

boat, was lying sea sick in the steamer Sir James J. Jeebbob. Nor do we feel called on to defend our acts or motives against the morbid ingenuity of the other advertising medium. Let them shoulder their pens and go up to San-chun themselves, taking a few dozen of their medicams for distribution there. [Chins Mail, March 17.]

The Sabbath Recorder.

New York, Fifth-day, July 14, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The editors of this paper are not to be considered as endorsing the sentiments of the articles furnished by correspondents, whether written anonymously or over their proper signatures. Correspondents writing anonymously should in all cases communicate their names to the editors.

The New York Daily Tribune of July 2d, has a short spicy article relating to those who waited upon the Police Commissioners on the previous day. The Tribune does not give a fair, or a just statement of this matter. Neither in the address of Mr. H., nor in the remonstrance, is there a wish expressed that the citizens should not be protected from the annoyance of intemperance on Sunday. We insist upon it now, and always have insisted upon it, that our city and country should be protected against the annoyances and crimes incident upon drunkenness, upon Sundays and upon all other days of the week; and that there should be no invidious distinctions made in favor of Sunday to the disparagement of the Sabbath or other days of the week. Annoyances on the seventh day are as unpleasant to those who observe this day as the Sabbath, as the like things on the first day are to those who observe it. If quiet from such disturbances can be obtained upon the first day, by the interference of the police, we believe the same quiet by the same means may be had on other days. No class or society of citizens can properly claim exclusive privileges in matters of this kind, on account of their being a majority. A single citizen has his inalienable religious and civil rights which cannot be justly absorbed by the multitude which may differ from him.

The Tribune seems to look upon the remonstrants as rather insulting the Commissioners than otherwise. The remonstrants did not so design it, and we trust that the Commissioners did not so understand it.

The Tribune says: "The Police Commissioners have no choice between enforcing the law, and not enforcing it. Whether the laws are good or bad is not a question for their consideration." We think otherwise. Honorable and good men, such as we trust the Police Commissioners are, would not enforce what they believed to be an unjust law. They would sooner resign the position they hold, than be the direct agents of oppressing their fellow-citizens, by exacting from them obedience to laws, dictated by religious bigotry, and which are avers to the rights and privileges guaranteed to every citizen of the United States, by the Constitution of his country.

We submit the address presented to the Board of Commissioners on this occasion, and our readers can judge for themselves whether it is or is not an insult offered to them.

To the Metropolitan Board of Police Commissioners.

Gentlemen: The Constitution of the State of New York, Art. I, Section 3, provides that "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind."

The Constitution of the United States contains a similar provision, made by Judge Story has told us, "under a solemn responsibility to the dangers from ecclesiastical ambition, the bigotry of sectular pride, and the intolerance of sects, exemplified in our domestic as well as foreign annals."

The remonstrants perceive with great regret, that you have been memorialized by an organization calling itself "The New York Sabbath Committee," and by others who have been induced to unite with that Committee for its purpose, to strictly enforce certain "Sunday Laws," which, in defiance of these plain constitutional provisions have been, at different times, introduced among our statutes and ordinances, through the efforts of sectarian zealots; but which, being thus diametrically opposed to that religious liberty and equality for which the Constitution provides, and, therefore, unassisted by public opinion, have now for many years fallen into almost universal neglect and contempt.

The object of these peculiar laws for one particular day of the week, is, as the language of the laws themselves plainly indicates, the enforcement of the observance of that day as a Sabbath—a day of religious rest and worship; and not only so, but its observance in a very particular manner, according to the doctrinal tenets of a certain distinct class of religionists. Now we submit to your consideration, gentlemen, that the determining whether any one day of the week shall be observed as a Sabbath; and if so, what day; and how it shall be observed; within the limits of those necessary laws of order and equality which remain continually in force—all this belongs to the religious rights and privileges of the people, to be determined according to the dictates of every man's judgment and conscience. If this be true, then the enforcement of any law by which a preference for "the religious quiet and security of a day observed as the Sabbath," by one denomination, or set of denominations, over another day, or observed by another denomination, or by other denominations, is plainly and clearly contrary to the Constitutional provisions we have cited; and so is any attempt by law to establish that particular sort of observance practiced by some as opposed to that practiced by others, of those who agree in resting from ordinary labor on the same day. Therefore we reiterate against your hearing the prayer of the memorialists, who desire now to revive, by your Executive action, these defunct Sunday laws.

We would remind you that the Sunday ordinances of the city of New York, which were before concurrent with the statute law, were annulled in 1834, the ordinances being then revived. In 1845, provision was made for the appointment, by the Mayor, of "Sunday offic-

ers" to carry into effect the State laws "for the due observance of the first day of the week," but this provision was found impracticable, and was repealed in the last revision of the ordinances.

We would also remind you that, during the past year, one State of our Union has, by the decision of its Supreme Court, declared all its Sunday laws to be unconstitutional, and therefore null and void. These California Sunday laws were a transcript, mostly, from our own; as was the article in their Constitution with which they were declared to conflict; identical with the article in our own Constitution to which your attention has been called; and we feel confident that a similar decision would be given in our own State, should a test case be carried up (as we hope will soon be) to the Court of Appeals. The late Hon. B. F. Butler, who was one of the Commissioners for the last revival of the statutes of the State, declared in a public meeting held in New York about two years ago, that it was a question with the Commissioners, at that time, whether they should continue the Sunday law statutes as they were; they being acknowledged to be, practically, for the most part a dead letter; and that they finally concluded to continue them out of regard for "good old Peter Stuyvesant" and other venerable worthies who had introduced them into the Colonial Decrees and Acts of the General Assembly, from whence they were transferred to the Statute Book of the State, regardless of the fact that we had passed from a monarchical to a Republican Government, and had foresworn forever all union of Church and State. (But as Mr. Butler declared) they had no expectation in thus retaining these Sunday laws that they would be enforced in future, any more than they had been in the past. The wisdom of retaining them, on such grounds, may well be questioned; but since they were thus retained, and not from a conviction of their justice and necessity, and with the intention of having them enforced, we submit to your consideration that it is not fit you should endeavor to enforce them; especially since, in the case of the canals, which are under her immediate control and supervision, the State does not see fit to observe or profess to observe these Sunday laws.

It is true that there is special provision made in the "Metropolitan Police Act" for the closing of all places where liquors are sold on Sunday. But this provision has not been enforced; thus far it has been a dead letter law. We suppose you have adjudged that the reasons for allowing it to remain so long unenforced were good and sufficient, and we hope that in view of the facts and considerations presented by the remonstrants, you will conclude to continue the wise policy you have so long pursued, so far as the enforcement of the clause concerning the sale of liquors on Sunday is concerned. The Memorialists disapprove and ask you to change your past course in this respect; we approve and desire you not to alter it.

The statement that the burdens of taxation have been greatly increased by intemperance, (on which the memorialists dwell at such length,) we do not deny, we assert it; and we believe it to be your bounden duty to adopt all proper and lawful measures to suppress intemperance, and the vice and crime to which it leads, on every day of the week, and not on the first day of it, alone. The memorialists demand that you should adopt and enforce special measures to secure this end on Sunday, by way of sustaining, as they declare in so many words, "the sanctities of the Lord's day," now, as they consider, infringed upon. Against such action on your part, we earnestly protest. By it, you would be lending your oaths of office, which require you, as State officers, above all things to support the Constitution.

Some of the remonstrants belong to the very respectable, though not large denomination of Seventh-day Baptists—a denomination which embraces among its most estimable members quite a number of our most valuable citizens, represented in your own Board in the person of your worthy President. These, regarding the seventh day of the week, or Saturday, as the only true Sabbath; desire, and think it their right to expect, that you will grant them the same protection from the riot and disorder which intemperance, vice and crime create, on the day which is their Sabbath, which those who observe the first day of the week as Sabbath have on theirs.

Others of the remonstrants are Jews, of whom there are some 50,000 in New York city alone, including not a few of our very best citizens. These also observe as their Sabbath, the seventh day, (which was designated by their great law-giver, Moses,) and not the first day of the week; and they will regard it a great wrong and injustice done to them and their faith, if you shall be persuaded to make invidious distinctions in favor of another Sabbath; or to carry into force those distinctions which others have made, in defiance of the Constitution.

Others, still, of the remonstrants are Germans by birth, of whom it is believed there are about 200,000 within the limits of the Police District. These are mainly immigrants from the Continent of Europe, where, in accordance with the instructions of Luther and the other great Protestant Reformers of that land, the first day of the week is regarded, not as a Sabbath—for that institution they have been taught and believe is abolished with circumcision and other Mosaic institutions—but as a Christian festival of human appointment, like Thanksgiving and Christmas, to be devoted in part to festivity and social recreation, meeting in the open air, or in commodious halls and saloons, with their families, on Sunday afternoon and evening, for that purpose, according to the custom of their Fatherland. This cherished custom and long habit of the Germans, we perceive from the document of the memorialists, they desire you to break up and suppress; counting, as they do, every beer-hall a "drum-shop," every ball alley or billiard-saloon a "gambling-place," and the simplest dialogues and colloquies with which they entertain themselves, "the organs of the theatre"—all which they desire you to instruct your officers to close up and prevent on the first day of the week. Some of these German-Americans have already been arrested and fined for innocently amusing themselves on Sunday. Against such proscription and persecution we protest. Our German fellow-citizens, though fond of their beer and cheerful amusements, are, as a class, intelligent, orderly, and frugal, and not a drunken, dissipated or improvident people; nor do they, as the memorialists proceed to represent, "lack in respect for the laws and institutions of this their adopted land." On the contrary, they honor those institutions, so far as they are those of liberty and equality, (as to a great extent, happily, they are,) and they rejoice in nothing more than in the guarantees of the Constitution, that there shall be no dis-

crimination shown by the civil government in favor of any religious views over their own—in favor of the Puritan and Presbyterian doctrine and practice of Sunday over the Lutheran view and observance of that day. Through the unscrupulous efforts of religious partisans and bigots, statute laws and civil ordinances have been, and may be, enacted to that effect; but being unconstitutional, they are, one and all, null and void.

Not a few of the remonstrants are of New England parentage, and we have learned that when our Pilgrim Fathers fled from civil and religious tyranny in the mother country, they found a place of refuge among the Dutch, on the Continent of Europe, where for ten years they, as their Secretary recorded, did "sweetly and quietly" enjoy their spiritual liberties; and although they could not bring the Dutch to observe Sunday otherwise than as a festival day, yet did the Dutch not interfere in the least with their observing the day as they saw fit, so long as they abstained from vice and crime. And when, now, after a lapse of two hundred years, emigrants from that land seek among us a home and liberty, we are determined that, so far as lies in our power, they shall as "sweetly and quietly" enjoy their freedom of observing Sunday according to their religious faith and national customs. Not to allow them this, would be outrageous—returning evil for good—treachery for hospitality.

With regard to the Germans, we desire you to bear in mind the recent verdict of a Brooklyn jury, founded on a large amount of evidence and chemical analysis, that the lager beer which is the customary beverage of Germans, and which in the document of the memorialists is reckoned among the "poisons," is "not an intoxicating beverage," and, still further, we would remind you of the testimony of many of our strongest friends of temperance, that the introduction and use of light wines and mild beer—especially when indulged in, as is the German custom, on Sunday, in connection with cheerful and exhilarating amusements—operate to diminish, and not to increase, drunkenness and vice. No less a person than Thomas Jefferson has left on record, in his published letters, his testimony in favor of the plan of diminishing drunkenness; and Bayard Taylor, James Brooks, and others of our well-known and reliable fellow-citizens who have traveled on the Continent of Europe, testify to the same happy effect as resulting there from the use of beer and wine.

In Scotland, on the other hand, where the strict Puritan view of Sunday most prevails, and where a Sunday liquor law, called the "Forbes McKenzie Act," has been for several years past in force, the statistics of drunkenness and vice are appalling, and the complaints of the evil working of this act have at last become so frequent and loud, that Parliament has ordered a "Royal Commission" to visit Scotland and investigate the practical workings and effects of the law, in order that, if they shall be found as represented, the act may be forthwith repealed. In moving to institute such investigation, Lord Melgund said that so far as he could learn—and he had received information from the most impartial and reliable parties in Scotland—it was "doubtful" whether the drunkenness for which that people are noted had been "at all decreased" by the "Forbes McKenzie Act," while the "collateral evils that could be traced to it," were "undoubted and undeniable." In Glasgow, the official returns for 1857, he said, showed "an actual increase of convictions for crime," and of cases marked "drunk and disorderly."

And it is this very disgraceful "Forbes McKenzie Act," which the New York Sabbath Committee covet so much, and desire you by your vigorous action, so far as possible, to supply the place of.

We reiterate, gentlemen, against your doing so, being fully convinced that the attempt would not only prove abortive in the end, but would, in this free and liberty-loving land, be attended with consequences even more disastrous than under the monarchical Government of Great Britain. The destruction of property, and even of life, has, as you know, already resulted here, from persistent attempts to enforce such arbitrary and tyrannical regulations; and we earnestly deprecate all further attempts of the sort, as certain to result in further acts of violent resistance, and other scenes of bloodshed. The prevention of actual vice and crimes, the closing of disorderly houses, and places of riotous, drunken debauch, putting a stop to the manufacture and sale of the vilest and most poisonous adulterations under the name and guise of healthful beverages; or of liquors, the properties of which, when genuine, are well known, and therefore at least comparatively harmless; these things surely come within your province, and it is the wish of all good citizens that you should not neglect to accomplish them. There are hundreds, if not thousands, of such drunken disorderly houses within your District, where the vilest and falsest liquors are daily sold, and which you might at once close and keep closed.

Again we respectfully suggest that, in this matter, as a Police Department, appointed by the State, you have no more to do with the principles of the Decalogue of Moses, upon the recognition of which the memorialists have the assurance to inform you that "the property and perpetuity of our free institutions depend," than you have with the principles of the Alcoran of Mahomet, or the Shasters of the Hindoo Brahmins. This is not, in its government, a Jewish nation, nor a Greek; it is not Christian nor Mohammedan. Its broad banner bears a welcome to men of every clime, and of every faith, and its blood-cemented foundations have engraved upon them, in ineffaceable characters, the character and bond of perfect religious freedom and equality, for ALL, "WITHOUT DISCRIMINATION OR PREFERENCE." And this is none the less true, for those certain narrow and crumbling Puritanical superstitions, which were imported and cherished here before we attained our freedom, have been thrust, or endeavored to be thrust, by partisan and sectarian hands, upon this cornerstone of the Constitution, with the vain hope that there (incongruous and monstrous as such a union is) they would be suffered to remain, and, in the end, be firmly established. We strongly desire that you should do nothing to perpetrate or confirm them there, but leave them to their swiftly approaching doom. In closing, we desire to call your attention to the accompanying copy of a memorial addressed by the "Seventh-day Baptists" of this State, to our Legislature, protesting against the endeavor of the State to enforce the observance of any particular day of the week as Sabbath; as also to accompanying extracts from a copy of the Sabbath Recorder, the organ of the "Seventh-day Baptists" in this City and State, published under date of June 9, and expressing the views and feelings, not only of the editor, who is one of the oldest clergymen of this city, but generally, the views of that denomination on this matter of enforcing the Sunday laws.

Finally, we ask you to consider the following Judicial opinions of Chief Justice Terry, of the Supreme Court of California, and of Judge Black, now United States Attorney-General, with reference to the constitutionality of Sunday laws in this land.

Chief Justice Terry, in the case of Commonwealth vs. Newman, carried up an appeal, as a test case, said:

"The Legislature has no power to enforce upon the citizen a compulsory abstinence from his ordinary lawful and peaceful avocations for one day in the week. As well might the Legislature fix the days and hours for work by an unbending rule. Whenever such attempts are made, the law-making power leaves its legitimate sphere, and its enactments are like the summary laws of the ancients, an invasion, without reason or necessity, of the natural rights of the citizen, which are guaranteed by the fundamental law."—The Constitution.

Judge Black, in the case of Commonwealth vs. Johnson, said:

"Those among us who believe that the institution of the Jewish Sabbath has been engrained on the Christian system, and changed from the seventh to the first day of the week, have a right to propagate their doctrine by their own example of an upright walk and conversation in life, and by charity to those who differ from them. They must get their arguments from Revelation, and not from the statute book. Religious truth asks no favor except that of its natural freedom. The absurdity of planting an oak in a hot-house is not more palpable than that of sheltering Christianity under legal enactments."

On motion of Mr. Bowen, the papers were referred to the Committee on Laws and Ordinances. Judge Ushoeffer and Mr. Stranahan are the Committee. No further movement will be made to suppress the sale of liquor on Sunday until the Committee report, and in case the existing laws are defective, matters will remain as they are until other laws are enacted. The Board then adjourned.

Sunday Laws in New York.

The report of the Committee of the Police Commissioners on the petition of the "N. Y. Sabbath Committee," and the remonstrance of their citizens against the enforcement of obsolete Sunday laws, was made at the meeting of the Commissioners last week. The following is the document as reported by the Chairman, Judge Ushoeffer:

The Committee on Laws and Ordinances having considered the petitions for, and remonstrances against the enforcement of the existing laws relative to the observance of Sunday, respectfully offer the following resolutions:

I. That this Board is bound by its organization to enforce the laws as they exist, it being a well settled principle that the Administrative Department cannot enforce a law on the ground of doubts as to its conflicting with the spirit of the Constitution.

II. That the Christian religion is that which has always existed since the settlement of the country, and now exists in these United States, recognized and professed by the masses of the people, of various religious denominations, and nearly all of which regard the Christian Sabbath as a part of their religion.

III. That the highest judicial authorities regard the Christian religion as the prevailing religion of the country, and that the protection of the rights of all other religions must still leave the principles, practices and laws of the whole Christian community paramount, and in full force.

IV. That the true principles of religious liberty do not allow the smallest portion of the community to call upon the great mass of the people to abandon the enforcement of those Sunday laws which have existed since the settlement of the country.

V. That the present abuses in disregarding the Sunday laws, particularly in public exhibitions on Sundays, and trafficking in liquors and other like things, amount as far as the law allows, to be prevented by the whole power of the police force and of the magistracy.

VI. That the laws of the land, in conformity with the opinion of the masses of the people, in regard to moral principles and practices, and for the punishment of transgressors on any day of the week, are not to be disregarded or repealed because of peculiar names of morals entertained by small portions of the community.

We notice the assertion that "nearly all denominations regard the Christian Sabbath as a part of their religion." This is begging the question, "What is the Christian Sabbath?" We contend that the seventh day is the Christian Sabbath, and that Sunday is but a heathen festival baptized by the Roman Church into the Christian name; but having no higher authority than the Emperor Constantine who inaugurated it, and first enacted the code of Sunday Laws which the "N. Y. Sabbath Committee" still ask to have enforced. We are not Roman Catholics, and we are not willing to be accessory to the illegitimacy of that Church of abolishing the true Christian Sabbath, (the seventh day,) and of instituting in its place a heathen festival. The seventh day is the Sabbath; THE TRUE CHRISTIAN SABBATH.

We have our own account no special objections to the enforcement of these Sunday Laws, especially, so far as they may require the closing of liquor stores and dram shops, whether their enforcement is constitutional or otherwise. But we think that a right minded police would find it difficult to enforce a law rigidly where doubts existed as to its constitutionality. The Constitution of the United States forbids making any law for the establishment of religion of any kind, whether it be Christian, Jewish, Mohammedan, or Pagan. All religions have an equal right to the protection of the laws in every part of our country, whether in city or country, and no one sect or denomination has a constitutional right to disturb or infringe upon the liberty and privilege of another. Majorities in this respect have no constitutional or just right over minorities. In the early ages of Christianity it was in the minority in those nations where it was promulgated. And both Jews and Pagans passed laws and adopted rules to suppress it; and not until the time of Constantine was there a human law made to favor it. The oppression which those anti-Christian governments inflicted upon Christians has always been looked upon with abhorrence by all classes of Christians in all subsequent ages.

When Christianity got upon the throne and legislators became favorably interested in it, they soon began to enact laws to enforce it and regulate its concerns according to their own opinions, right or wrong, and more frequently wrong than right. The Word of God was not made the standard of their laws. To introduce, establish, and enforce the observance of Sunday was about the first, and has been the continual object of their legislation. It has ever been, in the estimation of these earthly powers, as well as in the estimation of all dignitaries of the popular Church, an essential part of the Christian religion, equally

as much so as the belief in the existence of one God and one Mediator. Our Police Commissioners admit that the Christian Sabbath (Sunday) is an essential part of the Christian religion; though there are many devoted Christians in our cities and throughout the country who think and practice otherwise. It is a principal point secured to our citizens of all classes, by our national Constitution, that there shall be no established form of religion, and that every person shall be free to choose for himself in this matter. It therefore follows that no one or more doctrines or usages essential to the existence of the Christian or any other religion, can be constitutionally enforced upon the citizens of the United States while this Constitution remains in force. It therefore appears to us to be a violation of this guaranty of the Constitution, to enforce by law, the religious opinions and practice of a majority, however great, against a minority, though it be small.

MISSIONARIES TO CHINA ORDAINED.—An overflowing audience assembled at St. George's (the Rev. Dr. Tyng's) Church Thursday morning for the Episcopal ordination of four Deacons for the Episcopal Mission to China. Among the bishops and clergymen present were the Right Rev. Bishop Boone, Missionary Bishop to China; the Right Rev. Bishop Southgate, Missionary Bishop to Turkey; the Right Rev. Bishop Payne, Missionary Bishop to Africa; the Right Rev. Bishop Smith of Kentucky; the Rev. Dr. Tyng and some others. After the usual religious services, the Rev. Drs. Hawkes and Stevens officiating, the Rev. Dr. Tyng stated that one of the Missionaries to be ordained had not reached the city. He would, therefore, be ordained at the Church of the Ascension next Sunday morning at 10 1/2 o'clock A. M., by Bishop Boone. Dr. Tyng read a letter from Bishop Potter, in which the latter expressed his regret that numerous engagements prevented him from being present on this occasion. The Rev. William Sparrow, D. D., of the Theological Seminary, Fairfax, Co., Va., preached the sermon from Mark xvi. 15. "And he said unto them go ye into all the world and preach the gospel to every creature." At its conclusion, Messrs. J. J. Scherechawsky, Henry Purdon, and E. H. Thompson were formally ordained by Bishop Boone, and the exercises were closed as they had been opened with appropriate services.

PROCLAMATION TO THE JEWS.—The following is a copy of a neatly printed handbill addressed to the "Sons of Abraham," which has been posted in various parts of the city, and attracts considerable curiosity:

"Eighteen hundred years have now nearly passed since our beloved land—the heritage God gave to our Fathers and to us, their posterity, for an everlasting possession—has been wrested from us by cruel and bloody idolaters. During that long period we have remained scattered and captives among the Gentiles. We have suffered the most cruel persecutions on account of our faith. We have long prayed and hoped for the coming of that Great Deliverer, whom the God of Israel has promised to send to restore us and to re-establish the Throne of David. This hope, in the minds of many, is now beginning to be shaken. Some, because the fulfillment of these promises has been so long delayed, deny the truth of God's Word altogether. Many have already forsaken us, and have enlisted under the banner of infidelity. Hundreds of others are embracing the religion of the crucified Nazarene. Is it not then most important for every one of us to ask himself the question: 'Has the Messiah come, or do we still look for another?' Rabbi, answer! Teachers in Israel, to the Rescue! The faithful ones in Israel demand it!"

Readers, please correct a misprint in an article of July, over the signature of J. Bailey, near the close of the last paragraph but one. For Daniel, read David.

We have just received the manuscript copy of the Minutes of the Central Association. It is in the hands of the printer, and will be issued with all practicable dispatch.

REV. A. KINGMAN NOTT DROWNED.—Rev. A. Kingman Nott, the pastor of the First Baptist Church, was suddenly removed by death on Thursday afternoon. He was spending a few days with some friends near Perth Amboy. While bathing in the Raritan River, about 3 o'clock P. M. he was drowned, in the presence of his sister, and others who were standing on the bank. Mr. Nott was an expert swimmer, and no one suspected he was drowning. He was noticed to be splashing and playing, as it was thought in the water, until he went down. Last Sunday he was feeble, and in his debilitated state it is supposed the exertion of bathing overcame him; that his body was cramped, and thus he is gone. The water was but seven feet deep. The body was recovered in about an hour. His remains were brought to this city Friday morning, and taken to Dr. Bigelow's in Sixth street, his late residence. Mr. Nott was young, talented, and beloved, and leaves a very important Church in deep sorrow.

Mr. Nott was born in April, 1834, and was the youngest of five children, all of whom, except the deceased, survive. His mother died when he was quite young. His father, Rev. H. Nott, resides at Kennebunk Port, in Maine, and was formerly a Congregationalist minister at Nashua, N. H., where the deceased was born.

A brother of Mr. Nott (Richard Nott) finished his studies on the very day of the death of A. Kingman Nott, and has been called to the First Baptist Church, Rochester.

This sudden death has caused a void not down to be filled in the community. He was drawn into the Ministry by his talents and early profession of Christianity, and studied for the ministry at Suffield, Conn., and Rochester, New York, where he graduated only two years since.

His ministry in New York has been very successful, and he has performed the service of Baptism here in his congregation, during twenty-three consecutive months, for more than 200 persons.

The funeral took place on Sunday afternoon from his church in Broome street.

Communications.

Letters from Palestine.—No. 51.

Dear Brother.—The French mail has arrived, bringing the Recorder of the 7th and 14th ult. It is an untold privilege to receive the paper regularly. We trust that Bro. and Sister Carpenter are with you long ere this. When will brethren Carpenter and Wardner return to their interesting field? How often have we prayed that the Lord of missions would bless the station at Shanghai. The cause is precious, time is short, undying souls are fast passing beyond the reach of mercy's call. Would that all our dear brethren could be wholly enlisted in the blessed, personal work of missions, either by going abroad themselves, or sustaining those who do go abroad. News is just received confirming the rumor of the past few days that Austria has declared war, that the declaration was made on the 26th ult. The Grand Duke Constantine entered the state the city to-day at 1 p. m. The procession of bishops, consuls, and their cavasses and Turkish officials was imposing. The brother of the Emperor and his lady were quite plainly dressed, mounted on horses, while several ladies of court, apparently, were carried in gilded tah rousans—a kind of covered carriage bodies borne on men's shoulders, or carried between two mules. The Greek convent has made great preparations in cleaning and white-washing, which gives their quarter an air of comfort. It is said the Prince left five vessels of war at Jaffa, and that five hundred of his marines are following him, and will probably enter the city this evening or to-morrow. He will remain ten days, including his visit to Jordan.

I have no letter from the Board since the 9th of August last, and have been living on borrowed money for six weeks. Pray for me, dear brother, that I may be sustained, and that success may attend the preaching of the Gospel. Very truly yours, W. M. J. Jerusalem, May 12, 1859.

To the Editors of the Sabbath Recorder:—

I trust that you will indulge me with a small space in your columns, to say a few words in relation to Eld. Wm. M. Jones and family, your Missionaries at Palestine; and although I may not say a word but what you already know, yet I desire to add my humble testimony. During the four or five years of my sojourn in that country, I became intimately and happily acquainted with that family; I know them well—I know them to be self-denying, laborious, devoted missionaries of the cross. I believe them to be faithful servants of the Lord, ever striving to their utmost to promote his cause, and the mission in which they are engaged, ever setting their faces as a flint against all iniquity, whether in high places or in low, and ever disdaining the idea of courting or floating down the stream of popularity. The dark and benighted souls around them, the poor and destitute, the out-cast and down-trodden, the sick and afflicted, ever share largely, not only of their sympathies, but of their aid and assistance. This, no doubt, they feel happy in doing, and feel no desire in trumpeting it abroad from Dan to Berseba, or to America, either, ever knowing and feeling assured that their "Father in Heaven, who seeth in secret, himself will reward them openly." I know them well—their trials, their privations, their embarrassments, their up hill tug, their sorrows and anguish of spirit, in consequence of treatment received from quarters, where certainly they had a right to expect better things. I knew them in prosperity and adversity, in sickness and in health, in trials severe and afflictions deep, and I knew them to be kind, benevolent, affectionate, faithful and true, as an own brother or sister. I believe them to be emphatically deserving of your confidence, your sympathies, your prayers, your encouragement and your aid. WALTER DICKSON. Harvard, Mass., July 7, 1859.

For the Sabbath Recorder. The Truth again Defended.

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ."—Rom. xiv. 10.

Bro. J. Bailey, in the last Recorder, takes up his pen in defence of his views of dancing, viz: that, as a social amusement, it is always and under all circumstances sinful. My own view differs from his; but, as I had advocated my views in a former issue of the Sabbath Recorder, I should not, probably, have attempted to reply to J. B., had he been contented with presenting his views and arguments, and not assailed me with invectives and reproaches, for having dared to go out of the limits of my "own denomination," and show "my opinion" in opposition to his, as embodied in his published essay on that subject. But as his article from beginning to end, is little more than an assault upon me—my meddlesomeness, heresy, etc., I feel called upon to reply, not in the way of retaliation or recrimination at all, but of expostulation with the brother who, (carried away by the intensity of his convictions and feelings on this subject,) has allowed himself to "judge" me, and set me entirely "at naught," forgetful of the injunction of the Apostle, quoted above, and of the fact that "we shall all stand before the judgment seat of Christ."

By the passage of Scripture which J. B. places at the head of his article, as also by a passage in that article, he charges me with "wresting" and "perverting" the words of Scripture. But he does not take chapter and show where, and how, I have so perverted Scripture. I may have placed a wrong construction upon some passage or passages, and if so, I should have been truly thankful to J. B., if he had kindly, and in an argumentative manner, pointed out my mistake—assuming it to be such (as in Christian charity he ought,) and not an intentional wresting, and willful perversion. I solemnly aver that I have not so wrested or perverted Scripture to sustain my views of dancing, and I am grieved that a

brother in the ministry should charge me with so doing.

J. B. declares my assertions that I had not urged my views of dancing, etc., upon the readers of the Recorder, to be "false" and represents that, not only undesired and uninvited, but against the wish and will of the Editorial Committee and of the Seventh day Baptist Denomination, I have thrown, what, in the bitterness of his spirit, he chooses to designate as my "poison," into their churches.

In reply to this serious impeachment, I appeal to the Editorial Committee, if they have not invited me to contribute occasional articles to the Recorder; and if I have not always readily and willingly yielded to their judgment respecting my articles on amusements, as well as on other subjects. If they say I have not, but that I have been officious and offensively pertinacious in insisting upon their printing my articles, I will admit that carried away by my feelings, I have been beside myself, and have not known what manner of spirit I was of. But I am very sure the Committee will not say so. Moreover, I think that if necessary, they will remind J. B., that the Recorder, though a denominational, is not a sectarian paper; that it is, and has always been, open to the pens of brethren of other denominations, and other views, on some points, that those generally received in that denomination; that they also may show their opinion, and that by the interchange and discussion of differing views, the great cause of truth and piety may be advanced.

The conductors of the Recorder, if I understand them correctly, have faith in the power of truth to meet error in a fair open field and conquer it; and it is not part of their proposed policy to advance what they conceive to be truth, by concealing and ignoring the arguments of those who oppose it; but rather to bring them to the light and expose their fallacies, in a way so clear and sharp, and yet so generous and kind, that those who, unhappily, have embraced the error, (if error it be,) will be won to the truth, rather than repelled from them as personal enemies. And this I conceive to be the right position.

I am certainly not the only "outsider" (as he chooses to call me,) who has written on controverted points for the Recorder. But I submit to Bro. B., that he ought to count as "insiders," in the discussion of matters of common Christian interest, all who profess the Christian name and faith.

The charge of corrupting youth is a very old one—as old, at least, as the age of Socrates—but, as applied to me, is it a true one? I have never desired others to pin their faith to my sleeve, but have, on every fitting occasion, urged them to search for themselves and see if these things were so, and if not, to reject them.

How much better for J. B., to have given the argumentative and Scriptural antidote to my "poison," if such it be, than to rifle his temper and injure my feelings by bringing such charges against me! He says he did not reply to my first article because he heard I had been disciplined in my own denomination for my views of this and other amusements. I have been dismissed from a former pastoral charge, and am now under suspension in the Church to which I belong, for my advocacy of innocent and healthful amusements, and for my rejection of the Sunday-superstition. But, of course, prescription and persecution no more convince me of error in the former doctrine than the latter; and I am none the less needy and desirous of the light and information which J. B., or any other Christian brother may have to impart, in order that, if I am indeed in error, I may be led to see and forsake it; and if, in attempting to set me right, such Christian brother should come to see that he and not I was in the wrong—he surely ought to have Christian manliness and magnanimity enough to acknowledge it frankly. We are contending, I hope, not for victory for ourselves, regardless of where truth lies, but for the truth, let it be found where it will. All other discussions are "doubtful disputations" and "vain disputings."

One word more and I have done. I would refer Bro. B. to several passages of Scripture, and ask him to examine them in connection with his statements that the dancing mentioned with no reproof, if not with approbation, in the Old Testament, was invariably as a solemn devotional act. viz: Judges xi. 34; 1 Sam. xvii. 6; Pa. xxx. 11; Jer. xxxi. 4; Lam. i. 14 and 15; and I would assure him that, without charging heresy or the wilful wresting and perverting of Scripture upon him, I believe him to be in error on this subject, great and extremely injurious error. Admitting his honesty and sincerity, I cannot admit the logical and Scriptural soundness of his position, and am ready, (if he is now ready to meet me as a brother) to forget and forgive the past, and enter on a full discussion of the interesting subject with him, in the Recorder or any other paper.

J. L. HATCH.
Brooklyn, July 8, 1859.

For the Sabbath Recorder.
What Next?
The article in the Recorder of June 16th, to which my signature is attached, and which was written more than a year ago, was not designed to throw the universe into convulsions nor to exasperate any individual member of the common fraternity.
Feeling deeply impressed with the conviction that a series of articles written by a correspondent about that time were well calculated to exert a pernicious influence upon the minds of many who were already too far drawn in the direction of vain amusements, I felt desirous of contributing "my quota" along with the opposite sentiment.

The non-appearance of my article was attributed to the fact that the Editorial Committee did not deem it profitable to have the subject further discussed at that time.

Knowing the wishes of the Committee, I will forego the pleasure of responding to the able arguments of Mr. H., in the Recorder of June 30th.
If he is satisfied with that effort, I can see no good reason why I should complain.
If his last arguments are so conclusive as to convert the more conservative portion of the Christian community to his views, and Sabbath worship into a dancing festival, for the present we must abide the consequences.

L. E. L.
TRICKS AND TRAPS.—It is notable how "wise in their generation" are the "children of this world." They wear for their purpose various and incongruous disguises, with the same facility as their normal robe of selfishness and worldliness. They undergo the most rapid and surprising transformations, issuing forth upon us continually, as if from a universal sifting room, never twice alike, scarcely ever recognizable in the same person, "deceiving if it were possible, the elect." They follow the slightest inclinations of men, with servile, but successful sagacity, and can be in turn pious, profane, moral, mean, dignified, sneaking, manly, perille, respectful, scornful, in holy rapture, or leering at vice, an Angel of light, or a Mephistopheles of darkness, equally at home at a prayer meeting or a theatre, wielding with the same facility a sermon or a song.

Nothing in this line of things is so painful to a right-minded person, as the disposition to be availed of the awakened religious sentiment of the world to make "a gain of godliness." When men are sunk in spiritual apathy, and the moral sense is exceedingly dulled, we find this large class of unprincipled money getters appealing to the lower propensities. Then an appetizing tale, a flaming play-bill, or a cunningly devised caption which promises a piquancy that it does not announce, and titillates the prurient fancy, is spread out like a snare, and takes the feet of the foolish. But when men are awakened from their spiritual sleep, and divine and eternal things are prominent in their minds, and they turn away from the unsatisfying objects upon which their souls had fastened before, craving the bread which shall never perish; then, with protean facility, which would be amusing, if it were not diabolical, the money makers are ready with an assortment of attractions adapted to this phase of the case. Mr. Beecher's sermons, and also Mr. Chapin's, adorn the columns of some "Spiritual Telegraph." Religious Intelligence is paraded with meretricious capitals, and headings of sensation, in prints where the day before, and the day after too, if the current turns, the details of filthy lasciviousness are spread forth at equal length, in the same style, and with similar gusto. What organs of digestion and assimilation! How these men "watch for souls"—alas! for their destruction. How do they "become all things to all men, if by any means they may"—with what words shall we complete the sentence?—We are not careful where these strictures hit. Under no circumstances, at no time, for no purpose, should a trade be driven in spiritual things. The withdrawal of the Spirit of God is the inevitable and dreadful result. "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves." [N. Y. Chronicle.]

THE LOVING-KINDNESS OF GOD.—The loving-kindness of God—what a beautiful expression! How rich and consoling the thought contained in it! It is not mere good-will—not mere complacent friendship—not the mere neighborly kindness of human beings, although these are of high and precious account; it is the good-will, the friendship, the kindness of love—of the love of God, who is love itself. We know something of the loving-kindness of father and mother. We have been gently tended and nursed by this kindness: or, parents ourselves, we know full well the protecting parental affection. Deep, earnest, self-sacrificing is human love in many tender relations. We trust in it fervently, and without fear. Oh! if there were no human love in which we can trust, what a desolate place would this earth be! But the loving-kindness of God—of that great and incomprehensible Being who fills the universe with his presence, and before whose majesty the pillars of heaven tremble—what a loving-kindness that must be!—the kindness of infinite love wedded to infinite power! There is nothing that love can conceive of, or wish to do for its object, but is contained here, and rendered not only possible, but absolutely certain.

[Sunday-School Times.]
WHO ARE ZOUAVES.—The New York Evening Post, in reply to the question, "Who are the Zouaves?" says they are distinguished from other French troops by their dress, which is somewhat oriental in style, consisting of blue tunics, the loose pantaloons tucked in by garters, and the Turkish fur or skull-cap. They differ also in their military art, using the bayonet almost exclusively, and trusting to their gymnastic agility rather than their skill in the use of firearms. They are regularly trained in gymnastic exercises; and what gives them their success against heavy-armed troops is the swiftness with which they will scale walls, leap ditches, and bayonet gunners at their posts, even before these have a chance to make a second fire.
The British commander-in-chief, taking a hint from the discipline of the Zouaves, has issued a circular to the commanding officers, authorizing them to introduce athletic games and gymnastic exercises among the men, and placing at their disposal, by the direction of government, whatever apparatus is necessary.

The Rev. Father Chiniquy, the Catholic priest, who with five thousand French Canadians in Illinois, left the Church of Rome about three years ago, preached to large audiences at the Cooper Institute Union Religious meetings Sunday morning and evening. He related the story of his separation from the Catholic Church, and told of the sufferings and destitution to which he and his people were reduced in consequence. He was listened to with a great deal of interest, and large collections were taken up intended to be so appropriated that the sale of the chapels, church, colleges and schools of his congregation in Illinois may be prevented.

General Intelligence.

Foreign News.

The royal mail steamship Asia, Capt. Lott, which sailed from Liverpool at 2 o'clock P. M., on the 25th of June, arrived here at an early hour Monday morning.

The following dispatches indicate the course of events at the seat of war:
TURIN, June 22.—(Official Bulletin.)—Yesterday the Emperor and King quitted Brescia for the camp amid the vivas and acclamations of the populace.
The allied armies have occupied Lonato, Castegione and Monteciaro.

TURIN, June 23.—The main body of the Austrian army is on the left bank of the Mincio.

The Piedmontese had advanced towards Perchiera, and after a vigorous encounter, repulsed the outposts of the enemy, who lost several killed.

The entire French force has passed the Chiessè at Monteciaro, pushed a reconnaissance as far as Goito, and surprised the great Austrian Guard (*grande garde Autrichienne*), which lost nine prisoners and some killed.

The Vienna correspondent of the Times of 21st, states that the pickets of the two armies in Italy were within sight of each other, and that scarcely a day passed without slight skirmishes. The Emperor of Austria is believed to have 280,000 under his command on the line of the Mincio.

LONATO, June 23.—(Official.)—This morning the Emperor Napoleon, accompanied by the King, traversed the environs of the town and pushed a reconnaissance as far as Desenzano on the borders of the lake.

A dispatch from Turin states that a portion of the Piedmontese fleet, consisting of six war steamers, was to sail immediately on active service.

The Austrian correspondence announces that the French government has strongly disapproved of the conduct of the Admiral of the French fleet before Venice in capturing some barges belonging to the fishermen.

A Venice letter of the 15th states that the disturbances there were put down without loss of life. A number of arrests were, however, made.

A correspondent of the London Times, in the allied camp, describes some remarkable feats accomplished by Garibaldi in surprising the Austrians—making forced marches of 45 miles within 24 hours, and raising the country in favor of national independence.

The Paris Monitor contains a note explaining the nature of the dictatorship offered by the whole of Italy to the King of Sardinia. It says: "Persons conclude wrongly that Piedmont, without consulting the wishes of the different people, or the great powers, reckons on uniting the whole of Italy in one single State. Such conjectures have no foundation. The different people, whether delivered or abandoned, desire to make common cause against Austria. With this intention they have placed themselves under the protection of the King, but the dictatorship is purely a temporary power, which, whilst uniting the common forces in the same hands, in no way presages combination for the future."

It was reported at Paris that the Russian Ambassador at Turin had remonstrated against the organization of the Hungarian Legion, and that the Prussian government had declared that it will assist in putting down an insurrection in Hungary.

Gen. Gyalay, ex-Commander-in-Chief of the Austrian army in Italy, had retired to his estate.

THE LATEST.
PARIS, Saturday Morning, June 25.
The Emperor has telegraphed the following to the Empress:
CARRIAGE, Friday Evening.
Great battle great victory! The whole Austrian army formed the line of battle, which extended five leagues in length. We have taken all their positions and captured many cannon, flags, and prisoners.

The battle lasted from four o'clock in the morning till eight o'clock in the evening.

Prussia was assuming a decidedly hostile attitude, and her proceedings attracted much attention.

A dispatch to the London Daily News, dated Berlin, June 23, says:
"Prussia has demanded permission to march 31,000 troops through Hanover to the Rhine between the 1st and 5th of July."

It is denied that any treaty had been concluded between Austria and Prussia with reference to the war.
The basis and mediation which it is said Prussia will propose to the belligerent powers is, that Lombardy shall become an independent State, Venetia be governed by an Austrian Archduke, and an energetic application shall be made to France and Austria to bring about an armistice.

The official Prussian Gazette, in a lengthy article, says:
The Franco-Sardinian army is moving near the frontiers of Germany. The Prussian government has repeatedly declared that it regards the security of Germany as entrusted to its care. The Italian conflict is assuming ever-increasing dimensions. England and Russia are arming on the greatest scale. The Prussian government would be faithless to its duty and to the sense of the nation if she should refuse to act commensurately with that spirit by which Prussia has become great. Prussia is entirely free from every engagement. She obeys from these obligations which spring from the innermost nature of the State interests. It will soon be seen whether Prussia's initiative will be supported by the necessary impress of the German States. Prussia's policy stands firm, and whoever lays obstacles in its way may consider that he is rendering services to the enemies of the fatherland."

The London Post says, the mission of the Prussian Ambassador at Vienna to the headquarters of the Emperor Francis Joseph, is formally contradicted.

The Grand Duchess Dowager, mother of the Princess of Prussia and aunt of the Emperor Alexander, is dead.

BRUTAL MURDER NEAR CERES, PA.—A correspondent of Little Genesee, under date of July 2, furnishes us with the following particulars of a most brutal murder perpetrated near Ceres, McKean Co., Pa., on Friday evening last:
"Last evening, between sunset and dark, James Dunn proceeded to a grocery at Ceres, and procuring a bottle of liquor, started for home. On his way he fell in with James Stoker, who owed Dunn for a bunch of shingles. Dunn had said if Stoker did not pay for the shingles, he would 'pound it out of him.' A

short time after Dunn left Ceres, Stoker was found most brutally murdered. The two were seen together only a few moments before the murder was committed, and soon after Dunn was seen alone. Stoker's head was badly broken with a binder used for binding lumber, which was found near the body, quite bloody. Dunn's bottle was also discovered near the murdered man. Stoker had a wife, and was fifty years old or upwards. Dunn is an Irishman, about thirty years of age—not married. He is on his way to Smethport jail to await trial." [Genesee Free Press.]

FROM PEEK'S PEAK.—CONFLICTING ACCOUNTS.—The express from Denver City has arrived at Leavenworth, K. T., bringing dates of the 31st ult. The accounts from the gold region continue flattering. The Indians were very troublesome, and an expedition to chastise them was talked of.

Mr. McCoy, who left Denver City on the 24th ult., informs the St. Joseph Gazette that only eight or ten claims have yet been discovered that pay. These are on the Gregory road, the rest being all a desert. He says that the reports of the richness of other claims are absolutely false, and that the mines were leaving in large numbers. Some three thousand wagons are now on a return trip. Mr. McCoy estimates that there are now about the mines from 25,000 to 30,000 persons, most of whom are doing nothing or working for their board. He says the mines will not support more than 6000 people, and advises everybody to stay at home.

One hundred and thirty-six troops from Carlisle Barracks arrived here en route to Santa Fe.

DISASTROUS ACCIDENT.—On Friday evening last, while a number of our citizens were engaged in testing the cannon brought here from Addison to be used on the occasion of the celebration, it exploded from being overloaded, instantly killing a young man named Jerome Nobles, of this village, and slightly injuring another named Vanderlip. At the time of the explosion, young Nobles was walking in an opposite direction from the cannon, and was at least twenty rods from it. He was in company with his brother-in-law, who, seeing the explosion, warned young Nobles of the danger, but without success. Nobles turned to look in the direction of the cannon, when a piece weighing eleven pounds struck him on the head, killing him instantly. Another piece, weighing one hundred and thirty pounds, fell within a few feet of him. It is evident that those having the cannon in charge were entirely ignorant as to the result of such a load, and they are therefore not so much to be censured as they otherwise would have been. The community deeply sympathizes with the parents of the deceased in the calamity which has thus befallen them. [Genesee Free Press.]

THE GREAT BALLOON VOYAGE.—The great balloon Atlantic, which ascended from St. Louis at half past seven, P. M. Friday, July 1, landed the next day at Henderson, Jefferson county, N. Y., near the northeastern shore of Lake Ontario; thus making a journey of eleven hundred and fifty miles in nineteen hours. The balloon passed over the whole of Lake Erie from Toledo to Long Point—passing between Buffalo and Niagara Falls at 12 o'clock, M. When opposite Rochester, a violent gale drove it from its course and carried the voyagers over Lake Ontario. Here the balloon lost her ascending power, and sank down to within 30 feet of the Lake. Providentially the balloon reached the shore having traveled over fifty miles, just above the waves, at the rate of two miles a minute. The balloon lodged in a tall aspen tree, and is badly damaged. It was the intention of Messrs. Wise and Lamontain to follow the line of the railroad track, and land at Albany, and they probably would have succeeded had not their course been interrupted by the gale.

FINAL DECISION OF THE SHAW RAILROAD CASE.—In the Supreme Court, on Saturday, Chief Justice Shaw announced the decision of the Court on the motion made by defendants for a new trial in the celebrated case of Sarah E. Shaw vs. the Boston and Worcester Railroad Company. The case has been in law for seven years, and has excited much attention. Four trials have been had, long and sharply contested, before the Court and at the bar of public opinion. Three verdicts have been rendered—\$15,687 50, \$18,000 \$22,250—each progressing in amount, so as to correspond with the accrued interest and expenses. Mrs. Shaw will get \$18,000, the counsel \$4,500, and the railroad company will have to pay in all nearly \$50,000. It has been closely contested by some of the finest legal talent in the State. [Boston Traveller.]

BECAUSE HE DIDN'T TAKE THE PAPERS.—A young man by the name of John Coe, from Le Roy, N. Y., being on board of the "Buffalo" the other day on his way to Michigan, made the acquaintance of a genteel man, representing himself as a merchant. At Cleveland, they walked together on their way to a hotel. The pretended merchant was accosted by a third party, who presented him with a bill of goods—a cash purchase—amounting to \$86. The merchant tendered a \$100 note which could not be changed, but the confiding Coe took it and paid the \$86. It is needless to add that when Coe arrived at the hotel the merchant was not there to make the bogus bill good.

STRANGE EVIDENCE OF VERACITY.—Peter Verdine, a convict in the Michigan State Prison, the other day coolly and deliberately laid his finger on a block, took an axe and cut it off close to the hand; rolling it finger up in a paper, he gave it to his keeper, saying to him, "Send it to the Governor as an evidence of the truth." He has been endeavoring to get pardoned, and being fearful the Governor would not believe all that was set forth in his petition, offered this strange evidence of his veracity.

SUMMARY.

The New York correspondent of the Boston Journal says: "Almost any day that is pleasant, the form of Mr. Slicks may be seen on horseback, in the upper part of the city. But all who knew him one year ago, and then saw his full and genteel appearance, the care of his costume and the haughtiness of his air, exclaim, as they behold him, 'What a change!' He is quite thin, and stoops as he rides; a restless movement marks his appearance, and he appears like one whom a heavy burden weighs down."

Rev. J. W. Ricks, of Placer County, California, has been convicted and fined \$5000 for marrying Miss E. McDonald to John Yale, without the consent of her parents, she being under age.

The Troy Whig says that the wife of a prominent merchant (a Spiritualist) of that city has been compelled to take able legal counsel as to what course she should pursue, her husband having modestly requested her to abstain from his bed and board, because of incongeniality, or lack of "Spiritual affinity." Counsel has advised her to keep quiet and let her husband take the initiative. The young members of the family are divided in the matter—one daughter taking the side of the mother, and the other that of the father.

In Scio, on Wednesday, June 20th, during the severe storm occurring a little afternoon of that day, Fletcher Middaugh, son of Elijah Middaugh, of Middaugh Hill, Scio township, a young man about nineteen years of age was instantly killed by lightning. He was in a barn, and with pitchfork in hand, was in the act of throwing down some hay to his horses, when the bolt came crashing through the roof, killing the young man, and also, at the same time, a valuable span of horses. Other men and horses were in the barn at the time, but escaped uninjured.

We have advices from California to the 20th ult., and from Mexico to the 3d inst., by the arrival at New Orleans of the steamer W. H. Webb, from Minatitlan. She brings intelligence that \$2,000,000 in treasure were on the 20th ult. shipped for the East at San Francisco. Business was improving somewhat. Mr. Carry had been nominated for Governor by the anti-Lecompton Democrats, who had also nominated Messrs. McKibben and Booker for Congress. From Mexico there is no political news. It is announced that Gen. Robles, at the request of Minister McLane, had released the \$5,000,000 *condotta*, and that it was awaiting shipment at Vera Cruz.

Mr. D. W. Clark, of Bennington, Vermont, has invented a material for facing the common red brick, which gives them the appearance of polished marble, or pure porcelain. The brick is dipped into the preparation and then burnt for six hours, when the preparation becomes attached to the bricks, as if it were a part of the original, making the brick much stronger and exceedingly beautiful in appearance, entirely impervious to water, capable of receiving any color.

The corner stone of the State Agricultural College, at Ovid, was laid on Thursday last with appropriate ceremonies by ex-Gov. King, in the presence of a great concourse of people. The report of the Trustees state that \$40,000 have been subscribed towards the Institution by the citizens of Ovid and vicinity. A like sum is also appropriated by the State. The building will be ready for the accommodation of one hundred and fifty pupils next Spring.

Henry Ward Beecher is ruralizing somewhere up the North River, on a small farm of twenty-seven acres, which he has bought for \$500 an acre. In his last letter to the Independent, he says, "a cow is the saint of the barn-yard," and adds that he is "a three-cow-gentleman-farmer—knows what the taste of real milk is, and once more before he dies has seen real cream."

In the case of a man killed by falling into a retaining wall built by the corporation, coroner's jury in St. Catherine's, C. W., returned a verdict wilful murder against all the members of the Street Committee, as principals, and other members of the corporation as accessories. The excitement is intense, and not one of the implicated parties dare show his face.

An old man of 73 years, by the name of Cirry, was murdered last week by a young traveling companion, while on the way from Kentucky to visit his sons at Charlestown, Ill. The murder was effected with a club and knife, and the dead body was robbed of about two thousand dollars. The murderer, who formed an acquaintance with his victim on the boat from New Orleans, has as yet escaped detection.

Isabella Thompson, of Washington county, Ohio, although not quite six years of age, weighs over 200 pounds. She is three feet ten inches high and her arm between the elbow and shoulder measures seventeen and one-quarter inches in circumference. She is a woman in appearance, and as intelligent as ordinary children of her age.

Medical journals report that fever in an isolated form, and as an epidemic, have for several years been declining, both in violence as well as number in Great Britain and the United States. The reasons of this case may in part be explained on the ground that the causes of fever are better understood than formerly and are more or less modified.

The Detroit Advertiser states that the wheat crop in Michigan will be abundant, notwithstanding the frosts, and that the reports of excessive damage which were first circulated were unduly exaggerated. The frost was confined to a section comparatively small, and the fears of the timid led to the spread of unfounded rumors.

The next Electoral College, chosen in November, 1860, to meet in February 1861, will if Kansas should be admitted at the approaching session of Congress—consists of 306 votes, 154 of which will be necessary for a choice for President. The non-slave holding States will have 186 electors, and the slaveholding States, 120.

Dispatches received in Washington from the Indian agent in New Mexico hint at the probability of another Indian war. The Navajos are again committing extensive depredations, without any regard even for the authority of their chiefs, who are desirous of remaining at peace with the whites.

Edward Hall, milk agent on the Harlem Railroad was killed at Hunt's bridge on Tuesday by a milk train being thrown off the track, by the carelessness of the switch-tender at that station. An example should be made of these negligent railroad people.

The ship Stalward, Capt. Lucas, from New Orleans to Liverpool, was destroyed by fire at sea on the 21st of June. The captain and crew were saved by the Princess Helena and landed at Queenstown. \$25,000 in specie was also saved.

The receipts of the Treasury for the week ending June 30, were \$2,633,000; the drafts paid, nearly \$3,000,000; drafts issued, over \$2,000,000; balance in the Treasury, \$4,438,000.

On the last day of June, ninety-five employees in the New York Custom House, their aggregate salaries amounting to over \$100,000 a year, were discharged. The object was economy.

The yellow fever was making great progress at Havana, at latest dates.

It is now stated that the total number killed by the recent terrible railroad accident on the Michigan Southern Railroad, is forty. All the others it is said will recover.

Blondin has again walked over Niagara with a sack on his head. He was aided in his performance of his perilous feat by a rope dancer's balancing pole.

The Postoffice Department has dispensed with twelve Route Agents, whose salaries were \$1,000 a year each. Economy is the order of the day.

The President has commuted the sentence of the boy Plummer, the alleged mutineer, from death to imprisonment for life.

Jerome Linn, a soldier of the Revolution, died at Windsor, Vt., recently, in the 100th year of his age.

Fifteen hundred lives were lost by an earthquake, at Ezerum, on the 2d ult.

LETTERS.

J. B. Clarke, Wm. Dunham, James Coon, B. W. Millard, Jer. Barrett, S. B. Main, I. S. Dunn, A. C. Burdick, H. W. Randolph, (or in Dec. June 30) Geo. R. Wheeler, John Whitford, H. P. Green, Walter Dickson, N. V. Hull, Pardon C. Kenyon, R. G. Stillman, J. B. Clarke, J. P. Davis.

RECEIPTS.

All payments for publications of the Society are acknowledged from prospect to prospect in the Recorder. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER.

Table with columns for names and amounts. Includes Dr. Geo. W. Maxson, Scott, \$2.00; John Barber, Jess, 12 16 5; John Barber, 2 00 16 52; H. L. Barber, 2d, 2 00 16 52; H. L. Barber, 2d, 2 00 16 52; J. R. Babcock, 1 00 16 26; Daniel Babcock, 1 00 16 26; Wm. Dunham, Milton, Wis., 3 00 16 13; H. W. Green, 2 00 16 52; Ass. Burdick, 2 00 16 52; Barzilla F. Randolph, Edgerton, 4 00 16 52; Elias F. Randolph, 4 00 16 52; Samuel Pierce, 2 00 16 52; James Pierce, 3 00 16 43; James Coon, Oak Grove, Wis., 4 00 16 52; Albert Smith, Alfred Center, 2 00 16 52; Geo. H. Babcock, Westbury, E. I., 2 00 16 52; Jer. Barrett, Cowlesville, 2 00 16 52; Stephen Stebbins, Falsomdale, 1 00 16 52; Gilbert F. Randolph, Plainfield, 2 00 16 52; J. L. & W. M. Randolph, 2 00 16 52; Thos. Lewis, Hopkinton, E. I., 2 00 16 52; Wm. S. Clarke, Walworth, Wis., 2 00 16 52; Geo. R. Wheeler, Salem, N. J., 2 00 16 52; David Whitford, South Berlin, 2 00 16 52; James J. Green, Berlin, 2 00 16 52; P. C. Kenyon, Adams, 2 00 16 52; Benj. F. Clarke, New London, Ct., 2 00 16 52; Mrs. Elizabeth Maxson, Adams, 2 00 16 52; Paul Green, Jr., Adams Center, 2 00 16 52; J. Utter, Jr., 2 00 16 52; James Muncy, DeRuyter, 2 00 16 52.

MARRIAGES.

In Genesee, N. Y., July 4th, by Eld. H. P. Green, Mr. J. A. PUTNAM, of Wirt, and Miss ELIZA JANE GLOFF, of Cuba.
In Cayuga, N. Y., on the 4th inst., by James Burdick, Esq., Mr. ALVIN CORNELL, and Miss ANNIE L. LINTH, both of DeRuyter, N. Y.
In Scott, N. Y., July 6th, by Eld. J. B. Clarke, Mr. CARLOS B. STANTON and Miss JOSEPHINE L. B. GREENE, both of Scott.

DEATHS.

In Portville, N. Y., June 28th, of whooping-cough, attended with a fever, and followed with dropsy on the brain, ELIZ F., youngest child of Sheffield B. and Frances Main, aged one year and seven months.
In LeRoy, Coffee Co., K. T., June 26th, of congestion of the brain, Miss SARAH SURROW, daughter of Levi and Sarah Clark, formerly of New Salem, Harrison Co., Va., in the 17th year of her age. The deceased embraced religion, and joined the Baptist Church in April, 1857, of which church she remained a worthy member to the time of her death. "Blessed are the dead that die in the Lord."
In Berlin, Wis., June 18th, Mrs. NANCY CLARK, widow of John Clark, formerly of Brookfield, N. Y. Sister Clark was 83 years of age. She was a member of the 1st Seventh-day Baptist Church in Brookfield, during which time she maintained her Christian profession, and as long as life and power of communication lasted, expressed a good hope of rest with the people of God when this life was ended. Her deceased husband was a member of the same church, and died in April, 1857, of which church she remained a worthy member to the time of her death. "Blessed are the dead that die in the Lord."
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