





The Sabbath Recorder.

WESTLEY, N. Y., FIFTH DAY, NOV. 19, 1863.

Geo. B. Utter, Editor.

METHODIST MISSIONS.

It does not surprise us to read of the large amounts which the Methodists of Great Britain are raising as a Jubilee Fund, because, in a time of peace and prosperity, their numbers and their perfect organization lead us to expect great results from their many small contributions. But we are surprised to learn that the Methodists of this country are contributing more for missionary purposes, in these times of war, than ever before. Previous to last year, the largest amount they could raise for any one year was about three hundred thousand dollars. Last year, however, they raised over four hundred thousand dollars; and for the coming year, the General Missionary Committee have made their appropriations on the assumption that their income will be four hundred and twenty-five thousand dollars. The great increase of contributions is said to come mainly from the Northwest, where the contributions have more than doubled in three years, and whence nearly half of the missionary income is derived.

The plan of organization for missionary purposes, adopted among the Methodists, is well adapted to secure confidence and efficiency. Besides the Board of Managers of their Missionary Society, which meets monthly, and attends to the details of the business, they have a General Missionary Committee, which holds an annual meeting continuing through several days. This body is constituted in a peculiar manner. In the first place, there are six ministers selected, each from different geographical portions of the denomination, who are expected to give all needed information respecting the wants and resources of the missionary work in their several localities. Next, there are six members detailed by the Board of Managers of the Missionary Society, who are expected to give all the statements respecting the actions and wishes of that Board. With these twelve, and the Corresponding Secretary and Treasurer, who constitute the Committee, the bishops act partly as advisers and partly as a co-ordinate power.

The duty of this body, at its annual sessions, is to review the whole missionary work of the Church, to arrange for the action of the ensuing year, and to apportion to each mission the amount of funds that may be expended for their benefit. Both the foreign and domestic missionary work are under the same government, and are supported from a common treasury. The latter, lying within the territory of the annual conferences, comes under the supervision of those bodies severally, and the funds appropriated for their aid or maintenance are dispensed by the conferences, through the presiding elders of the districts in which such home missions may be situated. The foreign missions are subject to the direct supervision of the bishops, as to the appointment of missionaries and their whole spiritual affairs, while their financial and secular interests are ordered, in their more general features, by this committee, and in their details by the Board of Managers of the Missionary Society.

Here is an arrangement which secures the most reliable information as to the condition and wants of the different sections of the denomination and of the world, while the details of business are left to an organization which is compact and easily wielded. It is difficult to see how the principles of centralization and diffusion could be more happily blended. To this circumstance, we have no doubt, the remarkable efficiency of Methodist missionary operations is in a great measure attributable. Those denominations which are accustomed to guard so watchfully against centralization, that they lose all efficiency, would do well to take a lesson from the Methodists.

CLAIMING OUT THE PRINCIPLE.—A very common way of justifying conformity to the custom of sabbatizing on Sunday, is to claim that the Sabbath law requires only that we rest one seventh part of the time, and that, as we find people generally observing the first day of the week, it is as well to conform to the general practice. A letter from the island of Cuba says that the planters there carry out this seventh-part-of-time doctrine to its fullest extent. They want to give their slaves a Sabbath, but they don't want the slaves of different estates to associate. Therefore, different estates are observed as the Sabbath, but contiguous estates, so as to prevent the slaves seeing each other. They accordingly conform to the law, if it only requires one seventh part of the time to be observed. The Missionary Society of the Methodist Episcopal Church has just appropri-

ated the considerable sum of thirty-five thousand dollars for an object which is of importance, not merely to Methodism, but to this country at large. It is proposed to send preachers to those parts of the southern States now redeemed of rebel rule, to recall the people to the church and to the Union. The bishops are to make at once a visitation in each of the States; and they will select and appoint fit men to send amongst the southern people, who have been abandoned by their ministers, who were all rebels.

THE SEVENTH-DAY SABBATH.

The obligation upon all to keep holy the Seventh Day as the Sabbath of the Lord, is an absolute obligation, that admits of no question or argument. It can admit of no argument, because it is the positive commandment of God. There stands the Law in the Word of God. The Seventh Day was expressly set apart, ordained, sanctified, and established, both by the example of God, who, after the creation, rested from His labors on the Seventh Day, and by His commandment to "Remember the Sabbath Day"—a command clearly intended to be for all time and for all generations. The believer in the Word of God can have no choice; he cannot evade, or set aside, or substitute another day for the great day which commemorates the stupendous grandeur of creation, the day on which our God rested from His labors, and which He thus set apart and solemnized by His own divine example; which by His law He sanctioned and ordained as a holy day of rest—the Seventh Day—the Sabbath of the Lord God, the Creator of the heavens and the earth. Mark the solemnity of this First Law, established at the close of the first week of time, and the completion of the creation of all things. At the close of His labors, on the last day, the end of the week, on the Seventh Day, God looked upon all the work which He had done, and saw that it was good, and He rested from His labors (not at the beginning, but at the close of His labors) on the Seventh Day, and sanctified that Seventh Day as a day of rest, the Sabbath, holy unto the Lord.

The man who believes in God, and who has any faith in the word of God, and the holy commandments of God, cannot argue this question, nor evade the solemn responsibility of rejecting and disobeying this, the earliest, the first commandment, and the only law in the whole Bible which is sanctioned by the express and immediate example of the Lord himself. That holy law has never been repealed—never. There stood this holy Sabbath law in the word of God at the beginning, and there it still stands, in the Ten Commandments, written centuries afterwards, by the finger of God, amid the awe and solemnity of the Holy Mount; and there, also, it stands in the presence of the Son of God upon earth, who said, "Think not I have come to destroy the law; I have not come to destroy, but to fulfill." There is no power upon earth, no power in man, to make void the Seventh Day as the holy Sabbath of the Lord.

An Episcopal clergyman was asked to furnish evidence that might, if possible, refute the foregoing declarations. He frankly and promptly said: "All the main portions are unanswerable." But he contended that the commandment was for a seventh day—a seventh part of time; and that the law was obeyed if we observed a seventh portion of time; that the first-day was just as much a seventh part of time as any other day; and that, therefore, Christians were right in choosing the day of our Lord's ascension, because that day was the day of man's "new creation," &c. The Roman Catholic priest was more consistent when he told his congregation why this solemn commandment was not observed. It was simply and plainly, because "the church" had changed it; the church was absolute and infallible, and all that the people have to do is to obey; submit yourselves to the supreme authority of the church, and give yourselves no trouble about the Bible. Now, when the archbishops and other prelates and dignitaries of that church declare, as they do in the Douay edition of the Bible, that "it is the word of God, and not the word of man," the shocking blasphemy of this impudent assumption may well strike us with astonishment.

But of what account are the opinions of man—especially of a man, whether of the Methodist, Presbyterian, Catholic, or any other sect, who deliberately sets at defiance the commandments and statutes of Almighty God? We may well rest the whole matter on the belief, which every sincere and honest man must acknowledge, that the divine laws admit of no dispute or argument. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; and the

time is at hand when the same Almighty Power which created the heavens and the earth, will enforce the obedience which He has a right to require, to this and to all His commandments. T. C. C.

HOME NEWS.

NEW MARKET, N. J.

From a business letter, dated New Market, N. J., Nov. 9th, 1863, we make the following extract:

What do you, in the New England States, think of us here in New Jersey, politically? We are "slow, but sure," for the Union. The only two townships in this part of the State giving union majorities in the recent elections, so far as I can learn, are the two where our Sabbath-keeping societies are located. This speaks well for the loyalty of Sabbatarians, who went in almost unanimously for the Republican (i. e. Union) ticket. We formed a Union League here the evening after election, an introduction to the Presidential campaign of '64. New Jersey "must and shall be preserved." The Union cause has lacked organization; hence the shameful results. I have felt strongly inclined to return to the tented field; but the left wing of Jeff. Davis' army seems to rest on New Jersey's soil, and I may as well fight it here as elsewhere.

Our people are taking hold anew of the Temperance Reform. A meeting was held, to this end, in our church, last Sabbath evening. A temperance lecture has become a rarity with us. Mr. H. S. Hewlitt was announced to speak; subject, "Rum and Rebellion," twin brothers, hell-born and hell-bound. Mr. Hewlitt was prevented from attendance by a severe illness; but other speakers were obtained.

As to religious affairs, things remain in statu quo.

THE SLAVE "WASHINGTON."

The following extract from a letter of Nathan Lanphear, of Nile, Allegany Co., N. Y., now in the Commissary Department of the 85th regiment New York State Volunteers, will doubtless interest those of our readers who read the story we recently published about the slave Washington.

PLYMOUTH, N. C., Oct. 20th, 1863.

In my last letter, I promised to tell you more of Washington and old Hyman. About one month ago, old Hyman and two other men came down the river in a canoe, and landed at the wharf in front of my quarters. Washington discovered him, and came and told me. I went out and met the Provost Marshal, and informed him of the fact of his arrival. He said that Lieut. Bradley wished to know when the old fellow came down; so I went and informed him, and he came down to the Marshal's office. They soon had the old man arrested, and under guard; and then the charges were read to him. He denied having anything to do, or taking any part, in the case of shooting or stopping Washington with his family, as set forth in the charge. But we went on and tried the case. The old man and the two men with him, swore that all three of them were in his (Hyman's) house, eating breakfast at the time the guns were fired, and that they saw the men that were after Washington with their guns, but took no part in the matter themselves. Washington told his story straight through, as he told it when he came back to our quarters after the affray. So, there was the evidence of three white men against one negro; and the General thought that the case was not strong enough to hold the old man; although every man who heard these men's evidence (so far as I heard opinions expressed) thought they all swore to a lie. They crossed themselves a number of times while giving in their testimony. The Provost Marshal thought that Hyman should be held to deliver Washington's wife and children at Plymouth; but the old man protested, and said if there was a word said about it up there, their owner would immediately take them into the interior, and sell them. So the case ended, and old Hyman was discharged.

This old Hyman is the owner of a fine plantation, and owned some twenty or thirty slaves. He has managed to keep them by pretending to be a Union man, and by telling them great stories about the Yankees—how bad they treat the negroes when they get them inside their lines, &c. Somehow, a story got in circulation last Saturday night (up there) that Washington was about to make another effort that night to obtain his wife and children. Old Hyman, hearing of it, took the two men who were down here with him, and went up the river to watch for him. In his absence, the negroes on the plantation took it into their heads to go down to Plymouth and see for themselves whether Yankees had horns, &c., as had been represented to them. So they got an old flat-boat, and every negro on the plantation, house-servants and all,

went aboard and paddled their way down the river to this place, where they landed safely, and are here now, safe under the protection of the Government. This is the story they told to Washington. I guess old Hyman swore some when he got back home and found his darkeys had all skeddaddled. As near as I can learn, it was a contrived plan among the darkeys to get the old man off, so they could slide—and they slid.

NATHAN LANPHEAR.

LOYAL SOUTHERN METHODISTS.

When the Methodist Church had gone on yielding to the dictation of pro-slavery politicians until they at length divided it, preparatory to the then intended division of the Republic itself, the conspirators succeeded in carrying the Louisville Conference into their schism. Time's retributions now begin to work. The meeting of the Louisville Conference was held recently at Glasgow. On the third day of meeting, they were visited by the provost-marshal with a company of soldiers, who came to ascertain if there were any traitors or disloyal men in the conference, and to arrest any who were unwilling to take the oath of allegiance or to salute the old flag. Dr. C. B. Parsons came forward, took the flag, and waved a salute, in which he was followed by over one hundred preachers. The President of the Conference, Rev. Dr. Linn, then took the flagstaff in hand, and delivered the following impromptu speech:

"Brethren: This is an unexpected demand, but you have met it promptly. We recognize that civil government is a divine institution, appointed for the benefit of mankind, and that this is the doctrine of the Holy Scriptures, not only from its general tenor, but its direct command. Hence Christianity, without compromising its letter or spirit, enjoins obedience under any form of government under which we live. This we recognize as particularly incumbent on Christian ministers. This flag, presented to you as a test of loyalty, is an emblem of constitutional liberty sacred to every American's heart by the memories of the past—dear to every Christian, because beneath its ample folds the minister of the Gospel and the missionary of the Cross have found protection wherever our Government has been represented. It is to us the guarantee of all the protection that Christianity needs, rights of conscience, freedom to worship God. As such we greet this flag. Let Methodist preachers, more than all other men, be loyal to the Government under which they live.

"The twenty-third article of our faith enjoins this as a duty. This article has not been repudiated by us, and until it is we are only loyal to the Church while we are loyal to the Government that protects our beloved Zion.

"Sir, (said the President, handing the flag back to the officer,) we appreciate your position. It is the duty of a soldier to obey—to follow his flag. Take this flag, and may it be untarnished in your hands.

The military departed, fully satisfied, but the Conference was determined not to do the thing by halves. The next day, Chaplain Bristow, of a Kentucky loyal regiment, made a speech full of patriotic fervor and Christian love, concluding with a resolution and preamble:

"Whereas, The Bible enjoins obedience to 'the powers that be' as an imperative duty; and whereas the twenty-third article of religion of the Methodist Episcopal Church, South, declares that 'the President, the Congress, the General Assemblies, the Governors, and the Councils of State, as delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective states, and that said states are a sovereign and independent nation, and ought not to be subjected to any foreign jurisdiction; therefore,

"Resolved by the Louisville Annual Conference of the Methodist Episcopal Church, South, That we do now, as we have ever hitherto done, recognize the binding obligations of these principles, and that the same are hereby recommended as indicating the position of this conference in the present national crisis."

The roll was called, and every member present, including the licentiate, voted aye.

Rev. J. S. Scobie, who was charged with infamous participation in Morgan's raids, was suspended from office, and ordered to be tried as soon as practicable. Two or three others, against whom there were suspicions of a want of loyalty, were rigidly examined by a committee and their characters passed without censure.

of the paper, which was published up to 1830. It was then transferred to Pittsburgh, and the present Presbyterian Banner seems to us to be the lineal descendant of the Chillicothe paper. We were acquainted with Mr. Andrews, who resided at Pittsburgh when we first began to edit the Pittsburgh Conference Journal. Mr. Andrews was a very worthy man. The Boston Recorder claimed, in former years, to be the first religious paper in America. But the date of The Weekly Record puts this question beyond dispute. The West, therefore, can claim to have fairly initiated the weekly religious press, and Mr. Andrews was the first regular editor of the weekly religious press. The Methodist weeklies are posterior to this, and must yield the palm of precedence to their Presbyterian brethren."

THEOLOGICAL SEMINARIES.

In an article on Theological Education at the West, written for the Independent, by Rev. F. W. Fisk, the following passage occurs relative to the origin of Theological Seminaries:

"In the present system of human agencies for promoting a Christian civilization among a people, the last in the order of the series is the Theological Seminary. The first to enter the territory is the Missionary Society, scattering over it faithful and self-sacrificing men to sow the good seed of the kingdom. Soon come the first fruits—little religious communities dotting the region, and sending out their circles of influence until they meet and cut each other. Shortly appear schools of various grades. Academies begin to flourish. Colleges at length are founded. And, last of all, the Theological Seminary is called into being as supplemental to the others, and by it the circle of agencies becomes complete.

"Then the churches of the territory are prepared to come forth, by degrees, from dependence on foreign supply for their pulpits, to provide, through their home institutions, a ministry equal to their needs.

A SLAVE CHURCH.

A correspondent of The Christian Watchman and Reflector writes from Hilton Head concerning the experiences and developments of the Baptist church of colored people at Beaufort. After quoting testimonials as to the good conduct of the members, and the useful services they rendered to the Government, he describes the proceedings on a Sunday, when a contribution was made for the purpose of erecting a monument to the late Col. Shaw of the 54th Massachusetts Regiment. The preacher, Rev. Mr. Lynch of Baltimore, took his text from Judges xiv. 14: "Out of the eater came forth meat, and out of the strong came forth sweetness." The application is obvious, and was made effective to the occasion by showing the good effects of the war in promoting the highest good of the negro. He said in regard to the value of the proposed monument to be erected hereafter on the spot where the noble young colonel fell and was buried:

"One of these days, when peace has come, and liberty, you and your children will be traveling up the harbor toward Charleston; and seeing that monument of granite or marble your child, perhaps, will ask, 'What is that, mother?' And you will tell him, 'My child, that is where Col. Shaw fell, as he was leading a regiment of colored men to fight for liberty. And there your father was killed, and near by there your uncle was buried, and all about there your kindred lie buried who died to make you free.'"

The letter-writer then proceeds: "The discourse over, came the collection. Bro. Abraham Marchison, the pastor, urged the people to liberality, and requested them to come up and lay their offerings on the table, the brethren taking the lead. Then, instead of the ten and twenty-five cents contributions that I expected to see, almost every one laid his greenback on the table. During all the collection, the pastor kept up a series of most characteristic remarks. Seeing that some were disposed to hurry and crowd, 'You need not hurry. You haven't got to be home by just such a time, or else get whipped, as you used to be. I have known all the slaves in a family to be sent to jail for staying too long at meeting, and then master and mistress go to communion. But it isn't so here? Alluding to the chagrin and confusion it would create among the former masters to know that the colored people were building this monument, 'I think, when the general at Charleston hears what you done to-day, he will pull his hat down on his face, and if he has not got any hat on, he will pull out a handful of hair.' The brethren having made their contributions—Now, females, said the pastor, 'come right up and put down your money. You needn't send it up by somebody else. I know you all like to see yourselves.' The collection amounted to \$180 25—every cent won by severe toll made that burning day."

A SMOKING SYNOD.

A correspondent of the London Weekly Review, noticing a recent meeting of the Reformed Secession Synod of Holland, says:

"The picture which we witnessed on our reception in the synod was something which, I am sure, could not be seen out of Holland. All that was external was as different as can be imagined from what you have seen in the meetings of assembly or synod at the head of the Mound or in Queen-street Hall, Edinburgh. As we entered the place of worship, in which we had preached the evening before, fumes of smoke darkened the air. A long table stretched along the place where the women had sat, which was lined on either side by ministers and ruling elders, while at the head of this there was a transverse table, at which sat the moderator, the professors, and other official men. Every man was smoking or preparing to smoke. The moderator held a pipe in one hand and a wooden hammer, with which to call attention, in the other. The clerk wrote and puffed too; while on the table, from one extremity to the other, boxes of lucifer matches, plates of tobacco, ink bottles, paper, pens, books, &c., were mingled in most admixed confusion, a corps de reserve of long pipes being fixed in an ingeniously constructed wooden frame, lest the business of the Synod should come to a pause through want of the usual solatium. The audience stood on either side smoking, with a look of placid and dreamy attention. My fellow-deputy and myself were offered a long pipe, and all the other facilities for smoking, a mark of brotherly welcome which we declined, as we felt we had abundance of smoke without it."

The correspondent goes on to state that, despite the smoking, the proceedings were carried on in a most business-like manner.

SEEKING THE LEADERS.

Bishop Simpson, presiding at the Central Ohio Conference, at its recent autumnal session, made an address to the ministers assembled, in which he set forth the means and agencies for building up their denomination. In the course of it he spoke of the importance of getting hold of the leading men in the community. Thus, he said:

"In cities, society is controlled by a few leading minds, who should be sought out by the ministry, and enlisted, if possible, in the service of the Church. If, for example, you would have the respect and attention of the employees of a cotton factory or iron foundry, you must seek the acquaintance and secure the favor of its head. This achieved, every clerk and operative in the establishment will give you polite and respectful attention. So, if you would have the consideration of the clerks at Washington, you should first make your way to the Heads of Departments, or the President of the United States. Of the many thousand lawyers in the country, only about a thousand are educated and eminent; of these, four fifths control the politics and hold the offices of the country. Hence the Church should educate to secure these leading places. While all souls are of equal value, all men are not."

A Plot has recently been discovered to release the rebel prisoners on Johnson Island, near Sandusky, Ohio. The plan was to pass through the Welland Canal an armed steamer, whose mission was, first, to open the prison doors and release the rebel captives in Sandusky and elsewhere. Second, to arm and equip these veterans, two thousand in number. Third, to seize as many propellers on Lake Erie as were needed, and arm and man them. Fourth, to make Buffalo a heap of ashes, and the vessels in her port charred skeletons. Fifth, to burn Cleveland. Sixth, to wipe out the commerce of Lake Erie. Seventh, to consume Detroit, and in effect to destroy the commerce and cities of the Lakes from Ogdensburg to Chicago, almost at a blow.

PASTORATES.—Jan. 1st, 1863, 26 churches in Connecticut had no ministers, in the sense that they had none hired for so long a time as four months. Most of these churches had preaching, and only one of them was without preaching through the previous year. Twenty-six churches had stated preachers, 56 had acting pastors, and 177 had pastors, 5 of which had associate pastors. The average term of acting pastors is three years, and that of pastors is nine years—in Fairfield and Windham counties it is six years, and in New London county it is fourteen years.

THE MINUTES of the Conference and Reports of Societies have been sent out. Those for Allegany County will be found with J. Allen, Alfred Center; those for Brookfield with J. P. Hunting, West Edmeston; those for DeRuyter and vicinity with John Maxson. Brethren not located in the vicinity of churches, can have copies sent by mail, on giving notice of their wish, and sending stamp to pay postage.

The American and British ambassadors in Guatemala, Central America, have offered, says the Missionary Advocate, to support a minister of the gospel at their own expense. It is not stated what the denomination of the minister is to be.

REV. HENRY WARD BEECHER has returned from his European tour, having come as a passenger by the steamer Asia, in company with Col. Lamar, one of the rebel emissaries in Europe.

A STRIKE, last week, among the drivers employed on the city railroads of New York, occasioned great inconvenience, and for a time suspended travel. It was cured by raising the wages of the strikers.

GODEY'S LADY'S BOOK for 1864 is advertised in our columns this week. We have no hesitation in saying that it is the best magazine of its class published.

FIFTY-SEVEN THOUSAND DOLLARS are said to be the net proceeds of the Chicago Fair for the benefit of the Sanitary Commission.

RELIGIOUS INTELLIGENCE.

Rev. J. Lewis Shuck, a prominent Baptist missionary, who had spent the most of his life in China, died at Barnwell Court House, S. C., a few days since, in the 61st year of his age. He was a native of Alexandria, Va., and was educated at the Baptist Seminary, near Richmond.

A self-supporting missionary laborer in Panama has spent three months in the city of Guatemala, and six weeks in traveling over the State. He urges the immigration of farmers, mechanics, merchants, and others, into the mission field, who shall pursue their various vocations for support, and by their lives and by other means seek to lead the people to Christ.

We have received, says the Presbyterian, several copies of the Christian Observer, formerly published in Philadelphia, but now issued in Richmond, Virginia. It is a small half-sheet, price three dollars per annum. The editor and proprietor is the Rev. A. Converse, D. D.; assistant editor, Rev. F. B. Converse. The paper seems to be popular among the soldiers, as the editor acknowledges the receipt of \$2,365 85 to circulate it in the army.

The English Wesleyan Missionary Society received last year \$700,000; of this sum, \$165,000 came from auxiliary sources in foreign lands. The society numbers 605 stations, 4,618 outstations, 889 ministers and assistant missionaries, 142,789 members, and 146,457 scholars in Sabbath day and day schools.

Rev. John Wayland, D. D., brother of Dr. Francis Wayland, and formerly Professor of Mathematics and Rhetoric in Brown University, died suddenly at Saratoga Springs on the 16th of October. He was an Episcopal clergyman, and for several years was rector of the church at Roxbury, Mass. At the time of his death he was without a charge.

According to a recent traveler, the poor classes of English girls who emigrate to Cape Town (Africa) readily marry the Mohammedan working-men of that place, who make good and sober husbands. The wives soon adopt the religious notions of their spouses, mount the Fez, and keep the Friday Sabbath.

In connection with the Grande Ligne Mission, in Canada, 500 families have been delivered from the yoke of popery, and about 1000 persons have made a profession of their faith in Christ. The missionaries occupy fifteen stations and outstations.

Dr. Macgowan has engaged to serve professionally in the Army of the Potomac for a season. He designs to return to Ohio, at as early a day as his means will permit; and, as he proposes to maintain himself while pursuing his labors in the mission field, he has resigned his connection with the Missionary Union.

The Synod of New York and New Jersey, at its recent annual session, passed resolutions requesting the clergymen within its bounds to give increased attention to the cause of temperance, and the inculcation of the total abstinence principle.

Four thousand five hundred dollars were raised for Adrian University at the recent session of the Michigan Wesleyan Conference. Between \$6,000 and \$7,000 were raised at the Conference last year for the same purpose.

A lady, having been permitted to see her grandson make a public profession of religion, has expressed her gratitude by sending five hundred dollars to the Board of Education of the Presbyterian Church, as a thank-offering.

A great revival of religion is in progress at Centenary Church, Grace street, Richmond, Va. The church is thronged nightly, and much interest pervades the meeting.

Mr. S. B. Chittenden has made a gift of \$500 to the society for the purchase of a special collection of American national documents, formerly owned by Asbury Dickens, Secretary of the United States Senate.

Rev. Wm. Horton, D. D., of Newburyport, Mass., who lately died, had an estate valued at \$100,000. He bequeathed his library to Hobart Free College, a fourth of his estate for the erection of a new almshouse in Newburyport, after the death of his mother and widow, and the rest of his property to slaves, religious and benevolent societies.

Various small notices and advertisements on the right margin, including mentions of 'The Recorder', 'The Christian', and other religious publications.



General Intelligence.

WAR NEWS OF THE WEEK.

VIRGINIA.

Throughout last week, there were indications of an early engagement between Generals Meade and Lee. But there is no certainty that such an event will take place.

NORTH CAROLINA.

A rebel dispatch, dated Raleigh, N. C., Nov. 8th, says: Welden and his troops are in the neighborhood of Winton, Friday, filled with troops.

LOUISIANA.

A telegraphic dispatch from our army in Western Louisiana states that the enemy attacked Gen. Washburne's 13th army corps—advance, November 13th, and drove it towards the main body of his command.

MISSISSIPPI.

A small body of Union cavalry under Lieut. Nicoll, attacked a rebel picket station near Washington, N. C., on the 1st Nov. There were thirteen men at the station, five of whom were killed and the remainder made prisoners.

MISSOURI.

The value of the petroleum wells to the state of Pennsylvania may be inferred from the increase of population in those regions since the wells have begun to be worked.

THE BOMBARDMENT OF SUMTER.

The Richmond Enquirer has the following: "Since the bombardment of Sumter commenced, (on the 17th of August) up to Thursday last, 15,588 shots had been fired at it, of which 12,802 struck.

SPECIAL NOTICES.

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. UTZER, Westchester, N. Y.

MARRIED.

In Little Genesee, N. Y., Nov. 8th, 1863, by Ed. T. Brown, Joseph S. Correll, of Almond, and Bessie Trauer, of the former place.

DIED.

In Little Genesee, N. Y., Sept. 23d, 1863, HULDA EMELINE BERKICK, wife of Edon P. Berkick, in the thirty-ninth year of her age.

NEW YORK MARKETS—NOV. 16, 1863.

Flour—Pots 82. Pearl's 95. Ashes and Meal—Floor, 5 75 for western extra, 7 25 for shipping Ohio, 7 40 for 25 trade brands, 7 40 for 100 lbs extra, 7 40 for 100 lbs.

LETTERS.

T. B. Brown, L. C. Rogers, (send along, J. P. Hunting, (sent by express to Utica), Geo. W. Allen, (all right), Benjamin Clark, Joseph Goddard, H. A. Adams, W. J. G. Freeman, Maxson, L. C. Burdick, Ethan Leapher, C. Hawley, John Sheldon, M. J. Green, C. H. Thompson.

RECEIPTS.

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

FOR SALE.—THE SUBSCRIBER.

Having accepted an appointment as missionary in Kansas, offers for sale his farm residence at Center, Wisconsin, consisting of a very commodious house, and nine acres of land. The situation is most beautiful, and much labor has been expended in planting and cultivating the same.

MILTON ACADEMY.

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