The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE MISSIONARY SOCIETY.

TWENTY-THIRD ANNUAL REPORT OF THE EXECUTIVE BOARD.

The Lord has been favorable to this land; he has forgiven the iniquities of his people; he has covered their sins; he has taken away all his wrath; he has turned himself from the fierceness of his anger. May he turn us, and cause his anger towards us to cease; and may he show us his mercy, and grant us his salvation; for he will speak peace to his people, and to his saints, that they turn not again to folly; and glory shall dwell again in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good, and our land shall yield her increase.

Thus triumphantly and prayerfully open we the Twenty-third Annual Report of the Executive Board of the Seventh-day Baptist Missionary Society. Never have we, as a nation, had so great an occasion to bless God, and trust in his never-varying promises, as the developments of the last five years have shown that we have at the present. Even at the penning of our last report to your body, our country wept under the shadow of the black wings of unhallowed treason and blood-shed. Now, thanks to the blessed influences of the Gospel, vitalized by faith in God and humanity, the olive branch waves from Maine to Texas, and from the Atlantic to the Pacific, though the last stroke of treason seems to have been the foulest, as bringing home to us, more directly, its desperate nature. Under the blessings of peace and business prosperity, it is to be hoped that the labors of this Society may become greatly enlarged, and its usefulness much increased. We are happy in the belief, that the zeal of God's people has not abated, and that an assurance of the beneficial results of labor put forth is only necessary to insure a hearty coöperation.

THE FINANCES

Of the Society are in a healthy condition, as indicated by the report of your Treasurer.

It is to be hoped, that the friends of missionary effort will realize the importance of continuing, and even largely increasing, their contributions to the funds of the Society; for, although we have not at this time occupants of the foreign fields, there are large and increasing demands for means and laborers in the domestic department. And with the return of peace, the unusually large return to the husbandman for his labors, the indications of a general business prosperity, and an approximation of our currency to a specie basis, all seem to indicate to the friends of the dissemination of gospel truth, that God is requiring of us large contributions to the funds for that purpose. The very extensive and largely increasing demand for evangelical labor among that class of people who have, by the late great contest, been placed within the reach of gospel instruction, has also thrown upon the Christian world a fearful and yet glorious responsibility.

HOME MISSIONS.

This department of labor has received a large share of our attention during the year past; the number of laborers has been increased, and the field considerably extended. And still, as the spiritual vision goes out over the great western and southern fields, we are led to realize, to some extent, the feebleness and inefficiency of our efforts; but, blessed be the God of our salvation, we are but the agents in his hands of redeeming a lost world from sin. And although our responsibility is, perhaps, no less than it would be, did the salvation of the world depend upon our efforts, yet, if we prove remiss, he will, in his wisdom, devise some means by which the cross of Christ shall be borne triumphantly, not only over this land, but to the uttermost corners of the earth.

Bro. A. A. F. Randolph still continues at Pardee, Kansas, in the employ of the Board, as at the writing of our last report. His correspondence with the Board has been quite limited. From what has been received, we extract, under date of Pardee, Kansas, March 24th, 1865:

"My last letter was written from Fremont, [Kansas,] whither I had gone to labor awhile for that people, in whose prosperity I shall ever feel a deep interest. They keep up Sabbath worship, and have an interesting Bible-class and Sabbath-school. Circumstances have been discouraging to them of late. During my stay, I visited and preached in the surrounding neighborhoods, and was very kindly received. Our little church too was encouraged.

"My arrangements were made to visit Nebraska last fall, but were frustrated by circumstances over which I had no control. I am in the receipt of letters from there, urging me to come, and I shall do so as soon as I can conveniently, which will, most likely, be in May. They are anxious to receive a pastor. They are a good people, but need some one of commanding influence to lead them. It may be remembered that they made an effort last summer to erect a stone building, of good dimensions, to serve for a meeting and school house; though they failed, they manifest a determination to succeed in the effort the coming summer, if possible. The society is increasing somewhat rapidly. Their dwellings being small, when gathering for worship, we had to abandon the houses for the groves—pleasant in the summer, but impracticable in the winter. It is interesting to witness their desires for a good school for their children, some fifteen of whom are members of the church, and live up, in a good degree, to their covenant obligations.

"Our society here at Pardee is slowly but steadily increasing. We continue to have additions thereto, and of members to the church. I feel that we need more laborers west of the Missouri. With four societies, located from seventy to a hundred miles apart, it is impossible to do them justice under the circumstances. Nevertheless, we will endeavor to do the best we can, trusting in God for his blessing to rest upon us."

Under date of Pardee, Kansas, June 30th, 1865, he writes:

"Our society here is doing very well. Since my last report, we have had an increase in numbers. Our meetings for preaching, and for prayer and conference, are well attended, and there is a desire manifested for an outpouring of God's Spirit upon us. Our Sabbath-school is prospering."

Bro. James R. Irish is continued on the same field that he occupied at the closing of our last report—Cussewago, Crawford Co., Pa.—from whence he writes under date of Nov. 1st, 1864:

"The religious state of the community, though interesting, is far from what is most desirable. We have once been called to the baptismal waters, and others are seriously contemplating the sacred duty of attending to this lovely ordinance. The field is one where much labor is needed, and heavenly wisdom and persevering patience will be required."

His letter, bearing date Venango, Crawford Co., Pa., May 22d, 1865, is mostly occupied with matters aside from general interest, but in closing, he says:

"There has been no special ingathering during the year, only one having been added by baptism; nor is there at present any special indication of revival influences. I can only wish that the services were of a better character on the part of your missionary. Pray for us, that the present year may bring us a full harvest of the precious fruits of Zion."

Bro. Amos W. Coon writes from Berlin, N. Y., under date of Nov. 6th, 1864, with reference to his labors at Clifford, Susquehanna Co., Pa.:

"I feel that my labors have not been in vain. There has been a steady and commendable attendance on public worship, and the people seem to appreciate the preaching of the word. For some five or six weeks prior to my return to Berlin, I had preached nearly every evening, at different places, but mostly in our own church, and by the blessing of God, the membership seems to be awakening to greater zeal and activity in religion. There seem to be indications of a good work among the people. I have more calls to preach on First-days than I can attend to; but under God I am resolved to do all I can to meet the demands of my station. I ask your prayers, that God will bless my feeble labors."

The time of Bro. Coon's engagement at that place having expired, a wish was expressed that a further arrangement might be made for supplying that church with pastoral labor, and the Board signified its willingness to appropriate one hundred and fifty dollars a year, on the same conditions as heretofore, for that purpose; and a recent letter from Bro. Coon informs the Board of his re-engagement with that church.

Last fall, the church at Wasioja, Dodge Co., Minn., engaged the services of Bro. O. P. Hull as pastor, under an arrangement with the Executive Board to assist them at the rate of one hundred dollars a year. He served the church about six months; after which the Board signified its readiness to continue the appropriation for the purpose of sustaining labor; but has, as yet, received no information of the engagement of a person to that position.

Our report of last year informed you that Bro. Joel C. West had accepted a pastorate with the Trenton Church, at Freeborn, Freeborn Co., Minn., which church was aided to the amount of one hundred dollars a year for the purpose of sustaining such labor. He has continued on that field, during the past year, under the same arrangements, with very marked beneficial results, as indicated by his reports to the Executive Board; the first of which was received last spring, and from which we excerp as follows:

"For the last year, we have enjoyed the presence of the Lord, and our little church has increased in numbers, and we hope in spirituality. Sabbath-meetings have not been omitted, even in the worst of weather. Our Sabbath-school, including an interesting Bible-class, has been in operation until the winter weather rendered it advisable to postpone it. Our Sixth-day night prayer-meetings have been sustained, and highly appreciated by those who could attend. The great distance that friends have to go, and the danger of losing the way in the dark on the prairie, shows how dearly the prayer-meeting is esteemed. Here our young members exercise in singing, speaking, and praying, and those who were impenitent, yield to the converting influences of the Holy Spirit, and offer themselves to the Lord and to the church, by yielding to his requirements, and engaging in his service. In this quiet, but interesting way, we have occasion frequently to visit the lake with converts, and on profession of their faith, to immerse them in the name of the Father, Son, and Holy Spirit, and by laying on of hands and prayer, solemnly receive them into the fellowship of the church, and dedicate them to the service of the Lord.

"After having, last fall, the Building Committee resumed the work of completing our church, and on the 20th of December, got it so far completed as to be comfortable and convenient, though not finished. At the time of the dedication, we held meetings four days, in which we had evidence of the Lord's presence. There was a general expression of thankfulness to our benevolent friends, and gratitude to our Heavenly Father, for the blessings we enjoyed.

"In response to a call from our brethren in Sibley county, our church appointed a committee to assist them in organizing a Seventh-day Baptist Church at New Auburn, Sibley Co., Minn. For this purpose I left home, and arrived there in time to enjoy Sabbath service with the brethren and sisters who were to compose that church. They were mostly young, or in the prime of life, many of them practical school teachers, good singers, and we hope good Christians. The organization was very interesting, on account of the harmony and good feeling that prevailed.

"In conclusion, may we not thank God and take courage on account of the hopeful prospects of our young churches in the West? Their numbers are fast increasing, and I am happy to notice, that in piety, intelligence, and general enterprise, they are exerting a saving and beneficial influence on the adjacent communities. While we ask a continuance of your prayers to the God of missions for our prosperity, we acknowledge, with gratitude, the deep interest you have manifested in our behalf."

A subsequent report from Bro. West informs us of the dedication of their meeting-house, and the opening of a select school in it; and his last report, bearing date, May 1st, 1865, continues:

"From that time, meetings on the Sabbath have been regularly sustained and well attended. There have been no omissions on account of bad weather. The school has proved a success, and is highly appreciated by the youth of our society. The religious interest, during the winter, may be estimated by the fact, that a strenuous effort was made to sustain a Sixth-day night prayer-meeting; which is quite difficult, as it is not safe to be out on the prairies in the night, on account of the danger of getting lost. The students generally participate, and several of them have declared their determination to engage in the service of God. Three have since united with the church. As there has been expressed a very general wish that the churches in Minnesota might enjoy the privileges of a Yearly Meeting, it has been resolved that this church hold a meeting for three days, commencing June 9th, and invite the churches of Carleton, Wasioja, and Sibley, to meet with us. Besides preaching regularly in our own society, I have held meetings, by invitation, in other localities."

Soon after your annual meeting, last fall, a communication was received from the Corresponding Secretary of the Executive Board of the North-Western Association, asking this Board to co-operate with it in sustaining Bro. B. F. Rogers as a missionary in Sibley Co., Minn., for one year. In view of this request, and the evident requirements of that field, the Executive Board, at a meeting held Nov. 16th, 1864, voted, "That we are disposed to co-operate with them by appropriating one hundred dollars towards the support of Bro. Rogers, on condition that he reports quarterly to this Board."

Bro. Rogers' first report comes to us bearing date New Auburn, Sibley Co., Minn., March 10th, 1865, from which we select:

"I learn through the Secretary of the Missionary Board of the North-Western Association, that it is expected that I shall make a quarterly report to your body of my labors as a missionary in Sibley Co., Minn., a duty with which I most cheerfully comply.

"On my arrival at New Auburn, on the 18th of November, I was very cordially received by the brethren and sisters in this vicinity. For a few weeks previous, prayer-meetings had been held on Sixth-day evening. But few, however, had found it in their hearts to attend,—owing in part, doubtless, to being so widely separated, and more, I fear, to other causes. In order to bring all within the range and influence of the prayer-meeting, I immediately commenced on the circulating plan, holding them throughout the society. By this means they were all not only brought within their influence, but were made to feel the responsibility of helping sustain them; and some most precious seasons have we thus enjoyed together, though comparatively alone on these extended prairies of the West.

"Our people are quite badly scattered, though mostly embraced within the limits of four miles square, only a few being beyond these limits. This makes it very inconvenient for holding meetings, especially evening meetings, as but few of our brethren are supplied with horse teams, and oxen, in this northern climate, do not afford the most pleasant facilities for locomotion. Our Sabbath-day meetings are usually well attended, and a good degree of religious interest is manifested, though not to that degree desirable. For most of the winter, when the weather would permit, I have preached at the school house in the village (our usual place of holding meeting) on Fifth-day evening, and for a number of weeks, at the request of our First-day friends, have preached every alternate First-day evening. For a few weeks past, a very decided increase of religious interest has been manifested among the people generally. Some, who for a number of years have lived in the neglect of all religious duties, are seeking again the 'old paths,' fully resolved to walk therein. Others have publicly and privately declared their intention of seeking the smiles of an injured Father's face. Some of the children of our own brethren are inquiring the way to Zion, declaring themselves fully resolved to find peace in believing on the Lord Jesus. None as yet have expressed themselves as having found that peace which alone comes as the result of an implicit trust on the Son of God. But I trust and pray, that they may soon be brought into the light and liberty of the gospel.

"The waters seem a little troubled in regard to the Sabbath of the Bible, some acknowledging there is no sufficient reason for its non-observance; others resorting to the more usual means of quieting conscience on the subject, that it matters not to God, if the day is only observed to the Lord. As yet, in my public ministrations, I have spoken on this subject only incidentally, as the circumstances seemed to demand. My constant prayer to God is for wisdom, that I may lead the people in the way of truth on this and all other questions pertaining to our holy religion.

"I have preached twenty-nine times since I came here, attended sixteen prayer-meetings, visited the families throughout the society a number of times, done what I could to encourage the erection of family altars, and infuse a spirit of personal piety throughout the society; but I still feel that I come far short of my ideal of a pastor's duty.

"Agreeable to a notice given through the Recorder, we met, at the time and place designated, to organize ourselves into a Seventh-day Baptist Church, which resulted in the organization of a church of twenty-four members. Elds. J. C. West and P. S. Crandall, and Dea. Maxson Crandall, were present, and assisted in the exercises of the occasion. I think we have a very flattering prospect for a society here. There are fifteen families within the range of ten miles who say to observe the Sabbath, and a number of others are expected this spring. I am more than ever impressed with the necessity of early affording these little societies of our people in the Far West, means for religious culture. When I came here, many of the brethren confessed themselves giving way to the temptation of a very loose manner of keeping the Sabbath, and that religious duties bore with very little or no weight upon their minds. Temptation to sin is strong anywhere, and peculiarly so here at the West; and it is only by the use of all the means of grace that God has seen fit to throw around his people, that they are enabled to withstand temptation.

"Our people are mostly young, just commencing in life, very generally of good morals, and a fair share of enterprise, very limited in their worldly means, consequently can not make themselves comfortable homes as soon as they desire. Prices are very high, and money scarce. The location is good, plenty of timber within from six to ten miles, soil fertile, and climate healthy. The weather during the past winter has been very mild—but few very cold days.

"In conclusion, I would say, that a broad field is open here for Christian labor. Religious exercises have been held only three times, except under the direction of our people, since I came here. There is no organized church except our own. Pray for us, that we may have wisdom to direct, and a disposition to apply our hearts thereunto, that the cause of Christ may be advanced, in the conversion of sinners and the spiritual growth of his people."

His report under date of June 1st, 1865, gives a very encouraging view of that field, as may be seen by the following:

"Since making my last report, my time has been spent very much as during the last quarter, preaching as often as opportunity offered, visiting and laboring generally for the spiritual growth of all within the range of my influence. I am happy in the belief, that the little band of Christians in this place are exerting a very salutary influence over the community at large. Within the past few days, our society has received quite a large accession to its numbers, some of whom are members of other churches, and intend soon to unite themselves with us. The prospect for a large society is quite flattering. The claims of our people nearly or quite all join each other, which I consider quite an advantage. Among our greatest needs, to maintain and increase our religious interests, will soon be a house of worship. This enterprise our brethren express themselves determined to take hold of as soon as circumstances will permit. In conclusion, I think we have just reasons to thank God for the blessing that has thus far attended our efforts to build up his cause in this place, and ask an interest in your prayers, that still greater success will attend our labors."

Bro. Chas. A. Burdick is under an engagement with the church in Berlin, Wis., which church is receiving aid from the Missionary Society at the rate of one hundred dollars a year. In compliance with one of the conditions of such aid, he furnishes his first quarterly report, bearing date March 2d, 1865, from which we take the following:

"I understand that while ministering to the Seventh-day Baptist Church in Berlin, Wis., I am laboring in part under the auspices of the Executive Board of the Missionary Society, and that it is my duty to report to said Board quarterly. The first quarter of my labors here having some time since passed, I submit this my report.

"I arrived on this field the 11th of last November, and preached my first discourse on Sabbath, the 12th. On the 13th, I formally engaged as pastor of the church. Expecting my support from the church would be small, considering the present cost of living, I had previously, with considerable reluctance, engaged to teach the winter school in the district where we live. I accordingly commenced teaching soon after coming here. Having this extra work on my hands, I have not done much pastoral labor beyond preaching on the Sabbath.

"A serious obstacle in the way of the influence of the church is that almost or quite half of the male heads of families reckoned as part of our society, are not members of the church, and are not strict in their observance of the Sabbath, and in other particulars. The church numbers between forty and fifty resident members, of whom only ten, beside myself, are males. Of these ten, seven are past fifty years of age, and five are old men. Beside these, there are four male members in the army.

"We have sustained a weekly prayer-meeting through the winter. I have preached a few evenings of late, and endeavored to arouse the church. The attendance has been better than I expected; but the church, although many are mourning our low state, seems to be paralyzed. As soon as my school is closed, I intend to enter upon a thorough visitation of the members of the church and society. I hope and pray that the Holy Spirit, which alone can make these dry bones live, may soon brood over us, and breathe life into us. Perhaps I should leave a wrong impression on your mind, if I should not state, that there are a number who seem really concerned for the welfare of Zion, and I doubt not are earnestly praying for the return of the Spirit."

His quarterly report bearing date May 26th, 1865, does not give so encouraging a statement of the condition of matters in that church as would be desirable, but at the same time it shows the necessity of an earnest, zealous, warm-hearted, Christian laborer among them, and indicates that his heart is in his work. He says:

"Since my last report, I have preached every Sabbath except one, which was occupied by Bro. H. Hull. The Sabbath-school and Bible-class have been re-organized this spring. The weekly prayer-meetings, which are still sustained, are not generally so well attended as is desirable, though sometimes tolerably full, considering our membership, and are frequently quite interesting. I have spent a portion of my time, this spring, in pastoral visiting, and have nearly completed the circuit of the whole society, as well as the church, taking especial pains to learn the standing of each of the resident members. I am sorry that I can not report the church in a growing and prosperous condition. I do not find that unity of feeling and closeness of fellowship which ought to exist among brethren and sisters. I hope and pray that God will ere long come and 'sit as a refiner and purifier of silver' among his professed people. May we have your prayers in our behalf, as well as the material aid which you afford."

A communication, under date of Long Branch, Nebraska, Nov. 6th, 1864, from J. G. Babcock, clerk of the church at that place, furnishes some interesting items, a portion of which we transcribe:

"Having read the notice given by the Executive Board of the Missionary Society, requesting communications from destitute portions of our denomination, it has been thought that a brief statement of our condition and wants might not be out of place, as we certainly need help. Our society here consists of some nineteen families, embracing one hundred and three souls, fifty-four of whom are professors, thirty-one of these belonging to the church. The increase to our number during the last season has been forty-three, seventeen of whom have been church members, though some of them are now in a backslidden state. We have made a move towards building a house for worship, but have as yet made little progress. Our prayer to God is, that he will send us an undershepherd, to go in and out before us, and we trust you will remember us in your councils."

In view of the manifest need of a pastor of this church, and of the evident advantages of an early occupation of this field by our people, at a Board meeting held Jan. 11th, 1865, it was—

Voted, that this Board appropriate at the rate of one hundred dollars a year to the church at Long Branch, Nebraska, for the purpose of sustaining an acceptable minister of the gospel at that place.

A copy of the vote was duly forwarded to the church, but as yet the Board has received no notice of the engagement of a pastor.

Remainder next week.

SEPTEMBER.

BY GEORGE ARNOLD.

Sweet is the voice that calls
From babbling waterfalls,
In meadows where the downy seeds are flying;
And soft the breezes blow,
And eddying come and go,
In faded gardens where the rose is dying.

Among the stubbled corn
The blithe quail pipes at morn,
The merry partridge drums in hidden places,
And glittering insects glean
Above the reedy stream
Where busy spiders spin their filmy laces.

At eve, cool shadows fall
Across the garden wall,
And on the clustered grapes to purple turning,
And pearly vapors lie
Along the eastern sky,
Where the broad harvest moon is redly burning.

Ah, soon on field and hill,
The winds shall whistle chill,
And patriarch swallows call their flocks together,
To fly from frost and snow,
And seek for lands where blow
The fairer blossoms of a balmier weather.

The pollen-dusted bees
Search for the honey-lees
That linger in the last flowers of September,
While plaintive mourning doves
Coo sadly to their loves,
Of the dead summer they so well remember.

The cricket chirps all day,
"O, fairest summer, stay!"
The squirrel eyes askance the chesnuts browning;
The wild fowl fly afar,
Above the foamy bar,
And hasten southward ere the skies are frowning.

Now comes a fragrant breeze,
Through the dark cedar trees,
And round about my temples fondly lingers,
In gentle playfulness,
Like to the soft caress
Bestowed in happier days by loving fingers.

Yet though a sense of grief
Comes with the falling leaf,
And memory makes the Summer doubly pleasant,
In all my Autumn dreams,
A future Summer gleams,
Passing the fairest glories of the present!

Harper's Magazine for September.

A Reproof Strikingly Administered.—The New York *Evening Post* tells a good story of a minister who got quite warm on a warm Sunday. He entered the pulpit, and addressed the audience as follows, as he wiped the perspiration from his face:

"This is a damned hot morning!"

The congregation stared and wondered; but finally their good pastor went on, after fanning himself with the hymn book, and concluded as follows:

"Such, my brethren, was the startling language which met my ears as I entered the holy temple this morning, from one who, I suppose, has come to take part in the solemn exercises appropriate to this place and this day," &c.

A Beautiful Thought.—A writer, whose life has passed its meridian, thus eloquently discourses upon the speedy flight of time:

"Forty years once seemed a long and weary pilgrimage to make. It now seems but a step; and yet along the way are broken shrines, where a thousand hopes wasted into ashes; footprints sacred under their drifting dust; green mounds where the grass is fresh with the watering of tears; shadows even which we should not forget. We will gather the sunshine of those years, and with chastened steps and hope push on toward the twinkling where the waters are still, and the eternal never beat."

ILL-JUDGED CENSURE.

The following well-put remarks of those in easy circumstances who are uncharitable towards the drones of the poor, is from Herbert Spencer's Social Statistics:

"It is very easy for you, O respectable citizen, seated in your easy chair, with your feet on the fender, to hold forth on the misdemeanors of the people; very easy for you to censure their extravagance and careless habits; very easy for you to be a pattern of frugality, of restraint, of sobriety. What else should you be? Here are you surrounded with comforts, possessing multiplied sources of lawful happiness, with a reputation to maintain, an ambition to fulfill, and the prospect of a competency for your old age. Shame indeed would it be, if with these advantages you were not well regulated in your behaviour. You have a cheerful home, are warmly and cleanly clad, and fare, if not sumptuously every day, at any rate abundantly. For your hours of relaxation there are amusements. A newspaper arrives regularly to satisfy your curiosity; if your tastes are literary, books may be had in plenty; and there is a piano if you like music. You can afford to entertain your friends, and are entertained in return. There are lectures, and concerts, and exhibitions, accessible if you incline to them. You may have a holiday when you choose to take one, and can spare money for an annual trip to the sea-side. And enjoying all these privileges, you take credit to yourself for being a well-conducted man! Small praise to you for it! If you do not contract dissipated habits, where is the merit? You have few incentives to do so. It is no honor to you that you do not spend your savings in sensual gratification; you have pleasures enough without.

"But what would you do if placed in the position of a laborer? How would these virtues of yours stand the wear and tear of poverty? Where would your prudence and self-denial be, if you were deprived of all the hopes that now stimulate you; if you had no better prospect than that of the Dorsetshire farm servant with his seven shillings a week, or that perpetually straitened stocking weaver, or that of the mill hand with his *periodical suspensions of work*? Let us see you tied to an irksome employment from dawn to dark; fed on meagre food, and scarcely enough at that; married to a factory girl ignorant of domestic management; deprived of the enjoyments education opens up; with no place of recreation but the pot-house; and then let us see whether you would be as steady as you are. Suppose your savings had to be made, not, as now, out of surplus income, but out of wages already insufficient for necessaries; and then consider whether to be provident would be as easy as you at present find it. Conceive yourself one of a despised class, contemptuously termed the 'great unwashed,' stigmatized as brutish, sordid, vicious, suspected of harboring wicked designs, excluded from the dignity of citizenship; and then say whether the desire to be respectable would be as practically operative on you as now. Lastly, imagine that, seeing your opportunities are but ordinary, your competition next to nothing, and your competitors innumerable, you despaired of ever attaining a higher station, and then think whether the incentives to perseverance and forethought would be as strong as your existing ones. Realize these circumstances, O comfortable citizen, and then answer, whether the reckless, improvident habits of the people are so inexcusable?"

How to be Hopeful.—There are some persons who seem to treasure up things that are disagreeable, on purpose. I can understand how a boy that never had been taught better might carry torpedoes in his pocket, and delight to throw them down at the feet of passers-by, to see them bound; but I confess I do not understand how an interested and well-meaning person could do such a thing. And yet there are men that carry torpedoes all their life, and take pleasure in tossing them at people. "Oh!" they say, "I have something, and when I meet that man I will give it to him!" And they wait for the right company, and the right circumstances, and then out with the most disagreeable things. And if they are remonstrated with, they say, "It is true," as if it was a justification of their conduct.

"I am a Missionary, too"—It was said, when the late Commodore Perry was in Siam, he had, upon one occasion, the king on board his vessel as a guest. Like a Christian man, he was, he did not hesitate to ask a blessing, as the guests took their places at the table.

"Why, that is just as the missionaries do," remarked the king, with some surprise.

"Yes," returned the [illegible], "and I am a missionary, too."

There is a most important lesson of Christian devotion and consistency in such an example.

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, SEPT. 21, 1865.

Geo. B. Utter, Editor.

BAPTISM AND FELLOWSHIP.

An Essay read before the S. D. B. General Conference.

BY ELD. NATHAN WARDNER.

The following is the question assigned to me for solution: "Is it according to gospel order for a minister to baptize a candidate who will not unite with him in church fellowship?"

Order is an element of the divine nature, most clearly manifest in all his works. And in no department would we expect to find it more prominent than in the ordering of his spiritual household. Confusion and uncertainty are destructive in their tendency anywhere, but nowhere more so than in the things of religion. Therefore, if confusion exists, it must be because the rules he has laid down for our guidance are not followed; for he is a God of order, and not of confusion. The New Testament makes it clear, that Christ intended his disciples should be organized into a visible church, in order that a distinction might be apparent between them and the world, that their light and influence might be more distinctly seen and felt *by* the world. He has laid down such rules as can not be carried out without a literal or visible organization; and these rules are made equally obligatory upon every disciple, without exception; which shows that he designed every disciple should enter that organization; and a refusal to do so, is a refusal to conform to his authority. Accordingly, we find that the apostles, under the direction of the Spirit of Truth, organized churches wherever they made converts, and all subject to the same rules and regulations. The evil effects, upon individuals, and the cause of Christ, in a large majority of cases, where this duty is neglected, is a very conclusive evidence of the adaptedness of such an organization to the spiritual wants of Christians, and the obligation that rests upon each one with reference to it. It must be evident to all, that on the same principle by which *one* may be excused, *all* may be excused; and therefore, that no such organization need exist. But who cannot see, that without such an organization, in a world like this, Christianity would be shorne of most of its power as a reformatory element? This, it seems to me, is too evident to every thinking mind to need further discussion, and I will therefore consider it an established point.

The next question to be settled, then, is, by what act does one pass from the world into this visible church? Whatever this may be, it must be prescribed or sanctioned by the great Head of the church, and be so distinctive and visible as to leave no doubt when one has passed the line which divides between the church and the world. Otherwise, uncertainty might exist as to who are members, entitled to its privileges, and subject to its obligations and discipline; and hence confusion would naturally arise. But "God is not the author of confusion, but of peace and order." It must, then, be a *visible* ordinance, which *Christ* has instituted, and which answers to this necessity. The Gospel plan would be sadly defective without this.

Regeneration can not be it; for that is not an *ordinance*, neither is it visible to man. It marks the difference, in the sight of God, between a saint and a sinner, and fits man for membership, but cannot form a *visible* distinction between the church and the world.

Neither can it be the *Lord's Supper*; for that is an ordinance *in* the church, and there is no evidence that any ever partook of it till after they had, by open profession and baptism, become connected with the company of believers.

Neither can it be any such ceremony as giving the right-hand of fellowship, or laying on of hands; for there is nothing to show that believers were generally welcomed into the apostolic churches in any such way.

It follows, then, that we must look some where else for an initiatory ordinance, made obligatory upon every believer, and to which all were required to submit before they were recognised as members. And what do we find recorded, which answers to this, save *baptism*? The significance of this ordinance shows its adaptedness to such a purpose. And the teachings of the New Testament show very conclusively, that it was so designed and regarded by Christ and his apostles.

In his last commission, Jesus said to his followers, "Go ye therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This shows that a certain amount and kind of instruction was to be imparted before baptism, and the rest afterward. They were first to teach them the character of God and his laws, to show them that they were lost sinners, and then hold up Christ as the *Saviour* of sinners. And those who should repent and believe on him, and were willing openly to confess and obey him in all things, were to be considered as discipled, and such they were to baptize. Being baptized into the name of the Father, Son and Holy Ghost, is a most solemn declaration, on the part of the candidate, that henceforth he will be dead to the dominion and practice of all sin, and alive and devoted to the claims of God, without reserve. Any reserve on his part involves him in the guilt of purgery in the first degree; for in this act he makes the most solemn vow, that God's revealed will, without distinction or abatement, *is*, and ever *shall* be, his only rule of religious faith and practice.

This declaration, made in baptism, of faith in Christ as Redeemer and Saviour, and of submission to God as Supreme Law Giver, makes it preeminently *the* act of open transition from the kingdom and service of satan to the kingdom and service of Christ; and is, therefore, the act by which the candidate is brought under the force of every law given for the guidance and government of Christ's people.

On the day of Pentecost, those who were baptized were said to have been added to the disciples, as though they had thus entered into covenant relation with them. And without any other act of recognition, they were called upon by the apostles to transact church business, by public vote, choosing deacons, &c. And all through the apostles' days, every baptized believer was, evidently, recognized as belonging to the church, and held subject to its rules and discipline. And none were so recognized who had not been baptized. If there is an exception to this, I have yet to discover the instance.

In view of the foregoing, the question very naturally arises, is it consistent, or gospel-wise, for an administrator to baptize one whom he would not admit into church fellowship with himself? As the candidate in baptism professes true repentance and faith in Christ, and pledges unreserved compliance with all God's revealed will, so the administrator, in the act of baptizing him, professes faith in the sincerity of the candidate's profession. Nothing short of this would warrant his baptizing him. And if he so regards him, he must consider him a fit candidate for church membership, and would therefore contradict the confidence expressed in the act of baptizing him, if he should refuse to receive him into church fellowship. Hence, if it be inconsistent for a Christian to contradict what he at the same time affirms, then it must be inconsistent for one to baptize a candidate whom he at the same time does not regard as a fit subject for church membership with himself.

It would be vain for him to try to shift the responsibility from himself to the candidate, unless the candidate has deceived him. As well might the door-keeper at Ford's theatre, on the night of the assassination, plead that he made himself in no way responsible for the murder of President Lincoln, by allowing Booth to pass in for that purpose, while he knew that such was his design. Who hesitates to say, that he thereby became a partaker in the guilt of that transaction? So he who openly declares, by administering this ordinance, that one is a fit representative of Christ and his truth, who he knows discards a part of that truth, and intends to hold up in its stead what he (the administrator) knows or believes to be a *falsehood*, can but be guilty of participating in that sin, and gives all the influence of his sacred office to that act, to help make it appear innocent, and thus corrupt Christianity, and bolster up and sanction error.

But it may be argued, that the candidate may be ignorant of some fundamental truths, and yet sincere, and willing to be instructed, and therefore he may innocently baptize him. If so, then he may, on the same principle, and with equal propriety, receive him into the church, the Lord's nursery for his children; for I think the point is established, that the gospel qualification for baptism is the gospel qualification for church membership.

Besides, the injunction of Christ to his apostles was, first to *teach*; and his example shows that the claims of God should be so set before the candidate, as to enable him to count the *cost* of discipleship before *committing* himself. He said to the multitudes that followed him, "If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." It follows, then, that if the candidate has not been instructed into the most self-denying and cross-bearing parts of discipleship, then the administrator has got a most important work yet to do before he administers that ordinance to him. And when he has faithfully performed that work, he will be better able to judge of the fitness of his candidate, and the candidate will have the means of coming to an intelligent conclusion as to what it is to be a disciple. And then, and not till then, can the real fitness of the candidate for that ordinance be determined.

Would Christ or his apostles have baptized an open idolater, because he was ignorant that idolatry was a sin, and conscientiously believed that it was right? For them to have done so, would have been to acknowledge that idolatry was not necessarily opposed to Christianity. They would thus have made baptism to be no necessary recognition of the binding force of God's law, and thence no recognition of obligation to cease from sin. For sin is the transgression of the law. Now, if it be clear that Christ and his apostles would not baptize under such circumstances, it is equally clear that they would not sanction *our* doing it.

But it may be plead, that idolatry is such a crime, that no one would think of apologizing for it as compatible with a Christian profession. True, it is regarded as a heinous crime, in Protestant communities. But was it always, and is it so now, by a large portion of the human family, among whom the gospel is to be preached, and its ordinances administered? Do not a large portion of those even who claim the Christian name regard image worship, not only as innocent, but as a duty they owe to Christ? The devout Roman Catholic would doubtless feel himself slandered, were you to class his image worship with the *vices*, such as adultery, theft, &c. And as he is a sincere worshiper of Christ, and only uses images to quicken his devotional feelings, that he may worship more devoutly, he ought not therefore to be unchristianized.

The conscientious Mormon would be grieved to have his polygamy denounced as a damnable sin, and he denied Christian baptism therefor, since all admit that many holy men of old practiced the same, and went to heaven. And if Abraham, the father of the faithful, and David, the man after God's own heart, could do so and go to heaven, it surely cannot be a damnable sin. Would you refuse Abraham or David, if present and applying for baptism? What more consistent argument can be plead in favor of winking at the violation of any other law of God, than of these? If it be innocent to wink at what one believes to be a violation of a command of God in *one* case, because sincerely practiced by another, he may as innocently do the same with reference to any or every other command. (James 2 : 10.) And if such a rule should be established, what power would there be in the church to reform the world? What reformatory power could an embassador of Christ have over a sin-loving world, by saying to them, with reference to the violation of God's laws, "It is wicked to do so; God has forbidden it; yet, if you feel conscientious in doing so, go ahead, and in the name of the Trinity, I bid you God speed, and I'll help you all I can!" And yet, is not this *the* inconsistency of those who preach that God commands *this*, and forbids *that*, and then baptize those who disregard these commandments and prohibitions, while at the same time they give no assurance of even an *intention* to reform?

To claim that Christ would sanction the admission of one into his visible church, as a representative of what he would have men believe and practice, who, either knowingly or ignorantly, practiced that which was subversive of his laws, is to claim that he could sanction *disorder*, and the tearing down of what he has set up, and commanded his followers to maintain, at the peril of their souls. He will no doubt exercise forbearance and mercy towards the ignorant and well meaning, but he will not do it in such a way as to sanction transgression, and the blotting out of the light of truth.

It is God's revealed *truth* that Christ has committed to the keeping of his people, and not the *consciences of men*. He has given us no authority to judge of the innocence or guilt of men's motives, only as they show themselves in their practice and conversation. But he has strictly enjoined upon us to keep ourselves free from all *complicity* in whatever infringes upon the dignity of truth, or that can detract from the force of our testimony against error in any form, and has confirmed the injunction by his own example.

From the foregoing considerations, it seems to me clear, that it is not according to Gospel order for a minister to baptize one whom he will not receive into church fellowship. And therefore we are now prepared to consider the question whether it is according to Gospel order for a minister to baptize one who will not unite with *him* in church fellowship?

It may be argued, that though the minister may not see anything in the candidate to prevent his receiving *him*, yet the candidate may see something in the faith and practice of the minister which would be a bar to *his* fellowship. Would it be inconsistent to baptize him under such circumstances?

In such a case, the administrator must either be radically wrong, or else the candidate is. If the minister is guilty of fundamental error in faith and practice, then he has no Gospel right to administer the ordinance at all. And if the candidate *believes* him to be thus guilty, then he countenances that breach of Gospel order, by thus acknowledging him to be a divinely authorized administrator.

Christ would never recognize an embassador who openly denounced a fundamental truth, or taught and practiced in his name what he had never sanctioned. And if Christ would not recognize him *himself*, he would not authorize *us* to. But he who receives baptism at the hands of such an one, does recognize him as an approved administrator. But if there be nothing fundamentally wrong in either, then there can be no justifiable reason for a refusal on either side to enter into church relationship. And to refuse to do so, would show a deliberate purpose to shirk a responsibility which duty requires to be borne; which would show a heart not yet subdued to the will of God; and therefore that he is not yet a fit subject for either baptism or church membership. Consequently, a minister could not baptize him without countenancing insubordination to Christ.

DOINGS OF THE MISSIONARY BOARD

A special meeting of the Missionary Board was convened, at the call of the President, at Ashaway, R. I., Sept. 10th, 1865, the President in the Chair. Prayer by Charles M. Lewis.

Present, brethren Greenman, Utter, Burdick, Griswold, Titsworth, P. L. Berry, Geo. C. Stillman, Clarke, N. K. Lewis, Jonathan Maxson, and A. H. Lewis; also, a number of visiting brethren, among whom were Elds. J. Bailey, J. E. N. Backus, C. M. Lewis, and others, all of whom were invited to participate in the deliberations of the Board.

On the representations of the Recording Secretary, relative to the report of Bro. Lewis A. Platts' labors at Hebron, Pa., during July and August, (the report not being at hand,) it was voted, that we recognize the labors of Bro. Lewis A. Platts, at Hebron, Pa., during a portion of the last summer, as shown by his report, and that we remunerate him to the amount of sixty dollars, including the receipts on the field, and pay his traveling expenses.

Voted, that agreeable to the recommendation of the Missionary Society, at its late meeting, the Corresponding Secretary be instructed to extend a call to Bro. O. U. Whitford and wife, to labor as missionaries in China, under the direction of this Board.

Voted, to appropriate one hundred dollars to the Church at Carleston, Minn., to aid in supporting a minister of the gospel at that place, upon the usual condition, that they employ a man acceptable to the Board.

Voted, to appropriate one hundred and fifty dollars to the Church at Trenton, Minn.

The Corresponding Secretary was instructed to communicate with the Church at Carleton, Iowa, to ascertain their state as a Church, whether they desire aid from the Board, and any other matters of interest to the Board.

After listening to the statements of Bro. J. Bailey and Bro. I. D. Titsworth, relative to the prospects of a Sabbath-keeping society at Farina, Ill., and some general discussion, it was voted, that this Board make an immediate effort to locate a missionary at that place; also, that we send Bro. Chas. M. Lewis to labor at that place for the present, under the direction of the Board.

It was also voted, that, in the opinion of this Board, an effort should be made to secure the services of an efficient minister to labor as an evangelist in the West and North-west.

Adjourned until 2 P. M.

AFTERNOON SESSION.

Prayer by J. Bailey.

On hearing a statement by a brother present, the following was presented and passed:

Whereas, it has come to the knowledge of this Board, that there are individuals among our brethren desiring to engage in individual missions in the West, therefore,

Resolved, That we hereby record our approval of such efforts, and that we request any such missionaries to report to us all matters of interest to this Board.

Concerning the Meeting-House Fund, the following action was taken:

Whereas, a member of the Board has notified us, that he has collected about two hundred dollars to aid the Church at Long Branch, Nebraska, in building a house of worship, and that he desires to remit the same through the Board, therefore,

Resolved, That the Corresponding Secretary and Treasurer be instructed to forward the same; and also to signify to them our willingness to aid them in supporting a pastor at that place, and that we suggest the name of Bro. A. A. Lewis, of DeRuyter, N. Y., as probably an available candidate.

Concerning an evangelist for the West, the following action was taken:

Resolved, That the Corresponding Secretary be instructed to extend a call to Bro. James Bailey to enter upon the work of an evangelist in the West.

Resolved, That in case of the non-acceptance of this call by Bro. Bailey, the Corresponding Secretary be instructed to communicate with Bro. W. B. Gillette concerning the same work; and if he can not be obtained, to communicate with Bro. N. Wardner in regard to the same.

The Treasurer was instructed to pay Eld. Charles M. Lewis two hundred dollars on salary, and twelve dollars traveling expenses, and that Bro. Lewis was instructed to proceed to Farina as soon as may be consistent.

Concerning aid to the Church at Watson, N. Y., the following was voted:

Whereas, it is reported to this Board, that the Executive Board of the Central Association designs to ask aid of this Board in supporting a missionary at Watson, N. Y., therefore,

Resolved, That we instruct our Treasurer and Corresponding Secretary to forward to that Church the sum of fifty dollars whenever such application shall be made.

A. H. LEWIS, *Rec. Sec'y.*

P. S.—A petition from the Church at Lincklaen, N. Y., was reported as in the hands of the Corresponding Secretary, whose papers were not present, and hence it could not be acted upon at this meeting.

The Board will hold a regular meeting about the first of October. All churches or missionaries desiring to communicate with the Board, are requested to do so in time for that meeting.

A. H. L.

THE PUBLISHING SOCIETY.

The Seventh-day Baptist Publishing Society was called to order by the President, N. V. Hull, Sept. 10th, 1865, and A. H. Lewis appointed Secretary *pro tem.*

The President then announced the following Committee on Nomination: J. M. Todd, I. J. Ordway, and L. T. Rogers, which Committee made a report, which, after slight amendment, was adopted, as follows:

President—Jonathan Allen, Alfred Center.
Vice Presidents—Leman Andrus, Jason B. Wells, John A. Langworthy.
Treasurer—Clarke Rogers, Plainfield, N. J.
Corresponding Secretary—Thos. R. Williams.
Recording Secretary—David R. Stillman.
Managers—Elisha Potter, B. F. Langworthy, B. W. Millard.
Auditor—O. D. Sherman.

On motion, the Society adjourned to meet in connection with the other Societies, in September, 1866.

N. V. HULL, *President.*
A. H. LEWIS, *Rec. Sec'y pro tem.*

ORDINATIONS.

To the Editor of the Sabbath Recorder:

It is interesting to look over old newspapers and magazines. Everything was not published in those days, but only such things as were of special importance to the public. In turning over the leaves of the *Baptist Missionary Magazine*, Boston, under date of September, 1819, I find the following:

"ORDINATION.—At Hopkinton, R. I., April 4th, 1819, Messrs. William B. Maxson, Daniel Coon, and Thomas V. Wells, were ordained to the work of the ministry among the Seventh-day Baptists. A pathetic discourse was delivered by Rev. Henry Burdick, of Newport, from Titus 1 : 5—'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.' All the services were performed with becoming decorum, in the presence of a numerous and solemn assembly, while tears of joy fell from the eyes of the children of God."

The next paragraph reads as follows:

"ORDINATION.—Also, at the same place, and by the same officiating ministers, Mr. Amos R. Wells was ordained to preach the gospel. Sermon by Eld. H. Burdick, from 1 Timothy 4 : 6—'If thou put thy brethren in remembrance of these things,' &c. The solemnity and feeling manifested on the occasion were similar to what were witnessed at the preceding services."

PEQUOT.

THE ATLANTIC CABLE.—The latest reports from England are, that the offer of the Atlantic Cable Construction Company to manufacture a new cable has been accepted by the Directors of the Atlantic Telegraph Company, and the manufacture of the new cable has consequently begun. Capt. Anderson has accepted the offered command of the Great Eastern, which has been engaged for five years for cable purposes.

OBITUARY.

Died, in Stephentown, N. Y., Sept. 8th, 1865, Dea. JOSHUA B. MAXSON, aged nearly 77 years. For about two years, he had been a sufferer from paralysis of the tongue and the other organs of deglutition, so as to render him speechless, and the taking of food extremely difficult.

Brother Maxson was so well and so extensively known among our people, that any remarks on his general character, in this notice, are deemed superfluous. The prospect continually before him, during the last two years, has been that of death by starvation or by suffocation. And it will be satisfactory to his friends and relatives to learn that, to the last, he confronted this appalling prospect with a calmness, fortitude, and resignation, which marked him as a disciple of Him who, under similar circumstances, was known to say, in the fullness of his soul, "O my Father, if this cup may not pass away from me, except I drink it, *thy will be done.*" As his physical strength, for want of nutriment, gradually gave way, his inward strength, the purpose of his soul, sustained by his faith in God, became more and more conspicuous. It was in these his last days, that he answered, by an emphatic shake of the head, the question, whether he had any doubt of his acceptance with God.

Not only did his strong faith become perfect in his physical weakness, but his strong affections also. Naturally of a very social turn of mind, when his friends have visited him, tears instead of words have had to speak for him. The last time the writer parted with him, two days before his decease, a long shake of the hand, with weeping, said it was the last.

Although his friends anticipated for him a terrible struggle with the king of terrors, yet God graciously granted him, at last, a comparatively easy release. Serenely he fell asleep in Jesus. Just at the beginning of the earthly Sabbath, which he could not enjoy, he was transferred to the everlasting rest which, we trust, he is prepared to enjoy.

Thus, as God magnified Joshua of old in the sight of all Israel, on the day that he passed over Jordan, so also, on the day of his passage over Jordan, has he magnified his modern Joshua in the sight of all Israel.

S. C.

TRIBUTE TO THE MEMORY OF DEA. J. B. MAXSON.

The cup was filled with bitter dregs;
Our Father, may it not pass by?
Yet not *my* will, but *thine*, O Lord,
Has been thy spirit's constant cry.
Perchance thy soul hung too, entranced
O'er the good gifts our Lord had given,
And loving thee, He sent a cross,
To fit thy soul to enter heaven.
I know not this—but yet I know,
Thy spirit bowed to kiss the rod,
And the weak flesh, in trembling tones,
Cried evermore for strength to God.

Thine eye could scan the sacred page,
Thy soul drink in its truths divine;
But voiceless were the lips that oft
Had read to us each precious line;
Voiceless the prayer thy spirit poured,
From thy heart's fountains, for our weal.
But oh! an ever-pitying Lord
Knew all the depth his hand had sealed.
And trusting Him, thy soul found peace;
In giving up thy hopes of earth,
He added to thy gifts fourfold,
An inward peace of priceless worth.

Thou art gathered to thy kindred now;
Thy spirit fearless crossed the flood,
Sustained by precious promises,
Upheld by thy great faith in God.
The boatman pale has rowed thee o'er;
"A rest in heaven" awaited thee;
And friends, who passed the vale before,
Were there to meet and welcome thee.
May God make clear our earth-dimm'd sight,
Teach us the truths thy soul sustained,
And may we too have strength to say,
"To live is Christ, to die is gain."

EVA E. M.

SOUTHERN METHODISTS.

It is twenty-one years (says the New York *Tribune*) since the Methodists of most of the Slave States seceded from the General Conference of the United States, and set up an ecclesiastical organization of their own. The cause of the secession was their refusal to abide by the anti-slavery regulations of their church discipline. Ever since, Slavery has been the only important point on which the Southern and the Northern Methodists have differed. It was, therefore, natural, that when the rebellion was crushed, and Slavery on the eve of extinction, many Methodists, both North and South, should be of opinion that, the only barrier to reunion having been removed, an attempt should be made to consolidate again the Methodist Episcopal Church and the Southern Methodist Church into one.

On the part of those in the North who favored this scheme, it was proposed that from the Southern Methodist Church nothing should be demanded, except the formal renouncement of Slavery, and a declaration of unconditional loyalty to the Government of the United States. In case these conditions were accepted, the two churches were to be fused at once.

For a time it seemed probable that the proposal would be received favorably by the South. In East Tennessee, no less than 6,000 Southern Methodists transferred their membership from the Southern to the Northern Church. In the mountain districts of East Kentucky, a large number of ministers and laymen seemed ready to take the same step. A similar state of feeling was reported from parts of North Carolina, Louisiana, and other States. The Senior Bishop of the Church, Soule, had approvingly spoken of reunion, and other prominent men had declared themselves of the same mind.

But those who indulged the hope of a reunion, soon learned that they had mistaken the disposition of the leading spirits of the Southern Church. As soon as the first shock received from the collapse of the great embryo slave empire had passed, the life-long champions of the peculiar institution resolutely went to work to repair their decaying church. The church papers were revived, the property confiscated by the Government reclaimed, the annual Conferences summoned to meet, and the convocation of a General Conference announced for next year. The leaders of this reconstruction movement professed a sincere submission to the restored Union, and an acceptance of the destruction of Slavery, but, at the same time, a determination to perpetuate their separate organization on the basis of their former opinions.

This spirit of an unflinching opposition to a reunion with the anti-slavery Methodists of the North, has just found an official sanction in a pastoral address to the Southern Methodists from three of their Bishops, Andrew, Pierce and Paine. The remaining three Bishops, Early of Virginia, Soule of Tennessee, and Kavanaugh of Kentucky, were not present, but they may be supposed to fully sympathize with the sentiments expressed by their brethren. These Bishops repeat all the charges which the champions of Slavery have brought against anti-Slavery churches, and reject the plan of reunion.

The result of this action on the part of the Southern Bishops will porbably be, that the Methodist Episcopal Church will now extend its organization into all the Southern States, annex, in the course of time, all the negro congregations, organize the Northern immigrants and the Southern converts to anti-Slavery principles, and gradually cover with its Church the territory which the pro-Slavery Southern Church still attempts to dispute.

SUMNER ON THE TIMES.

At the Republican Convention in Massachusetts, last week, Hon. Charles Sumner delivered an address of an hour and a quarter on the political questions of the day. He demands for the Republic six special guaranties, which he sets forth and elaborates somewhat extensively. The following is his own summary or review of them:

"Such are the six subjects of special guaranty—the unity of the Republic; the national obligations to the national freedmen; the national obligations to the national creditors; the rejection of the rebel debt; the establishment of national peace and tranquillity, so that it cannot be disturbed by any monopoly and tyranny founded on color; and lastly, the education of the people. All these are too important, too transcendant, to be left to the transient will of recent rebels, always ready to be excited; nor can they be left to any vague promise or inference of any kind. They must be fixed in characters clear as the sky, and firm as the earth itself. Not to require this protection is unpardonable weakness. 'If Philip dies,' said the Athenian orator, 'you will soon raise another Philip; since it is not so much by his own power, as by your carelessness, that he grew to such greatness;' and so do I say now, even if the rebellion is dead, you will soon raise another, unless you learn to be wise. Believe me, that man is dangerous who does not see danger in this rebel oligarchy, now conspiring to hoist itself into power."

HAYFIELD, PA.—In Cussewago, Hayfield, and vicinity, dysentery is very prevalent, and many deaths are occurring. Crops generally are good; fruit will be a light crop, though much more abundant than was looked for in the early part of the season. I have seen abundant crops of hay, and beautiful green meadows and pastures, elsewhere, but never in all my travels the equal of what may be seen here now. Were our herds and flocks increased an hundred per cent, they would find an abundance till winter, and then make their beds on the matted grass they would be unable to eat. From this and other causes, cattle are bringing almost fabulous prices.

J. B. T.

BIG BUSINESS IN GRAIN.—The Buffalo *Courier*, of Sept. 12th, says that on the previous day there was an exciting time on the dock, in consequence of the arrival of a large fleet of vessels, the favorable wind having brought down over one hundred schooners, &c. The receipts from Saturday evening to Monday evening foot up as follows: flour, 10,000 barrels; corn, 804,000 bushels; wheat, 255,000 bushels; oats, 125,000 bushels; and barley, 8,000 bushels. Total—grain, 1,192,000 bushels; mill feed, 107 tons; lumber, 1,700,000 feet; hoops, 75,000; and staves 500,000.

SECESH NOT DEAD.—Gen. Saxton has reported the details of the murder of Capt. Healy, one of his agents at Augusta, on the 2d of Sept. He also says an unsuccessful attempt has been made on the life of General Wild, and Capt. Bryant has been threatened anonymously. Capt. Healy was brutally shot down, and then stabbed with knives, by three men, as previously reported. Gen. Saxton says that most of the returned rebel soldiers endeavor to embarrass in every way the operations of the bureau for freedmen.

RELIGIOUS INTELLIGENCE.

Among the school books used in France is one entirely unknown in this country, consisting of fac similes of letters written by business men, eminent people, etc., intended to teach children in the art of reading writing, of which there is almost universal ignorance in America. Every variety of hand is selected, beginning with the best, and gradually proceeding to scrawls, which would puzzle printers and "blind letters" men in post offices.

A new religious sect has sprung up in Florence. It is a kind of Italian church, somewhat similar to the French church, which Abbe Chatiel endeavored to establish in Paris in 1831. Mass is performed in Italian, and the communion administered in both kinds. The priests consecrate each other, and thus acquire the right to proselyte.

The Oberlin (Ohio) *News* announces that Rev. Charles G. Finney has resigned the Presidency of Oberlin College. This step is taken by the venerable President in consideration of his advanced age and uncertain health. We understand that he will continue to teach and lecture in the theological department the same as heretofore.

The council called to install Rev. J. E. Walton as pastor of the Third Parish Church in Portland, Me., refused, after examining the candidate. He was not sufficiently sound in the faith, not being certain whether the wicked were to experience in a future state eternal torment, or whether their portion was to be annihilation.

The authorities of Baliol College, Oxford, Eng., have decided to admit Roman Catholic undergraduates, who are to be exempted from attending service in the college chapel, and other religious exercises required of Protestant students.

Rev. Dr. Hovey, who was offered an appointment at Madison University, has declined it, and will remain at the Newton Theological Seminary.

One of the lady graduates from Oberlin this year was born a slave in Washington, hired her time, bought her freedom, and prepared for college.

Dr. C. Quintard was recently elected Episcopal Bishop of Tennessee, in the place of Bishop Otey, deceased.

GEN. STONEMAN ON "DESECRATION."—*Brownlow's Knoxville Whig* states that a few days since several leading members of the First (Old School) Presbyterian Church of Knoxville addressed to Maj. Gen. Stoneman a letter, rather *demanding*, instead of requesting, that their church, now used by permission of the military authorities as a negro school house, be turned over to them for the "worship of the most high God." In their communication they assert that their church is "desecrated" by the use to which it is now applied. Gen. Stoneman's reply contained the following:

"There is plenty of room in the loyal churches of this city for all who wish to attend 'the worship of the most high God.' Investigation goes to show, that the church was first desecrated by being made use of by a disloyal congregation, led by a disloyal preacher, in disseminating treason and treasonable doctrines. It appears now to be applied to a very good purpose, that of educating the colored youth of the city."

A SAD CASE.—The Utica *Telegraph* states, that a few months ago Dr. Horton, of that city, lost two of his three children. On Tuesday the doctor himself died. On Thursday the remaining child, a bright girl of ten, did not feel well, and her mother gave her, as she supposed, a dose of geranium, but mistook it for yellow jassmine, which is a fatal poison when given in such a dose. The mother was unconscious of the mistake she had committed until the daughter suddenly exclaimed, "Oh, ma, I can't breathe!" and sank down and died. The father and daughter were both buried together, and a stricken one bowed alone over the grave, who was six months ago a happy wife and mother of three children.

ELECTION IN SOUTH CAROLINA.—Recent dispatches say that in Charleston the Union ticket was totally defeated, and this has been the result throughout the State. Wade Hampton, the original secessionist, nullifier, fire-eater, and rebel cavalry chief, is one of the elected delegates in Columbia, though it is not yet known that he has been, or will be, pardoned by the President. The elections passed off very quietly. Government soldiers were allowed to be in the vicinity of the polls. The secession citizens are very much pleased with the result, claiming that they are all Unionists; while those who were loyal throughout the war regard it as a virtual re-surrender of the State to the control of the secessionists.

AUBURN THEOLOGICAL SEMINARY.—The proposition of Mr. Christopher R. Robert, of New York, to give this institution $15,000 if $10,000 should be raised from other sources, is to become a fixed fact, Mr. Wm. E. Dodge having given $5,000, and the balance coming from other quarters. The professorship of Biblical Criticism has been divided, and the Rev. James E. Pierce becomes adjunct professor, with Prof. Huntington, who will continue as chief of the department. A previous donation of $15,000 to Auburn Seminary, the source of which has been undivulged, is now stated to have been made by Mr. Robert.

FREEWILL BAPTISTS.—The *Morning Star*, organ of the Freewill Baptist denomination, says that sect was the largest in 1844, having a membership at that time of 61,392. In 1853 it had fallen off to 48,730, and in 1860 it again increased to 57,791. It is now 55,676.

SPEECH FROM GEN. GRANT.—Gen. Grant made the longest speech he ever delivered, at Freeport, Ill. He acknowledged an enthusiastic reception from the people, and a long oration from a politician, by the following address:

"Ladies and gentlemen: I know that none of you will expect a speech from me. I thank you for this hearty welcome, and will leave speech-making to those who will do it better than I can. Again I thank you."

It is said that the people were so delighted at this long speech, that they greeted it with the wildest enthusiasm.

A SINGULAR CUSTOM.—It was recently stated in a public meeting, by a member of one of the Presbyterian churches in Cincinnati, that before admitting a person to membership they require an affirmative answer to three questions: 1st. Will you pray in your family? 2d. Will you take a religious newspaper? 3d. Will you attend all the meetings of the Church, the Sabbath-school being one? "Thus," said the speaker, "we secure the attendance of the young people, and the middle-aged people, and the old people, and all the people, on the Sabbath-school, as well as on the morning preaching."

FIRST ANTI-SLAVERY PAPER.—It is but little known, that the first anti-slavery paper started in the United States was published in East Tennessee. It was called the *Emancipator*, and published at Greenville, the home of President Johnson, by Benj. F. Lundy, a Friend in religious faith, and a native of Belmont county, Ohio.

FOUND AND CLAIMED.—About $100,000 in specie has recently been found in the South, where it is supposed to have been concealed by the leading rebels. It was brought to Washington, where officers of the Richmond Banks have preferred their claim to it.

A COMPANY OF EUROPEAN CAPITALISTS are visiting different parts of this country to make observations on our large railroads. They are feted everywhere, and will probably have to report no lack of the substantials for living.

CAPT. WIRZ, keeper of the Andersonville prison, was so unwell last week, that his trial had to be postponed for a few days. It is supposed that excitement had overcome him, producing a sort of mental paralysis.

ELD. STEPHEN BURDICK has taken the pastoral charge of the Church at DeRuyter, N. Y. Of course his correspondents will note the fact, and and address him accordingly.

SUMMARY OF NEWS.

Russia is once more visited by a number of highly destructive fires. During the few past weeks, no less than thirty places have become a prey to the flames. The population are almost always warned before hand, that on a certain day the town or village they inhabit will be set on fire if a certain sum of money be not deposited at a stated place. The Russian papers, as usual, ascribe all these fires to the Polish party of revolution. The Poles, on the other hand, attribute them to a gang of incendiaries, and many think that the Russian Government itself is concerned in them.

A bright-eyed, five-year-old girl in Toledo, being left alone a few minutes recently, got the kerosene can down, and commenced pouring its contents upon the fire, as she had seen her brother do. As might be expected, the can exploded, and the oil literally drenched the child, and she was burned in the most terrible manner. She lingered, in the most intense agony, some six or seven hours, when death put an end to her sufferings.

The first cotton manufacturing company organized on the Pacific coast, have commenced operating a mill in San Francisco, with a paid-up capital of $100,000, and they will begin manufacturing in November with 32 looms, employing 32 operatives. They will manufacture Drill's standard sheetings. Raw cotton to supply the mills will come from Mexico at present, but experiments are now being tried which justify the idea that the article may be raised cheaper in California.

Two clergymen in Chicago disguised themselves as fops, and paid a visit to the theatre. During the evening, a young man reported to one of the police officers in attendance, that he had been robbed of $500. The officers looked over the audience and selected the clergymen as the most suspicious-looking characters. They were accordingly arrested, taken into a private room, and divested of their disguise, when their true character was ascertained.

The death of Gov. Brough was caused by the following accident, as stated in the report of his surgeon: "About five or six weeks since, he slightly injured his foot by stepping on a small pebble one evening—an injury which he supposed to be simply a bruise or sprain of the foot; and to rest that foot, walked for about a week after, leaning heavily on a cane, which produced the same condition in his left hand."

John Phillip tried to pass a counterfeit fifty cent fractional currency upon a horse-car conductor the other night, but the latter was a little too smart for him, and not only refused it for his passage, but would not give it back to him. Phillips tried to get away, but the conductor handed him over to policeman, and then picked up a package containing $200 of the worthless currency, which the counterfeiter had thrown away after his arrest.

A man employed as a clerk in a retail dry goods house in Louisville, induced the little daughter of his landlady, aged only eight years, to enter his room. He treated her shamefully. The landlady sent for her cousin, who, with pistol in hand, caused the culprit to strip, when the outraged mother struck him one hundred and sixty blows with a cowhide. The punishment was continued until the fellow became insensible.

Mr. Charles J. Arnoux, the representative of a company of American capitalists, has obtained from Maximilian the right to build and work telegraph lines from Mexico, via Guaydelejara, Tepic, San Blas, Mazatlan, and Guayamas, to meet the California lines at San Diego; also from Mazatlan across Northern Mexico to Carmargo, on the Rio-Grande; also one from Manzanilla to Guadalajara.

A male chimpanzee has just been received at the London Zoological Gardens, and had a hearty welcome from the female chimpanzee there. They rushed into each other's arms like stage lovers. They kissed each other; then the male patted the female's face, danced round her, took her round the waist, as if he was going to waltz, when they expressed their joy by dancing and howling in ludicrous concert.

Two men (white and black) sat down on the open prairie, near Lawrence, Kansas, Sunday afternoon, Sept. 3d, to plap a game of cards, stakes being their pistols. The negro won, whereupon the white man shot him dead, and the dead body was found holding the cards. The affair was seen by the people at a distance, but the murderer stole the negro's pony and made good his escape.

The grand Indian Council at Fort Smith, Arkansas, is proceeding smoothly. On Saturday, the Government agents submitted certain proposals which look to the consolidation of the various tribes into a single Nation. On Monday, replies were received from the delegations present, who declared themselves favorably impressed by the proposition.

A negro named John Smallwood committed a gross assault upon a Mrs. King, of Preston, N. Y. He was arrested the same day, taken to the County Court, then in session, indicted, arraigned, furnished with counsel, pleaded guilty, and before early bed time at night had been convicted and sentenced to State Prison for fifteen years.

Dr. Sams, formerly a wealthy slave owner at Beaufort, N. C., now occupies one of the deserted negro cabins upon his former plantation. Dr. Clarence Tripp, another wealthy slaveholder in days gone by, solicits the patronage of the public, and announces that he may be found at the house of John Major, Esq., who was his former slave.

The agent of the Scotch Emigration Company in Washington has succeeded in securing a twenty year lease of 30,000 acres of bottom land on the James River below Richmond, which will be taken possession of about the last of October by a colony of Scottish agriculturists. They will make market gardening a specialty.

The thirty-sixth annual fair of the American Institute opened in New York last week. The contributions in every department are said to be very numerous, and the contributors hail from almost every part of the United States. Among other things, Ball, Black & Co., have upwards of $500,000 worth of jewelry on exhibition.

Judge T. C. Haliburton, well known to this country as the author of the amusing "Sam Slick" papers, died in England recently. These papers were intended to hit off the Yankee character, but they were so full of humor that their popularity on this side of the water was as great as anywhere else.

An interesting trial took place in Ravenna recently, under the Ohio liquor law. A returned soldier named Greer, while in a state of intoxication, was robbed of $102 by some unknown persons. His wife brought suit for damages against the saloon keeper who sold him the liquor, and obtained a verdict in her favor of $120.

Lewis and Charles Lucius, of Philadelphia, suddenly conceived an attachment to a young lady visiting at their house, about two weeks since, and have quarreled about her ever since. Wednesday night, Charles left the house, followed by his brother, and a few moments after the latter plunged a dagger into the former, killing him instantly.

Miss Anna Farrell, of Columbus, Ind., was taking a pleasure ride recently, when the horse becoming unmanageable, she attempted to jump from the carriage, but her hoops caught in the wheel, and she was dragged about half a mile, when the horse ran into a mill race, and she was drowned.

Sixty feet of a bridge at Swanton Falls, Vt., broke down, Aug. 28th, carrying with it two men, two horses and a heavy block of marble, with the truck upon which it was loaded. Nobody was much hurt, but the men got their clothes rather wet.

A man, who refused to give his name, purchased $4995 in State bank notes at a broker's office in New York, and while counting them over just outside of the office, a thief came up, snatched the money, and made off.

The walls of a bowling alley in Cairo fell on Saturday of last week, injuring some fifteen or twenty persons among the crowd gathered to witness a matched game. Several had limbs broken, and it is feared that three or four sustained fatal injuries.

A well-known pickpocket recently died in the Eastern District of Brooklyn, N. Y., leaving property to the amount of $60,000, all of which he accummulated within the past five or six years in excursions, as a pickpocket, throughout the various cities of the Union.

A disease called hog-diptheria is now rapidly killing out the hogs in Fairfax, Va., and adjoining counties. The animal appears well one morning; during the day its neck swells, and by next morning it is dead. No cure has been discovered.

They tried to have a bull fight in Montpelier in France, but the bull broke into the thick of the crowd, a mother and child were tossed aloft, more than a dozen others frightfully gored, and the assembled multitude had their fill of what they sought—a sensation.

A scene occurred at the Hartford Fair, that was not down in the programme. Two of the fast horses competing for a premium collided, throwing their drivers to the ground, and then ran two or three times around the track before they could be stopped.

In the Criminal Court at St. Louis, a lawyer defending a negro charged with grand larceny, claimed that under the Constitution he was entitled to be tried by a jury of negroes. The Court overruled the application.

A bold and systematic attempt was recently made to flood Troy, New York, with counterfeit $100 Treasury (six per cent. compound interest bearing) Notes. Several of them were passed, but they were easily detected.

The Secretary of the Supreme Court at Havana advertises for a hangman, and announces that any free negro who will accept the position will receive a salary of $90 dollars per month, and the usual hangman's fees.

Gen. Lewis Cass has contributed one thousand dollars to a fund for the purpose of erecting a monument in memory of Michigan soldiers who have died in the war.

Jacob T. Smith, of New York, who has been advertising to make fortunes for young men with small capitals, is under arrest for swindling one of his applicants.

On Saturday, Sept. 9th, Charles H. Williams and Edward Frederick fell from the mast of the bark Frank Lovett, lying in the North River, New York, and were almost instantly killed.

The colored people of North Carolina are to hold a Convention at Raleigh on the 29th September. A number of prominent gentlemen have been invited to participate.

The "cattle plague" is said to have appeared at Troy, N. Y., and already several cattle have died in the south part of the city.

The Hartford Travelers' Insurance Co. paid $25,000 last year, on nine policies, the premiums on which amounted to only $177.

There is to be an illumination in New York, on the night of Sept. 22d, in honor of the anniversary of the Emancipation Proclamation.

Boston Corbet, President Lincoln's avenger, has gone to work at his trade, which is that of hat finisher, in New York.

SPECIAL NOTICES.

AMERICAN BIBLE UNION.—The Anniversary of the American Bible Union will be held Wednesday and Thursday, October 25th and 26th, in the church corner of Broome and Elizabeth Streets, New York, commencing at half-past 9 o'clock A. M.

C. A. BUCKBEE, Rec. Sec.

QUARTERLY MEETING.—The Quarterly Meeting of the Scott, DeRuyter, and associated churches, will convene with the Church at Otselic, on the last Sixth-day of Sept., (the 29th of the month,) at 2 o'clock P. M. Eld. T. Fisher was appointed to preach the Introductory Sermon; Eld. A. A. Lewis, alternate.

H. STILLMAN, Sec'y.

MINNESOTA.—The Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held with the Church of Wasioja, commencing on Sixth-day before the first Sabbath in October, (October 6th,) at 2 o'clock P. M., and continue until First-day. The members of sister churches in the State, and all who come from other States, are invited to attend. Yours, &c.,

H. B. LEWIS, Clerk of Wasioja Church.

THE MASON & HAMLIN CABINET ORGANS, forty different styles, adapted to sacred and secular music, for $80 to $600 each. THIRTY-FIVE GOLD OR SILVER MEDALS, or other first premiums, awarded them. Illustrated Catalogue free. Address MASON & HAMLIN, Boston, or MASON BROTHERS, New York.

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And, with some sweet, oblivious antidote,
Cleanse the foul bosom of the perilous stuff
That weighs upon the heart?"

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NEW YORK MARKETS—SEP. 18, 1865.

Ashes—Pots $8 00@8 12. Pearls 7 75.

Flour and Meal—Flour, 6 90@7 40 for superfine N. Y. State, 7 70@7 90 for extra, 7 95 @8 15 for extra N. Y., and the low grades of Western extra, 8 50@9 75 for shipping Ohio, 8 85@10 75 for trade brands, 11 40@14 00 for St. Louis extras. Rye Flour 5 50@6 10.

Grain—Wheat 1 63 for Milwaukie Club, 1 65 for choice Chicago Spring, 2 00@2 03 for Amber N. Y. Barley Malt 1 55. Rye 1 00@1 02. Oats 50@53½c. Corn, 89@90c. for Western mixed.

Hay—60@65c. ℔ 100 ℔ for shipping, 75@85c. for retail lots.

Hops—10@60c. for the various qualities.

Provisions—Pork, 25 00 for prime, 31 50 for old mess, 32 75 for new. Beef, 9 00@12 00 for plain mess, 12 00@14 50 for extra. Lard 23@27c. Butter, 26@33c. for Western, 30@42c. for N. Y. State. Cheese, 12@16½c.

Seeds—Timothy 5 50 ℔ bushel. Rough Flaxseed 3 00@3 15 ℔ bushel.

Tallow—15½@16½c.

Wool—Domestic Fleece, 56@75c. for New York, Ohio, Pennsylvania, and Western.

LETTERS.

Solomon Carpenter, A. B. Prentice, J. R. Irish, C. D. Potter, L. A. Platts, W. H. Potter, Stephen Burdick (go ahead,) E. E. Maxson, C. A. Buckbee, D. M. Burdick, P. B. Carpenter, H. W. Randolph, S. F. Randolph, Barton Edwards, P. M. Green, G. E. Tomlinson, D. Loomer, Halsey Stillman, Charles Rowley, E. A. Green, E. R. Clarke, G. W. Cox, A. R. Cornwall.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

	Pays to	Vol.	No.
J. C Barber, Hopkinton,	$1 00	22	7
Henry Clarke, Fremont, Kansas,	3 00	23	13
Perry B. Maxson, "	5 00	24	33
Sam'l Greenman, Townsend, O.,	1 25	22	26
H. H. Crandall, Farina, Ill.,	2 50	22	29
A. S. Coon, "	2 00	22	29
S. W. Davis, "	2 50	22	29
Wm. A. Goodrich, "	2 50	22	29
Geo. W. Cox, Aurora, Ill.,	1 25	21	52
Mr. Yerkes, Plainfield, N. J.,	1 00	21	37
Abel S. Titsworth, Washington,	1 00	21	26
Charles Clarke, Berlin, Wis.,	2 50	21	52
Ray Green, Berlin, N. Y.,	2 50	21	52
David Whitford, "	2 50	21	52
Edgar R. Green, "	5 00	22	52
Mrs. M. Green, Troy,	75	22	36
P. B. Carpenter, N. Lebanon Sp.	2 50	21	52
Jared Clarke, Unadilla Forks,	2 50	21	52
Weaver & Clarke, "	2 50	22	24
John Edwards, Little Genesee,	2 50	21	52
Samuel Wells, "	2 50	21	52
Erastus A. Green, "	2 50	21	52
Nelson Babcock, Adams Center,	2 50	21	52
P. T. Douglas, Sand Bank,	2 50	22	52
Erastus B. Stillman, Cold Brook,	75	21	52
Clark Rogers, Alfred Center,	2 50	21	52
E. W. Johnson, Nile,	2 50	21	52
W. H. Wells, "	2 50	22	24
Wm. C. Millard, Wellsville,	5 00	21	52

MARRIED.

In Westerly, Sept. 17th, 1865, by Rev. A. H. Lewis, Mr. OLIVER DAVIS CLARKE and Miss ANNA B. HOXIE, both of Charlestown.

In Westerly, Sept. 14th, 1865, by Rev. F. Denison, HENRY W. HOPKINS, of Providence, and ANNIE G. BARNEY, of Westerly.

In Shiloh, N. J., Sept. 3d, 1865, by Rev. W. B. Gillette, Mr. W. J. AYARS and Mrs. ELIZABETH SUTTON, both of Shiloh.

In New Market, N. J., Aug. 8th, 1865, by Rev. L. C. Rogers, Mr. DAVID W. WILLIAMSON, of Somerville, N. J., and Miss SARAH LOUISA FISCHER, of Middle Brook, N. J.

At the Seventh-day Baptist Parsonage, in New Market, N. J., Aug. 31st, 1865, Mr. THOS. J. TOD, of Patterson, N. J., and Miss KIZZIE A. MUNDAY, of Martinville, N. J.

In Plainfield, N. J., Sept. 7th, 1865, Mr. EDWIN W. THRALL, of Columbus, Ohio, and Mrs. CYNTHIA H. ROGERS, of Plainfield, N. J.

In Genesee, N. Y., Sept. 3d, 1865, by E. R. Crandall, Esq., Mr. H. E. MCKELLER, of Bradford, Pa., and Miss ELIZA A. BARBER, of Genesee.

At Adams Center, N. Y., Aug. 27th, 1865, by Rev. Geo. E. Tomlinson, Mr. CHARLES E. GLAZIER and Miss ESTHER A. WOOD.

In Richburg, N. Y., Aug. 19th, 1865, by Eld. Charles Rowley, Mr. NATHANIEL PUTNAM and Miss MARY L. BABCOCK, both of Wirt.

DIED.

Near Edinboro, Pa., Aug. 20th, 1865, NAOMI, wife of James Stelle, aged 58 years. She was a member of the Hayfield Church, and died in the hope of a joyous resurrection.

J. R. I.

In Cussewago, Pa., Aug. 21st, 1865, INIZ I., aged 6 years; Aug. 22d, CORA, in her 9th year; Aug. 23d, CORDELIA L., aged 4 years; all children of Enos W. and Lucelia Cole. They were lovely children, and the two older ones interested members of our Sabbath-school. We miss them much, and our Sabbath-school passed resolutions expressive of their sympathy with the afflicted parents, and lonely little brother.

J. R. I.

In Brooklyn, N. Y., Aug. 13th, 1865, of cholera infantum, ELLA C., aged 5 months and 8 days; in DeRuyter, N. Y., on the morning of Sept. 8d, of the same disease, L. CHARLIE, aged 2 years, 11 months, and 13 days; children of Fayette L. and Celia M. Robinson. Rochester papers please copy.

At his residence in New Market, N. J., Aug. 21st, 1865, MANNING DUNN, in the 85th year of his age. Bro. Dunn was a worthy member of the Seventh-day Baptist Church in New Market, where he had long filled his place in the various departments of Christian effort. His death was like his life, peaceful. A companion, with a large circle of friends, are left to mourn his loss. He has gone, as we have good reason to hope, to the rest and rewards of the Christian.

L. C. R.

In the town of Christiana, Dane Co., Wis., Aug. 15th, 1865, of disease of the heart, Mrs. SARAH E. MAXSON, wife of Chas. H. Maxson, in the 24th year of her age. Although the deceased never made a public profession of religion, she had often told her husband, for some months previous to her death, that she was trying to live a Christian life. And when brought down to the Jordan of death, by an illness of only ten days, she manifested no fear of the king of terrors, but a willingness to die, if such were God's will.

A. B. P.

In the town of Pleasant Spring, Dane Co., Wis., Sept. 9th, 1865, of dysentery, after an illness of ten days, Mrs. LYDIA M. MILLS, wife of Dea. Mills, in the 70th year of her age. The deceased experienced religion in early life, and united with the Methodist Church. Subsequently, herself and husband becoming convinced that the Seventh-day is God's Sabbath, united with the Friendship Church. They afterward moved into the bounds of the Hayfield Church, Pa., and united with the brethren there. After moving to Wisconsin, although she neglected to unite with the Church, she yet maintained her profession, and died with the testimony that "Jesus is precious."

A. B. P.

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A Weekly Journal of Politics, Literature, Science and Art.

This journal will not be the organ of any party, sect, or body. It will, on the contrary, make an earnest effort to bring to the discussion of political and social questions a really critical spirit, and to wage war upon the vices of violence, exaggeration, and misrepresentation, by which so much of the political writing of the day is marred.

The criticism of books and works of art will form one of its most prominent features; and pains will be taken to have this task performed in every case by writers possessing special qualification for it.

It is intended, in the interest of investors, as well as of the public generally, to have questions of trade and finance treated every week by a writer whose position and character will give his articles an exceptional value, and render them a safe and trustworthy guide.

A special correspondent, who has been selected for his work with care, has started on a journey through the South. His letters will appear hereafter every week, and he is charged with the duty of simply reporting what he sees and hears, leaving the public as far as possible to draw its own inferences.

It embraces among its regular or occasional contributors the following names:

Henry W. Longfellow, James Russell Lowell, John G. Whittier, Samuel Eliot (Ex-President Trin. College, Hartford), Professor Torrey (Harvard), Dr. Francis Lieber, Professor Goldwin Smith (Oxford), Professor Child (Harvard), Henry James, Charles E. Norton, Judge Bond (Baltimore), Edmund Quincy, Professor W. D. Whitney (Yale), Professor D. C. Gilman (Yale), Judge Daly, Prof. Dwight (Columbia College), Professor Taylor Lewis (Schenectady), Judge Wayland, Frederick Law Olmsted, Rev. Dr. McClintock, Rev. Dr. Joseph P. Thompson, Rev. Phillips Brooks, Rev. Dr. Bellows, C. J. Stille, Henry T. Tuckerman, Bayard Taylor, C. A. Bristed, C. L. Brace, Wm. Lloyd Garrison, Sydney George Fisher, Theodore Tilton, James Parton, Gail Hamilton.

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The Spring Term opens March 16th, 1866.

EXPENSES.

Tuition, per term,	$4 00 to $7 00
Music, Piano Forte,	10 00
Use of Instrument,	2 00
Pencilling,	2 00
Board,	3 00

For further particulars, address Prof. O. U. Whitford, or Rev. W. B. Gillette, Shiloh, Cumberland Co., N. J.

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For further information, address the Principal, W. C. WHITFORD.

Milton, Wis., July 12th, 1865.

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The Fall Term opens the Fourth Wednesday of August, 1865.

The Winter Term opens the Second Wednesday of December, 1865.

The Spring Term opens the Fifth Wednesday of March, 1866.

EXPENSES.

Board, per term of 14 weeks,	$31 [illegible]
Room, for Gentlemen,	$4 00, Ladies [illegible]
Fuel,	3 00, Winter [illegible]
Washing,	[illegible]
Tuition and Incidentals,	10 00
Music, Pencilling, Painting, &c.,	Extra.
Entire Expense, from	$50 00 to $[illegible]

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THE MISSIONARY SOCIETY—TREASURER'S REPORT.

GEORGE B. UTTER, TREASURER,
In account with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

General Fund.

DR.

To balance in Treasury, Sept. 7, 1864,	$848 59
To cash received from the following sources:	
Bequests:	
Estate of Daniel Lewis, Hopkinton, R. I., (Interest,)	12 00
" David R. Potter, Almond, N. Y.,	50 00
Donations of Churches, Individuals, &c.:	
First Church in Hopkinton,	30 00
Church at Pawcatuck, R. I., benevolent fund, 75 00, subscription, 42 00,	117 00
Church at Rockville, R. I.,	12 30
George B. Utter, Westerly, R. I.,	5 00
Collection at Eastern Association, Greenmanville, Conn.,	35 80
George Greenman & Co., Greenmanville, Conn.,	75 00
Church at Waterford, Conn., to make John Gardner, G. C. Stillman, L. M.,	56 00
Church at Shiloh, N. J., monthly collections, 8 40, 19 34,	27 74
" " " on subscription,	82 00
Female Mite Society, Shiloh, N. J., to make L. M. of Elizabeth Davis and Melissa Sheppard,	31 00
Church at Marlboro, N. J., collection 2 26, Sabbath-School 65c.,	2 91
I. D. Titsworth, New Market, N. J., to make L. M. of Lewis T. Titsworth,	25 00
Church at Plainfield, N. J.,	46 00
Dr. C. D. Potter, Adams Center, N. Y.,	2 50
A. M. Clarke, Clayville, N. Y.,	1 25
Abel Stillman, Poland, N. Y.,	10 00
West Edmeston Church, to make L. M. of John H. Burch,	25 00
" " " " R. P. Bowse,	12 50
First Brookfield Church,	40 00
Female Miss. Soc. of Leonardsville, to make L. M. of Melissa Spaulding,	15 00
DeRuyter Church, towards expense of missionary labor there,	137 67
J. C. Crandall, DeRuyter, N. Y.,	10 00
"Missionary Funds," Alfred, N. Y., 5 00, 6 25, 6 00,	17 25
First Alfred Church, 23 10, 15 60, 16 51,	55 21
Second Alfred Church, 13 37, 14 25, 4 86,	32 48
Collection at Western Association, Alfred, N. Y.,	31 00
First Church in Genesee, 25 71, 38 70,	64 41
Independence Church,	11 00
Mrs. Betsey Green, Independence, to make L. M. of Jared Kenyon and wife,	50 00
" " " " J. C. Green and A. C. Burdick,	50 00
G. W. Knapp, Scio, N. Y.,	1 00
Collection at Anniversary, Milton, Wis.,	45 75
Abel Maxson, Albion, Wis.,	5 00
H. W. Stillman, Edgerton, Wis.,	5 00
"Steamer Grand Gulf,"	5 00
Total,	$2083 36

CR.

By cash paid as follows:	
Henry Clarke, labor at Woodville, R. I.,	8 00
C. M. Lewis, " " "	64 00
C. M. Lewis, labor at DeRuyter,	150 00
A. W. Coon, Clifford, Pa., $50, $25, $40,	115 00
J. R. Irish, Cussewago, Pa., $100, $50,	150 00
Executive Board of North-Western Association,	100 00
A. A. F. Randolph, Pardee, Kansas, $75, $75,	150 00
C. A. Burdick, Berlin, Wis., $25, $25, $25,	75 00
J. C. West, Trenton, Minn.,	50 00
Church at Wasioja, Minn.,	50 00
Printing Annual Report and Minutes,	38 00
E. G. Champlin, expenses, as per vote of Society,	57 40
Bill of postage, Stationery, &c.,	13 64
Rent of Room, one year,	10 00
Balance to new account,	1052 32
Total,	$2083 36

Meeting House Fund:

DR.

To balance on hand, as per last report, Sept. 7, 1864,	5 22

Accumulating Fund:

DR.

To cash from sale of Greenmanville property,	500 00
" cash from sale of a draft on London for £130 4s. 8d., being balance in hands of S. Carpenter on resigning, and one year's rent of city house,	1696 60
" cash from sale of one-sixteenth of Ship Caroline Tucker,	1691 61
" cash from earnings of Ship Caroline Tucker,	1546 84
" cash from sale of draft on London for £167 17s. 10d., being for rent of country and city house in Shanghae, one year, ending May 1, 1865,	1115 95
" cash from interest on above sums, to Sept. 7, 1865,	306 31
Total of Accumulating Fund, Sept. 7, 1865,	$6857 31

E. E. GEORGE B. UTTER, Treasurer.

Westerly, R. I., Sept. 7, 1865.

Hopkinton, R. I., Sept. 7, 1865.

The undersigned, as Auditors of the Seventh-day Baptist Missionary Society, have examined the accounts of the Treasurer, with his vouchers, and believe the same to be correct.

H. S. BERRY, N. K. LEWIS, } Auditors.

Miscellaneous.

WHAT YANKEE DOODLE DID.

(Printed by request.)

Yankee Doodle was a boy,
Yankee Doodle Dandy;
And as he grew, they made him fight,
He did it very handy.

Some Secesh thought that Yankee was
A coward in formation;
They little thought he would rise up
And give them fagellation.

When secession was matured,
Born in infernal quarters,
The South had very little thought,
'Twould plunge them in such waters.

And now they fix upon a man,
Among the ranks of Satan,
And choose *Jeff.* Davis as the one
To lead their infant nation.

His fame was out, both far and near,
O'er all of this our nation;
Who taught his State o'er honest debts
To play repudiation.

He told our Congress to be wise,
And save their very trifles;
As peace was ours, we did not need
To hoard up all Sharp's rifles.

They listened to the wily wretch,
Who meant to plot our ruin;
He sent Sharp's rifles all down South,
To set a war a brewin'.

Some evil men, in Congress garb,
To make our forts cry quarters,
Put every war ship that we had
In Oriental waters.

One Floyd, well skilled in traitor arts,
'Tis said, stole Yankee's treasures;
He thought, to buy a million arms,
Would carry out some measures.

And now that high and mighty race,
That Jeff. said came from Saturn,
Were ready all to go to war,
And set the world a pattern.

And next they fire upon our Fort,
Proud in its peaceful waters;
Brave Anderson is forced to cry
To rebel hordes for quarters.

This rouses Yankee, in his soul,
Over such vile marauders;
To fight down such a cruel foe,
He issues forth his orders.

He calls his men all o'er the land,
From Maine to Minnesota;
They seize their arms, and hasten on,
And soon he fills his quota.

But Yankee found, in fighting round,
That something was the matter;
God taught him plainly he must free
The darkey and mulatto.

This done, the wave of battle turns,
All round into our favor;
The boasting rebs begin to see,
And as they see, to waver.

And then they turn to meanest arts
Known in the wide creation;
They starve our prisners, murder some,
Proof of Jeff's high-born nation.

Rather than yield to such a race,
Who kept a war a stewin',
We'd blowed the Continent sky-high,
And perished in the ruin.

And now their ranks began to quail,
All o'er the rebel nation;
They boasting said they'd *never yield*
And come to subjugation.

But when they saw both God and man
Eschewed their bogus nation,
They said, *O, Grant, we will, we will,*
Come into *subjugation.*

And what of *Wise*, that *foolish* man?
It set his soul a witchin',
To find John Brown in parlors hung,
Black pupils in his kitchen.

And what of *him* who boasting said,
He'd call his foll on Bunker?
"Hark from the tombs," a doleful sound,
I've turned consummate flunker.

And what of him, *great President*,
Born of such mighty thunder?
He runs as every Yankee comes;
O, what a wonder! wonder!

At last he's caught, down near a swamp,
Upon a Dixie common;
He fled *his gender* out and out,
And turned into a *woman!*

We surely ought to Christianize
All in this land of cotton,
And purge this old religion out
That's long been so besotten.

Since Yankee has become a *man*,
Yankee Doodle Dandy,
Should all the world pitch on him now,
He'd whip them very handy.

J. A.

Providence.

GEN. GRANT BEFORE THE WAR.

Gen. Grant, who recently reached his home at Galena, Illinois, is comparatively a stranger to the people of Galena, such was his quiet mode of life and obscurity prior to 1861. One of the most curious facts brought out by the war, is that a man so little known should rise to be the conqueror of the rebellion, and the most famous military man of the age. A correspondent of the New York *Tribune*, who accompanied Gen. Grant to Galena, produces the following interesting facts concerning his early history:

About fifteen years ago, Gen. Grant's father established a leather house here, under the firm of Collins & Co. The leather was tanned at Covington, Kentucky, and sent hither. The firm did well, and it is understood made a fortune.

Meanwhile, Ulysses Grant, having graduated at West Point, went into the Mexican war, where he distinguished himself in every battle except one, when he was not present, that was fought. Thence he went to Oregon, and acted as Captain in the Quartermaster's Department. Eleven years since, he resigned his commission and went to St. Louis, where he had some interest in a piece of land, and I was told he was engaged in hauling wood to market, himself driving his own oxen.

On the death of his brother, his father engaged him to come hither, and take charge of the store.

Capt. Grant, as he was called, found the affairs of the concern in great disorder, but he went to work, and in three weeks had everything straight. There was one clerk besides himself, and generally more or less hired men. As this was the only establishment of the kind in the place, the trade of which is large, there was much business to do. Capt. Grant was not remarkable as a salesman, but he was good to oversee and manage. Generally, he bought the hides as they were brought to the store in country wagons. He took them in himself. That they might not dirty his clothes, he had a short leather apron, which he always wore. Those not acquainted mistook him for the porter. In this way, here in the city of Galena, he toiled on for two long years. He was employed at $40 per month. The intention on the part of his father was, after a while, to establish him in business, but meanwhile he was expected to live on $480 a year. Everything must be cheap and plain. Sometimes his wife had a hired girl, but usually she did her own work.

During these two years, Capt. Grant made very few acquaintances. There were plenty of business men on the street who did not know him, and who never heard his name spoken. I presume it would be easy to number his associates on one's fingers. I have heard business men say that they never heard of him till he was put in command at Cairo. On his arrival here, the vast majority of the citizens of Galena were able to recognize him only by his portraits, and yet this is the only home he had.

Those two years were years of trial and discouragement. In fact, the Captain came hither from St. Louis in a great degree disheartened. Still, he would not give up. He is described as a broken-down man.

At the same time, Capt. Grant was drawing beyond his means, though this was not ascertained till the end of the year. He could not live on $40 a month. He seldom went abroad. A few near neighbors were all he visited. Here he would sit and smoke his pipe. His conversation was varied, but he liked to talk on the Mexican war. Mostly, he was a man of silence. Mr. Washburn tells me that he seemed to him to be thinking on some abstract subject, and that he took him to be a thoughtful, reflective, and large-minded man. He was always temperate, and every way correct in his behavior.

A month or so before the Fort Sumter outrage, and afterward, Capt. Grant was uneasy. He walked through the streets, and to and fro in the store, saying nothing, and apparently was in a troubled state of mind. About those days, the Douglas Guard organized in the city to counteract the Lincoln Wide Awakes, and Capt. Grant, as a military man, was appointed orderly sergeant. His reply was, that a Captain in the United States Infantry was not the one to take such a position. He did not go near them. He meddled so little with politics, that it is to this day unknown whether he voted for Lincoln or Douglas.

At last war came. A war meeting was held, and Capt. Grant was appointed Chairman. Then he sent word to Mr. Washburn, and said he had been educated at West Point, at the expense of the Government; he had resigned, expecting never to serve again; but now he offered his services for what they were worth. A company was raised in the town, and under his direction it was equipped and sent to Cairo.

Galena is in the northwest part of the State. Sometimes the wants of this corner are disregarded. At Springfield there is always a ring of politicians who are anxious to provide for their set. It is difficult to do anything with them. Mr. Washburn urged Capt. Grant to go down and offer his services. He would help him all he could. The Captain went down, and after some delay he was set to work drawing up and copying papers. After a while, he told them they could get somebody to do such work as well as he for a dollar a day. It was not in his line to be kept in a corner at a desk, seeing nobody and doing so little. He was met coldly—nobody knew him, nobody cared for him. Other persons then took an interest in him, among them Mr. Houghton and Mr. McClellan, President of the bank here. The latter in particular pressed the Captain's claims.

Then he was appointed an Aid of Gov. Yates, and directed to hunt up the State arms. He found about 1500 rusty muskets. He also mustered in men. Still, so many were his discouragements, and so coldly was he looked upon, that he told his friends he was not wanted, and that he had better go home.

The importance of using a man of military knowledge was urged upon the Governor. It was proposed he should be the Colonel of the 21st regiment, but another got it.

About this time, Capt. Grant went to Ohio to see his father, when Gov. Dennison was urged to give him an appointment. The prospect here was good. Then he came back to Illinois. By this time the 21st regiment had become demoralized. The men talked of putting the Colonel in the guard house. Capt. Grant was sent to them, by the help of Logan. The men were quieted; then the Captain was appointed their Colonel. The regiment turned out to be one of the best in the State. His later history is well known.

AMAZONIAN SNUFF TAKING.

There is one curious custom of the Muras, which requires noticing before concluding this digression; this is the practice of snuff-taking, with peculiar ceremonies. The snuff is called Parica, and is a highly stimulating powder, made from the seeds of a species of Inga, belonging to the leguminous order of plants. The seeds are dried in the sun, pounded in wooden mortars, and kept in bamboo tubes. When they are ripe, and the snuff making season sets in, they have a fuddling 'bout, lasting many days, which the Brazilians call a quarentena, and which forms a kind of festival of a semi-religious character.

They begin by drinking large quantities of caysuma and cashiri, fermented drinks made of various fruits and mandioca, but they prefer cashaca, or rum, when they can get it. In a short time, they drink themselves into a soddened, semi-intoxicated state, and then commence taking the Parica. For this purpose they pair off; and each of the partners taking a reed containing a quantity of the snuff, after going through a deal of unintelligible mummery, blows the contents with all his force into the nostrils of his companion.

The effect on the usually dull and taciturn savages is wonderful. They become exceedingly talkative, sing, shout, and leap about in the wildest excitement. A reaction soon follows; more drinking is then necessary to rouse them from their stupor, and thus they carry on for many days in succession. The Maoches also use the Parica, although it is not known among their neighbors, the Mundurucus. Their manner of taking it is very different from that of the swinish Muras, it being kept in the form of a paste, and employed chiefly as a preventive against ague in the months between the dry and wet seasons, when the disease prevails.

When a dose is required, a small quantity of paste is dried and pulverized on a flat shell, and the powder drawn up into the nostrils at once through two vulture quills secured together by cotton thread. The use of Parica was found by the early travelers among the Omaguas, a section of the Tupis, who formerly lived on the upper Amazons, a thousand miles distant from the homes of the Mayhes and Muras. This community of habits is one of those facts which support the view of the common origin and near relationship of the Amazonian Indians.—*The Naturalist on the Amazons, by H. W. Bates*

BROTHER JONATHAN DISASTER.

A late number of the San Francisco *Bulletin* has the following particulars of the recent sad disaster to the steamer Brother Jonathan:

The return of the Del Norte from the scene of the wreck of the Brother Jonathan, without bringing further tidings of her ill-fated passengers, has extinguished the last remaining hope that the catastrophe would prove less terrible than first reported.

All of her passengers and crew, save the small boat load that came ashore on the afternoon of the accident, have doubtless found a watery grave, and there appears to be little prospect that the friends of the lost will ever have the poor consolation of recovering their bodies. As everything relating to the sad affair is of absorbing interest to the public, we subjoin the statement of Quartermaster Yates, as follows:

We had returned seven or eight miles toward Crescent City, and were eight miles due west of Point St. George, when, without wearing, the steamer struck with full force upon a sharp ledge, which, at the lowest ebb, projected about a yard above the surface. The bottom of the steamer went to pieces with a crash. In three minutes, says the wheelman, large fragments of the bottom, and a part of the rudder, were afloat alongside.

There were no frantic acts among the passengers, though they, as well as the officers, must have had a full sense of their awful peril. Capt. DeWolf ordered one of the larger boats lowered, and filled with fifty passengers, under the first mate. None of the rescued saw her till she was floating bottom upward.

The captain now ordered the mate to lower a second boat, already nearly filled with female cabin passengers, among whom was Mrs. Gen. Wright. The boat was lowered, but before the seamen had time to man her, the steamer careened and upset her, throwing all on board into the water. The mate (Mr. Campbell) drew up such of the ladies as he could reach from the steamer's chains, where he held on.

It was now fifteen minutes since the collision, and the steamer was fast breaking in pieces. The third mate, Mr. Patterson, who was asleep when the crash came, now lowered his small boat, and hurried on board five women and three children, who were nearest at hand.

Ten of the crew leaped after him, including two wheelmen, steerage steward, and two firemen. The load was large for the boat, and she dipped incessantly, but the strong arm and coolness of the mate brought her twelve miles to Crescent harbor. Two guns were fired just after the boat left the steamer, and she disappeared under the billows about fifteen minutes later.

Capt. DeWolf, Gen. Wright, Mr. Lord (Wells, Fargo & Co's messenger,) and Mr. Nisbet, were on deck when last seen by the rescued crew. There were two boats on deck when the third mate left, but owing to the terrible violence of the sea, it is not probable that either of them could have been launched.

AN ALGERIAN MARTYR.

Perhaps one of the most interesting objects of interest at Algiers is a plaster cast taken from the clay in which a Moorish Christian was buried alive in 1509, by order of Auch Ali, the famous corsair and pacha of Algiers. The story is very circumstantially told by Diego Haedo, a Spanish historian, who published a "Histora de Argal" in 1612, mainly compiled from notes taken down from the lips of redeemed captives. He says that Geronimo (that being the Moor's baptismal name) was placed alive in one of the forms in which the mud-blocks used in building were made, and he also indicates the side of the fort, called the "Fort of Twenty-Four Hours," then in process of erection, in which the block with its human deposit was placed.

The passage having attracted the notice of M. Verbruggen, keeper of the museum library, public attention was called to it in the local newspapers by that gentleman; and when, some years afterwards, in 1853, the fort was ordered to be pulled down, he took steps which led to the recovery of the skeleton. The remains of the martyr were transferred to the cathedral with much pomp, and they lie there beneath an inscription which proclaims him "venerable," waiting until miracles shall have entitled him to the higher epithet of "blessed;" after which it is probable that a new St. Geronimo will be added to the calendar.

The story as related by Haedo is in itself a very touching one; and the discovery of the bones in the very spot pointed out by his narrative goes far to prove its general correctness. While the devout hail with pious enthusiasm the recovery of these holy relics, all lovers of literature ought also to regard with satisfaction an incident which is certainly calculated to raise the credit of the chronicler, whose book is now valuable for the account which it contains of the captivity of Cervantes at Algiers.

PHYSIOLOGICAL PHENOMENA.—An army correspondent writes:

"In the army, and among soldiers, I have noted one fact, in particular, somewhat at variance with usual theories. It is, that light-haired men, of the nervous, sanguine type, stand campaigning better than the dark-haired men, of bilious temperament. Look through a raw regiment, on its way to the field, and you will find fully one half its members to be of the dark-haired, dark-skinned, large-boned, bilious type. See the same regiment on its return for muster out, and you will find that the black haired element has melted away, leaving at least two-thirds, perhaps three-fourths of the regiment, to be represented by red, brown, and flaxen hair. It is also noticed, that men from the cities, slighter in *physique*, and apparently at the outset unable to endure fatigue and privation, stand a severe campaign much better than men from the agricultural districts. A thin, pale-looking dry goods clerk will do more marching and starving than many a brawny-built ploughboy, who looks muscular enough to take a bull by the tail, and throw him over a staked-and-ridered fence."

AUTHORS AND ARTISTS.

A letter to the Springfield *Republican*, from Newport, R. I., gives the following pleasant gossip about authors and artists who find in a retired valley a cosy retreat from summer heats a

Six miles north of Newport, on what is called the west road, is a charming bit of nature, known as Lawton's valley. It is a most decided valley, steep and narrow, bounded north and south by rather high hills. Through it a brook trickles, forming quite a pretty waterfall, above which there stands an old mill, long unused, which, from the valley below, looks like the remains of a Swiss chalet.

This valley runs down to the sea; here many a fete champetre, many a pleasant informal picnic, many an æsthetic tea-party have been given by the lady whose cottage and whose hospitality have given celebrity to it. Here French officers have danced on the green, youths and maidens have yielded the mallet of this apparently inexhaustably fascinating game, croquet; grave and reverend seniors have hobnobbed over great questions, and all the clever men and women visiting Newport have found their way hither. The valley, attractive though it be, would have few worshipers were it not for its presiding genius, Mrs. Julia Ward Howe, whose name is too well-known to require aught but its mention.

A recent tea-party there recalls pleasant memories of Henry T. Tuckerman, who, as passionately and rationally in love with Newport as your special correspondent, never fails to pass the summer here, thereby laying in the large supply of health required to endure the remorseless demands of a New York winter; of Miss Sarah Clark, artist, whose cozy cottage in the harbor is frequented by all the bright lights that shine steadily or flash occasionally on Newport; of Miss Margaret Foley, the sculptress, who has lately returned from Rome on a visit which will terminate in November. While here, Miss Foley was engaged upon a medallion of Mrs. Howe.

Then, too, there was Hamilton Wild, the clever Boston painter and universal social genius, who sails for Europe in a few days, and from whom, now that he returns to Italy, the natural home of every true artist, we shall expect many a charming bit of color. Col. Higginson, now a confirmed resident of Newport, was there also. Col. Higginson is rapidly recovering from the effects of the wound received while commanding his colored regiment in South Carolina, and both in and on the water is an example to be followed by all the undersloped muscle of the country. I am sorry to say there seems to be little of it in this neighborhood. No pleasure party among the literati is thought complete without the genial presence of the "muscular Christian par excellence."

MAKING BUTTER IN FRANCE.

It is well known that cream may be converted into butter by simply being buried in the ground, but it is not generally known that this mode is in common use in Normandy and some other parts of France. The process is as follows: The cream is placed in a linen bag of moderate thickness, which is carefully secured and placed in a hole in the ground, about a foot and a half deep; it is then covered and left for twenty-four or twenty-five hours. When taken out, the cream is very hard, and only requires beating for a short time with a wooden mallet, after which half a glass of water is thrown upon it, which causes the butter-milk to separate from the butter. If the quantity of cream to be converted into butter is large, it is left more than twenty-five hours in the ground. In winter, when the ground is frozen, the operation is performed in a cellar, the bag being well covered up with sand. Some persons place the bag containing the cream within a second bag, in order to prevent any taint from the earth. This system saves labor, and is stated to produce a larger amount of butter than churning, and of excellent quality, and is, moreover, said never to fail. —*Journal Society of Art.*

FEARS OF THE CHOLERA.—A correspondent, writing from Constantinople, says:

"The Turks are a curious people. I called the other day upon a wealthy effendi, who asked me to breakfast, which I accepted. We talked of everything, and, of course, of the cholera. My friend grew positively white, yellow and green, all at once, when I related to him some cases I had witnessed of death by this epidemic in the streets of Smyrna a week ago. He acknowledged frankly that he had the greatest horror of the complaint, and was in great dread of it. And yet, when breakfast was announced, he commenced his repast with fish that was soused with vinegar, from which he passed to English pickles eaten by the half jar almost, and alone, and wound up the first chapter of his repast with a raw cucumber, some unripe grapes, and an onion salad! No wonder that he complained of his inward parts being in pain before we had finished our meal."

BONAPARTE'S EARLY POVERTY.

Thiers, in his history of the Consulate, recites some strange and previously unknown particulars respecting the early life and penury of Napoleon Bonaparte. It appears that after he had obtained a subaltern's commission in the French service, by his skill and daring at Toulon, he lived some time in Paris in obscure lodgings, and in such extreme poverty, that he was often without the means of paying ten sous (ten cents) for his dinner, and frequently went without any at all. He was under the necessity of borrowing small sums, and even worn-out clothes, from his acquaintances. He and his brother Louis, afterwards King of Holland, had at one time only a coat between them, so that the brothers could only go out alternately, time and time about. At this crisis, the chief benefactor of the future emperor and conqueror, "at whose mighty name the world grew pale," was the actor Talma, who often gave him food and money. Napoleon's face, afterward so famed for its classical mould, was, during that period of starvation, harsh and angular in its lineaments, with projecting cheek bones. His meager fare brought on an unpleasant and unsightly cutaneous disease, of a type so virulent and malignant, that it took all the skill and assiduity of his accomplished physician, Corvisart, to expel it, after a duration of more than ten years.

The squalid beggar then, the splendid emperor afterwards—the threadbare habiliments and imperial mantle—the hovel and the palace—the meager food and the gorgeous banquet—the benevolence of a poor actor—the homage and terror of the world—an exile and a prisoner. Such are the ups and downs of this changeful life; such are the lights and shadows of the great and mighty.

FRUIT TREES BY THE ROADSIDE.

The practice of setting out fruit trees by the roadside, cannot be too highly recommended. In many parts of Europe this practice is general, and the fatigued traveler acknowledges the well-timed hospitality thus afforded him. The excuse is often made, that the fruit will be stolen; but if the practice were general, the amount of fruit taken by wayfarers would only be what common hospitality would frequently grant; and in Germany, every third tree, by custom, may be tabooed, (the owner of the adjoining farm ties a piece of rag to one of the lower limbs of the tree,) and no traveler will touch it. Travelers inform us that no reward will tempt a German stage driver to regale his passengers with fruit from marked trees—two out of three being left to their use, if desired, renders the selected tree free from the chance of being used. The amount of fertilizing material continually wasted upon the roads would be available by such a practice, and nothing but extreme selfishness will prevent the use of those materials for public benefit. Many of the large sort of fruit trees are highly ornamental, and afford fine shade, while the use of fruit trees alone for shade, like the display of costly mansions, only excites the poor to envy, without materially adding to their comfort or health.—*Working Farmer.*

POSTERITY OF POETS.—It is remarkable how few of the poets of the two last centuries have bequeathed their names to posterity through their descendants. Cowley, Butler and Otway died childless, with Prior and Congreve, Gay, Phillips and Savage, Thompson, Collins and Shenstone, Akenside, Goldsmith and Gray. Pope, Swift, Watts and Cowper, were unmated, solitary men; and Johnson had no child. The descendants of Dryden, Addison and Parnell did not pass into the second generation; those of Shakspeare and Milton became extinct in the second and third. Hugh Miller regards this portion of literary history as an illustration of Doubleday's curious theory of population. The human mind attained in these remarkable men to its full intellectual development, as the rose or the carnation, under a long course of culture, at length suddenly *stocks*, and doubles and widens its gorgeous blow of a thousand petals; and then, when in its greatest perfection, transmission ceases, and there is no further reproduction of the variety thus amplified and expanded to the full. Nature does her utmost, and then, stopping short, does no more.

ODDS AND ENDS.

Mr. G. W. Jackman of Newburyport has contracted to build the first of a new line of steamships to run between Boston and Liverpool. The vessels of this line are to be three-deckers, and of 3,000 tuns burden each.

A fire recently occurred in Kensal Green Cemetery, England, where the bodies of Hood, Leech, Thackeray, and other eminent men are interred. Five coffins were destroyed and a great many seriously burnt.

A man was admitted to the New York hospital the other day, in great agony at having swallowed his false teeth. He was relieved at once when the teeth were found in his bed and presented to him.

The only balloon ever made by the rebels is on exhibition in New York. Two hundred silk dresses contributed by the ladies of Petersburg, furnished the material for its construction.

Two of the Saratoga mineral springs have lately been sold—the Congress for $30,000, and the Star for $35,000.

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PUBLISHED WEEKLY,

BY GEORGE B. UTTER.

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