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The Morning Star - volume 26 number 16 - July 30, 1851

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MORNING STAR.

WEDNESDAY, JULY 30, 1851.

NEW SUBSCRIBERS.

The past week we have received 30 subscribers, and discontinued 7; net increase 23; total net increase 1453.

DATE YOUR LETTERS.

Brethren, one and all, we entreat you to date your letters—put down the town, State, (and if out of New-England, the county, also,) and day of the month, in full. We are frequently perplexed to ascertain from what part of our extensive country a letter comes, and this, when it contains new subscribers and other business, is a matter of no small importance. Again, we say, date your letters; and be careful and do not forget to subscribe your names to them, as some have done occasionally.

THE MYRTLE.—We printed several hundred copies of the first No. of the present volume of the Myrtle, but they have been all taken up. Subscribers who do not receive those Nos. will be furnished with the two first Nos. of the next Vol. We now have some more than six thousand subscribers, and the number continues to increase. Hope brethren will continue their exertions to spread the Myrtle. Give us at least ten thousand subscribers. It will be published hereafter on the 1st and 3d Saturdays of each month.

REPORTS FOR THE REGISTER WANTED.

No reports for the Register have been received from the following Quarterly Meetings. Unless received soon, they will be too late.

Kennebec Y. M. Farmington.
Vermont Y. M. Huntington.
R. I. and Mass. Y. M. Western Rhode Island.

Genesee Y. M. Union.
Susquehanna Y. M. Spafford and Walton.
N. Y. & Penn. Y. M. Yates and Steuben.
Sweden, Bradford and Tioga, and Tuscarora.

Central New York Y. M. Oswego.
Pennsylvania Y. M. Westmoreland.
Ohio & Penn. Y. M. Geauga, Washington, and Stark Co.

Ohio Northern Y. M. Lorain.
Ohio Y. M. Warren and Clinton.
Marion Y. M. Richmond.

Indiana Y. M. Dearborn and Ripley.
Michigan Y. M. Bean Creek and Calhoun.
Illinois Northern Y. M. Quincy and Fulton.

Wisconsin Y. M. Lafayette.
F. W. & F. Conn. Canada West. Brock & Talbot District.
Boon Co. (Ill.).
Washington, (Iowa.)

THE PROPER WORK OF EVERY MAN, LIKE THE WORK OF JESUS INCARNATE.

"I must work the work of him that sent me while it is day." So said the incarnate Son of God. He represents himself as sent to the world by the Father to do a specific work. This work he feels himself under the most imperative obligation to accomplish, during a space of time which he calls day—by which we are doubtless to understand the period of his human life. The work, he tells us, was to do the will of him that sent him. And the doing of which involved him in all the ills which made him a man of sorrows and acquainted with grief. But choosing rather to suffer every thing, than to omit any thing which his mission demanded, he shrank not, even from the cross; but "despising its shame," endured it and came off conqueror of his hellish foes. His "Father's business," though demanding constant, laborious, self-denying, painful toil, the Son of God would not leave or neglect for a single hour of the day given him for accomplishing it.

The Savior knew the night was coming, the dark dreary night of his betrayal and death. He had even the "execution and the cross" in view. And he knew that when night came his labor of salvation would cease. Hence says he, "the night cometh when no man can work." And he knew that when night came his labor of salvation would cease. Hence says he, "the night cometh when no man can work." And he knew that when night came his labor of salvation would cease. Hence says he, "the night cometh when no man can work."

Various are the interesting lights in which the Son of God may be viewed. But few if any more so than that of a laborer in the service of God and man, always active, "going about doing good," and, in the midst of sorest conflicts, pressing forward to the perfect accomplishment of every allotted task. And in this we see him the only just and perfect pattern for all human beings. He was sent into the world to do a certain work—"we know what this was,"—to live man's example and to die for him. So is every man sent into the world. In the wisdom of God is marked out work for every human being, as specific as the work of the Son of God himself. And it is to do that work that the person to whom God assigns it, is sent into the world. It is not work of universally the same character. The Savior had his peculiar work,—we speak of his human nature. So has every man. And the work in every case is exactly adapted to the abilities of the doer. Moreover the work which the Savior had in hand, demanded constant, laborious, self-denying, painful exertion. So also does the work which every human being ought to have in hand. If we who, like him "whom God the Father sealed," will make it his meat and his drink to do the will of him that hath sent him into the world, will have occasion to be ever "about his Father's business." He will find "no time to idle away." He will work to-day and to-morrow, and the day following, or "till the night cometh." He will know little of holidays. He may know the days of rest, which tired nature may imperiously demand. He will be instant in season, out of season. Hence laziness and apathy are as much out of place in the church as they would have been in the Son of God. Had he given one practical illustration of these, he would not have been the immaculate Son of God. Nor can they exist in his children except as mere blemishes, scales, leprosy spots, which remind us at once of the inmates of the lazaretto of the old Jewish times.

The work for which the Savior was sent into the world was laborious. It was no constant easy, flowing task,—a mere agreeable exercise. It was work, decided work, tasking all his powers, both of body and mind. And just such is the object for which every human being is sent into the world. Nor activity merely, but laborious, absorbing activity, is demanded by the work he has to do. It is easy for the hireling of the field, as well as of the pulpit, to while away the hours of daily toil in accomplishing little, and yet perhaps without incurring the least charge of doing absolutely nothing,—being absolutely idle—during a single hour of the day. And so, a person may while away his whole life, without doing much of the work assigned him, and yet be all the time busy, perhaps sometimes lazier. But to bend down to real laborious work, to make work rugged work, the habitual business of life, is quite another thing. This last did our Savior accom-

plish to the will of God. Every human being is bound to do the same in view of the same will. And if in doing this he meet with self-denial, it only shows that he has not lost the path the Savior trod, or dropped from his hands the kind of work the Savior did. Moreover should his laborious course of constant work involve the necessity of extreme self-denial, it only shows him to be in the more exact mould of the Savior's image. Self-denial is the highest Christian virtue, as it was the most sublime characteristic of the Savior's life. But in the life of every Christian, no less than in His, it should find a constant practical illustration.

The self-denial of the Son of God was painful. The garden and the cross were in his course. He shrank from neither. Though it involved him in pain such as no other human being ever bore, he took it, he suffered it, without a single murmur. To him it was not pleasant to give his hand to the smiters, and his cheeks to them that plucked off the hair,—to lie under the awful pressure which should cause bloody perspiration, and half dead with brutal flogging, to be hung upon the cross,—but all this, however much the Savior deprecated, it was in his estimation endurable. But for the idea of leaving a single item of the work for which he was sent into the world undone, or imperfectly done, was unendurable. Hence, compared with what would have been the miseries of failure in his mission, the miseries of the cross were but grateful to his soul. For the joy that was set before him, he endured the cross, despised the shame, and is forever set down upon the right hand of God. As with master so also with the servant, as with Lord so also with the disciple, the doing of the work for which he (the latter) is sent into the world may involve painful things. If it do, it only indicates that he is in his master's, his Lord's, footsteps. And he, therefore, is to "take it joyfully," whether it be the "spoiling of his goods," the oppression of his soul, or the crucifixion of his body,—or whether it be the painful things more incidental to his course of self-denying laborious activity.—A. J. S.

EXPIATORY NATURE OF THE ATONEMENT.

In the very word atonement there is an expiatory sacrifice implied. *Kaphar* in the Hebrew, which is rendered atonement in the English O. T. Scriptures, evidently implies an expiatory sacrifice in all places where it occurs in the Old Testament. It is also a fair word of note that the Greek word *kataleto*, into which the seventy translators rendered the Hebrew *kaphar*, long before the New Testament Scriptures were written, is the same word as was used by the New Testament writers in speaking both of the ceremonial atonement of the legal dispensation, and also of the immaculate sacrifice of the gospel; so whatever is meant by one of these words, is doubtless meant by the other. Dominegan's definition of the Greek *kataleto* is conciliation, propitiation, atonement, expiation; and the verb *kataleto* from the same root, (which occurs in two instances in the New Testament,) is defined by the same lexicographer—To render gracious or favorable, to conciliate, to appease or propitiate by sacrifices, offerings or supplications. The Hebrew *kaphar*, translated ransom, satisfaction, &c., as well as *pid-yah* and *pid-yah*, with their derivatives, rendered redemption and ransom in the Old Testament Scriptures, fully justify the doctrine which would seem to be drawn from the foregoing definition of atonement, as may be seen from the following passages: "And for those that are to be redeemed—thou shalt even take five shekels apiece by the poll—and thou shalt give the money wherewith the odd number of them is to be redeemed unto Aaron and his sons."—And Moses took the redemption money of them that were over and above them that were redeemed by the Levites. And Moses gave the money of them that were redeemed unto Aaron and his sons."

Dr. Gill says, "the word redemption signifies buying again, and several words in the Greek language of the New Testament are used in the affair of our redemption which signify the obtaining of something by paying a proper price for it; sometimes the simple word *agorazo* to buy is used. So the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price, that is, with the price of Christ's blood." 1 Cor. 6:20. Hence the church of God is said to be purchased with it. Acts 20:28. Sometimes the compound word *exagorazo* is used, which signifies to buy again or out of the hands of another, as the redeemed are bought—as in Gal. 3:13 and 4:5. In other places *introyo* is used—other words derived from it which signifies the deliverance of a slave or captive from thralldom by paying a ransom price for him; so the saints are said to be redeemed with silver or gold, the redeemed are bought—as in Gal. 3:13 and 4:5. In other places *introyo* is used—other words derived from it which signifies the deliverance of a slave or captive from thralldom by paying a ransom price for him; so the saints are said to be redeemed with silver or gold, the redeemed are bought—as in Gal. 3:13 and 4:5. In other places *introyo* is used—other words derived from it which signifies the deliverance of a slave or captive from thralldom by paying a ransom price for him; so the saints are said to be redeemed with silver or gold, the redeemed are bought—as in Gal. 3:13 and 4:5. 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corporation schools." The same journal grumbles at the procedure given to the Pope, who was tossed before the Queen, and closes thus:

"All that Dr. Hughes said about the 'universal right of man to serve and worship God according to the dictates of their own conscience,' is excellent; but it is certainly unfortunate that, whilst Dr. Hughes is holding forth in Liverpool on behalf of the Church of Rome and of universal liberty of conscience, poor Count Guicciardini, and a number of other eminent Tuscans, should be banished from Florence, for endangering the authorities of the Church of Rome by reading the New Testament in the Italian language; and that a concordat should just have been concluded between the Pope and the Queen of Spain, on provision of which, that no religion, except the Roman Catholic, shall be tolerated in Spain."

LITERARY NOTICES.

CHRISTIAN REVIEW.—The July number of this valuable Quarterly contains the following articles: 1. The South American Republics. 2. The Promise Fulfilled. Acts 2:1-4. 3. On the significance of *Christi*. Rom. 8:19-22. 4. The Works of Leonard Woods. 5. Lincoln's Horace. 6. Wadsworth considered as a religious poet. 7. Robinson's Greek and English Lexicon. 8. Notices of new Publications. 9. Intelligence.

We think the Review is constantly improving in its literary and religious character.

THE BIBLICAL SACRA. The July number of this well known Quarterly makes its appearance in its usually beautiful form. Its articles are: 1. The arrangements in the Constitution of the Mind, for a future judgment and retribution. 2. The relation of style to thought. 3. The four gospels as we now have them in the New Testament, and the Hegelian assaults upon them. 4. Translations from Amos. 5. An investigation of Syriac Philology. 6. Life of Zwingli. 7. Unity and diversity of belief, even on imputed and involuntary sin. 8. Notices of new Publications. 9. Select Biblical and Literary Intelligence. &c.

SMITHVILLE SEMINARY.

The annual examination at this Institution took place on Tuesday and Wednesday, 15th and 16th inst.; the public Exhibition on the next day following.

The examinations of the various classes indicate ability and faithfulness on the part of teachers, and persevering diligence on the part of scholars.

Mr. Quincy's easy and familiar method of leading along his pupils through the branches composing his course, manifested itself in a most pleasing and satisfactory manner.

Mr. Hobson's complete mastery over the classics, together with his happy faculty of awakening and securing the interests of his scholars, rendered his exercises interesting in a very high degree. His clear and logical method for entering college in the Fall, manifest thorough and accurate drilling in his preparatory studies. We cannot but hope Mr. Hobson's services in this department of literary training may long be enjoyed, and duly appreciated.

Miss Lathan, though apparently young as a student, displayed, in her department, no small degree of maturity of mind, and brilliancy of intellect, together with a winning and charming address.

The Social Element, together with the intellectual and moral, pervading the Institution, appeared to be such as to render it a pleasant and profitable resort for the young, desiring to receive their education in a liberal and practical manner, and to be liberally paid.

At the close of the Examination, three young ladies, viz. Miss Lucy C. Drew, of Newfield, Me.; Miss Kate Harris, of Burrillville, and Miss Mary A. Conner, of Smithville, received diplomas, as regular graduates, having completed their full course of study at the Institution.

Whole number of students in attendance during the past year, 153. Next term to commence third Monday in August.

In behalf of the Examining Committee, D. P. HARRISMAN.

AN EASTERN TRIP. No. 5.

Since my last, I have preached at Starks, where I received \$11.30. Of J. W. Dyer, New Sharon, 50.

Sabbath, July 13, preached at Lewiston Falls in the morning, and received \$7.15. In the afternoon at Salsburg, and received \$4.07, and in the evening, at 24 Lewiston ch., and received \$17.75. Ten of this was given by Bro. Henry M. Garcelon. The Lord bless him.

Sabbath, 20, preached at Topsham, in the morning, and received \$10.35. In the afternoon, at Brunswick, and received \$4.00. At 6 o'clock, at Freeport, and received \$3.10. Amount as above, \$57.91.

APPOINTMENTS.—At Great Falls, Sat. 3 P. M., in the morning, at South Berwick, at 2 P. M., and at Newry, at 7 P. M. Sabbath, Aug. 1, in the morning, with Bro. Hutchins, and in the afternoon, with Bro. Caveno. 3d Sabbath, Aug., at Sandwich, in the morning, with Bro. Tucker, and in the afternoon with Bro. Kenyon.

H. WHITTECH.

In relation to our Rochester enterprise, I feel it duty to say, that I am sure to raise the amount necessary to carry it through, if my life and health hold out; but at the present time of receipt, it is going to take too much time. I intended to absent from home only 3 months, but from present indications, it will take me 6 months. This is cruel to me, to my family, and to my church. Now, will our friends in New England, send me a "Trip" short, "in righteousness." Come, release me and let me return home, and get rid of me.

Some object to helping us, because we are so far off. To this I reply, we are not quite so far from the center of our denomination. But distance should not be an objection to any body. Other fear that we have attempted to build too large and expensive. To this I reply, our house is only 38 by 58, while other meeting houses in our city are generally 50 by 70, and some are 60 by 80. And, while the whole expense of our house and lot will be only \$5000, the most of the other churches in our city cost from \$10,000 to \$20,000. We have the testimony of all that know the facts in the case, that we have built on a very economical scale. But others inquire, why do not our friends in N. Y. help us, why come to New England? answer. Our friends in N. Y. have helped us some, and will more, but with \$6000 to \$8000 on Whitestown, and further they feel, and ought to feel, that the whole expense of a denominational interest, in which the whole denomination are alike interested. So, have expended over \$1000 in Rochester, and now, to secure that, and make it safe to the denomination, I am laboring to complete this house, and bearing a burden, that is nearly enough to crush both soul and body. If I fail in this attempt, somebody will have a useful account to render to God, beside myself.

H. WHITTECH.

DEATH OF ELD. SYLVANUS RELOGO.

He died in Jackson, N. Y., Feb. 20, 1851, aged 42 years and five months. He was born in Conn. in 1809—went to Richmond Co., Ohio, where in early life, he gave his heart to God—joined the E. Methodist, and became an exhorter among them. In 1837 he moved to Steubenville, Ia., uniting with the W. B. Church, organized in Northern Indiana, and commenced preaching the gospel. He was ordained in 1840. He had to forego all the convenience and hardships incident to the settlement of a new country, and had a large family to support by the labor of his hands; but so far as his circumstances would permit, he traced the windings paths of Northern Indiana, to seek a bride for his master. He preached with much zeal. He buried his first wife three years ago, and subsequently after marriage, and his second wife is left to mourn, together with his two sons and four daughters, and numerous friends. He was sick but three days, when as we trust he left his sufferings here and went to his reward, where sorrow, pain and death, are felt and feared no more.

JARED H. MINER.

REVIVALS, ETC.

Revival in Laramie, Wis.

Bro. Burr—It will doubtless be gratifying to the readers of the Star, to hear that the Lord has visited Laramie, Pon du Lac Co., Wis., with a gracious spiritual rain. A general and extensive revival has been enjoyed here, reaching to all classes; all have been deeply impressed with the presence of divine power. Last January, Eld. E. J. Keovil providentially came to us, and commenced preaching.

March 15th, he organized a church, and commenced a protracted effort, which continued six weeks. His labors here have been abundantly blessed of God. The church that at first numbered seven members, now numbers 35. Twenty-five happy converts have been baptized. A number more are waiting to receive baptism, and unite with the church. The work is solemn and gradual. More than ninety have been reclaimed and converted. Christians have rejoiced, and no doubt angels also. The work is still progressing. The harvest truly is plenteous, but wholly devoted, self-sacrificing laborers are few. Our minister here needs help; he has left all for Christ, is still pressing onward, with the care of two churches upon his hands, but his health is declining. Our prayer is that God would still pour out His spirit upon us and save souls.

AMENUS SINS, Church Clerk.

Laramie, Wis., May, 1851.

A MIGHTY BLAST. On the 15th inst., I witnessed a most wonderful breaking of rocks at Lewiston Falls, Me. The ledge of rock that was blasted, was about 40 feet long, 20 wide, and lay out of ground some ten feet. The hole drilled with a steam drill, was 6 inches in size, and twenty feet deep. Into this, were put 11 kegs of powder. When it went off, standing in full view of the rock, we saw that whole ledge arise some 6 or 8 feet in the air, which broke into a multitude of fragments, and threw some of the pieces over the heads of several tons weight.

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BRUNSWICK, Me., July 21.

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Bro. Burr—It will doubtless be gratifying to the readers of the Star, to hear that the Lord has visited Laramie, Pon du Lac Co., Wis., with a gracious spiritual rain. A general and extensive revival has been enjoyed here, reaching to all classes; all have been deeply impressed with the presence of divine power. Last January, Eld. E. J. Keovil providentially came to us, and commenced preaching.

March 15th, he organized a church, and commenced a protracted effort, which continued six weeks. His labors here have been abundantly blessed of God. The church that at first numbered seven members, now numbers 35. Twenty-five happy converts have been baptized. A number more are waiting to receive baptism, and unite with the church. The work is solemn and gradual. More than ninety have been reclaimed and converted. Christians have rejoiced, and no doubt angels also. The work is still progressing. The harvest truly is plenteous, but wholly devoted, self-sacrificing laborers are few. Our minister here needs help; he has left all for Christ, is still pressing onward, with the care of two churches upon his hands, but his health is declining. Our prayer is that God would still pour out His spirit upon us and save souls.

AMENUS SINS, Church Clerk.

Laramie, Wis., May, 1851.

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N. B. All the above productions are to be subject to the criticism of the Conference.

4. Resolved. That all the ordained and licensed preachers of this Y. M. be earnestly requested to be present at the opening of the next session of this Conference.

HENRY ESTES, Secretary.

THE MORNING STAR.

OHIO AND PA. YEARLY MEETING.

Held its 15th session with the church in Green, Erie Co., Ohio, according to appointment. Three of the Q. M.'s were officially reported by epistle; but as far heard from this branch of Zion is in rather a prosperous state.

Elder John B. Page was elected moderator, and by his promptness and efficient management, the business of Conference was transacted with dispatch, and with great unanimity of feeling. Committees were appointed on various subjects, who reported satisfactory resolutions, which were vigorously discussed and adopted. A few only will be given for publication.

COMMITTEE ON SLAVERY, Resolved 1st, That now as formerly, we believe American Slavery to be a heinous sin against God; depriving men of their just and inalienable rights; and being such a foul system of abominations, we would express our earnest and continued opposition to such a scheme of personal wrong—wholesale crime; and therefore we would call upon all men, especially professed Christians, to pray, speak, and vote for the speedy overthrow of Slavery. The 2d Resolved, preachers and deacons to condemn the "Fugitive Slave Law" 2d goes for repeal.

Resolved. That we view with sorrow and contempt the course pursued by our President and his Cabinet in prostituting their political power to further the wicked demands of the slaveholder, and would earnestly pray the Lord to deliver us from wicked and oppressive rulers, who have not the fear of God before their eyes.

Committees on temperance and Sabbath schools made reports, taking high and consistent ground, which were approved. Churches and individuals are recommended to subscribe for the "Myrtle," as a Sabbath school paper. Committee on church polity reported the following, which was adopted almost unanimously.

Whereas it is the duty of F. W. Baptists in order that they may more successfully promote the cause of Christ on earth, and that harmony of action should exist in church building and administration on the ordinances of the gospel—Therefore

Resolved. That ministers and laymen, while they may regard others differing from them in doctrine and practice as being Christians; yet could earnestly and kindly advise for the peace of our churches, and the promotion of new tests of church membership be introduced among us; but, on the other hand, a strict adherence to present usages; and furthermore, we consider our views of church building and baptism as being scriptural; and also we believe, from experience and observation, that an opposite course tends to confusion, division and a spirit of animosity and alienation of feeling.

The Y. M. resolved themselves into a Missionary Society, and appointed a committee to employ a missionary, consisting of S. A. Davis, Asa Whit, Deacon Reynolds, S. B. Philbrick and John Custard.

Religious exercises were interesting, and to all appearance a goodly number were exerted, and it is hoped that lasting impressions were made.

The next session will be held with the Cherry Valley church, in Ashabula Co., Ohio, on the third Friday in June, 1852.

SILAS A. DAVIS, Clerk.

CONNAUT, Ohio, July 1.

MARION CREEK YEARLY MEETING.

Was held at Concord, Licking Co., Ohio, June 13th—Eld. G. W. Baker, Moderator, and Robert Hopkins, Clerk pro tem.

The following is a summary of the reports from the several churches.

LICKING CO. M. There has been but little revival interest the year past. Good union in the churches. Three have been added.

RICHMOND CO. M. Rather low; but one church has had a revival.

MARION CO. M. Enjoying general union and steadfastness in the ministry and churches, yet no revivals. A general interest in keeping up preaching, but the ministers receive a meagre salary.

HARMONY CO. M. A member of this Y. Meeting. Most of the churches have regular pastors. One has had a good revival the past year. Fifty have been added. One new church.

Resolved. That we highly approve the decision of our Publishing Committee, to reduce the price of the Myrtle to 12 1/2 cents per year, and we feel called upon to make a vigorous effort to obtain subscriptions for this interesting and useful paper.

Resolved. That the Fugitive Slave Bill is contrary to the higher law, the law of God, and that while we feel called upon to obey the law to obey the magistrate when his commands do not conflict with God's law; we cannot, and will not, as Christians, obey the magistrate in carrying out that most detestable of laws, the Fugitive Slave Bill; and rather will we now believe it to be the will of the primitive Christians, "to joyfully the spoiling of our goods," or even imprisonment itself, in showing our sympathy for the oppressed.

Resolved. That it becomes us, as a Yearly Meeting, to labor more efficiently in the cause of Temperance, and that we will give our decided influence against the use of all intoxicating drinks as a beverage.

Resolved. That we as a body feel the highest satisfaction in the enlargement and improved appearance of the Morning Star, and hereby pledge ourselves to give it our patronage and influence, so long as it continues to be a faithful and useful paper.

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General Intelligence.

A fearful tornado passed over a portion of Onondaga county, New York, on the afternoon of the 16th inst., unroofing buildings, and destroying a large number of trees. A church in Waterville was torn completely to pieces.

REVIVAL OF THE CUBAN EXPEDITION.—The Nat. Intelligence states that information has been received of an intention to revive the Cuban expedition.

A steamboat has been launched at Alton Bay, to connect with the Quebec Railroad at the head of Whipple Lake; to commence running the first of August.

The editor of the Albany Patriot, published at Albany, N. Y., who was recently on a collecting tour in the West, says: "Every man who is called on to pay his account." That is commendation enough for any people.

The Domestic Lake Trade of the United States amounts to forty millions more than the whole foreign export trade.

PATRIOTISM.—A Western man says that when he heard Yankee Doodle performed on an organ, in the Crystal Palace, he felt the Declaration of Independence and a couple of Bunker Hills rising in his bosom.

An Episcopal clergyman has eloped from Canada with the wife of one of his parishioners, and they passed through Oswego, to the West. Both parties belong to fashionable society.

