour out his Spirit "in the last days" was verified in the apostolic age, may we not ask and expect a fulfillment of the same promise at the present time, inasmuch as we are now more than eighteen hundred years nearer the consummation of all things than Peter was on the day of Pentecost. AZOR ESTEE.  
Quincy, Pa., Aug. 24, 1860.

As a husband, God is represented as being grieved at the spiritual adultery and harlotry of his people; and yet such is his deep sympathy and pity for them, that he cries out of the very anguish of his soul, "Return, O backsliding children; I am married unto you." Jer. 8: 14. By this sympathetic union with mankind; God is represented as actually partaking of the very sorrows and griefs of mankind. "Surely, he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was on him, and with his stripes we are healed. He was oppressed and afflicted, a man of sorrows and acquainted with grief." In short, the whole of the 53rd chapter of Isaiah is most-intensely expressive of such sympathetic union of the divine nature with the human, as to cause the divine nature to feel a corresponding pain whenever the human suffers. Much of the writings of Isaiah, Jeremiah, and the minor prophets, were but the revelations of a most intense sympathy and consequent suffering of Jehovah with his people.

In short, unless those revelations are to be taken as expressions of the activities of Jehovah-God, the deep yearnings, anguish, sorrow, and the mental sufferings of the divine nature, how are they a revelation of God? Are they only metaphors of ancient bombast—the rhapsodies of a mythical deity? On the contrary, are they not the deep truthful utterances of the Divine Author of our being—one who is so truly the Father of our spirits (our real selves) as that His very nature so brings him into sympathy with us as to cause the bowels of his compassion and pity to be moved in sorrow for our afflictions? Herein lies the true glory of the divine character, as well as that of every other intelligence. Thus, "perfection through suffering" was the road through which the Incarnate Word gained a name above every name. When Moses desired to see the glory of God, Jehovah himself proclaimed himself long-suffering, evidently thereby setting forth the fact that his chief glory lay in that attribute. (Ex. 34: 6, 7.) But God does not suffer because of his weakness in his nature, but because he is delicately sensitive, and exquisitely refined and tender in his feelings. And this is the perfection of that excellency which he designs to develop in all his intelligent creatures. In God, this perfection is self-existent; but in man it is the result of severe and holy discipline. S. S. GAWWOLD.

CLERICAL CHANGES OF PLACE.  
I do not wish to be considered as reflecting upon the clergy in general, for their frequent changes of place. In the great majority of instances, they could adduce very sufficient reasons in evidence of positive duty. I speak of such frequent changes only as a very great evil to the efficiency of the ministry, and the progress of our church, whatever the cause, and wherever may lie the fault. That some might be avoided without detriment on either side, perhaps to the benefit of both, I have no doubt. In very few instances do they arise out of a desire of the congregation. Generally they are contrary to the wishes of the people. Sometimes the chief reason is some discouragement in point of usefulness, on the part of the minister, whose more patience of hope and work of faith, added to his labor of love, would overcome. Perhaps he has not been long enough in the congregation to give his labor just opportunity to exhibit its fruits. Sometimes the reason is some opposition, on his part, of dissatisfaction of the people, or at least of indifference to his remaining, which a little inquiry would correct. How often do ministers, after they have left a parish, say, that if they had known what they now know of the attachment of the people to them, they would not have left them. But now they have left, and precious ties have been sundered, and new ones have to be made, and perhaps great dissatisfaction has been given to many worthy minds, and great discouragement occasioned to a struggling, feeble congregation, and a long season of having no minister to ensue, and all that the late incumbent did is to run down, and perhaps, before a successor comes, that parish will be more depressed than if he had never been connected with it, chiefly by his having left, it when and as he did; while, in all probability, his usefulness has not been increased by his removal. More consideration would, I believe, make less changes. When a minister is invited to leave a present charge for another, two considerations should arise immediately to his mind: First, I am here, and this is a presumptuous argument that here I should remain. The burden of the proof lies on the side of the call. Secondly, I cannot leave an attached people without injury to them. In all probability, they will remain a long time without a pastor. Great damage will ensue. Much of my planting here will wither for want of nurture. Does the call present evidences of duty sufficient to overcome that consideration? It speaks of a larger congregation to preach to—I may have a larger congregation and less usefulness. It speaks of a larger salary—I may get more income and do less good, and be less happy in my own mind, in my family, and in my ministry.—Prof. M'Ilvaine.

ANSWERS EXPECTED.—When we write a letter to a friend, we expect an answer. We wait for it. We are disappointed if it does not come. When we ask a favor from an intimate friend, we expect to receive it. If we are hungry, and go to the house of a friend and ask for food, we wait with the expectation of seeing it set before us. We do not ask for it, and then leave the house with the air of one who expected no favorable reply to his request. How is it with respect to our prayers? Do we expect answers to them? Do we wait for them? Are we disappointed when they do not come? Or do we go to the throne of grace and make our request, and then go away with the air of one who has no expectation of receiving that which he asked for?

EMPLOYMENT.—"To be employed is to be happy," said Gray. If he had never said any thing else, either in prose or verse, he would have deserved the esteem of all posterity. In view of the good of society, in economy of taxes, in the security of life and property, it would be cheaper for the State to furnish adequate employment for all who are unemployed.—  
For Satan finds some mischief still  
For idle hands to do.

Employment is nature's physician, and Galen says is essential to human happiness. These usual employments, and every-day occurrences of life, are the best things for taking away our grief; jogging effectually sends woe to sleep.

"READ OF ALL MEN."—A minister of God from a foreign land—once remarked to a Christian assembly in this city, "To one sinner who reads the Bible, there are twenty who read professing Christians."

Time would fail to refer to all of the Scriptures on that point. The Bible represents God as a father, in the deepest pity and distress bemoaning, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?" Hosea 11: 8. As a father pities his children, so the Lord pities them that fear him, 1st Peter 3: 12. Read also Isaiah 1: 2, 3, 4, 8, 14, 15; also 5: 4; and judge what must have been the intensity of that suffering, to have called forth those expressions.

The Sabbath Recorder.

New York, September 20, 1860.

GEORGE B. UTTER, RESIDENT EDITOR.

ABOUT PAYING UP.

Among the resolutions adopted by the Publishing Society, at its recent annual meeting, was one recommending that immediate and vigorous efforts be made to cancel the indebtedness of the Society.

The case, as between the Society and the individuals who owe it, is not a difficult one to state, and needs no arguing. It is simply this: During the three years ending in June last, the Society issued its publications regularly, and sent them to all who ordered them.

A glance at our list of delinquents reveals some curious facts. On it are found the names of forehand men, who at home are considered prompt in the transaction of their business, always paying their bank notes, and putting their surplus money at interest, but who owe from two to ten dollars for their denominational newspaper.

Perhaps some who owe us may be inclined to shirk the responsibility by saying that the money would have been paid if it had been called for. What would they say to us, if, after they had paid for the paper, and found that it did not come, we should tell them that they could have had it by calling for it?

CONSECRATION OF A SYNAGOGUE. Fourth-day, Sept. 12th, was the two hundred and sixtieth anniversary of the landing of the first Jewish settlers in this country.

The congregation owning this synagog, known as the "Gates of Israel," is the oldest and wealthiest congregation in New York. Their records, in Spanish, date back as far as 1728, and they worshipped up to 1729 in a frame building on Mill-street.

street edifice, which was consecrated in 1834, and which has just been vacated for the more spacious and elegant structure on Nineteenth-street.

The dedication services were attended by a large number of Christians, including several ministers. Admission was secured by tickets, and the services commenced at 5 o'clock in the afternoon.

HOME NEWS.

OUR SCHOOLS AT THE WEST. MILTON, WISCONSIN, Sept. 2, 1860.

The Fall Term of our Academy opened last week, and we now have nearly 175 students in attendance. This fully meets our expectations.

The condition of the schools in our Association, in which our people take a leading interest, furnishes an occasion for great encouragement and gratitude.

But of the large number of scholars in our schools, less than 200 are from seventh-day families. This is a bad feature.

Believing that a line from the Far West may be acceptable to some of the readers of the Recorder, I will say, that on Wednesday, the 29th of August, by invitation from our First-day Baptist friends, we joined with them in a Sabbath-School celebration.

number of questions were asked, which were promptly answered by the scholars, showing that they had been well instructed.

CROPS IN WISCONSIN. A letter from Walworth, Wis., Sept. 2d, says: "We hope better times are drawing near. There was a very large amount of wheat sown last spring, and the product could not easily be excelled, either as to quality or quantity."

CROPS IN KANSAS. A letter from LeRoy, Kansas, Sept. 3d, says: "Crops of almost all kinds are a total failure in Southern Kansas, in consequence of the drouth."

LOST TRUNK FOUND. It may gratify some of our readers to learn, that the trunk of Bro. Benjamin Maxson, which was lost on his way to the Amiversaries, has turned up.

THE LORD'S SUPPER--NO. 2.

Pursuing the investigation of this subject, in accordance with the outline which I gave last week, I will now proceed to consider—First, The Design of the Lord's Supper.

There is another purpose, which, as it seems to me, this institution is designed to serve, or perhaps it may be regarded as a part of the one grand design, viz. to stand as a sign of the Covenant of Redemption, and a seal to us of the benefits which it confers.

By means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, Heb. 9:15.

Mr. Dodds, (Am. Presbyterian missionary), writes from Lattakia, under date of the 14th instant; We were deeply affected by the news from Damascus. It excited in the Moslems here a violent thirst for Christian blood.

Report says that the massacres were taking place in Damascus from the 9th to the 17th July. The opinion is, that much of this wholesale work was allowed by the

of redemption, of which he was the mediator. Permit me here to deviate from the arrangement which I marked out in my last article, and consider, Secondly, The qualifications necessary for partaking of the Lord's Supper.

So far as it is intended to commemorate the sufferings of our Lord, simply, I know of no reason why every individual, regenerate or unregenerate, might not participate in its celebration. Yet all denominations of evangelical Christians, so far as I am acquainted, agree in the opinion, that those who make no pretensions to religion have no right to eat at the Lord's table.

Who are to be the judges of the qualification of persons to receive the sacrament of the Lord's Supper? and who are to protect the institution from abuses? This will demand our next attention.

LETTERS FROM PALESTINE--NO. 67.

To the Editor of the Sabbath Recorder: Enclosed find two circulars from Beirut, written for the missionary circle in this city.

July 27th. Yesterday, Khurshed Pasha, of Beirut, returned from Lattakia. While absent, Fuad Pasha obtained all the information he wished with regard to his conduct in connection with the Druzes.

July 28th. Fuad Pasha left last evening for Damascus. Another English line-of-battle ship in the offing.

July 29th. Two Turkish frigates and a war steamer arrived this morning, with troops; also, Fuad Pasha and Ahmed Pasha, to look into the affairs of Syria.

The population of Essex County, N. J., is 99,043—an increase of 41,867 since 1850.

government, or at least that they knew of the plan beforehand. It is next to impossible to get a Moslim to act against a Moslim, when it is in behalf of a Christian.

CIRCULAR FOR JERUSALEM--NO. 5. Beirut, July 19th. The firman of the Sultan, conferring authority on Fuad Pasha, was published this day.

July 20th. The French steamer which took the news of the massacre at Damascus to Smyrna, to forward to Paris by telegraph, and await the Emperor's answer, returned this morning.

July 21st. The Pasha who went over to Damascus, had not done anything for the peace of the city up to the 19th inst., nor read his firman. No safety. No Christian goes out. American Vice-Consul's loss is £8,000 sterling.

July 23d. Yesterday morning, about 70 of the Damascus refugees came by way of Sidon, and in the evening about or upwards of 500 more came direct in charge of Druzes and Abd el Kader's men.

July 24th. Yesterday an English frigate arrived, the forerunner of an English fleet. Fuad Pasha has imprisoned all the officers of the regiment which acted in the massacres of Hasbeiya and Damascus.

July 25th. The English Admiral ship Marlborough, 131 guns, arrived last evening. A letter from Mr. Robson of Damascus, dated 23d, contains the following: "We are now quiet, and some of the Christians venture out of their hiding-places into the streets, but the change in their appearance and manner is extraordinary."

July 26th. An English liner of 90 guns arrived to-day. July 27th. Yesterday, Khurshed Pasha, of Beirut, returned from Lattakia.

MISSIONARY BOARD MEETINGS.

The following are extracts from the minutes of the Executive Board, held Sept. 5th: The Treasurer's report was presented, read, and adopted.

A Special Meeting of the new Board was held Sept. 17h, in the vestry of the Pawtucket Church at Westerly.

On motion, voted, that the Agent of the Publishing Society have an order on the Treasurer for \$72 05 for the balance due the Society for printing the minutes of the Missionary Society for the years 1858 and 1859.

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On motion, voted, that the Corresponding Secretary be instructed to notify Bro. Wm. M. Jones, that it is the wish of the Executive Board to have him make his arrangements to return to this country immediately, by the most economical route, via England.

By request, I append the names of the Executive Board, with their several post-office addresses:

President—George Greenman, Mystic Bridge, Conn. Vice-Presidents—Alfred B. Burdick, Westerly, R. I.; Jonathan Maxson, Westerly, R. I.; Clarke Rogers, Plainfield, N. J.; Charles Potter, Adams Center, N. Y. Corresponding Sec.—E. G. Champlin, Westerly, R. I. Recording Sec.—S. S. Griswold, Mystic Bridge, Conn. Treasurer—Joseph H. Potter, Westerly, R. I. Directors—Jason B. Wells, DeRuyter, N. Y.; David P. Williams, New London, N. Y.; Julius M. Todd, Brookfield, N. Y.; Ephraim Maxson, West Edmeston, N. Y. Auditor—Hamilton Clarke, Petersburg, N. Y.; Joshua Clarke, Potter Hill, R. I.

AN EXPLANATION.

Letters have been published in the Recorder, from time to time, indicating that our missionary in Palestine, Bro. Wm. M. Jones, was in straightened circumstances on account of the withholding of his salary.

As a matter of information, and to correct an impression which members of the Society must have received from brother Jones' communications to the Recorder, we would state, in relation to the financial standing of the Board with him, that the Treasurer holds brother Jones' receipt, dated May 24th, 1860, showing that \$116 40 would pay his salary to June 30th, 1860. Since that time there has been sent him \$115, of which \$40 has not probably yet reached him. This, at \$4 the pound, makes \$566, 60, and deducting the \$116 40, leaves a balance of \$440 20, paying his salary at \$800 a year, till near the 20th of January, 1861.

to the no small edification of the audience. Among them was the following, as reported to us in writing by a former officer of the Society:

Question—Have you, at any time, been left to suffer by the withholding of the salary? Answer, substantially—We have not been left to suffer by the withholding of the salary. On one occasion, the "letter of credit" was delayed beyond the usual time, and we suffered some inconvenience; but I supposed it was miscarried, which proved to be the case. The Board always paid the salary in advance.

Remark—The salaries of both missionaries were always sent at the same time.

NEW YORK PRAYER MEETINGS.—In answer to inquiries which we have occasionally heard about the New York prayer meetings, we take pleasure in giving the following information. On Third-day and Seventh-day evenings, the regular meeting of the Young Men's Christian Association is held at the rooms of the Association. It is a large and spirited meeting, and one that commands great attention. The daily Old Slip meeting, held at 12 o'clock, is attended mainly by merchants and men connected with the sea; it is very small, but quite spirited. The daily John-street meeting is held in the Methodist church; the meeting is very small, and annoyed by the recess of the public-school, held in the same building. The Seventh-day night prayer meeting at the Sailors' Home is one of the institutions of New York. It is largely attended, conducted with great spirit, with lively singing and exhortations, and prayers tend to the point. Daily and weekly arrivals of sailors from all parts of the world, from ships where there are revivals, some of them newly converted themselves—all give power and efficacy to the convocation. The Fulton street meeting is crowded as ever.

THE REFORMATION IN SCOTLAND.—British papers give much space to the details of the tri-centenary celebration in Scotland, held on the 14th, 15th, 16th, and 17th days of August. It was no doubt an impressive occasion, and one which will produce good fruits. A large number of sermons were preached and papers read, mostly relating to the civil and religious history and peculiarities of Scotland. A sermon was preached by Rev. Dr. Guthrie, from the text, "The truth shall make you free," which so moved the audience, that they several times gave expression to their feelings in loud applause. Among the speakers were Rev. Drs. McCrie, Alexander, Wylie, McCallum, Cunningham, Begg, and Symington, and Rev. Messrs. Miller, Stuart, Koerner and Fraser.

WHAT A SINGLE CHURCH CAN DO.—According to the minutes of the General Assembly, the First Presbyterian Church of New York, Rev. Dr. Phillips, during the last year contributed to benevolent objects, \$52,961. The items are as follows: Domestic missions, \$5,765; Foreign missions, \$20,000; Education, \$7,325; Publication, \$4,400; Church extension, \$4,510; Presbytery, \$163; Miscellaneous, \$10,000. And probably contributions to the amount of \$10,000 were made to various objects by members of the congregation, which were never reported.

SUNDAY THEATRICALS IN NEW YORK, it is said, have come to an end. The controversy between the proprietors of the small theatrical establishments and the authorities, was rather sharp; but of course there could not have been any question as to the result—the law was against the theatres, and they had to shut up.

THE STONINGTON LINE of steamers changed their eastern terminus from Stonington to Groton on Second-day of this week. The change will give the line a more commodious harbor, and shorten the running time between New York and Boston nearly one hour.

THE PRINCE OF WALES and his suite arrived at Niagara Falls on the evening of the 14th inst. They were escorted to their quarters at the Clifton House, by a torch-light procession.

THE SYRIAN RELIEF COMMITTEE of New York acknowledge the receipt of \$13,025 up to last Fifth-day. Eleven thousand dollars had already been remitted to Syria.

The Rev. W. Booth having been laid aside by indisposition for a week or two, Mrs. Booth officiated for him in Bethesda Chapel, Newcastle, England. The lady grounded her discourse on "Strive to enter in at the straight gate," &c., and the large audience which had congregated to hear it, sat with evident interest, listening to her chaste and fervid eloquence for upwards of an hour. The service was a very effective one.

The New York and Brooklyn National Association have issued a circular calling on all mothers throughout the country to join them in a concert of prayer for the conversion of their unconverted children, on the first Wednesday in October next, at 3 P. M. It is a call of the most important character, and will, no doubt, meet with a most cordial response on the part of the mothers of this country.

Messrs. Blackwood gave the Rev. John Caird \$500 for the copyright of his sermon, Religion in Common Life, which was only a shilling pamphlet, looked a very handsome sum. The sale, however, having gone far beyond their expectations, they afterward presented the reverend author, of their own accord, with an additional sum of \$2,000.

It is stated in *The Delhi Gazette*, that notwithstanding the stringent prohibitions of the British Government, three cases of Sutee, or burning of widows with their dead husbands, took place in that region in May last, one at Putehghur, a second at Kounghur, and the third at Dedrie. The second of these scenes occurred in broad daylight, and under the eyes of the police.

Miss Mary C. Latta, a member of the Presbyterian church at Chestnut Level, Pennsylvania, sailed from New York, on the 1st of August, in the ship Ocean Eagle, to engage as a teacher in the female boarding school in connection with the mission at Corisco, Western Africa.

The Methodist Southern University, Ala., has a fund of \$50,000, (and still increasing,) for paying the board of sons of itinerant ministers, and of young men preparing for the ministry. Nearly all the students were converted during a recent revival.

The *Missionary Herald* for September says: "It is very gratifying to be able to say that, if sums which are confidently expected shall be received, the accounts for the last year will be closed with little or no balance against the treasury."

Rev. Dr. Cather of the British Conference has received leave from that body to travel at large for a year, preaching on "systematic beneficence."

GENERAL INTELLIGENCE.

EUROPEAN NEWS.

Several batches of European news were received during the past week, but we find little of general interest except what is given below.

At a collision on the East Lancashire (England) railroad of two excursion trains, eleven persons were killed and nineteen badly wounded.

A Paris correspondent of the London *Herald* says that France has just purchased ten large steam transports in the United States.

Naples was the point of special interest in connection with the revolutionary movements. It was reported that General Lamarmora was about to leave for Naples with 30,000 troops, the object being to prevent Naples becoming a prey to anarchy, in view of the fall of the Bourbon dynasty. All disposable vessels of the Sardinian navy were to be sent to Naples, and military preparations were more vigorous in Piedmont. The Sardinian government was hiring every available transport, and it was said that if a rapid conveyance of so large a force should be found impossible, the Pope would be asked to allow passage through his dominions. The province of Terra Dilavora had risen in insurrection. Bands of insurgents had united, and were marching on Camp Basso.

The French troops continued at Beirut, and it is thought they will not be required to go into the interior.

Sir Henry Ward, Governor of Madras, died of cholera, on the 2d.

A famine was impending in the northwest provinces of India.

The British forces in China were ready for an attack, but the French protested against commencing hostilities, on account of having lost all their harness by shipwreck, and having 2,000 less men than the British.

On the 26th of June, Lord Elgin induced Baron Gros to withdraw his protest, and the attack was commenced immediately.

THE DISASTER ON LAKE MICHIGAN.

For a week past, the papers have given much space to the details of the awful disaster on Lake Michigan, by which over three hundred lives were lost. It is said that the schooner *Augusta* was sailing out of the ordinary course of vessels bound for Chicago, while the steamer *Lady Elgin* was pursuing the usual route for onward bound craft; that all sail were set, and that a squall struck her just before the fatal collision, driving her with immense force, laden as she was with nearly one hundred and sixty thousand feet of lumber, against the steamer's side. The schooner has been attached for damages by the owners of the steamer. The following statement of the leading incidents of the disaster is made by Michael E. Smith, of Otonagon:

I was asleep in the mate's room at the time of the accident. The watchman came in and told the first mate that a vessel had run into the steamer's port side, just forward of the wheel-house, and stove a hole in her. The mate and myself went directly on deck—found Capt. Wilson there. The steamer had on board some 150 to 180 head of cattle. The captain ordered the cattle to be thrown overboard. They were thrown over by the crew.

The first and second mate went in the life boat, to stop the leak. They found the hole so low that they could not get at it. The steamer was listed over, but they could not get at the leak. The captain ordered all the passengers to get life-preservers; I think most of them did. He then ordered the crew to take axes and break open the state-room doors, so that none should be left in them; I think nearly every passenger got out, although I pulled one out as we floated by a state-room.

hurricane deck when the hull went down; most of them jumped off very soon, thinking that would sink; the hurricane deck soon separated into five pieces; there were twenty-five on the part on which I was; the captain was on this; there were some military men from Milwaukee, and six or seven ladies; the other four pieces went off with a number on each.

We held up cabin doors for sails, and came down smoothly as far as Winetka. When within a few rods of the shore the raft capsized; some of us got back on her, among them the captain and myself; the captain got one of the ladies back on; a big sea came and washed us off; the captain was the last one on her; I heard him cheering the passengers; another sea came, washed him off, and he was drowned.

Of the twenty-five who were on her, only eight were saved. The life-boat in which were the two mates came in below Winetka. One of the boats, from the hurricane deck, started with twelve passengers, eight of whom were saved. The boat upset twice. A lady and child who were in this boat were washed away once, and picked up. They were washed off the second time, and drowned.

The following is given as the probable explanation of the sudden sinking of the steamer:

"It is evident from the appearance of that part of the wreck that lies at Daggett's Point, near Waukegan, that the final catastrophe was brought about by the dropping of the engine, walking-beam, etc., through the bottom. At the point above named, all that portion of the hull abaft the midships on the larboard side, lies upon the beach—a full fourth of the hull from the plank shear to the keel. The most rational explanation of the disaster is, that the colliding vessel carried away the larboard wheel and most of the engine braces of that side, and that as soon as she rolled a-port, the engine, walking-beam, etc., having nothing to sustain them, carried away a large part of the hull, and went out on the larboard side of the keel, producing the catastrophe which all the saved describe as very sudden. It is probable that the first violent roll after the collision did the fatal work. On no other hypothesis can we account for the separation of the hull, and explain the positive testimony of the officers, that the walking-beam went down before the upper works floated off."

THE TROUBLES IN SYRIA.

An official paper, dated at Damascus, August 20th, says:

"This morning 167 persons implicated in the late massacres, and on whom sentence of death had been passed, were executed. 57 of the condemned men were hanged in the most populous part of the city, and 110 of the local police were shot in the square. Their execution had struck terror into the inhabitants of the city, which remained tranquil. To-morrow, those condemned to hard labor and detention will be sent under a strong escort to Beirut, where they will be immediately embarked for Constantinople. Among the persons hanged, were brothers, sons and parents of the first men in the country. No attention was paid to their rank or dignity. To-morrow, all the principal parties compromised will be arrested, tried and punished. The trial of Ex-Governor Ahehid Agheba, and other officers, is proceeding before a council of war. The sentences will be enforced immediately after they are pronounced. The guilty persons who escaped after the massacre will be tried as outlaws. They will undergo their penalties as soon as they are seized. The Army of the Sultan acts with the most rigorous discipline, and in perfect loyalty. The arm of justice is triumphant. Perfect tranquillity reigns on all the borders of Syria. Order is re-established at Saidi, and its environs."

We continue to receive sickening details of the late massacres. At Hasbya, out of 3,200 Christians, only 1,400 were found remaining, nearly all women and children. The corpses remained unburied. The Serni was full of them, and in the upper rooms they were piled in heaps from five to six feet high.

The London *Times* contains a long letter from its Beyrout (August 8) correspondent, respecting the massacres in Syria. Some of the details are interesting, although not much news is communicated. We make the following extract from it:

"On Saturday afternoon, about 6 o'clock, the first caravan of Christians who had escaped from the massacres in Damascus arrived in Beyrout; and a more heartrending sight—one which made men weep like women, filling them at the same time with an almost irresistible craving for revenge—was probably never beheld. They had left Damascus on Thursday at noon—a column composed chiefly of women and children, and variously estimated at from 1,000 to 3,400 souls, for the Turkish authorities had provided cattle for the conveyance of 1,600 persons, but many traveled on foot or on beasts of burden of their own or friends. Parched with thirst, not half fed, unwashed, with clothes unchanged for nearly a month, choaked with dust, and covered with flies, they fled hither, under heavens glowing like brass, from the city which, if it be the most ancient, will henceforth be the most infamous in the world. They were widows and orphans whose husbands, fathers and brethren had all been slain before their eyes with every indignity and cruelty the most barbarous fanaticism could devise, and whose most comely maidens had been sold to gratify the brutal lust of filthy Arabs. Nearly all were afflicted with ophthalmia; five women had died on the journey, and one was taken in labor. Babies might be seen striving to suck food from breasts that were dried up. Young children were so dirty, so disfigured by sores, on which flies settled continually, as to be loathsome to look upon. Old men and women tottered under doorways and sank down exhausted, heedless of the crowd that pressed upon them, looking like so many bundles of dirty rags, and incapable of reaching out their hands to take the water for which they famished, or of crawling to the shelter provided for them by the authorities at Beyrout in three khans."

"From the statements of the fugitives, it would appear that they numbered in the Castle of Damascus upwards of 12,000 persons whose relatives had been foully murdered, or whose lives were threatened. Elsewhere in the city Christians were sheltered."

A SHOCKING RAILROAD ACCIDENT happened at Delavan, Wis., on Sixth-day, Sept. 14th. A passenger train from Racine to Freeport was run into by a freight train. Five passengers were killed and twenty-five wounded—some, it was feared, fatally.

THE CHINESE REBELLION.—A Shanghai letter, in the *New York Evening Post*, says the Chinese insurrection is evidently assuming a very formidable shape. Two or three of the finest districts in the central portion of the empire, embracing several first class cities, have been captured, and are now held by the insurgent forces. The Imperial officers are powerless against this strange movement. Wherever the rebels appear, the representatives of royalty disappear, either by precipitate flight, (which is generally the case,) or, if they meet the insurgent troops, by defeat. Two or three American gentlemen connected with the mission at Shanghai lately made a visit to the camp of the rebel chief, where they were very courteously received and kindly treated. The chief declared in the presence of those men that they wished to cultivate friendly relations with all foreign nations, to trade with them, to admit them to the country, and to learn of them the true principles of commercial policy, as understood and practiced by western nations. They say that the great heart of the Chinese nation is in favor of driving the present Tartar Emperor from the throne and of restoring the old Chinese dynasty.—*Boston Journal*.

IMPENDING TROUBLE AT CONSTANTINOPLE.—The correspondent of the *World*, writing from Constantinople under date of August 8th, says that native Christians and Franks are living in almost hourly expectation of a Moslem outbreak. All parties—foreigners, Greeks, Armenians and Turks—were arming to the extent of their means. Many had left the city for Europe. Gold, which had been at a premium, had been offered at a discount against reliable European bills. One or two dangerous conspiracies had been broken up. The government was doing its best to prevent an outbreak. The correspondent states that it was owing in part to Russian influence. It was very well understood, that Russian emissaries were continually at work, stirring up the Greeks and Armenians. The Turks were also plotting. Affairs in Syria had stirred the Moslem blood. A conspiracy had been discovered at Scutari, the design of which was to murder the Sultan, burn the palace, and plunder the Christians. These statements indicate that Turkey is on the verge of serious troubles, in common with Italy and Austria.

CALIFORNIA NEWS to August 26th has been received.

The general State and agricultural fairs are about to meet, and all the reports represent the progress of the country, in an agricultural sense, as most extraordinary.

Thirty-three state prison convicts made a desperate attempt to escape on the 28th, by rushing upon the guard. The prisoners were fired upon, and three or four of them mortally wounded before they could be secured.

On the 7th of August, the ship *Lawsan*, of Bath, Maine, sailed from Port Townsend, Washington territory, for New York direct, with a cargo of yellow fir spars, varying in length from 60 to 118 feet. This is the first cargo of ship timber shipped from Puget Sound for any Atlantic port. Another vessel is loading with the same kind of timber for London.

The value of the merchandise, not including the treasure, exported from San Francisco during August exceeds \$1,000,000, nearly all of which were products of California.

RAILROAD ACCIDENT.—A dispatch from Friendship, Allegany Co., N. Y., says—Simon Sanborn, Conductor on Western Division N. Y. & E. R. R., in some unexplained manner, fell from his train, an Accommodation Freight, just after it left this station Wednesday evening. The wheels passed over both his legs below the knees, and over his right thigh, injuring him so fearfully that he survived only half an hour. He leaves a wife and three children. He was a resident of Dunkirk, and formerly from Rochester, N. Y.

SUMMARY.

Mr. F. A. Lumsden, editor of the *New Orleans Picayune*, and his wife and son, were among the lost by the disaster to the *Lady Elgin*. Mr. Lumsden was a native of North Carolina, and at the time of his death was between fifty and fifty-five years of age. He went to New Orleans about thirty years ago, where he followed his profession as a practical printer; he subsequently formed a business copartnership with C. W. Kennedy, and established the *New Orleans Picayune*, which paper is recognized as one of the leading journals of the Southern States.

Col. George P. Kane, marshal of Baltimore, having reduced that city of mobs to comparative order, is now engaged in the benevolent work of hunting up the free negroes who have been sold from that city into perpetual slavery at the South for a term of years. Certain men have amassed fortunes by this nefarious business. The governor of Maryland, at the instance of Marshal Kane, has recently issued requisitions upon the governors of several States for negroes thus illegally sold.

Perhaps the most singular accident ever heard of occurred recently to a horse on the Kingston plank road, Ulster county, between Kingston and Wilbur. A team was drawing a load of stone, when one of the horses stepped into a hole in a plank, and being unable to extricate it, the wheel ran off it, when, on renewing its efforts to free itself, it pulled the foot entirely off.

Saratoga appears to have done its share of business this year. One of the papers of that place gives the summary of arrivals, as published at the several hotels, showing that the total number of visitors this year was 28,624. This is 10,187 more than 1858, and 8,600 more than 1859.

The Douglas Democracy met at Jones' Wood, New York City, on the 12th inst., to hear speeches from Herschel V. Johnson and Stephen A. Douglas, and to witness a "barbecue." About ten thousand people attended, and had "a good time generally."

The New York Chamber of Commerce have resolved to present a memorial to Congress in favor of a quick mail to Shanghai and Japan by the Pacific route.

At last accounts, Cholera was prevailing to a serious extent in Spain. At Malaga 600 persons were attacked in one day, and 50 of them died.

The Richmond *Whig* is of the opinion that the insurrection stories from Texas are electioneering dodges.

A den of seventy-five rattlesnakes was destroyed at Frostburg, Md., a few days since.

NEW YORK MARKETS—SEPT. 17, 1860. Ashes—Pots, \$5 25; Pearls, 5 50. Flour and Meal—Flour, \$5 65@5 75 for State and Western, 5 95@6 10 for extra State, 6 20@7 00 for trade brands, 6 00@7 50 for Canadian, extras. Bye Flour, \$4 40. Corn Meal, 3 50 for Jersey, 3 95 for Brandywine.

Grain—Wheat, \$1 22@1 30 for Chicago Spring, 1 30@1 32 for Milwaukee Club, 1 33@1 34 for red Western, 1 37 for white Western, 1 50 for yellow Canada. Corn, 68@70c for Western mixed, 71c for white Oats, 41@42c for Western and Canada. Rye, 78@80c. Barley, 80c for prime State.

Provisions—Pork, \$14 25 for prime, 18 40@19 50 for new mess, Beef, 4 00@5 00 for country mess, 7 00@10 00 for ripened Western, 10 25@11 75 for extra mess. Beef hams, 11 00@15 00 for State and Western.

MARRIED.

ANGELO—MOORE—In New York, Sept. 4th, 1860, by the Rev. Mr. Donnam, Mr. Nelson Angelo, of Leonardsville, and Miss Sarah Moore, of Unadilla Forks.

LYNN—HORSFORTH—In Harlem, Sept. 15th, 1860, by Rev. W. A. Horjesky, Mr. Wm. H. Lynn and Miss Emma L. Horjesky, both of Harlem.

STILLMAN—THORNGATE—In Dakota, Wis., August 25th, 1860, by Eld. Geo. C. Babcock, Mr. Robert Stillman, late of Elk Hill, and Miss Hannah Thorngate, of Dakota.

PRESTON—JOHNSON—In Berlin, Wis., August 23th, 1860, by J. C. Burdick, Esq., Mr. John H. Preston and Miss Fanny L. Johnson, daughter of Thomas O. Johnson, formerly of Warwick, R. I.

THOMAS—EASTMAN—At Adams Center, N. Y., May 20th, 1860, by Eld. James Sumner, Mr. Newland Thomas, of Adams, and Miss Marietta Eastman, of Fulton, N. Y.

PARISH—TERRY—By the same, in Ellipsisburg, Sept. 9th, 1860, Mr. Reuben S. Parish, of Albion, N. Y., and Miss Mary Terry, of Ellipsisburg.

SORE—MALLON—By the same, at Adams Center, Sept. 11th, Mr. John B. Sorg, and Miss Mary Mallon, both of Bellville.

WHITE—At the Utica State Asylum, Sept. 4th, 1860, Samuel S. White, of Independence, Allegany County, aged 64 years. Mr. White has been suffering from a mental disease, a total mental alienation, since about the 9th of October of last year. In the fore part of November, he was removed to the Asylum, where his last days were spent. After he became an inmate there, his physical health seemed to improve, and with it, his mental; especially in the fore part of August, pulmonary consumption set in, and terminated in his death within a month. Mr. White settled in early life, forty-two years ago last April, in the town of Independence, earnestly and successfully devoted himself to business, and was prospered beyond the lot of most men. [Free Press.]

FARRINGTON—In Westery, R. I., Sept. 24, 1860, Helen Farrington, daughter of Harvey and Martha Jane Farrington, of New York, aged 1 year, 4 months, and 27 days.

DAVIS—In Nashville, Coffey Co., K. T., August 10th, 1860, Albert Judson, son of Isaac and Mary E. Davis, aged 8 months and 16 days.

BURBICK—In North Stonington, Conn., August 28th, 1860, Abby Burdick, wife of Thomas Burdick, aged 74 years.

BAKNER—At Dorville, R. I., Aug. 30th, 1860, Dec. Weeden Barber, aged 83 years.

LEWIS—In North Stonington, Conn., Sept. 3d, 1860, of consumption, George Henry Lewis, aged 51 years.

NOYES—At Pawcatuck, R. I., Sept. 5th, 1860, Mrs. Martha Noyes, aged 79 years.

J. P. Hunting, W. C. Whitford, T. Saunders, L. B. Harris, H. W. Randolph, H. A. Hill, D. P. Curtis, W. L. Langworthy, N. L. Burdick, E. H. Mason, A. M. West, Isaac West, James R. Irish, Ed. Forsythe, C. D. Langworthy, John Edwards, Henry Clarke, W. M. Jones, C. A. Bucklee, J. W. Hazard, D. K. Davis, Truman Saunders, James Sumner, B. G. Sullman, D. E. Lewis, M. E. Durrell, Geo. C. Babcock, J. C. Brown, Y. C. Moore, S. S. Griswold, D. A. Langworthy, F. Beebe.

FOR THE SABBATH SCHOOL VISITOR: A. S. R. Wheeler, A. C. Spicer, Elsie E. Babcock, Hannah Maxon, Mary M. Clarke, 25 cents each.

FOR JOB PRINTING, MISCELLANEOUS: \$119 89. Advertising, CLARKE ROGERS, Treasurer. The credit to I. C. Chapman, Pendleton Hill, Ct., in our paper of last week, should have been \$3, to Vol. 17, No. 26.

SPECIAL NOTICES. QUARTERLY MEETING.—The Northern Quarterly Meeting, composed of the churches of Berlin, Dakota, and Golconda, Wisconsin, will hold its next session with the Church at Dakota, commencing on Sixth-day evening before the last Sabbath in September, 28th. We would request the members of sister churches to meet with us if convenient, and to consider, in particular, as we need assistance, and desire a deeper work of grace in our hearts, and that sinners may be awakened.

Done in behalf of the Church at Dakota, Wis., Aug. 19th, 1860. S. T. Mills, Church Clerk.

QUARTERLY MEETING.—The next Quarterly Meeting of the Scott, Preston, and associate churches will be held, by leave of Providence, with the church in Otsego, commencing on Sixth-day, the 28th inst., at 1 o'clock P. M. Eld. Fisher is expected to deliver the introductory discourse at 7 o'clock.

ANNIVERSARY OF THE AMERICAN BIBLE UNION.—The next anniversary of the American Bible Union will be held in the meeting-house of Elizabeth Stiles, New York, on Wednesday and Thursday, October 3 and 4, 1860.

At nine o'clock, on Wednesday morning, the Union will meet for the election of officers and managers, and for the appointment of a Public Charge Committee, to meet at ten o'clock.

Members and delegates are requested to call at the Bible Rooms, No. 350 Broome Street, near the Bowery, immediately on their arrival, and register their names.

The friends in New York and vicinity will cheerfully do all in their power to extend a Christian welcome to all who may attend the anniversary.

The speakers engaged for the anniversary are Rev. N. M. Crawford, D. D., Pres. Bible Revision Association, Ky.; Rev. J. S. Lamar, Savannah, Ga.; Prof. G. H. Bliss, D. D., Lewisburg University, Pa.; Rev. D. W. May, D. D., Boston; Rev. O. D. Brewer, New York; Rev. W. S. Clapp, New York. Introductory Address by the President, Thomas Armatage, D. D. Rev. Drs. Conant, Eaton, Shepherd, Sheldon, and many other old friends of the Bible Union, are expected to be present and take part in the proceedings.

We do not expect to have the usual number of friends are expected to participate in brief address.

Will you not make your arrangements to be present, and attend all these anniversary meetings? Come to the spirit of love and goodwill to the cause of faithful versions of the Bible. Come in humble reliance upon the Lord for his blessing. We will be happy to meet you and your friends on that occasion. Yours affectionately, Wm. H. Worcester, Corresponding Secretary. C. A. BUCKNER, Recording Secretary.

MARINERS SAVING INSTITUTION.—34 Avenue and 7th Street. Open daily for the reception and payment of money from 9 o'clock, and on Wednesday and Saturday evenings from 6 to 8 P. M. Interest allowed on deposits at the rate of 6 per cent on sums from \$5 to \$500, and 5 per cent on sums over \$500. THOMAS B. STILLMAN, Pres't. PHILLIP W. ENOS, Vice-Presidents. CHARLES MILLS, Sec'y.

ALFRED MUNROE & CO. are now prepared to supply the wants of those who are purchasing their. FINE AND WEAVER CLOTHING, for MEN and BOYS. Their increased facilities in light and space will be found very advantageous to buyers. MEN'S CLOTHING of ALL KINDS, BOYS' CLOTHING for boys of all ages, from three years to manhood. As usual, we have also a large assortment of Piece Goods in the custom department.

No deviation from the marked price. ALFRED MUNROE & CO., 507 Broadway, (under the St. Nicholas Hotel).

THE REGULAR MAIL LINE VIA STONINGTON, FOR BOSTON, PROVIDENCE, AND NEWPORT—By the Steamer PLYMOUTH ROCK, Captain Joel Stone, and COMMONWEALTH, Captain J. W. Williams, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, at the office of the Company, No. 15 1/2 West Street, at 5 o'clock P. M., and Stonington at 8 30 P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

THE COMMONWEALTH, From New York—Monday, Wednesday and Friday. From Stonington—Tuesday, Thursday and Saturday. From New York—Tuesday, Thursday and Saturday. From Stonington—Monday, Wednesday and Friday.

Passengers proceed from Stonington, per Railroad, to Providence and Boston, in the Express Mail Train, reaching each place in less than 2 1/2 hours. The routes, and in ample time for all the early morning lines, connecting North and East. Passengers that prefer to remain on board the steamer, enjoy a night's rest undisturbed; breakfast, if desired, and leave Stonington in the A. M. train, commencing at Providence with the 11 o'clock train for Boston.

A baggage-man accompanies the steamer and train through each way. For passage, berths, state-rooms, or freight, apply on board the steamer, or at the freight office, Pier No. 15 North River, or at the office of the Company, No. 15 1/2 West Street, in the City of Cortlandt Street.

TO THE SHERIFF OF THE COUNTY OF NEW YORK.

SIR,—Notice is hereby given, that at the general election, to be held in the County of New York, on the first Monday of November next, the following officers are to be elected, to wit:

- A Governor, in the place of Edwin D. Morgan;
A Lieutenant-Governor, in the place of Robert Campbell;
A Canal Commissioner, in the place of John M. Jaycox;
An Inspector of State Prisons, in the place of William C. Rhodes;
All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States;
A Representative in the Thirty-seventh Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Sixth Wards, in the City of New York;

A Representative in the Thirty-seventh Congress of the United States, for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards, in the City of New York;

A Representative in the Thirty-seventh Congress of the United States, for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards, in the City of New York, and the Thirteenth, Fourteenth, Fifteenth, and Sixteenth Wards of Brooklyn;

A Representative in the Thirty-seventh Congress of the United States, for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards, in the City of New York;

A Representative in the Thirty-seventh Congress of the United States, for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards, in the City of New York;

A Representative in the Thirty-seventh Congress of the United States, for the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twenty-first, and Twenty-second Wards, in the City of New York.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY. Seventeen Members of Assembly;
A Register of the Supreme Court;
A Recorder, in the place of George B. Barnard;
A Surrogate, in the place of Edward C. West;
A Justice of the Supreme Court, in the place of Benjamin W. Bouney.

Two Clerks of the Court, in the place of Smith Ely, Jr., and William R. Stewart;
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. 349 of Laws of 1860, a copy of which is printed herewith, for instructions in regard to their duties under said act, entitled: "An act to perfect an amendment to the Constitution, abolishing the property qualification of people of color."

CHAP. 349. AN ACT to perfect an amendment to the Constitution, abolishing the Property Qualification of people of color, as passed April 13, 1860—three-fifths being present.

Whereas, The following amendment to the Constitution of this State was agreed to by a majority of all the members elected to each branch of the legislative assembly, at the election of the year one thousand eight hundred and sixty, and the said amendment was duly entered on the journals of each branch of the legislature, with the yeas and nays taken thereon

