



The Sabbath Recorder.

New York, July 10, 1851.

SOLEMN REVIEW.

Three of our Associations having just closed their annual sessions, an opportunity is given to learn something of the state of our denomination in general.

1. Is it for want of faithfulness in the ministry? Those who watch for souls, expecting to give account, would do well to examine themselves on this point.

2. Is it because of a refusal on the part of the people to obey pastoral instruction? "Obey them that have to rule over you, and submit yourselves."

3. Is it because of guilty negligence in supporting the ministry? We have in our small denomination, some dozen or more churches that are destitute of pastors.

4. Is it because of looseness in our manner of keeping the Sabbath? This may be our crying sin—the sin for which God is sending a blast upon us.

labors of colporteurs and preachers will be ineffectual, as long as such inconsistencies are justified among us.

5. Is it because of unfaithfulness in family religion? O what a Heaven-provoking sin is this! The family! The first society ever established on earth, and designed to be a school of piety to all composing it!

But let the cause of religious declension among us be what it may, the fact itself cannot be disguised. Shall it continue? Must we "ever live at this poor dying rate?"

ALFRED ACADEMY—CORNER STONE.

On the 24th of June was laid the Corner-Stone of a New Chapel for the Seminary at Alfred Center, Allegany Co., N. Y.

1. The speaker presented a brief history of the settlement of the town of Alfred. It was commenced by the late Nathan Green in 1806, and he was soon joined by Judge C. Crandall, and others, many of whom survive, and many more have gone to their reward.

2. The history of the Seminary came next under review. The first select school in the place, was commenced late in the fall of 1833, by Mr. Bethuel C. Church.

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3. Then followed an allusion to the present prosperous condition of the seminary, which made an urgent demand for additional room and facilities. The building about to be erected would be one hundred feet long by fifty-two feet wide, and three stories high.

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4. The relations of the Seminary to the community in which it is located, to surrounding communities, and to the world, were dwelt upon with much force. It was urged, that the school had awakened and sustained an educational interest within the sphere of its influence, that ought to cheer the hearts of all its friends.

5. The relations of the community to the school, and the consequent duties and responsibilities, were set forth in a convincing manner. In view of what the Seminary had done for the cause of education, for the church, and for the world, it ought to be tenderly and carefully cherished by the people.

6. The speaker closed with an appeal to the Students, the Teachers, and the Trustees. In this appeal, the necessity of a thorough practical education, founded upon an extensive knowledge of literature, science, and mathematics, was clearly shown.

—This is but a meager outline of an address full of good sense, wise counsels, and pathetic appeals. It was delivered in the present Seminary Chapel, and at its conclusion the audience marched to the ground prepared for the New Chapel, a few rods distant, when the formalities of laying the corner stone took place.

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ORIGIN OF NO-SABBATHISM. The question often arises to the mind of the observer, How do Christians come to believe in the no-Sabbath doctrine, especially as it is so inconsistent with the spirit of their profession?

A few hours since, an intelligent gentleman, who was an entire stranger to Sabatarians, came into our village, and soon commenced a conversation with the writer upon the Sabbath question—not so much, however, as to which day should be observed, but whether there was any Sabbath at all under the present dispensation.

LAW RELIGION IN BUFFALO.

You will see, by a copy of the Buffalo Christian Advocate, which I send you, that there is considerable excitement in that city, with regard to the Sunday Laws. Whether this was caused by a goodly number of Sabbath Tracts, which one of our brethren distributed through the city a few weeks ago, or whether there is some other cause for the excitement, I am not certain.

"Your Committee had an interview with many of our German citizens, in the Council Chamber, on Friday last, and found that they complained of the re-enactment of the ordinance in relation to the closing of all places of business on Sunday. They also appealed to this Council to allow them the privilege of opening their places of business up to 9 o'clock A. M., and at 4 o'clock P. M., on Sunday, and also called the attention of your Committee to the habits and customs of the German population in their fatherland, and that many reside in the rear part of their stores, and have but one entrance, which is through their place of business. In answer to these complaints, your Committee would reply, that the law does not contemplate the shutting of a citizen in or out of his dwelling on Sunday. Its object is to prohibit all kinds of traffic. It is also expected, that our adopted citizens will conform to the customs and manners of the American people to a reasonable extent.

Now I would respectfully say to the worthy citizens of Buffalo, that if one part of the people of Buffalo should put a saddle and bridle on an ox, and should march it up and down the street and call it a horse, and then make a law that every man that encouraged drunkenness, or that refused to call that ox a horse, should be fined or imprisoned, or both, as the case might require, in so doing they would act quite as wisely, and about as ridiculously, as in the case under consideration.

What we call law religion is where one man, or any number of men, undertake to compel others to be religious according to their views of religion, whether it be to bow down to a "great image," like that of the king of Babylon, or whether it be, like the above named committee, to teach for doctrine the commandments of men.

DE RUYTER INSTITUTE—EXHIBITION. The Annual Exhibition of De Ruyter Institute was held on the 24th of June in the Seventh-day Baptist Church. The occasion was one of great interest to the institution and the community.

The house was tastefully decorated, without displaying a profusion of ornament; and the attendance was marked by superior intelligence and good order. The school was favored and cheered by the smiling faces of many old students, some of whom as teachers of the young and plastic mind, others as hardy laborers in the field, and a few from the region of perpetual summer and gold, had returned to the classic ground of fond recollections, to exchange their mutual greetings as friends, and participate in the benefit and amusement of the occasion.

"The Christian Student" was the theme of the Annual Address, which was delivered by Rev. J. FULTON, of Woodstock, in a forcible and eloquent manner. He spoke of the character and responsibilities of a student, whose mind was being thoroughly disciplined by study and religion, and alluded to the leading relations which he sustained to the well-being of his race and the glory of God. He urged active and patient toil, connected with deep investigation, by several examples of eminent and worthy men, known for their attainments in knowledge and holiness. He encouraged the scholar to engage more ardently in his labors of love, and in disseminating truth; and enumerated the glorious triumphs of Christianity over Paganism, both of which were illustrated by the merits of their literature and philosophy, and their influences, at the different periods of the world, on the happiness and morals of mankind. Our civil and social improvements were styled the offspring of Christianity, which elevates as well as enlightens the human mind; and he referred to the various efforts of civilized society in alleviating sorrow and wretchedness, in uniting opposing parties and doctrines, and in elevating and perfecting man, by dispelling the darkness of ignorance and heathenism, and spreading the principles of true philosophy and religion. He closed with an earnest appeal to every student to educate his heart in the love of God, as well as his mind by strong intellectual exertion.

The singing, conducted by Prof. J. W. Morton, was not only very good but very appropriate, and so far elicited the applause of all present, that the singers were called upon at the close of the evening exercises, even at a late hour, by a crowded audience, to repeat several of their songs.

The productions of the students were arranged to give variety. They were generally spirited and eloquent, full of bold and vigorous thought and correct and comprehensive sentiments, presented in a chaste and eloquent style, and delivered with a natural and impressive elocution. Most of them were too long; and often students as well as professional men, could learn a valuable lesson in the science of brevity. One feature could not fail to interest all, and that was the high morality and just religious views which were embodied in the Orations and Compositions. It is a pleasure to follow the manly and upright course of those who have left these halls of learning, and gone out upon the broad arena of life, to see the indications of bold and original thought, ennobling opinions of religion, and the practical workings of intellect thoroughly trained by arduous study. It should be the glory of every institution so to discipline every mind under its care that the lineaments of the entire man—the thinking, reasoning, social, moral, and practical man—should be stamped upon the soul, and there remain to mould and form the character.

The friends of the school are greatly endeavoring to go forward in their endeavors. A salutary influence is being diffused over the surrounding community; a permanent faculty, in whom the patrons of the school can repose implicit trust, is now secured; and an increased support of the institution is confidently expected.

DE RUYTER, June 28, 1851.

Program of the Exercises.

- MORNING. PRAYER. Music—"The Mountain Maid's Invitation." Annual Address, Rev. J. Fulton. Music—"Marseilles Hymn." AFTERNOON. Music—"Come, brothers, arouse." 1. Latin Oration, Albert Whitford. 2. The Statesman, J. H. Titsworth. 3. Prospects of New York, Wm. H. Hull. 4. Religion the only Source of Happiness, Juliet H. Worth. 5. The Richest Pearl lies Deepest, Ann L. Newton. 6. The Hermit, Annie P. Crandall. 7. Charms of Life, Sarah J. Sutton. 8. Every Cloud conceals a Silvery Lining, Lucella O. Whiting. 9. The World is still deceived with Ornament, Ann C. Burdick. 10. The Great Harvest, Adolph Rosenhayn. 11. Conscience, James Rogers. 12. The Fruits of Ambition, Ethan M. Sweetland. Music—"Come, boys, be merry." 13. Aspirations, (a Poem), Marshus Whitford. 14. Progress of America, S. D. Babcock. 15. Pleasures of Memory, Burdette Hamilton. 16. God, Josephine Wilcox. 17. Flowers of Immortality, Lucilla H. Maxson. 18. Letter, Julia M. Rogers. 19. Response, Mary E. Swift. 20. Christ Walking on the Water, Frances Loring. 21. The Christian's Hope, Calista E. Pearsley. 22. Intemperance, William A. Rogers. 23. Superiority of Conscience to Human Laws, Albert Whitford. 24. Mutations of Time, David B. Rogers. Music—"De Ruyter Institute." EVENING. Music—"The Hour of Prayer." 1. Greek Oration, Wm. A. Rogers. 2. Nature, Emeline C. Wood. 3. Close of School, Lydia W. Sutton. 4. Education, Sally J. Hull. 5. The Hour of Prayer, Hannah Babcock. 6. Our Blessings brighten as they take their Flight, Martha Coon. Music—"Les Anges" (original), J. Wilcox. Colloquy—Burlesque on Spirit Rappings. Vaudeictory, I. G. Cardner. Music—Vacation Song.

REORDAINING.—We learn from the New York Recorder, that "Rev. James Lillie, M. D.," who "has lately embraced Baptist views, having been for many years a minister of high standing in the Presbyterian Church," was re-ordained at the 1st Baptist Church in this city on the 23d ult. If the man had left the Baptists and joined the Episcopalians, or even the Presbyterians, we should not have wondered at his re-ordination. But for Baptists, who so strenuously deny the "apostolic succession" and kindred doctrines, to re-ordain a Presbyterian minister of long standing, strikes us as a work of supererogation.

COMPARATIVE CONTRIBUTIONS OF CATHOLICS AND PROTESTANTS FOR MISSIONS.—In 1847, the Roman Catholic Church collected for its great institution, the Society for the Propagation of the Faith, \$165,843. That same year the Established Church of England and Ireland collected for missions, \$190,297; the Dissenters of England for the same object, \$199,490; and the Protestants of other countries, \$159,174. That is to say, Protestants paid more than three times as much for missionary purposes as Catholics.

ELIHU BURRITT'S EFFORTS.

The announcement that Elihu Burritt's Christian Citizen has been discontinued on account of his absence in Europe, will naturally raise the inquiry what he is doing there. The Independent of last week contains a letter from him, dated at London, June 6th, which answers this question very satisfactorily. After stating that he is engaged in two enterprises which are assuming new interest and importance, he says:—

"The first is termed 'The Olive Leaf Mission,' on the continent of Europe, and consists in the monthly insertion in the leading journals of France, Germany, and other countries, of a tract called 'Olive Leaf for the People,' which occupies one or two columns of an ordinary newspaper. This Olive Leaf contains several articles, embracing short Christian and moral arguments to prove the sinfulness, inhumanity, waste and folly of war; statistics, carefully collated, showing the bearings of the war system upon the people of different countries; and the testimonies of statesmen, and of great and good men, to the manifold evils of the system. Arrangements have been made with fifteen of the most influential journals on the Continent for the monthly insertion of these Olive Leaves, viz: Paris 1, Berlin 3, Hamburg 1, Vienna 1, Leipzig 1, Bremen 1, Cologne 1, Frankfurt 1, Stuttgart 1, Augsburg 1, St. Petersburg 1, Copenhagen 2. Through these journals we are now reaching nearly a million of minds, scattered over the continent of Europe. Thus a vast and permanent circle of readers is secured, upon whose attention we may press the great truths and principles of peace, precept upon precept, line upon line, from month to month, and from year to year."

The expense of this "mission," amounting to about \$125 per month, is defrayed by some sixty "Olive Leaf Societies," which have been formed and are kept up by ladies in England, Scotland, Germany, and the United States. Mr. Burritt continues:—

"The other enterprise which we are prosecuting with renewed vigor, is 'an Ocean Penny Postage,' to make home everywhere, and all nations neighbors.' For the last four years we have been gently pressing this idea upon the public mind in Great Britain, and slowly it has taken hold of it, with the conviction that this boon and blessing to the world must and will be realized. It has already acquired a strong force of public opinion in its favor. No political or religious antagonisms or prejudices are raised against it, and there is a good prospect of the union of all parties and interests in carrying it through to a speedy and full realization. As some readers may not understand what is embraced in this proposition, I will merely say, that by the term 'Ocean Penny Postage,' we mean simply this—that the single service of transporting a letter, weighing under half an ounce, from any port of Great Britain to any port beyond the sea, at which the British mail-packets stop, shall be performed by the British Government for one penny; or one penny for its mere conveyance from Folkestone to Boulogne, Liverpool to Boston, London to St. Petersburg, Hong-Kong, &c. We are now organizing an agitation for this measure. Petitions in its behalf are being signed all over the United Kingdom, and many in the Colonies. A very influential member of Parliament is to bring a motion before the House of Commons the present session in favor of the scheme."

THE NEW POSTAGE LAW.—On our fourth page will be found an official statement of the rates of postage under the new law which went into operation on the 1st of July. It will be seen that the principal reduction is in letter postage. On newspapers, however, there is a slight reduction, and the postage is regulated by distance more than formerly. Subscribers for the Recorder, who live in the New England States, in New Jersey and Pennsylvania, and in those parts of New York State not three hundred miles from the city, will receive their papers for less than heretofore. Those in the State of New York more than three hundred miles from the city, will have to pay two cents a quarter or eight cents a year more. In other sections the rates will not vary much from those of previous years. On the Sabbath-School Visitor the postage is greatly reduced, and will range from 2½ to 5 cents per annum.

WEST AFRICA MISSIONS.—This year completes a century since the first English missionary was sent to Western Africa. It was Rev. Andrew Thompson, and previous to his going to Cape Coast Castle, he had labored five years for the conversion of the Indians in New Jersey. A native who was sent by him to England for his education, was his successor, and maintained a school for the education of his countrymen, the greater part of the time till his death, in 1816.



