

The Sabbath Recorder.

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SECRET SOCIETIES.

The origin of secret societies is perhaps more obscure than their purposes. Some authors have undertaken to show that it is coeval with the creation of man. Others have surrounded it with the religious mysteries of the ancients, giving birth to one branch in the association of the architects of Tyre. Another has been referred, by some, back to the Roman soldiers in the time of Nero; and by others, to the Goths and Huns of the fourth century.

But it matters little what may have been their origin. It is more important to us, to inquire into their real character, as revealed in their deeds. They are evidently of sufficient age to admit of a fair comparison with other organizations, formed ostensibly for the same objects, but upon different principles. We may, therefore, safely form conclusions, and express opinions; and instead of having "a zeal not according to knowledge," we may modestly affirm, that one outside the circle is better qualified to judge of its actual merits, than if he were an interested member, conversant with all its obligations.

The soldiers under McClellan, in 1862, saw nothing but what was admirable in the movements or strategy of the "American Napoleon," and were intensely indignant toward northern journals for their just criticism on a campaign which needlessly sacrificed 60,000 men, and gave the enemy time to recruit, fortify, and conquer.

Thus the advantage of position alone is of sufficient importance to entitle the opinions of the uninitiated to some respect.

Censorious of this advantage, and in the three-fold light of history, observation and revelation, I am led to the belief that one cannot, consistently, occupy the anomalous position of a member of a Christian church and of a secret society at the same time; for the following reasons:

1. The history of civilization affirms, that the spirit of Christianity is the essential power in the moral elevation and development of mankind. It also declares a uniform opposition between the church and secret societies. Of Free Masonry it says, that "in spite of many attempts to suppress it, by both Church and State, in various countries in Europe, it is firmly planted in every part of that continent. Its organization in Europe has been frequently used for political purposes, and especially as a cloak to conspiracies against governments."

In Mexico, in 1825, civil war was produced through the political intrigues of the *Escozcos* and *Yorkinos*—of Scotch and York Masons—ending in 1829, in the triumph of revolutionary force over the constitution and laws. In the United States, secret societies have flourished with more vigor than in any other part of the world; the Masons now numbering probably 200,000, and the Odd Fellows not far from that number. Much of their history, together with other secret organizations, is still unwritten; but there is reason to believe that they have been more active agencies in our political troubles than the people generally suppose, or they themselves are willing to admit.

2. Observation reveals the fact, that they defeat the ends of justice. Their solemn pledges of fraternal regard and protection will lead them to save a criminal brother from the penalty of the law. Instance: In the late war, an officer or soldier of the Union army would spare the life of a rebel, if a brother Mason, whom he had freely admitted by Masons. Again, it is a common observation, that members of churches who unite with secret societies, usually lose their influence, activity, and apparently their interest, where they were formerly efficient workers; and if it is kindly intimated to them, that they cannot consistently belong to both organizations, because of their conflicting interests, they reply, "Then I will leave the church, for there is no religion enough for me, where I am."

3. Revelation exhorts to "come out from among them, and be separate." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?"

ion hath light with darkness? or what concord hath Christ with Belial? or what part hath he that believeth with an infidel? How, then, can one live according to the spirit of the gospel, when he deliberately unites himself, under the most binding obligations, with unbelievers and infidels, and against those with whom he stands in the most sacred covenant relation as the redeemed of the Lord?

It will probably be said, that I have thus far placed all secret societies on the same ground. No, they have voluntarily placed themselves there; so that he who unites with one, admits the principle, and favors the whole. True, there is a wide difference in their real objects. I am satisfied that one leading feature in the organization known as Good Templars is the advocacy of a much-needed Temperance Reform. But why should such a commendable cause be crippled by burdening it with a character which never has been known to harmonize with the Gospel plan of reformation? The same amount of time, money, and influence, given openly in support of the temperance cause, would doubtless result in vastly greater and more permanent good. The Good Templars—like the Sons of Temperance, Rechabites, Cadets of Temperance, and other organizations which flourished mainly between 1844 and 1852—will probably soon have had their day. Successful reformation can be conducted by the church of Christ, and being founded on a rock, "the gates of hell shall not prevail against it."

THE SUNDAY IN SWITZERLAND.

The following, from the pen of Dr. Prime, senior editor of the *New York Observer*, in the issue of that paper for Aug. 30th, 1866, most fully corroborates the conclusions reached in our remarks last week, upon Dr. Patton's letters from France. It is still more significant, for it shows that even Puritanism falls in its practical workings as regards the Sunday. The writer declares, and repeats his declaration, that he "saw and heard more to offend the eye and the ear on the Sabbath-day (Sunday) in Edinburgh and London, than in Geneva." And yet the same Geneva is a place where "after the morning service, the people throng the places of amusement, and crowd the steamers on the lake, and the rail cars, and where "Sunday evening is the best paying night at the theatre."

A SABBATH IN GENEVA.

I was awakened on Sabbath morning by the sound of hammers, in the hands of workmen building near the hotel. On looking out of my window, a horse and cart were going by, as if the usual work of the day were beginning. These were signs that Geneva, the seat of so much learning and piety, and the city identified for all time as the dwelling and burial place of the illustrious John Calvin, was not a Sabbath-keeping city. It had been read in our guide books, that as Voltaire and Calvin had both been residents of the town, the people are now the disciples of the former rather than the latter. I did not believe it on reading it; and do not believe it now that I have seen it on Sunday. Paris scarcely knows when Sunday comes, except as it is the liveliest day for fun and folly of all the week. But as I have just seen Edinburgh and London on Sunday, I can truly say, that Geneva kept the Sabbath more decently than the people in the capital of Scotland or of England. On inquiry, I learned that the workmen whose hammers disturbed me were in the employ of a French company, and that such sights and sounds were not common on the Sabbath day. I walked and rode through many of the streets, visiting different churches, and I saw few shops or stores open, though we had been told that few are closed; no shows, no entertainments, no gatherings of any sort, offended the eye of a traveler accustomed to a quiet Sabbath, and the testimony to be borne by those with me, would be, that this is as orderly and decent a town on Sunday as any in Europe, and, perhaps, we may as well add, as in America.

It is true that Christians on this Continent have an idea of the Sabbath quite diverse from the English or American, and it is not probable that among the learned or unlearned the impression reaches the conscience, that the fourth commandment of the Decalogue binds the individual to an observance of the first day of the week. Even among evangelical people, there is a great laxity of sentiment on this subject, while they rest the argument for a Sabbath mainly, if not entirely, on its expediency, which, indeed, is so strong as to compel every conscientious person to do his duty in the matter. It will require a life-long struggle in the United States to preserve the American people from being Germanized on the Sunday.

Two weeks later comes another letter from Mr. Prime, on the same subject, in which he says: "Returning from an excursion into the heart of Switzerland, I spent another Sabbath in this city. This gave me an opportunity to revise my impressions, and to correct them from more careful observation and inquiry. And the testimony of others, who,

perhaps, were abroad more widely than I on the Sabbath, is not entirely in harmony with that given in my last "Sabbath Letter." They assured me that after the morning service, the people throng the places of amusement, crowd the steamers on the lake, and the rail cars, and that Sunday evening is the best paying night at the theatre. In a letter from this city to a Paris newspaper, I read a glowing description of the gaieties of Geneva on Sunday, contrasted with the Puritanical austerity of a London or Edinburgh Sabbath. The writer rejoiced in the idea that the strictness of John Calvin's teachings had reacted upon the Genevese, so that now they enjoy greater liberty than the English or Scotch. This was a very French idea. They cannot comprehend the fact, that the highest pleasure is found in the enjoyment of the pure, the true, and the good; that even the common people, commonly so called, will learn in their pursuit, that they who are worn with physical toil for six days, find physical rest, with moral and mental gratification, the sweetest and best of all pleasures, on the seventh. And to me it was surprising, that in a city where one-third of the people are Roman Catholics, and surrounded by a country that is still more largely under that religion, the Sabbath is as well observed as it is in Geneva. I repeat the remark of my last letter, after a second Sabbath's observation, that I saw and heard more to offend the eye and the ear on the Sabbath day, in Edinburgh and London, than in Geneva."

In the light of these facts and admissions, it is no wonder that Dr. Prime concludes, that "it will require a life-long struggle, in the United States, to preserve the American people from being Germanized on the Sunday." Such a conclusion is legitimate. It may be that Puritanism has struggled in America under more favorable circumstances than in Europe; but its utter failure to preserve the Sunday there, and the signs of the times, tell what must be the result here. Every thoughtful man is alarmed at the rapidity with which all ideas of the Sabbath are being swept from the mind and practices of the American people. Nevertheless, the result is legitimate. Puritanism is inherently weak on the Sabbath question. It makes the illogical attempt to throw away God's law, and then compromises between it and "no law," so as to heal the breach, and cover the dishonor. For a time it seemed to succeed; but it could not stand the trial long, without revealing its weakness. This once seen, the people being once convinced that God has neither appointed the Sunday, nor authorized the church to appoint it, its power and mission are both gone. It is no longer God's day, sacred to him, to be hallowed and kept holy. Its sabbatic character is lost. It sinks to the level of a mere conventional day of relaxation and pleasure. Men lie down to rest as animals, or roam for entertainment, as fancy leads them. The masses have neither taste nor principle to lead them to the house of God, and hence they seek "Central Park" and the "Beer Gardens." Thus, restrained not, nor purified, their course must be continually downward. Such a course can end nowhere except by immorality and infidelity, as all Europe to-day testifies, and we are fast corroborating.

One course of salvation alone remains to the American Church. It is to accept God's Sabbath, by virtue of its God-ordained legal claims; not as a remnant of a former dispensation, but as an institution resulting from a law growing out of the eternal fitness of God's ideas, and designed, as Christ declares, for the race of man, in all times and places. It is to be observed, not with pharisaical inconsistency, nor yet with Puritanic bigotry, as it has sometimes been, but from the higher, purer, more spiritual motive, which springs from love, the love of obedience. Thus, stemming the sin-breeding tide of no-sabbathism which is sweeping around us, the church, planted on the word of truth, may become a power in favor of right, and a terror to evil doers.

On the present platform, there can be no success. It is born of inconsistency and virtual denial of God's law. The New York Sabbath Committee may labor, earnestly and in good faith, to reform the abuses of Sunday; it may spread "Gilliland" far and wide, and talk much of keeping the "Lord's Day" holy; but, as in the past, so in the future, it will be an idle work, only as, under God, it serves to agitate, and prepare the way for the triumph of the truth.

I neither doubt nor impugn the motives of the men who are thus laboring to save the Sunday. I wonder that they have not before seen the weakness of their cause, and given up to the inevitable result.

This is the time when God calls on us, Seventh-day Baptists, as he has never called before. The time has fully come when, kindly, but firmly, we must speak out. To break God's law in one point is to be guilty of all, no matter on what plea, or under what guise. This men must feel before salvation can come into Zion; God grant to guide all his true children into the light. A. H. L. Sept. 27th, 1866.

LARGE CONTRIBUTIONS.—The Centenary Jubilee of American Methodism was held at Cooper Institute, N. Y., on the evening of Sept. 24th, the vast auditorium being crowded to its ut-

most capacity. A subscription was taken up which amounted to \$618,450. Among the heavy contributors were the following: Daniel Drew, grounds and buildings for a college in New York city, and an endowment of \$250,000; James Bishop, \$30,000; Two Friends, property worth \$75,000; John H. Ockerhausen \$22,000.

D. E. M. TO HON. GERRIT SMITH.

MY DEAR SIR.—I received your letter, with accompanying numbers of the *Anti-Slavery Standard*, and read with much interest your views contained therein. The "infatuation" and shame of our "poor guilty country" cannot appear more complete to you than it does to me. But I look rather more hopefully upon the future than you seem to. True, the President has gone over to the rebellion, and Congress has not done all it ought to do; and yet it has begun a noble work. Let us thank God for all of good we get, and work bravely for more.

The Southern Loyalists at Philadelphia spoke noble words—words that ought to shame Northern timidity, and tone us up to the demands of the hour. When the slaves were emancipated, if that was more than a farce, they were made citizens, to all intents and purposes, under the Constitution. Indeed, they were citizens before, restrained by brute force alone of the rights of citizenship in the American Republic. We talk of giving the freedmen the right to vote. That right is theirs, and always has been. We have only to cease robbing them, in order to make an end of slavery and the rebellion. We shall do it. I cannot tell when. May God help us to do it now. A strong victory in the pending fall elections, even on the painfully imperfect platform of Congress, I hope, will give us confidence to step up to our true and final success on the platform of justice. Short of this, we shall neither achieve complete success, nor deserve to.

The Constitution was good enough as it was. The Union was a *vile adulterary*. By amendments already adopted, we have made the Constitution twice good enough. Now let us make the Union a lawful wedlock, and our Republic what, in the counsels of God, who ordained it, it was designed to be. Yours fraternally, D. E. M.

SHORT SERMONS.

NUMBER III. You will find my text recorded in the first epistle of Paul, to Timothy, 6th chapter, 10th verse—"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Religion has become, with the mass, a thing of convenience, instead of a duty. That is to say, people are willing to live their religion as long as it does not interfere with their worldly interests; but when a chance to make money offers itself, they think very little about how it will affect their spiritual welfare. I say, this is the way of the mass, or so it would seem. This is more especially so with the young. And perhaps the greatest test question with the young man just starting out on the stage of action has been, is, and always will be, the Sabbath. He looks out on life, and views the matter something like this: Obedience to God's law is unpopularity, seclusion, sacrifice, and possible poverty; disobedience, apparent success in worldly matters, besides being popular; and it requires an extra amount of grace to withstand the temptation. The question has been asked, "How much am I to sacrifice for this truth?" No doubt, when they made a public profession of religion and united with the church, they felt determined to keep all God's commandments; but along in life there comes the test. For example: Here is a young man in your employ, making scarcely enough to live on, who is offered by some First-day firm a good, steady situation, with large pay. What is he to do? Unless he has an unaccountable reverence for God and his Sabbath, what will he do? Again, here is one who desires to keep the Sabbath, and comes to you seeking employment—just the place he should come; but you say, We are full, and can not give you work; so he, unsuccessful in obtaining employment among Sabbath-keepers, obtains it among First-day people, and tramples on his convictions of right. You of course blame him. He is to blame, no doubt; for I believe, if he had asked God for guidance and aid, he would have received it. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed being bread." God does not forsake those that love and obey him; but he will punish those that trample upon his law. But are they alone to blame? I answer, No! I speak candidly and earnestly when I say, you are as much, if not more, to blame than they, and you are responsible, too, to God for their leaving the Sabbath. In the first case, you should have paid him wages enough so that there would have

been no inducement for him to leave you. In the other case, you should have turned off one in your employ who regards not the Sabbath, or who has no regard for any day, or for God himself, and therefore is not conscientious on these points, and made room for him. It is your duty to give them the preference, and pay them as good wages as they deserve. I speak thus plainly, because I have been eye-witness to these things, and fear, unless you act differently toward your young brethren in this matter, it will be said of you, in the great day of judgment, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." May God help us, then, to act in accordance with his will, and receive the plaudit, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Amen! M. QUAD.

EYES WEST—NO. 8.

Westward the star of empire takes its way. It must be so, till the vast prairie lands of the "Great West" are occupied by an intelligent and industrious race of men. Large fortunes await the developing hand of science and energy for a long time hence. The great "meadow lands of the West," hitherto the pasture for the immense herds of buffalo, are destined to become the grain fields of the world. Hundreds of years have been enriching their soil, to fit it for this purpose. With agricultural development, all industrial arts will go hand in hand, till these lands become the garden of the world, sustaining and giving wealth to all earthly prosperity to an immense population. The present population of the West has only broken the sod, and prepared the way for the coming multitudes. Illinois, standing near the head of the list of States, having, in 1865, a population of 2,148,178, and an area of 35,400,000 acres of land, has as yet only one-seventh of her tillable land under cultivation. She feeds her own population, and furnishes food for nearly as many more. Illinois is only the garden of "Uncle Sam's" western farm. Over the river, the meadow stretches out to the great stone wall, sometimes called Rocky Mountains, that separates it from the "back pasture," and from canyons and gorges used in the beginning as crucibles for fusing and hiding precious metals. This field, bounded on the north by frozen ground, and on the south by "where you please," is nearly an unbroken virgin soil, rich enough for all purposes of cultivation.

With his eye upon these fertile fields, east and west of the great river, the landless young man, and the owner of worn out fields in the east, will strike out for a new home. Enough will remain to occupy the old homestead, and carry on the endless hum of business. Ambition, poverty, necessities springing from different causes, will swell the tide of emigration, westward. The old world will continue annually to send its thousands of sturdy men to till this soil. This ceaseless tide rolling over itself with its crested wave, will find its ebb, and rest quietly here. FEVERS, of varied names—rattlesnakes, Indians, mind-sickness, home-sickness, and laziness—will send back, on an undertow, the unfortunate, while the masses will remain, and must succeed. By such men as have the courage to dare, and the energy to do, with no countervailing misfortune, this land will be occupied, and its exhaustless wealth developed.

The material wealth that lies in its soil, its mines, its rivers, and lakes, will serve all human necessities, while the wealth of its beauty will never fail to charm the eye that sees somewhat to admire in all the handiworks of God. Utility and beauty have a happy blending here. The beauty that the lover of nature sees, with his first fair sight of the out-stretching prairie, covered with verdure, and decked with flowers, resolves itself into surpassing grandeur, as day after day he travels over its seemingly endless domain. The whole, seen or pictured by the imagination, or painted on the memory, presents a vision of earthly glory unsurpassed by Mahomedan's or Indian's paradise in the spirit land. It is real, tangible, with its broad plains, its hills rising and rolling till lost in glaciers and snow-capped mountains. Go, as I have, where the hand of man has not marred the work of God; make your bed upon the green earth when night draws her curtains around the horizon, inviting repose, and all nature is hushed into vast, unbroken stillness; and there, from your grassy pillow, survey the vault above, the broad expanse around you, and commune with nature as God made it. The impressions of such scenes are not easily effaced. Follow up such scenes, with their ever-changing forms, day after day. Pass on to the ranges of the buffalo and elk, and to the home of the untutored red man of the plains, and learn with him to worship the Great Spirit who made all so beautiful, so grand. Do you wish to see mountain ranges piercing the sky? Prolong your journey. Do you wish to see vast plains? They are all around you. Do you wish soil of great fertility?

It is at your feet, everywhere along the pathway of empire. Majestic rivers, receiving contributions on either side, are pouring their floods into the Gulf below. The "Big Muddy," or Missouri, acting as if Government contractor, is forever carting mud and debris to fill up the Gulf of Mexico, so as to extend the area of Uncle Sam's alluvial acres. The Mississippi, once far outside of the borders of civilization, will soon be the central meridian of this great nation, pouring out its uncounted wealth, to bless the "rest of mankind." Does the careworn, hard-worked, and faithful dominie of the East seek relaxation and the rejuvenation of his energies? Let him turn his indignant back upon the "tour of Europe, with salary and expenses," and strike for the West. By way of episode, let him cross the Blue Ridge and the Alleghenies, or go and look upon Niagara from every stand point; then start on for "the West." Oh, on, still on, over the prairies, through endless grain fields; day and night, still on, till this side the "Father of Waters." Here he may rest, and ramble, and roam. Here he may hunt and fish and ride and swim. Here he may look and see, and see and look, taking in beauty with his eyes, drinking health into his lungs, and drawing strength into his muscles, as he travels over this new land, lying out in all the glory of its primeval richness. After he has traversed these prairies, forded the rivers, hunted the buffalos, and slept on the green earth, with the stars on picket duty for him; after he has explored the mines, tried the richness of the soil, and seen the length of rivers and extent of unoccupied farm lands, ready and inviting the husbandman, then let him return to his home, with the story of his travels. If he has an American heart within him, if he has an eye for beauty and a soul for grand conceptions, he will lead his people to higher and holier conceptions of the goodness of God in spreading out such a land as this for the home of his church. J. BAILEY, Sept. 1866.

REVIVAL IN ROCKVILLE.

God has, as we trust, visited his people in Rockville, R. I. The church has been refreshed by His presence, and the unconverted have felt, and some of them have yielded to, the influences of His Spirit. More than usual interest began to be manifested, both in the Sabbath meetings and the prayer meetings, in July. A few began to pray and to labor in earnest for a revival of God's work.

Another weekly meeting for prayer and conference was appointed; in addition to the usual Sixth-day evening prayer meeting. The religious interest slowly, but gradually increased, and it became evident that the unconverted were impressed. Eld. Stillman Coon dropped in among us, and preached several times with good effect. As other ministering brethren visited us, for a shorter or longer time, there began to be preaching almost every evening, except the evening for the usual prayer meeting. Thus, brethren A. H. Lewis, L. E. Livermore, C. M. Lewis, and S. S. Griswold, came in succession, and very materially helped on the work. Yet we trust the work was God's work, and to His name be all the praise. The result is, so far as I am able to report it, a revival of many in the church, and an addition of sixteen to the church by baptism. Three others were baptized, who did not join the church, making nineteen in all. The congregations continued to increase, and the interest to extend beyond the immediate neighborhood. This report extends to Sept. 15th, at which time your reporter left the neighborhood. C. A. B.

INVOCATION.

At the recent session of Conference, a resolution was introduced, urging the propriety of beginning worship on the Sabbathday prayer. A single thrust was made at the resolution, that it favored too much of Presbyterian form of worship, and it was summarily tabled.

The movement struck us as a little too sectarian in spirit, and we would like to hear some expression of opinion in regard to it. Does it not seem quite appropriate that the first act of worship be to ask aid of Him whom we have assembled to worship? It can be no objection, that it is the custom of another evangelical denomination. Paul quoted heathen poets. Denominations need not war in matters concerning which the Scriptures say nothing. Education makes men differ. Protestant England refused to learn of Papal Rome the true reckoning of time; and for two centuries fought with the stars in their courses. There is good in things evil, "if only men distill it out." All denominations have some good, which will survive, while errors will gradually go to pieces. But we had no wish to be heard in this matter. A. R. C.

down, transported the material to Dorville, and from it have erected a very pleasant and convenient house of worship. On Sunday next, Oct. 7th, at 11 o'clock, dedication services are to be held in the new house, which the public are invited to attend.

METHODIST CENTENNIAL AT NORWICH.

The Methodists of New London District—said District embracing that part of Connecticut east of the Connecticut River, and one church, Westerly, in Rhode Island—met in a Centennial Convention in the city of Norwich, Wednesday, Sept. 26. It was a very successful affair. Unwithstanding the weather was unfavorable, several hundreds assembled at an early hour in the Free Church, where the forenoon was pleasantly spent in an old-fashioned Love Feast, and in the preliminaries of organization. Joseph Cummings, D. D., LL. D., President of Wesleyan University, Middletown, presided.

The Convention met in the afternoon in the East Main-street church, where addresses were delivered by Dr. Cummings and Dr. Wentworth of Troy, N. Y., a returned missionary from China, and son of "Father Wentworth," of Westerly. The address of Dr. Wentworth was very able and interesting, and none listened to it more attentively than his venerable father, who seems to take a commendable pride in his noble son.

At 5 o'clock P. M., the Convention adjourned to Broad Hall, where a bountiful collation had been provided. After the collation, addresses were made by Rev. D. H. Ela, of Trinity Church, Providence; Daniel Wise, D. D., of New York; his excellency Gov. Hawley, and Gen. Ferry, U. S. Senator elect from Connecticut. These addresses were well timed, well received, and often loudly applauded. Music of no ordinary quality was furnished by the choir of the Willimantic church, led by Lieut. Harry Wilson, and assisted by the Jordan Family of that village. Altogether it was a very creditable affair, and its influence upon Methodism in this region will not soon pass away.

THE AMERICAN BOARD.

The fifty-seventh anniversary of the American Board of Commissioners for Foreign Missions, was held last week at Pittsfield, Mass. A correspondent of the Boston Journal, writing from Pittsfield, has the following reminiscences in regard to the Board:

About sixteen miles north of this place, a few students of Williams College once held a prayer meeting, during a thunder storm, under the shelter of a hay stack, the site of which is still preserved, and will not soon be forgotten. One of them, Mills, while studying the geography of Asia, had conceived an ardent desire to send the Gospel to that dark heathen land; and he formally proposed to his companions to undertake the task, confident that it could be done. The result of that humble prayer meeting was one of the grandest missionary movements of the age; giving rise to the powerful organization of American Congregationalists known as the "American Board of Commissioners for Foreign Missions," and called, for short, "The American Board," and through it to the Baptist Missionary Society, the Old School Presbyterian Board, the American Missionary Association, and the Dutch Reformed Mission Society. All this in but little more than half a century. At the first meeting of the American Board, held in 1810, there were but five persons present, and at the second but seven; now the people come together by thousands, and their assembling "is like the going up of the tribes to Jerusalem." The first year its receipts were \$1000, now it collects half a million annually. It has collected and disbursed more than \$10,000,000, its mission stations belt the world, it has gathered at least 60,000 members into its churches, and has no less than 10,000 children in its schools and seminaries.

At the anniversary just held, about two thousand persons attended from abroad. The following items, of general interest, are taken from reports presented by the Board: Seven persons (only one of them ordained) have joined the missions within the past year; and ten (six of them ordained) have re-entered upon the missionary work. The need of large re-inforcements is more urgent than it has been in any previous year. The income of the year has been as follows: From donations, \$373,051 68; from legacies, \$59,021 79; from other sources, \$15,868 97; making a total of \$446,942 44. Adding the balance in the treasury Sept. 1, 1865, and deducting the expenditures since that time, there is still a balance in the treasury of \$6,000 97. With a single exception, an advance has been made on all the lines of missionary effort. Arrangements are in progress to establish, as soon as may be, a mission of colored men at some point in West Africa.

Number of Missions, 20; number of Stations, 104; number of Out-stations, 421. Number of ordained Missionaries, (five being physicians,) 139; number of Physicians not ordained, 4; number of other Male Assistants, 3; number of Female Assistants, 168. Whole number of laborers sent from this country, 612. Number of Native Pastors, 69; number of Native Preachers and Catechists, 266; number of School Teachers, 290; number of other Native Helpers, 197; total, 1435.

Number of churches, (including all at the Hawaiian Islands,) 19; number of church members, (including all at the Hawaiian Islands,) 38,240; added during the year, (including all at the Hawaiian Islands,) 1,119. Number of training and theological schools, 16; number of other boarding schools, 17; number of free schools, (omitting those at Hawaiian Islands,) 10,057; number of pupils in free training and theological schools, 318; number of pupils in free boarding schools, 636; whole number of pupils, 10,901. During the sessions of the Board, Dr. Rufus Anderson resigned the Secretaryship, which he has filled for over 44 years. Various addresses were made on the occasion, and two checks of \$10,000 each were presented him by laymen of New England and New York City. A series of resolutions touching the present condition of the missionary work were presented, and formed the basis for addresses. They deplore the lack of men, which has caused a surplus of funds remaining in the treasury, while the work is not prosecuted in due proportion to its success; and recommend that a direct personal appeal should, if possible, be made to every young man now studying in the theological schools throughout the land.

815. Whole number of laborers connected with the Missions, 1,427. Number of churches, (including all at the Hawaiian Islands,) 19; number of church members, (including all at the Hawaiian Islands,) 38,240; added during the year, (including all at the Hawaiian Islands,) 1,119.

Number of training and theological schools, 16; number of other boarding schools, 17; number of free schools, (omitting those at Hawaiian Islands,) 10,057; number of pupils in free training and theological schools, 318; number of pupils in free boarding schools, 636; whole number of pupils, 10,901.

During the sessions of the Board, Dr. Rufus Anderson resigned the Secretaryship, which he has filled for over 44 years. Various addresses were made on the occasion, and two checks of \$10,000 each were presented him by laymen of New England and New York City.

A series of resolutions touching the present condition of the missionary work were presented, and formed the basis for addresses. They deplore the lack of men, which has caused a surplus of funds remaining in the treasury, while the work is not prosecuted in due proportion to its success; and recommend that a direct personal appeal should, if possible, be made to every young man now studying in the theological schools throughout the land.

PRET OF THE KING OF PRUSSIA.

A letter from Berlin, in an English periodical, strongly vouched for as to its authenticity, mentions two incidents illustrative of the religious sentiments of King William of Prussia:

"For four nights before his departure to the seat of war, the King had not been able to sleep at all, owing to the fearful excitement in which his mind was. Those around him begged his Majesty the last night to retire to his chamber and endeavor to sleep. The King did so; but for half an hour the officer on guard heard him still walking restlessly in and fro. In his anxiety he went to the door of the royal apartment, and there saw how the King fell on his knees and spent three-quarters of an hour evidently in earnest prayer to God, the King of Kings."

Such was the King before the victory. After the great battle, he went to a company of army chaplains: "Our campaign has been brief but glorious—more fortunate than any of us ventured to hope it would be. But this has not been our merit; it is God's gracious help. I know many prayers have been offered on our behalf, both at home and on the field; we are now reaping the fruit of these prayers. We ought to thank God on our knees for them. But let us beware of exalting ourselves; no haughtiness, but humility—gentlemen, preach that."

MAGAZINES.—The Atlantic Monthly.

For October is at hand, completely laden with the more substantial class of magazine literature. Hon. Geo. S. Boutwell treats of "The Usurpation." Hazewell of the "Nottingham Conquest," and Mr. Henry James, Jr., of "The Novels of George Eliot." The poetical contributions are by Gen. Sargent and Mr. T. Aldrich. Mrs. Diaz has the only story in the number, except the continued chapter of "Griffith Gamut." There are other articles that promise to be worthy of their place. Published by Ticknor & Fields, Boston.

Our Young Folks for October, as compared the *Atlantic*, will be found by the little people, and will be a very interesting number. There are a dozen articles, nearly all of them pleasantly illustrated as well as written, and among the artists are named Hoppin, Weir and Fenn.

EDUCATION AMONG THE INDIANS.

The Ottawa Indians of Kansas—a small tribe, numbering about 200 souls—have, with the approval of the General Government, set apart 20,000 acres of valuable land, comprising more than one-fourth of their Reservation, for the endowment of an Indian College, located in their midst, 25 miles south of Lawrence. In addition thereto, one section of 640 acres is made by treaty stipulations, inalienable and unattachable, and the buildings are being erected and a farm opened, on which the children are required to labor for a stipulated time each day. Extensive beginnings have been made in forest and fruit-trees growing, as indicated in accounts of this institution published recently. These Indians who thirty years ago, were barbarians, have thus shown their regard for civilization; and, by enlarging the school, they hope to instruct pupils of promise from other tribes, who will be of service among the wild tribes of the Plains.

HARPER'S WEEKLY for Oct.

contains a fine centenary poem reviewing the progress of Methodism; also a full page engraving containing the present Bishops of the M. E. church, grouped around a table; a council; also portraits of some of the fifty-five of the notable preachers of the denomination throughout its century of operations.

THE POTTER FARM, near Ashbury, advertised in our columns as for sale at auction, is a desirable property, located in a moral and prosperous community, close by churches and schools. It is well watered, and is in the hands of a gentlemanly person seeking a home.

Miscellaneous

SUBMISSION. "The cup that my Father giveth me, shall I not drink?"

A MYSTERIOUS DEATH. The Chicago Press, of Sept. 17th, contains the following:

A FEARFUL PICTURE OF SUFFERING. A correspondent of the London Times, writing from Calcutta on July 31st, gives a fearful picture of the suffering caused by the famine in India.

NEW YORK MISERS. It is not generally known, that New York at the present time contains a large number of misers as never recorded and degraded as any on record.

RENOVATED MEADOWS. A subscriber to the Times inquires how he may renovate a meadow where the grass is nearly run out.

eye, told of the one idea which mastered the soul. Mr. Whitney was in his day to be seen habitually in Wall-street, picking his way along among the brokers and sharpers, and buying notes, of which he was a good judge.

RECOVERY OF THE CABLE. The London Times publishes the following particulars of the recovery of the Atlantic cable, 1865:

A LONG BATH. A correspondent of the N. Y. Evening Post, writing from the baths of Leuk, in Switzerland—Lunkerbad is the German, and Loeche Lebad is the French, of the name—gives the following account of the peculiar fashion of bathing which prevails:

farmer desires to try guano, or superphosphate, or poudrette, let the fertilizers be sown soon after the ground is plowed, and let it be harrowed in thoroughly.

HOW IT FEELS TO DIE.—One day last week a young man who was in Hamilton, Ohio, was run over by a locomotive and so badly mangled that he died in a few hours.

BUTTER AND CHEESE.—It is estimated that the aggregate manufacture of butter and cheese in this country will be larger by one third this year than last.

ed together with "dovels" and "toggles," and is situated at a distance of about three hundred and fifty feet from the guns.

How it feels to die.—One day last week a young man who was in Hamilton, Ohio, was run over by a locomotive and so badly mangled that he died in a few hours.

REVENGE IS A DEBT, in the paying of which the greatest knave is honest and sincere, and so far as he is able, punctual. But there is a difference between a debt of revenge, and every other debt.

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LOCAL AGENTS FOR THE SABBATH RECORDER

NEW YORK. Adams—Dr. G. D. Potter. Alfred—Charles D. Langworthy. Alfred Center—M. J. Green, N.Y. Hull.

WINE LAND. FARM AND FRUIT LANDS, in a mild and fertile country, thirty miles south of Philadelphia, by Railroad from the same line of latitude as Baltimore, Md.

FOR SALE.—A FARM OF 230 ACRES. Near Farina, Fayette County, Illinois. A very desirable Improved Farm, of 200 acres, with 1000 fruit trees, and three-quarters of a mile from the village of Farina.

WILDOHERERY

HAS BEEN USED FOR NEARLY HALF A CENTURY. WITH THE MOST ASTONISHING SUCCESS IN CURING COUGHS, COLDS, BRONCHITIS, SPLETTIC AFFECTIONS, AND EVERY AFFECTION OF THE THROAT, LUNGS, AND CHEST.

GRACE'S CELEBRATED SALVE. Cures WOUNDS, BRUISES, SPRAINS, GRAVES CELEBRATED SALVE. Cures Ringworms, Warts, &c. GRAVES CELEBRATED SALVE. Cures Boils, Ulcers, Cancer, GRAVES CELEBRATED SALVE. Cures Salt Rheum, Erysipelas.

THE PERUVIAN SYRUP. A new discovery in medicine which STRIKES AT THE ROOT OF DYSPEPSIA, by supplying the blood with its vital principle, or life element—IRON.

GREATLY IMPROVED AND PERFECTED

THE FINKLE & LYON SEWING MACHINE. Is the best, for the following reasons: 1st. It makes the best stitch (the lockstitch) for family sewing, and uses a straight needle.

GENERAL RAILROAD OF NEW YORK & NEW ENGLAND. SEY—From foot of Liberty Street, North River, N.Y., Connecting at Hampton Street, with the New York & Albany Railroad, and at Easton with the Albany & Westerlo Railroad.

FOR SALE.—A FARM OF 230 ACRES. Near Farina, Fayette County, Illinois. A very desirable Improved Farm, of 200 acres, with 1000 fruit trees, and three-quarters of a mile from the village of Farina.