

The Sabbath Recorder

Published by GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$2.00 a Year, in Advance.

VOLUME XIX.—NO. 43.

WESTERLY, R. I., FIFTH-DAY, OCTOBER 29, 1863.

WHOLE NO. 212

The Sabbath Recorder.

CONGRATULATION.

Earth to earth, and dust to dust!
Here the evil and the good,
Here the faithful and the old,
Here the fearful and the bold,
Here the maiden and the maid,
Here the sword and pen must rust—
Earth to earth, and dust to dust!
put a day is coming fast,
Earth, thy night and thy last,
It will come with national tramp,
Bearing temples, trampled throng;
Then, Ambition, rue thy lust,
Earth to earth, and dust to dust!
Then will come the judgment day;
In the East the King will arise,
From Heaven's golden gate,
Thousands, thousands round his state;
Spirits with the crown and plume;
Tremble, then, thou sinner's throng,
Heaven shall open on our sight,
Earth be filled with living light—
Kingdom of the ransom'd just—
Earth to earth, and dust to dust.
Then thy mount, Jerusalem,
Shalt be gorgeous as a gem;
Then shall in the desert rise,
Fruits of more than paradise;
Earth by angels feet be trod,
One great garden of our God—
'Till are dried the martyr's tears,
Through a thousand blessed years,
Now in hope of this we trust,
Earth to earth, and dust to dust.

THE EDUCATION SOCIETY.

EIGHTH ANNUAL REPORT OF THE EXECUTIVE BOARD OF THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

The Executive Board offer their Eighth Annual Report under two heads.

I.—HISTORY.
Under the historic head is embodied whatever of importance that has transpired, during the year, in connection with the Society's operations. The following is an outline of the doings of the Institution which is under the Society's patronage, as reported by its Trustees to your Board.

1. *Property.* For a particular statement of their lots, buildings, library and apparatus, the Trustees refer to their previous reports. The following changes have been made: An astronomical observatory has been built upon the academic premises, costing some over five hundred dollars, contributed principally by citizens. Prof. Rogers has furnished it, at his own expense, with a set of astronomical instruments, valued at some thirty-two hundred dollars. The building belongs to the Institution, the instruments to Prof. Rogers. Several hundred dollars is also being expended upon the grounds, and in some improvements upon the buildings, mostly by contributions. For these purposes the Institution presigly needs, at the present time, several thousand dollars.

2. *Patronage.* The number of students in attendance upon the instructions of the Institution for the academic year ending July 1, 1863, was three hundred and fifty, of whom twenty-seven were Seniors, twenty-two Juniors, forty-one Sophomores, and the balance were in various grades of academic instruction. The attendance of ladies and gentlemen has been in about equal numbers.

3. *Theology.* Classes in the Theological Department have been instructed in Hebrew, Rational Psychology, Scripture Canon, Exegesis, History of Doctrines, Homiletics, Pastoral Theology, and Dogmatic Theology. The number in these classes has ranged from two to twenty-five. Of course, these were not all candidates for the ministry; but all that felt an interest in such studies were cordially received.

4. *Professors and Teachers.* The Trustees have been necessitated, by the condition of their finances, to employ for the last two years two less regular professors than formerly. They lament the necessity, inasmuch as it leaves the department of natural sciences without a regular professor, to the very great detriment of the department. And the Trustees desire to suggest, whether the time has not already come when an effort should be made for the endowment of several professorships on an independent basis—that is, without issuing scholarships. Nearly all the New England Colleges, as Yale, Williams, Amherst, &c., and those of New York State, and others, have, within the last few years, received large accessions to their endowments, most of them in sums varying from one hundred thousand to two hundred thousand dollars, and upwards. And why may not our own College, which is doing far more educating than most of the schools referred to, share in liberal bounties from our own brethren? Why not men of means bless themselves and the church and succeeding generations, by placing their Institution on a permanent basis for all time? If every other denomination founds and endows its schools liberally, and finds its denominational welfare to depend on doing so, should we hope to be an exception to the universal rule? Or, shall we

after sustaining one of the most flourishing schools in the country for over a quarter of a century, suffer its interests to be jeopardized for want of a permanent endowment, as the men who have been the most active in its establishment pass from the stage of action? We appeal to the Society, whether an effort shall not be made at once for an endowment of at least fifty thousand dollars.

5. *Necrology.* Our necrological record is unusually full this year. Each returning anniversary of this Institution reminds us, with solemn emphasis, that the angels of life and death ever beat with equal wing about our pathway. Each year, as the children of the Institution come together to clasp each other's hands, they not only exchange congratulations over the successes of life, but they are also called upon to drop the tear of sorrow, and offer words of consolation, and pour balm into broken hearts. Year after year adds to those who go out from this Institution with warm hearts, strong hands, and lofty aspirations. It adds likewise to the starred names of our triennial catalogue. Hands clasped in youthful friendship and love, are unclasp'd forever; youthful feet, tired with life's rugged pathway, rest; hearts palpitating with all the generous enthusiasm of youth, beat no more; young lives, rich with the varied and generous culture of the schools, and redolent with the first fruitage of life's labors, with only a prophecy of how their lives would have blessed the world, if they had not been thus early smitten down, are lost to the world. Very repeatedly have we been called to mourn as gone from our number, the lovely, the gifted, and the good. Especially do these reminders of life's uncertainty and the certainty of death become most emphatic in such times as these, when life is poured out so freely at the behest of patriotism. This Institution has its representatives, both in teachers and pupils—yes, its children—engaged in nearly all campaigns, languishing in hospitals, mingling their blood with that of brother patriots upon nearly all battle-fields. We lament their fall, yet mingled with our sorrow is a solemn joy, that we can act and offer life through such noble representatives for human brotherhood, and law, and government.

Death has come still more closely to us in removing from our Board of teachers, Mrs. Kenyon, who, with the exception of her husband, was the oldest teacher connected with the Institution. We subjoin a brief sketch of her life.

MELISSA BLOOMFIELD WARD was born in Schenectady, Oct. 13, 1823—the daughter of Abel and Sarah Felthouse Ward. She was the eldest of ten children, nine of whom died in early youth. Her parents were descended from good families. Her father was a man remarkable for his decided Christian character, for his uniform cheerfulness, and for his unbounded sympathy with humanity. Her mother was a woman whose labors, and kindness, and benevolence, were limited only by her endurance and her means to do with. In her parents, the poor and suffering always found friends, and every good cause unyielding advocates. The daughter inherited, in an eminent degree, the virtues of her parents. From her opening childhood, she was sprightly, cheerful, open-hearted, truthful, kind and generous. She became the subject of converting grace almost in her infancy, and at the age of about eight years, she was baptized by Eld. Wm. B. Maxson, in the waters of the Mohawk. She never faltered in her Christian warfare. A shadow of doubt never seemed to cross her mind in respect to the great fundamental doctrines of Christianity. She passionately loved the Bible, religious devotions, the sanctuary, and all of the ordinances of the house of God, and all of the grand and glorious interests that Christianity builds up. With her, the Christian religion was the beginning and the ending, the alpha and omega, of every enterprise. She was educated in the common schools of Schenectady, and in the distinguished female seminary of the Misses Sheldon. She was married to W. C. Kenyon on the 5th day of August, 1840, and immediately removed with him to Alfred, N. Y. Thenceforward her life was inseparably interwoven with the life of the Institution. It became one continued sacrifice, a thank-offering freely and constantly to all service, was ever an inspiration to all who came under the influence of her example.

As a teacher, she was sincere, frank, and cordial, inspiring enthusiasm and a generous emulation—quick to appreciate effort and a good intention, slow to give over the dull—ever the especial friend of the diffident, uncultured, but earnest seeker after knowledge. The poor and needy student knew where to find a friend and helper. It is, however, as the friend of the unfortunate, the nurse of the sick, the consoler of the afflicted, that her memory sheds the richest fragrance, and will be most tenderly cherished. Her work in her chosen field of labor was inaugurated in the sick-room, and it was here that the severest labors of her life sprung up. Surrounded as she always was by a large number of students, there was almost a constant call upon her energies—a constancy and a wear that cannot well be appreciated by those not acquainted with the cares incident to a large school. It was to the over-pressure of these burdens that she finally yielded. She literally offered her life a sacrifice for the welfare of the student. "Mother Kenyon," that familiar appellation by which she was recognized among students, had a deep and tender meaning to those who had experienced her unwearied attention and kindness during sickness. And to many, scattered far and wide, will her death come as that of a mother. The last anniversary of Alfred University opened sadly with her funeral service. Her dust now rests with that of her kindred in her native city, for she ever felt that was her home. For some time before her death, her spirit had been rapidly ripening for the great change. In the gracious revivals at Alfred, last winter, she took a deep interest and an active part. Her religious experiences were deep, and showed richness and great advancement in divine culture. May her memory be precious on earth. May Heaven's benedictions rest down upon her husband, who is left to toil on in his great work alone.

We have also to lament the death of one of the Trustees of the Institution—Bro. George Maxson—a brother of clear head, sound judgment, large heart, rich Christian graces, and various and liberal benevolence. The Trustees mingle their sympathy with the sorrow of his family and friends, and lament the loss of his counsels and labors for the school, as well as for all objects which he considered worthy; yet we rest submissive in the assurance that our great loss is his far exceeding greater gain.

6. *Support of Candidates for the Ministry.* The following resolution was adopted at the last meeting of this Society:

"Resolved, That this Society request its Executive Board to devise and present, at its next annual meeting, some plan by which young men who show aptness to teach, and give promise of usefulness in the ministry, can be aided pecuniarily, either by appropriations of a portion of the income of this Society, or by funds raised through some other channel."

In response to this resolution, the Board would recommend, that the pastors of the several churches be requested to preach at least one sermon a year, upon the call to the ministry, and the duty of the church to candidates for the ministry; also, that the churches be requested to take up at least two collections a year, for sustaining such as are preparing themselves for the ministry.

II.—THE CHURCH IN THE WORLD.—EDITORIAL.

As an appropriate correlative of past labors, let us turn to prospective duties, and consider our responsibilities, as Christians, to the church in her great work of evangelizing and educating the world.

1. *The Church—Its Nature and Mission.*
THE CHURCH is the great supernatural and spiritually organized life-force of humanity. Man in his individuality is but the branching and budding of this common humanity. Spiritual ties connect to a common Father, infinite relationships bind to him, immortal destinies unfold to him. Thus existing, thus related, thus destined, around these realities cluster, in their center, all interests, all possibilities, all responsibilities. The church is the embodiment of the religious life of humanity. In it center all these interests and responsibilities. Its principles permeate all relations and conditions of life. All other institutions take their significance from it. Connecting, as it does, two worlds, with its chief foundations in heaven; man, on being admitted within its sacred realm, becomes a citizen of the heavenly kingdom, with its spiritual rights and privileges, and their corresponding

responsibilities. The Bible is the great charter of these rights and duties. It becomes thus the light of life to the church. This light is given into her hands to preserve and to illuminate therewith the world. It is the mission of the church, with the Bible for her charter and light, to infuse and develop the religion of Christ in the world. The church, through Christ and the life-giving power of the Spirit, is self-sustaining, self-developing. It is, likewise, aggressive, subduing all institutions and kingdoms to itself. All the means for its prosperity, advancement, and ultimate triumph, spring from within itself. It is the mission of this spiritual organization to energize by its life-power all other organizations—to awaken and develop the religious principle, in all philosophies, all arts, all sciences, all politics, all activities—to give, thus, a Christian civilization to the world.

Lovely and divine is the mission of the church. The worth of the spirit is incomparably greater than all treasures of the world. Spiritual beauty outrivals all the beauty of landscape, of morning and evening, of changing seasons, and star-eyed night. The grandeur of soul surpasses the grandeur of mountain and cataract and ocean. The sublimity of the divine revealings of spiritual truth, transcends the sublimity of the teachings of rock or star. Spiritual relationships and communings, far transcend in pleasure and loveliness, as well as importance, all that can be given by the sensuous conditions of our being. All of this worth and beauty and grandeur and sublimity, cluster around the church. It is her mission to culture all spiritual excellencies, all divine relationships and communings.

2. *Religion and Education—Their Relation.*
Education, in its fullness, is the cultivation of all the powers of man—intellectual, moral, religious. It develops the whole man. This development is ever to be guided by high and holy motives, religious motives. Viewed in this light, education is important, essential, the business of life. In this broad sense man will and must be educated in some way, either for good or evil. The right kind of education must enlighten the intellect, restrain the passions, give energy and decision to the will, prepare for the responsibilities of life—not only this, but prepare the possessor for spiritual joys. That such an education is desirable, essential, need not be argued.

Again, the highest culture is the religious, with which all other culture must harmonize and blend. The religious is the most central, the highest principle of our being. All the other powers and faculties of man rise towards, cluster around, and depend upon, the religious. It gives nobility and power to all of the other faculties. Piety must be the central, energizing, life-giving force of the soul. It must guide and control and inspire all perfect education, as well as all the other activities of life. Thus the relation existing between religion and learning are most intimate and important. They are essential to each other, for the full and perfect development of either. What God hath thus joined together, let not man sever. Science is often said to be the handmaid of religion; but rather should it be said, that what the eye is to the body, what the ear is to the tongue, so is knowledge to religion. Without sight, the body gropes in darkness—without hearing, the tongue is dumb; so religion, without knowledge, is blind and voiceless. Religion is the divine motive power, knowledge the light. Religious sentiment unenlightened is blind, superstitious, bigoted; knowledge, without the religious element, is a servile slave, working as readily in the ranks of sin as of holiness. Education, without being deeply religious, is education unto death. There is no neutral ground. Life or death will ever be mingled in the fountain from which our spirits drink. The great central light in this culture is the Bible. The religious basis is the only true foundation on which to build institutions of learning, and their chief corner-stone is the Bible. It is the duty of the church to rear systems and institutions of learning on such a basis.

3. *Religion and Civilization.*
Again, as is the religion, in general terms, of a people, so is their individual, social and national progress—in short, their civilization. Any religion that is not capable of giving growth, progress, is not suited to the needs of man. He is ever longing for something beyond his present

grasp. He possesses, and is unsatisfied—attains, and still desires other attainments—has pleasures, yet is ungratified. His impulses lead him into all kinds of schemes for enjoyment, all kinds of speculation for possession. Sea and land are traversed, to find something to meet the cravings of the soul—yet, when all that the world can afford is obtained, the soul is left poor and longing. Worldly possessions turn to bitterness, and the spirit looks away to the Infinite and Eternal for satisfaction. Man soon outgrows the systems which he has constructed for himself, or else arrives at their culminating point, and there remains stationary or retrogrades.

All systems of false religion lack the element adapting them to progressive development. They carry their votaries to a certain point, and there stop. They may please the fancy—may be very poetic or grand—may embody in a crude form many of the underlying truths of Christianity, but still lack the power of giving life and growth. They are not suited to the march of mind, are not expansive, constructive. The religions of those grand old nations—Hindu, Persia, Chaldea, Egypt, Greece—had many elements of truth, of beauty, of grandeur—many of the elements more clearly revealed and illustrated in the Christian; but, among other elements that were lacking, they were wanting in the growing element. They were progressive to a certain point; but beyond that point they could not go. Immobility took possession of them. Those old nations came up to the highest point of development granted by them, and thenceforward they presented but a stereotyped edition of humanity, as the fruits of their systems. Such is the condition of Islamism. It has reached its ultimate. The Califfs have nothing to do but to watch with respectful attention over its declining age. Such is the fate of all religions not ordained of God. If they have any adaptation to the wants of man, that adaptation will soon bring man up to their highest point of development, to be followed by immobility and decay.

How is it with the religion of the Bible? It comes forward to renovate the world. Is it like the various other systems that have been started, with professedly the same object in view? Is it soon to accomplish its mission—raise man to its ultimate capacity—then to die out, from the simple fact of there being no longer any use for it in the higher stages of civilization? Or, does it, like many of the innovations, tear down the foundations on which man has found a foothold, without offering him any other basis? The Christian religion has been answering these questions for the last eighteen hundred years. While false religions cannot carry man beyond a fixed point, the true meets him at every point of his progress, pronounces forgiveness on the penitent seeker, and leads him up to higher degrees, and opens to him ever ascending and diviner prospects. It commences with the individual, growing from the heart outward. Every individual receiving it becomes a center of growth and radiation. It affects its possessor, not as a petrifying or a devouring element, but it gives life and growth and power. It walks humbly and carefully with the feeble in intellect, and is found sufficient to tax the powers of spirits of mightiest grasp; yet, it presents a theme that angels have not been able fully to comprehend. It is prepared to meet the spiritual necessities of the feeble-minded Hottentot, the sedate Chinaman, the wandering Tartar, the warlike Arab, the dreamy German, the cool, calculating Briton, the versatile Frenchman, the vivacious, airy Italian, the utilitarian American, elevating, perfecting all.

Modern civilization is a development, an outgrowth of Christianity. Christianity touches upon every field of science and every subject of learning. It lays every department of thought under contribution for its elucidation and advancement. Every idea of giving the Bible to man to read, is the key that unlocks all knowledge, and produces, as a legitimate and necessary consequence, schools and learning. The school becomes thus, at once, an offspring of the church, and one of her most efficient agents in the civilization of man. With the church, likewise, have originated the great plans of benevolence—temperance societies, anti-slavery societies, peace societies, Sabbath-schools, hospitals, asylums, colleges.

(Continued next week.)

DIRGE FOR A SOLDIER.

CLOSE HIS EYES; HIS WORK IS DONE!
What to him is friend or foe-man,
Rise of moon, or set of sun,
Hand of man, or kiss of woman?
Lay him low, lay him low,
In the clover of the snow,
What cares he? he cannot know;
Lay him low!
As many may, he fought his fight,
Proved his truth by his endeavor;
Let him sleep in solemn right,
Sleep forever as he might,
Lay him low, lay him low,
In the clover of the snow!
What cares he? he cannot know;
Lay him low!
Fold him in his country's stars,
Roll the drum and fire the volley;
What to him are all our wars,
What but death-bemocking folly?
Lay him low, lay him low,
In the clover of the snow!
What cares he? he cannot know;
Lay him low!
Leave him to God's watching eye,
Trust him to the hand that made him,
Mortal love sweeps idle by;
God alone has power to aid him.
Lay him low, lay him low,
In the clover of the snow!
What cares he? he cannot know;
Lay him low!

WORTH OF MONEY.

We hear a good deal about the worth of property. A house is worth ten thousand dollars; that lot is worth five thousand dollars; a farm is worth eight thousand; a horse three hundred, a carriage five hundred, and so on endlessly. This is all very well in its way. But ought not the question, sometimes, to be put the other way, how much is a man's money worth? There is a wider range in the value of money than most persons think. And, upon a little inquiry, I suspect that it will be found that all persons who possess money, or who long to possess it, have a way of measuring it, not by dollars, but by its value in some sort of pleasure or article.

One man earns a thousand dollars, and says to himself, There, that puts me one step out of debt. Money to him is a means of personal liberty. A man in debt is not a freeman. The borrower is servant to the lender. Another man sees in a thousand dollars a snug little homestead, a home for his children, a shelter to his old age, a place to live in, and a good place to die in. But his neighbor only sees one more link in the golden chain of wealth. It was only thirty-nine thousand last month—he is worth forty this. And his joy is in the growing numerals. He imagines how it will sound, full, round, and hearty, when men say, He is worth a hundred thousand dollars. Nay, when it comes to that, he thinks five a better sound than one, and five hundred thousand dollars is a sound more musical to his ear—though he loves even better yet to call it half a million! The word million cuts a great swath in men's imaginations. All this estimate of money is sheer ambition. The man is vain. He thinks much of himself on account of money, not of character. A man who is openly proud of money is secretly contemptuous of those who have none.

Another man wishes to see the world. Every dollar means travel. A thousand dollars means Europe. Two thousand dollars means Egypt, Palestine, and Greece.

Boys dealing in small sums reckon the same way. A penny means a stick of candy; sixpence is but another term for ball; shilling means a kite; and fifty cents a jack-knife.

The young "Crack" sees in his money a skeleton wagon, and a fast nag, a rousing trot, a jolly drink, and a smashing party.

But many and many a weary soul sees in every shilling, bread, rent, fuel, clothes. There be thousands who hold on to virtue by hands of dollars; a few more save them; a few less, and they are lost. Their gayer sisters see feathered hats and royal silks in their money, or rather in their fathers and their husbands.

The poor scholar passes daily by the stall where books tempt his poverty. Poor clothes he is content to wear; plain and even meagre diet he is willing to subsist upon; and as for all the gay dissipations and extravagant wastes of fashionable life, he looks upon them without even understanding what they mean, as a child looks upon the milky way in the heavens, a glowing band of far-away and unexplored wonders. But O, those books! he looks longingly at morning; he peers at them with a gentle covetousness at night. He imagines new devices for earning a few dollars. He ponders whether there is not some new economy which can save a few shillings. And when good luck at last brings a score of dollars to him, with what fervor of haste does he get rid of them, fairly running to the stall, and fearing, at every step, lest some fortunate man should have seized the prize. Wasteful man! that night saw too much oil burnt out in poring over the joyful treasure. Books are what his money is worth. But others see different visions. Money means flowers to them. New roses, the latest dahlia, the new camellia, or others of the great horriband of flowers that fill the florist's paradise—the garden.

A young man helped through college or established in business. A friend extricated from ruin. A poor woman saved from beggary, and made a suppliant before God for succor to his poor head, every day that she lives; the sick and unfortunate, and the orphan educated, and the foundling, the village idiot, the trees, a free library, and a park, and a thousand such like things. A man is not to be known by how much money he has, but by what that money is worth to him. If it is worth only selfishness, meanness, stinginess, vanity, and haughty state, a man is not rich if he own a million dollars; if it mean generosity, public spirit, social comfort and refinement, then he is rich on a few hundred. You must put your hand into a man's heart to find out how much he is worth, not into his pocket.

POWER OF A HYMN.

Anders Evensen is the name of a prisoner for life in the Castle of Christiansstad. He was born in the parish of Bleknig, in prison for stealing for the fourth time, and is about forty years of age.

About six weeks ago, he missed an opportunity to escape, swam across the broad Hegla river, and escaped his pursuers in a thick fog. He seized a horse in a field, after having stolen a bridle, and rode back to Christiansstad, where he let the horse go, and hid the bridle in a sack of straw. His plan was to steal from a merchant in the town, who was supposed to have much money.

At the post-horse station there, he spent his last piece of buying food. This was on Monday, 18th October, 1856. While waiting for midnight, he wandered in the evening in the neighborhood of the inn, and stopped at a cottage where he thought he heard the sound of singing. Curiosity drew him nearer to the window, where he heard a man and woman singing the following hymn, which is well known to many of the children of God in Skania:

"How blessed, all our mourning past,
To land on Canaan's quiet shore!
The Father's love has set a feast,
A home where tears shall all be more.
How sweet even now to taste the bliss
My Saviour gives me here below!
But oh! to see him as he is,
The glories now unknown to know!
To taste and see how good God is,
Oh! glory more than earth can show,
How sweet even now to taste the bliss,
While yet a stranger here below!"

The simple words pierced the heart of the poor criminal. Suddenly he thought he heard some one coming. Hastily springing over a wall, a large stone tumbled off and crashed his foot. But he could not help again immediately going back to hear more of the words which had so taken hold upon him. When the voices ceased, and the light was put out, and he again stood alone with his thoughts, he felt that it was impossible for him to steal any longer. All his plan was given up. Conscience was awakened.

He fled into the forest, and lay there all Tuesday and Wednesday. He knew not what to do. He began to freeze with cold, for he had no stockings on his feet! Hunger pressed him still more, for his provisions were exhausted. When the joyful birds flew and sang among the trees, and wanted nothing, he thought how much better they deserved it than he. Yet he felt it impossible for him to go far away from the village where he had heard those wonderful working words of the hymn. At last his condition became altogether intolerable. About ten o'clock on Wednesday night, he again saw a light in the cottage. The people were busy with their household work. Firmly resolving, he went to the door and entered. "He asks, 'Is the prisoner of the house here? I am an escaped prisoner from Christiansstad. You may seize me. I will do you no evil. Give me lodging for the night. I am a prisoner for life. I have heard your song, and I can steal no more.'"

At his request, the same hymn was sung again which had so deeply affected him. He now had explained to him, in a simple way, the joyful tidings of salvation. With great gladness he said that he now began to understand something of God's way for man to be saved. May every one who reads this, and has been taught by the Spirit of God to pray, pray for the poor prisoner—Child's Paper.

VALUE OF A TITLE.—Dr. Tyler, the late President of Windsor Hill Seminary, used to say, that it took him a great while to find out the worth of his title; but after a long time it proved to be just "eight cents."

"I went into an apothecary store in Hartford," said the Doctor, "and purchased some medicine, and on inquiring the price, was told it was twenty-five cents. But when the clerk was putting it up, a gentleman of my acquaintance came in and said, 'How do you do, Doctor Tyler?' When I turned to my quarters to pay for the medicine, the clerk handed me back eight cents. How I laughed!" said I. "Oh," said the clerk, "you are a common people twenty-five cents, but ask doctors only a trifle." "And I told him I was only a D.D. who had preached, and not a practicing doctor; but he refused to take my money back, and so I have always been ready to testify, that a D.D. is not worth a trifle."

But there are nobler sights than these to be seen, through the golden lens of wealth; a father and mother placed in comfort in their old age

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, OCT. 29, 1863.

Geo. B. Utter, Editor.

ELDER JOHN GREENE.

Elder John Greene was born in North Stonington, Conn., Oct. 28th, 1793. He was the youngest son of John Greene, by a second marriage; his mother, Prudence Saunders. His father took an active part in the war between France and England, and afterwards served in the armies of the Colonies during the Revolution, until their independence was secured. At the close of the war, he removed to the eastern part of North Stonington, near the Ashaway river; thence, after a few years, to a point near the village of Hopkinton, where he resided until his family were grown up.

There having been no enactments in favor of education in those early times, the advantages were extremely limited, and the burden of educating a large family was necessarily great. In this the parents of Eld. Greene were sharers, he being the youngest of a family of nine children. The mother leading, however, they succeeded in giving to them all the rudiments of a common school education around the family hearth. The schools of that time were usually the result of neighborhood efforts, the people uniting in a sort of mutual educational association, and either making up a general fund, or paying a given sum per scholar to defray the expenses. Eld. Greene was privileged with attending a school of this kind for a few winters, which constituted the greater share of his school-going life. Commencing as early as nineteen, he engaged for a number of years in teaching school, with eminent success, and no little benefit to himself in point of scholarship. Eld. Greene's early religious training and experience shall be given, in substance, in his own words:

"My father seemed desirous of rearing his children in the nurture and admonition of the Lord, but was not specially active in this direction. But my mother took a most lively interest in the religious culture of her children, and many lessons of truth and admonitions to right were received from her lips. She taught me to reverence God and His word, and so impressed me with the truthfulness of the latter, that I never for a moment, whatever else I may have done, have doubted the Bible. My first religious impressions, aside from my home teachings, were obtained during a revival of religion in Hopkinton, when I was about six or seven years of age. They resulted more in a desire and resolve to reform my outward life, than in any real change of heart. Childish associations soon dispelled these impressions, which were not renewed until I was about ten years of age, and under these circumstances: A schoolmate, of about my own age, and a competitor for the honors of the same class, just bereft of her mother, herself sickened and died. Elder Abraham Coon preached at her funeral, from these words: 'For God speaketh once, yea, twice, yet man perceiveth it not.' The incidents of the day, the text, chapter, verse, and the manner of the speaker, have never been forgotten, nor their awakening influence lost. During my fourteenth year, I gradually gave way to thoughtlessness and social amusements, losing my serious impressions, and joining with those who were irreligious. The baptism of several young persons, some of them my intimate companions, brought me suddenly and keenly to reflect upon my course; and seeing how I had wandered, and contrasting my unhappy state with their peaceful and joyous one, I came to feel that I was the chief of sinners; and as days passed without relief, I felt that mercy had fled, and I was a ruined sinner. Weeks passing thus, my sorrow increasing, I became impressed that I ought to reveal my feelings to my parents, and seek their pardon and their prayers in my behalf. For I reasoned that God might hear their prayers, if he would not my own. Resolving to do this, my burden of anguish fled, and joy and peace filled my soul as with a flood; and though I did not then realize that I had found the Saviour, that my soul had won the pearl from the waves of sorrow, I hurried home to tell my parents all I had experienced. And here let me say, for the encouragement of parents, that my mother then told me that for weeks she had been praying for my conversion. I soon went forward in baptism, my brother Rowland [Dea. Rowland Greene, of Dakota, Wis., lately deceased.]—being one of twenty who with myself thus followed the Saviour at the same time. The revival continuing, my brothers, Alpheus and George—[Major Alpheus Greene, of Albion, Wis., and George Greene, Esq. of Scott, W. Y.]—were soon reckoned among the converted.

"For the next few years, I was much of the time from home; but through the blessing of God, and the influence of my religious advisers—prominent among whom were Eld. Abraham Coon, and Eld. Matthew Stillman—I was kept from wandering far from the path of Christian duty. "April 3d, 1813, I was married to Elizabeth Wells, daughter of Tacy and Edward Wells, of Hopkinton. During the next two years, my time was spent in farming and teaching. My mother-in-law marrying again, and removing to Madison county, N. Y., we followed thither during the summer of 1815, seeking a home in those wilds. We first stopped in the town of Truxton, but finally settled in DeRuyter.

"During my stay in Truxton, of a year or more, I had great trouble of mind with reference to unperformed religious duty, especially the maintaining of family worship. The severe mental anxiety, coupled with arduous physical labor, so impaired my health as to unfit me for business, and I sought aid in medical treatment, but to no effect. My mental anxiety grew more intense, sleep fled from my pillow, and I spent whole nights in searching the Scriptures for some balm for my troubled spirit. Thus unable to attend to my ordinary business, my energies constantly failing, and my life a burden, I one day sought excuse for an errand to a neighbor's, some distance away, that I might be alone. My way led through a woodland. So depressed had I become, that I set out with no desire to return unless I found peace. This passage of God's word rested on my mind—'Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.' Being alone, I began discoursing upon these words, addressing myself to a group of trees near by. Thus engaged, there came over my soul a most perfect and happy change. My suffering was gone; my doubts and sorrows fled; peace smiled from all around, and suffused my whole being. I forgot my errand, and turning another way, sought my brother Rowland, to tell him of my past struggle and present joy. He shared in my joy, and urged, as his belief, my duty to improve my gift by public exhortation. This resulted in public efforts, and soon in my being licensed. I continued to live at DeRuyter for two or three years, preaching in that and the surrounding communities, attending many funerals, and so far as I could, performing the office of a regular minister."

In the autumn of 1819, the subject of our sketch received ordination at a session of the Seventh-day Baptist General Conference, at the hands of a presbytery of eight or ten ministers, among whom there was not a dissenting voice. In the autumn of 1820, he was appointed by the Missionary Board to labor as a missionary in Harrison County, Virginia, which he did with marked success. The next winter he again labored under the direction of the Board, mainly in New Jersey, at Piscataway, (now Plainfield and New Market,) with a brief period of labor at Shiloh. An account of this may be found compiled from his own journal and reports, on pages 170 and 171 of the Seventh-day Baptist Memorial, published in 1852-54; also, on pages 174-6 of the same volume, an account of his labors upon a tour through Virginia during the autumn and winter of 1823-4; to both of which the reader is referred.

Upon the urgent request of a few brethren settled at Friendship, Allegany County, N. Y., Eld. Greene moved thither, during the autumn of 1824, and for seven years remained the pastor of that people. During this period, he labored extensively in the surrounding settlements, as may be seen by the following statements: He found the Friendship church with thirteen members, and left it with one hundred and fifty. The Bolivar (now Richburg) church he built up, organizing it with eighteen, and leaving it with fifty or sixty. The First Genesee Church, he organized, in connexion with Eld. Wm. B. Maxson, numbering at its organization eighteen, and at the close of his labors ninety-nine. During this period he was the only regular administrator of these three churches. In addition to this, he labored much outside our own people, and not a little in other societies than those just mentioned, as will appear hereafter.

His health failing, he was called to Brookfield, Madison County, with the idea of preaching, but little, and regaining his health. This improving, he remained there for five or six years, laboring as usual much in other fields. One of the most extended trips of this time was to Rhode Island, which resulted in building up the Westerly church, and finally in his being called to Rhode Island, whither he went in July, 1838, and became pastor of the

2d Hopkinton church, of which he remained pastor several years. Incidents and general remarks next week. GLEANER.

OBITUARY SKETCHES.

The First Seventh-day Baptist Church of Verona, N. Y., within the present season, has thrice been touched sore by the hand of death. Three deacons have been removed. The following brief sketches of them, it is hoped, will not be devoid of interest to the readers of the Recorder. Of the brother who first fell, a suitable notice has been published. Still, it may not be amiss to make some record again of him, in this connection.

DEA. HIRAM SHERMAN was converted when about thirty-two years of age. He was living at the time in Michigan, whither he removed from Verona. He then kept First-day as the Sabbath, having been brought up in its observance. His wife kept the Seventh-day, and was disposed to adhere strictly to the truth. In an effort to convince her that duty required that they both should observe "Sunday," and thus agree with their neighbors, he himself became convinced, and at once yielded to the claims of the Lord of the Sabbath. Being a "lone family," they could not content themselves there. They soon returned to Verona, where they could enjoy congenial and favorable associations, when, without delay, he was baptized and received into the church by Eld. Kenyon, the pastor at that time. It was not long before he won the confidence of his brethren by his many excellencies, and received a call from them to the office of deacon. His conscientiousness, persistent activity, and sound judgment, rendered him truly a "pillar in Zion." It is not too much to say of him, that he was faithful to "do justly, love mercy, and walk humbly with God." Hence he was esteemed and loved. And in his many severe trials and afflictions, he was remarkable for his cheerful resignation; and in suffering and death, he enjoyed that "great peace" which is bestowed upon all who "love God's law." An only son and daughter, of a family of twelve children, and his wife, survive him.

DEA. THOMAS WILLIAMS was born in Rhode Island, where he passed his youth and early manhood. He was converted when young, and received baptism of Dea. Stillman, and united with the Hopkinton Church, when Abram Coon was pastor. He was there licensed to preach, having a zeal for the cause of Christ, and a gift to impart instruction, which were deemed by his brethren worthy of encouragement. More than sixty years have passed since he, with several brothers, settled in the then wilderness region of country now included in the towns of Rome and Verona. His residence was just on the edge of Rome. He was made deacon of the 1st Seventh-day Baptist Church of Verona at the time of its organization in 1820. The place which he filled among his brethren was one of some prominence. For several years he was associated with his brother Daniel in supplying them with the preached word. In First-day neighborhoods, where he held meetings occasionally, he is remembered by those who are advanced in years with affection. The church which he served so long, and with whose history his own life was so interwoven, will cherish his memory sacredly, as one who was devoted and long spared among them. The stroke that removed him was sudden. Down to the morning of his death, he was able to walk about his farm and neighborhood. He had taken breakfast as usual, and had gone a short distance from the doorway of his sister, where he resided, when he fell in a fit, from which he never rallied. He lived but about two hours, with only partial consciousness. He gave some signs, expressing trust and joy in the Saviour, to those who questioned him in his last moments. The Sabbath previous, in the afternoon, a meeting was held with him, which was led by himself, and the good number present witness that he prayed and talked with much interest, and as though he was ripe for the heavenly garner. Thus he passed away, being in the ninety-seventh year of his age, and leaving behind him four brothers, well-stricken in years, with a large number of other relatives, some of whom are well known; among them, his grandson, Rev. Thomas R. Williams, of Alfred University.

DEA. DANIEL WILLIAMS, brother of Thomas, noticed in the foregoing, was born in South Kingstown, R. I., in 1772. He was converted when a young man, and was baptized by Dea. Daniel Babcock, and received into membership with the First Seventh-day Baptist Church of Hopkinton. His excellencies of mind and heart were such that he early received from that church a license to preach the gospel. After passing a few of his Christian years in his na-

tive place, he came "up country" and settled forming a part of the Sabbath-keeping colony in Oneida county. When the First Verona Church was organized, he bore a part in the enterprise, and at that time was called to the office of deacon. As an officer and licentiate, he performed his duties with a good degree of faithfulness and acceptance. And in all of his relations he gained the respect of all who knew him. Indeed, his path seemed to be one that shone brighter and brighter to the end. In his last illness, much brightness encircled him. Though stricken, in addition to the infirmities of old age, with paralysis, after which he lingered more than a week, he was able to use his mind and speech to a remarkable degree. He would talk of favorite recollections and themes, and quote passages of God's Word, in such a lucid manner that it seemed that his spirit was renewed and reillumined in death. His utterances were full of comfort and truth to all that heard them. Though a great sufferer, he seemed almost to forget every ill and pain of earth, in contemplations of heaven. At one time, he said, while speaking of what he was then experiencing, "A good hope is very comfortable." He was so patient and heavenly-minded in the closing days of his long life, that all who ministered to him were much impressed with the evidence of the power of divine grace in the heart of the dying, and were filled with consolation as they were called to mourn their loss. A large number of descendants, who have had the great privilege of honoring him until he passed away, in the ninety-first year of his age, are left to copy his virtues and perpetuate his memory.

The flock which has thus repeatedly been invaded, while they look to the Great Shepherd for sympathy, are called upon to thank Him for sparing so long, and to pray that the breaches in their ranks may be filled in due time, and to strive that they may at last be members of that church which shall forever be beyond the reach of earthly changes and sorrows. **

THE TRACT SOCIETY.

THE PRESENT PLANS AND DOINGS OF THE AMERICAN SABBATH TRACT SOCIETY, WITH A SKETCH OF ITS INCOMES AND OUTLAYS IN THE PAST.

The American Sabbath Tract Society was organized in the year 1843, and was legally incorporated in 1856. Its purpose has been to increase the Christian observance of the Sabbath, through tracts, books, colporteurs, and lecturers, and to prevent or remove unjust legislation on the subject of Sabbath-keeping. During the twenty years of its activity, it has effected the removal of oppressive enactments from the statutes of several States, and, no doubt, prevented the like in others, and even worse ones in some of the older States. On it still depend the chief religious efforts to hinder misguided and superstitious though good men, from obtaining the legislation now earnestly sought, to impose Sunday-keeping upon all. Doubtless, too, the growth of the Seventh-day Baptists as a people has been greatly dependent on the labor of this our distinguishing Society.

For the satisfaction of all, and as presenting important lessons to those whose memory of facts shall enable them to trace the causes and the effects of the figures presented, a table of the Society's Treasury for nineteen years is here given. A part of the variations in receipts is owing to the reception of legacies at various times; a part of the apparent differences of outlays, to the lying over of contracted debts; and a part to the greater or less amount of stereotyping, printing, and binding; yet this narrow table will enable the old members and patrons of the Society to judge of the comparative desirableness of the various methods and agencies which they remember to have been hitherto used by the Society.

Table with columns: No. and Date of Anniversary, Place of holding for the year, Receipts, and Balance. Rows list years from 1843 to 1862.

For the last two years the work of the Society has been mostly in the distribution of its publications, through the mail and by voluntary agency, and the counteraction of efforts to mislead the public, and secure legislative support for the first day of the week as the Christian Sabbath. We think that, notwith-

standing the light expenditures, a considerable increase of efficiency has been gained. More than thirteen hundred thousand pages have been sent out by mail during the past year, quietly appealing to many ten thousands of the best men of the country, in a way least likely to blind the heart by the spirit of opposition. The number of "voluntary" distributors of our tracts has been more than doubled. The leading movers of the efforts for Sunday laws are enlightened that they cannot pretend the authority of God for treating the first day as the Sabbath; and their courage in their erring designs has appeared to be weakened. Our fire tells on the hostile fortifications, and interferes with their attempts to plant new batteries. It is well to increase our forces and our fire. During the winter, the number of our mailed messengers of truth to individuals is to be greatly multiplied. Means are in hand to increase the circulation of our tracts in the vicinity of those who keep the Sabbath. The Board also propose to aid by the living minister of truth where the favor of the public opens an "effectual door," and also where "there are many adversaries," against whose errors the faithful need aid.

We wish to extend the labor of the Society in proportion to its vast importance, as the special divinely appointed work of Seventh-day Baptists in bringing on the perfection, unity, and glory of the body of Christ. We mean to continue this work by entering every clear opening of Providence, and by using as economically and effectively as practicable the increased bounty of the lovers of the Sabbath.

While money is plenty, it is well to remember, that in this work a dollar will pay for almost as many tracts as ever, and will distribute more; while the more old things are rooted up in times of disturbance, the greater the chance for seeds of truth to find the soil and germinate. If churches will take stated collections for this cause, the Board will aid in their effective use. Twenty dollars will make the pastor or some brother or sister a life-member of the Society; fifty dollars a life director. Every contributor is a member.

In behalf of the Board. A. B. SPAULDING, President. E. MAXON, Treasurer. J. P. HUNTING, Rec. Sec. IRA J. ORDWAY, Cor. Sec.

LETTER FROM ELD. ESTEE. DE RUYTER, N. Y., Oct. 16th, 1863.

You have introduced to my notice, through the medium of the Recorder, J. P. S. I know not who is represented by these initials. I suppose you regard him as the representative of the opinions of our denomination on the subject of human governments. You have permitted him to interrogate me upon a variety of subjects, which has been the occasion of my occupying some little space in the columns of the Recorder in responding to his inquiries. When having done this, and in the progress of the discussion, finding but one essential point at issue between us as to the matter of human governments, I requested him to sustain his position by furnishing evidence that Jesus Christ devolved upon the church the difficult work of so modifying human governments as to bring them into conformity with the government of God, all further discussion on the subject was immediately suspended. In view of the embarrassment in which he might be involved by an attempt to respond to my request, I was not surprised at his sudden retirement from the field of controversy. As we are not likely to have any further argument on the question, I wish to call his and your attention to one or two parallel cases, which have occurred in my past experience.

Case 1st. More than thirty years ago, a young pedobaptist brother accused me of being in fault for neglecting to observe the rite of infant baptism. In my response to his admonition, he was made to understand that I desired to know the mind of Christ touching the matter, and pledged myself to observe the rite, if he would furnish me the evidence that Jesus Christ had enjoined it upon the Christian parent. Being somewhat embarrassed, when in his biblical researches he failed to find the testimony asked for, he called upon his pastor and other of his pedobaptist friends, to help him out of his difficulty. They did not furnish him with the desired evidence, but attempted to quiet his mind, and at the same time charged me with an attempt to proselyte the young man to Baptist sentiments. Subsequently this young man was educated and entered the ministry. Twenty-nine years after the occurrence of this incident, the same man was at considerable pains to inform me he had changed his sentiments with respect to the rite of infant baptism, and he was brought to the conclusion that infants were not the proper subjects of baptism.

Case 2d. Soon after I changed my sentiments on the subject of the Sabbath, a leading clergyman of the Baptist denomination adopted the following plan to reclaim me from what he regarded my sin in secularizing the first day of the week, viz.: He desired me to give him, in writing, my Bible reasons for keeping the seventh day for the Sabbath, saying, at the same time, if he could not do away my reasoning, he would confess his own fault, and do better. I immediately complied with his request, and forwarded to him a communication on the subject. Meeting him again after the lapse of six months, he informed me that an examination of my reasons for keeping the seventh day for the Sabbath so unsettled his mind on the subject that for about three months he dare not say the first day was the Sabbath, and he dare not say the seventh day was the Sabbath, and in this dilemma he knew not what to say. Informing me he had concluded to settle down on his old sentiment, that the Sabbath had been changed by divine appointment from the seventh to the first day of the week, he begged to be excused from responding to my reasoning on the subject, according to his original proposition. The pressure of pastoral engagements was assigned as an excuse for not responding to my communication. I did not accept of his excuse at all, but insisted that he should respond according to the original proposition. Subsequent to this interview, I addressed to him a short note, informing him that I did not wish him to consume his time in preparing a long article on the subject for my benefit. I simply desired him to furnish the evidence from the Bible that God had released us from that part of the fourth commandment which requires us to keep the seventh day for the Sabbath, and also furnish evidence from the Bible that God required us to keep a seventh part of the time holy as a Sabbath, embracing the first day of the week. In a few weeks I saw him again, when he renewed his promise, and assured me he would soon respond to my request. After the lapse of several months, meeting him again, he informed me he had attempted at several different times to respond to my short note, but at each time was ashamed of his own composition. Under these circumstances, he was excused from responding to my request, and thus ended our discussion.

As my thoughts on the subject of human government have been elicited, and recorded in the columns of the Sabbath Recorder, I have no disposition to complain because J. P. S. has not responded to my request. Although nothing more may be said on the subject of human governments, I hope the "New Text" I have suggested may not be expelled from the mind as unworthy of thought, or rejected from the columns of the Recorder as a theme too stale for these exciting times.

I remain, yours truly, AZOR ESTEE.

PLAIN TALK.—A council was recently called in Fall River, Mass., to consider the case of Rev. Mr. Fay, who had asked a dismission from the pastorate of the First Orthodox Church. The council recommended the sundering of the pastoral relation, and accompanied their recommendation with the following expression of opinion concerning the church: "The ministry of this pastor has fallen among a people, some of whom indulge great fastidiousness of ear and taste, and are constantly and sharply critical in all the qualities of literary composition, and with not a few others of whom acceptableness is not so much the possession of the spirit of the Master, the determination to preach the truth of his Gospel boldly, simply, and directly, and an unstained record of personal purity of life and earnestness of pastoral labor, as the ability to prepare and preach brilliant and scholarly discourses, that shall charm the intellect, conciliate criticism, and build up a reputation for learning and ability."

SICKNESS AND DEATH AT MILTON, Wis.—A business letter from Milton, Wis., dated Oct. 19th, says: "We have had only one or two slight showers since harvest. The long-continued dry weather has caused a good deal of sickness. Dysentery has prevailed, of which Henry G. Greenman died yesterday morning. Eld. Wm. C. Whitford was very sick with it, but is getting better, though not well. The loss of Esquire Greenman will be severely felt in Milton, as he had long occupied a prominent position as a business man."

ALBION CHURCH—CORRECTION.—In a recent sketch of the church at Albion, Wis., we failed to mention, because we did not know, that Eld. O. P. Hull was at one time the pastor of the Albion Church. It seems that he was ordained in that church in 1845, and was the pastor of the church from that time till 1851, with the exception of a year and a half which he spent with the 1st church in Brookfield, N. Y.

MURKIN.—Mr. Charles Barral, of Hoboken, N. J., who died lately worth about \$400,000, left the bulk of his estate to some of our public charities. After specifically devising \$150,000, he left the residue (\$250,000) in equal shares to the Society for Improving the Condition of the Poor, of which Mr. James Brown is President; the Eye and Ear Infirmary, of which Rev. Dr. Taylor, of Grace Church, is President; the House or Female Department of the Prison Association, of which Miss Catharine Sedgwick is First Directress; and the Association for the Relief of Respectable Aged and Indigent Females, of which Mrs. Anne Innes is First Directress. The executors of his will are Judge Edmonds and Mr. George L. Brown.

BREVITY OF PASTORATE.—A correspondent of the Christian Mirror describes the condition of Congregational churches in the eastern part of Maine: "My business called me over the route three or four years since; then, in every town on this line, a minister of our order was settled, or soon to be, from Bath to Rockland. At Woolwich Mr. Richardson; at Wiscasset, Mr. Merrill; at Danvers, Mr. Richardson; at Damariscotta, Mr. Palmer; at Waldoboro, Mr. Roby; at Warren, Mr. Cushman; at Thomaston, Mr. Mc—; all excellent men, it is to be supposed; all of whom, in this short space, have been dismissed. Mr. Knowlton is preaching a probationary period of six months at Waldoboro; Mr. Bullfinch is supplying at Damariscotta; the others, both ministers and people, are now at the 'mercy of the winds and waves.'"

A FLORAL EDUCATION.—The Standing Committee of the Rhode Island Society for the Encouragement of Domestic Industry have adopted resolutions suggesting that the cultivation of flowers by the youth of both sexes attending the public schools in the State would be of great advantage, as well to the schools as to the neighborhood in which they are located, and that it would tend to promote the best interests of the schools; and the Society agrees to distribute flower-seeds and cuttings among the children of the public schools.

A GOOD WAY.—In the last Annual Report of the American Sabbath Tract Society, it was stated that the Board contemplate stereotyping the matter of Sabbath Indicator No. 1 in the form of a Tract. A letter, which we have just received, from Abel Stillman, of Poland, N. Y., says: "The stereotyping of Sabbath Indicator No. 1 may be done at my expense, and the money is ready when you please to call for it."

THE NEW YORK TRIBUNE has an advertisement in our columns this week, which those in search of a good newspaper would do well to read. "WAR NEWS OF THE WEEK. VIRGINIA. "Right about face," is the order in Virginia. Gen. Lee having pursued Gen. Meade to the vicinity of Centerville, turned and fled before him, destroying the Alexandria and Orange Railroad, so that a week or two will be required to repair it. At last accounts, the Army of the Potomac held the entire country east and north of the Rappahannock. The hasty retreat of the rebel army, their officers say, was caused by a want of provisions. It was also said by their officers, that having destroyed a portion of the Alexandria and Orange Railroad, Lee would have time to send troops to the assistance of Bragg. An important movement in the Army of the Potomac, is said to be on foot, the precise object of which it is not proper to make public at the present time. A report from the Army of the Potomac estimates our entire loss in killed, wounded and missing, during the recent campaign at 1500. A Colporteur dispatch in the rebel papers says: "During the fight at Bristol Station, Generals Cook, Posey and Kirkland were wounded. Cook's brigade is reported to have lost 500 men in killed and wounded, and Kirkland's brigade 317. The number of killed in both brigades was about 200. The loss of the enemy is not known. A sharp engagement took place on Sunday between a heavy body of rebel cavalry and General Meade's brigade of Federal cavalry. General Meade ordered a reconnaissance for the purpose of discovering the whereabouts of the enemy's infantry lines, and as our forces were advancing on the road toward Warrenton, about three miles beyond Manassas Junction, they came suddenly upon a line of mounted rebel pickets, who retreated before our advancing column until a concealed battery opened a heavy fire of grape and canister upon them, which compelled a retreat. The casualties were few. CHARLESTON. About the only news from Charleston, are in the newspapers phrasology that 'fall is going well.' A rebel dispatch dated the 21st October, reports a heavy loss upon the Federal side, who are in an increased force. The rebels were trying in vain."

General Burnside's official dispatch to the General-in-Chief gives a gratifying account of his recent operations. In the battle of Blue Springs the enemy were, after a stubborn resistance, driven in confusion until dark. During the night they continued their retreat precipitately, leaving their dead and most of their wounded on the field. They were pursued by Gen. Shackelford with his cavalry, the enemy making a stand at every important position; but he has driven them completely from the State, captured the fort at Zollicoffer, and burned the long railroad bridge at that place and five other bridges, and destroyed three locomotives and about thirty-five cars. His advance was ten miles beyond Bristol on the 17th.

A dispatch from Knoxville says that "the rebels attacked Colonel Wolford on the 21st, beyond Philadelphia, Tenn., and captured his battery of mountain howitzers and a portion of his wagon train. Our loss is about one hundred. We took about the same number of prisoners and drove the enemy back beyond Philadelphia the following day." We still hold all our ground in the northeast part of Tennessee. Loyal Tennesseans are flocking to Burnside's standard faster than they can be armed. The greatest activity prevails in military circles.

The great item of intelligence from the South-west is that Gen. Rosecrans has been superseded by Gen. Grant. Among the reasons assigned by the Washington press for the superseding of Gen. Rosecrans are, first, that he left the battlefield during the crisis, and fled to Chattanooga, and reported to officers there that the day was lost. It is reported that subsequently through opium he became insensible. The second charge is, that his orders were to remain at Chattanooga until reinforcements should arrive; while the third charge is, a disobedience of orders in June last, when he declined to move from Murfreesboro.

A Louisville, Ky., dispatch of the 20th, says: "Major-General Grant assumes command of the armies of the Ohio, the Cumberland and of Kentucky, with plenary powers. He left for Nashville this morning to assume the direction of affairs at Chattanooga." General Thomas takes the command of General Rosecrans' army, General Rosecrans being ordered to Cincinnati, to report by letter to the Adjutant-General, at Washington.

A letter from Cairo, Illinois, noticing General Grant's arrival at that place, says: General Grant is not looking as well as when here some accident has met with in New Orleans. But he is fast recovering from the effects of the injury, and within a few weeks will be as well as ever. He is obliged to use a crutch and walking-stick now to assist him in walking.

A skirmish recently took place on the Big Black, 18 miles below Vicksburg, with Wirt Adams' rebel cavalry, in which the rebels were driven beyond Port Gibson, with a loss of 15 killed and wounded. Our loss was one killed.

Rear-Admiral Porter reports the capture by Acting Chief Engineer Thomas Doughty, of twenty men, and Mr. Hobbe, on the Red River, of two steamers performing important service for the rebels. It being impossible to fire the vessels out into the Mississippi, they were destroyed.

We have a report that Gen. Sherman's advance was attacked at Barton Station, and the rebels were whipped.

A Memphis correspondent of the Cincinnati Commercial says: "Gen. Sherman had rather a narrow escape in going to Corinth the other day. He started upon a special train, with his own regiment, the 13th Regulars, as scouts, on Sunday last. Arriving at Collierville, some 20 miles from here, he found the road cut, and a force of about 2,000 men (some say 4,000) and several pieces of artillery, investing the place. Just before his arrival, an unconditional surrender had been demanded and refused. Gen. Sherman immediately threw himself and his escort into a little earthwork, where Col. Anthony, with the 66th Indiana, was. The entire force was about 800 men, and without artillery. Gen. Sherman assumed command, and fought with the same energy and intrepidity that has marked his conduct on great battlefields, for nearly five hours, repeatedly repulsing four times the number of his own men. Members of the General's staff led several desperate charges, in one of which Lieut. James was wounded. Inspired by the General's example, his command fought like heroes. Some 20 negro officers' servants, imitating the example of the soldiers, took weapons and fought bravely. Two of them were killed in the action. A commissary building being in their way, and affording shelter to the rebels, Gen. Sherman ordered a two-months' furlough for any soldier who would burn it. A brave lad, whose name we could not learn, succeeded in firing the building. Considering the numbers of the enemy, it was a very poor fight on their part. They had laid a plan to capture Gen. Sherman. They started the regular morning train, and immediately cut the road beyond Collierville, and then passed around so as to get between the train and Memphis. The General was covered, but not caught. It was a good plan, but only good if it was necessary to have made it successful.

The leaders of the rebel forces in Arkansas are not having a very happy time of it. Kirby Smith recently visited Arkadelphia, and found Price's army so demoralized that he relieved Price from the command, and placed Gen. Holmes in his stead. This had the effect of demoralizing the forces still more, and they mutinied outright against Holmes, deserting by hundreds. Price and Holmes also quarreled over the matter, and a challenge to a duel ensued. But through the intercession of friends, this was settled, and Holmes and Price are friends again. The whole combined force of the rebel trans-Mississippi Department is estimated at less than 20,000 effective men, owing to desertions. To prevent continued desertions the army has been moved further South.

The St. Louis Union says that the rebels, during their occupation of Booneville, Mo., stole indiscriminately from Union men and secessionists, carrying away property to the amount of \$200,000 from the town and the adjacent county. The County Treasurer had \$30,000 in his office, but managed to carry it away before the thieves reached the place. They failed also to break open the safe of Mr. Stephens, a broker, which contained about \$15,000. He, however, lost about \$500 in horses.

The Soldier's Cemetery at Gettysburg will be dedicated on the 19th of November. The oration will be delivered by Edward Everett. At his suggestion, the dead will be interred in the cemetery before the dedication, and arrangements are making to commence that work about the 26th of this month. The requisite number of coffins will be furnished by order of the Secretary of War. The lots for each State are to be laid off by an accomplished landscape gardener.

A Lynchburg despatch to a Richmond paper announces a federal victory in Tennessee. Twenty-seven regiments, estimated at about fourteen thousand men, attacked the rebels at Bible Ridge, six miles west of Greenville, Tennessee, on the 10th, and drove them successively to Henderson's, Zollicoffer and Bristol, causing a loss of three hundred.

The Richmond Examiner of the 12th says that owing to a wide difference between the North and South as to the number of prisoners with which each is to be credited, all arrangements for a further exchange are for the present stopped.

The State of Massachusetts has just concluded a contract for the manufacture of seventy artillery carriages, consisting of the light 12-pounder, or Napoleon gun, and the 10-pound Parrott, with all their implements, equipments and spare parts.

Mr. S. B. Chittenden, a prominent citizen of Brooklyn, and one of the proprietors of the Union newspaper, has offered to pay \$10,000 to two hundred recruits to fill up the thinned ranks of the Fourteenth Brooklyn regiment.

Mr. Ethna Burritt, "the learned blacksmith," has just completed a long ramble. He has actually walked all the way from London to John o' Groat's.

No more turreted iron clads are to be built. Casemated vessels, with broadside guns, a la ironides, is now the accepted mode.

The enlistment of colored troops in Maryland greatly troubles the slaveholders in that state, so much, indeed, that a deputation was sent to the President to request a withdrawal of the recruiting officers. The President replied that the country needed soldiers, and if the recruiting officers did anything contrary to law they would be superseded, but the recruiting must go on. As an indication of the state of feeling existing, it is announced from Baltimore that Lieutenant Eben White, of the Seventh United States (colored) regiment, was murdered a few days since by Colonel John H. Sotheron, a prominent slave-owner of St. Mary's county.

The Millidgeville (Ga.) Recorder says: "Eighteen negroes have been lodged in Sparta jail, Hancock county, for combining and attempting to excite insurrection. They have been holding secret meetings and planning matters. In all about one hundred in number are implicated. All the ringleaders have been arrested. Their operations have been extensive."

It is stated that a strong Union feeling began to manifest itself in Northern Texas about the time the news was received of the fall of Vicksburg and Port Hudson. Secret Union organizations were formed, the result of which was the election of Morgan, the Union candidate for Congress in the 1st Congressional District.

It is said that a Provisional Government will soon be established in Mississippi, and Col. Markland of Kentucky is spoken of as Governor. Important movements are on foot, and it is thought that in a few weeks there will be no armed foe on the soil of Mississippi.

THE REBEL RAMS.—One of the iron-plated rams, built by Messrs. Laird, on the Mersey, was formally seized by the British government on the 9th instant. Another account says that the "broad arrow" (government mark) had been placed on both vessels. The Preston branch of the Southern Club had memorialized Earl Russell against the detention of the above rams upon mere suspicion, and protested against the interference of the federal government. The Globe of the 11th states that the seizure of the rams will bring the whole subject forward for judgment. "It will be intolerable that countries without a port should possess fleets." A Constantople telegram says that the Porte offers to buy the steamer-ram building in the Mersey. Earl Russell is said to favor this solution of the difficulty.

SUMMARY OF NEWS.

The Rochester "Democrat" says the recent rise in the price of gold and exchange has given a fresh start to the wool trade, and during the past month large sales have been made and the market has been exceedingly active. Prices have ranged from sixty to sixty-five cents, and even seventy-five cents have been paid for some choice lots. It is estimated that about two-thirds of the clips of 1863 are already in the hands of buyers.

The Progressive Age, of Belfast, Me., states that the famous star "Flora Temple" died at a stable in that city, on Oct. 9. She had trotted at Bangor a few days previously, and took a sudden cold, which brought on an attack of distemper, of which she died. Her owner valued her at \$1,600.

Seven car-loads of freight, consisting chiefly of general merchandise, were destroyed on the Central Railroad at Jordan, N. Y., a few days ago. The fire was caused by sparks from the locomotive communicating with the vapor from petroleum, with which one of the cars was loaded.

John Gooding, the last revolutionary pensioner resident in Massachusetts, died in Sudbury last week, at the age of nearly 102 years. Benjamin Miller, a resident of Laurens, Otago co., N. Y., is the last living native of Massachusetts who fought in the Revolution.

The Archbishop of Dublin (Dr. Whately) died on the 8th instant. The deaths of Mrs. Trollope, the authoress, and of Mr. Sheepshanks, the magnificent donor of a magnificent gallery of pictures to the British nation, are also announced.

At Terre Haute, Indiana, on the 10th instant, a bridge gave way, precipitating to the river beneath eleven persons, two wagons, four horses and a number of cattle, and causing the death of three men, three girls and one boy.

A French journal says that there are, on an average, six hundred persons drowned every year in Paris; and that from eighty thousand to ninety thousand French seamen have perished by shipwreck within the last thirty years.

Some of the citizens of Boston have organized a coal company with a capital of five hundred thousand dollars, for the purpose of mining for coal in the county of Schuylkill, Pennsylvania.

The prosecution of prisoners in the several counties of England and Wales, the last year, cost the government six hundred and fifty-three thousand five hundred and forty-five dollars.

Governor Salomon, of Wisconsin, in compliance with the President's proclamation, has appointed the last Thursday in November as a day of Thanksgiving.

The venerable Josiah Quincy heads the list, and Edward Everett comes next, in the Massachusetts subscription for a sword for General Banks.

Up to the end of last year there were eleven thousand miles of telegraph lines and one hundred and forty-four telegraph stations in India.

There are at this time eight hundred and twenty-one students at Cambridge, of whom five hundred and thirteen are from Massachusetts.

The freedom of the wick of a lamp fed with petroleum, from charring, is said to be indicative of its purity and the goodness of the oil.

Arrangements have been made to build a telegraph line from St. Paul to Pembina, and from there to the Pacific Ocean.

SPECIAL NOTICES.

THE YEARLY MEETING OF THE NEW JERSEY CHURCHES.—The Yearly Meeting of the New Jersey Churches will be held, by divine permission, with the Church in Shiloh, commencing on Sixth-day before the third Sabbath in November, (20th,) at 10 o'clock A. M. Introductory sermon by J. Bailey, Jr. Bailey will present an essay on the advantages of social meetings, and W. R. Gillette, to continue the Biography of the deceased ministers of the yearly meeting. Friends are cordially invited to attend.

THE AMERICAN SABBATH TRACT SOCIETY will furnish its Tracts, either by sale or gratuitously, to those who desire them, for their own use or for distribution, on application, personally or by mail, to Geo. B. Utter, Westchester, R. I.

Where feasible churches, scattered members, or others, wish the aid of the living teacher in extending and sustaining the truth respecting the Sabbath of the Lord, they are invited to correspond with the undersigned, the Executive Board desiring to furnish such aid whenever practicable.

THE MARCHING ALONG.—Modern progress and civilization are indeed marching along. The Pillsbury's O. K. Soap and Saleratus are to be found in the most remote corners of our inhabited land, except where the war dogs forbid; so much for the cause of right. The people readily learn which is the best, and patronize accordingly. James Pillsbury, manufacturer, 350 Washington Street, New York.

NEW YORK MARKETS.—Oct. 26, 1863. Ashes—Pots, 83. Pearls, 9. 12. Beans—46c. for Western. Flour and Meal—Flour, 6 1/2 to 45 for superfine State, 6 1/2 to 20 for other. By Flour, 6 for trade and family brands. By Flour, 5 50.

THE TRIBUNE FOR 1864.

THE NEW YORK TRIBUNE, first issued April 10, 1841, has to-day a larger aggregate circulation than any other newspaper published in America. It is believed in the world to be compelled of its very nature to increase the price of its several issues, or submit to the pecuniary ruin of its proprietors from the very magnitude of the circulation. It has probably since parted with some patrons to whom its remarkable cheapness was a controlling recommendation; but others have taken their place, and it has now more than Two Hundred Thousand subscribers and regular purchasers—an excess of at least Fifty Thousand over the first year. And this success is due to the liberal attention given by its proprietors to the acquisition of intelligence, by the fearless expression of opinions, by the free employment of ability and industry wherever it might contribute to excellence in any department of our enterprise, and by unshrinkingly fidelity to the dictates of Justice, Humanity and Freedom.

By large outlays for early and authentic advice by telegraph and otherwise from our own correspondents with the various armies of the Union, and by special efforts to furnish such information respecting markets, crops, new places, and all the news items of the day, we have succeeded in making a Journal calculated to meet the wants of the day, and to be no other newspaper exists in America or Europe which is calculated to give such information as respects markets, crops, new places, and all the news items of the day, we have succeeded in making a Journal calculated to meet the wants of the day, and to be no other newspaper exists in America or Europe which is calculated to give such information as respects markets, crops, new places, and all the news items of the day, we have succeeded in making a Journal calculated to meet the wants of the day, and to be no other newspaper exists in America or Europe which is calculated to give such information as respects markets, crops, new places, 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Miscellaneous

WHO MAY FRANK LETTERS.

There would seem to be a determination on the part of a class of correspondents...

ABOUT THE RUSSIANS.

The arrival of a large fleet of Russian ships in the harbor of New York...

THE LITERATURE OF RUSSIA.

The literature of Russia has its representatives in Lomonoff as its etymologist...

AGRICULTURAL.

When lands are to be laid to grass, great care should be had to free the surface of all incumbrances...

APPLYING MANURE IN AUTUMN.

A correspondent of the Country Gentleman thinks the best way for the perfect effusion of the manure...

FUN NOT CONFINED TO MAN.

Small birds chase each other about in play; but, perhaps, the conduct of the crane and the trumpeter is the most extraordinary.

HABITS OF LOBSTERS.

Many of our readers have a fondness for lobster flesh, who may know little about the habits of this prince of shell fish.

FALL FASHIONS IN FRANCE.

The fall fashions in France possess some novel features. First, the ladies wear very pretty chamois-colored leather boots...

THE SULTAN'S AMULET.

An amulet sacred to the memory of the Turk disappeared at the recent fire in the Old Seraglio at Constantinople.

THE "WHISPERER."

An army correspondent in Virginia relates the following incident of one of the dodges which are resorted to by soldiers to obtain their discharge.

A FLAG AND A CORPSE.

In a regiment at Waterloo, the ensign, a mere boy, who bore one of the colors, was shot.

A MONSTER HOTEL.

The immense hotel in St. Louis, "The Lindell," is nearly completed.

CHRISTIAN PSALMODY.

Book used by the Seventh-day Baptist Church, supplied at the following rates:

OUR MINOR VICTORIES.

We have become so accustomed to great battles that we are in danger of overlooking those minor engagements...

UNLUCKY MAN.

Mr. Sweetser, of Lynn, Mass., lately a purveyor in the army of the Potomac, is rather an unlucky man.

THE GREAT MIDDLE ROUTE TO THE WEST.

ARRANGEMENTS.—Commencing October 26, 1863, Leave New York for Easton, Reading, Pottsville, Harrisburg, Mauch Chunk, Williamsport, &c.

EXPRESS TRAIN FOR HARRISBURG.

The 6 a. m. Express Train from New York arrives at Harrisburg at 6 p. m.

DR. HAM'S DYSPESPIA REMEDY.

DR. DARIUS HAM'S AROMATIC INVIGORATING SPIRIT, Recommended to cure Dyspepsia, Nervousness, Heart Burn, Colic Pains, Wind, the Stomach, and the Bowels.

TO LADIES.

Dr. Ham's Dyspepsia Remedy is just the thing you require to remove the languor caused by weakness and debility.

TO GENTLEMEN.

Dr. Ham knows that you do not always pay much attention to the many different articles put before you in the paper.

THE SABBATH RECORDER.

The Sabbath Recorder is the Denominational Paper of the Seventh-day Baptist Churches, published at the following rates:

TERMS OF SUBSCRIPTION.

Two Dollars per year payable in advance. Subscriptions not paid within six months from the beginning of the year...

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ASTONISHING.

To Dr. Ham, who has modestly put before the public his Dyspepsia Remedy for the past ten years, to look back and see the number of testimonials within that time, that have sprung up like a rocket, and gone down like the stick, is a challenge to the people.

ODDS AND ENDS.

Slight irritation of the throat may be relieved by sipping a little thick slippery elm tea, or by sucking a piece of gum arabic.

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