

Religious Intelligence.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

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That God in all things may be glorified through Jesus Christ.—PETER.

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Religious Intelligence.

Glorying in the Cross of Christ.

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IF the cross of Christ met with much contempt on earth, it met also with incomparable honor; it made the greatest revolution in the world that ever happened since the creation; or that ever will happen till Shiloh come again; a more glorious, a more lasting change than ever was produced by all the princes and conquerors in the world: it conquered multitudes of souls, and established a sovereignty over men's thoughts, wills, and affections: this was a conquest to which human power had no proportion. Persecutors turned apostles; and vast numbers of pagans, after knowing the cross of Christ, suffered death and torments cheerfully to honor it.

The growing lights shone from east to west; and opposition was not only useless, but subservient to it. The changes it produced are sometimes described by the prophets in the most magnificent expressions; thus, for instance, Isa. 55: 7: "I turned the parched ground into pools of waters, made the habitations of dragons to become places of grass and reeds and rushes; made wildernesses to bud and blossom as the rose." It wrought this among us in the utmost isles of the Gentiles. We ought to compare our present privileges with the state of our forefathers, because they knew this blessed object, and we will find it owing to the glory of the cross of Christ that we, who are met here to-day to worship the living God, in order to the eternal enjoyment of him, are not worshipping sun, moon, and stars, or sacrificing to idols.

But the chief effects of the cross of Christ, and which show most of its glory, are its inward effects on the souls of men. There (as before hinted) it makes a new creature; Christ is formed in them, the source and the life of glory: this is a glorious workman; the image of God on the soul of man. But, since these effects of the cross of Christ are secret, and the shame put upon it offends too public, and since human nature is so much influenced by example; it will be useful to take such a view of the honor done to this object as may arm us against the bad example of stupid unbelievers.

The cross of Christ is an object of such incomparable brightness that it spreads a glory round to all the nations of the earth, all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions or events that ever happened on earth, filled with their splendour an influence for a moment of time and a point of space; the splendour of this great object fills immensity and eternity. If we take a right view of its glory, we will see it contemplated with attention, spreading influence and attracting looks from times past, present, and to come; heaven, earth, and hell; angels, saints, and devils. We will see it to be both the object of the deepest admiration of the creatures, and the perfect approbation of the infinite Creator: we will see the best part of mankind, the Church of God for four thousand years, looking forward to it before it happened; new generations yet unborn rising up to admire and honor it, in continual succession, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transport, to the remotest ages of eternity. Other glories decay by length of time; if the splendour of this object change it will be only by increasing. The visible sun would spend his beams in process of time, and as it were, grow dim with age; this object hath a rich stock of beams, which eternity cannot exhaust. If saints and angels grow to knowledge, the splendour of this object will be still increasing; "his unbeliever's intercession" beams; "his unbeliever's place" only on earth, there is no such thing in heaven or in hell. It will be a great part of future blessedness, to remember the object that purchased it; and of future punishment, to remember the object that offered defiance to it. It will add life to the beams of love in heaven, and make the flames of hell more fierce; its beams will not only adorn the regions of light, but pierce the regions of darkness; it will be the desire of the saints in light, and the great eye sore of the Prince of darkness and his subjects.

Its glory produces powerful effects wherever it shines; they who behold this glory are transformed into the same image, (2 Cor. 3: 18.) An Ethiopian may look long his black color; but this does it; it melts cold and frozen hearts, it breaks stony hearts, it pierces adamant, it penetrates through thick darkness. How justly is it called marvellous light! (1 Pet. 2: 9.) It gives eyes to the blind, to look to itself, and not only to the light to the dead; it is the light of life, and its light, its energy is beyond the force of thunder; and it is more mild than the dew in the tender grass.

But it is impossible fully to describe all its glory, unless we could fully reckon up all the spiritual and eternal life it prevents, all the richness of grace and glory it purchases, and all the divine perfection it displays. It is this peculiar to it, that as it is full of glory itself, it communicates glory to all that behold it; it gives them a glorious robe of righteousness; their God is their glory; it calls them to glory and virtue; it gives them the spirit of God and of glory; it gives them an unquenchable and full of glory here, and an exceeding great and eternal weight of glory hereafter.

It communicates a glory to all other objects, according as they have any relation to it; it adorns the universe; it gives a lustre to nature, and to providence; it is the greatest glory of this lower world; that its Creator was for a while its inhabitant; a poor land-lord thinks it a lasting honour to his cottage that he has once lodged a prince or emperor; with how much more reason may our poor cottage, this earth, be proud of it that the Lord of glory was its tenant from his birth to his death; yes, that he rejoiced in the habitable parts of it before it had a beginning even from everlasting. (Prov. 8: 31.)

It is the glory of the world that he who formed it, dwelt on it; of the air, that he breathed in it; of the sun that it shone upon him; of the ground, that it bore him; of the elements that they nourished him; of the waters, that they refreshed him; of us men, that he lived and died among us; yes, that he lived and died for us; that he assumed our flesh and blood, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a lustre to providence; it is the chief event that adorns the records of time, and enlivens the history of the universe; it is the glory of the various great lines of providence, that they point at this as their centre; that they prepared the way for its coming; that after its coming they were subservient to the ends of it, though in a way indeed to us at present mysterious and unsearchable; thus we know that they either fulfill the promises of the crucified Jesus, or his threatenings; and show either the happiness of receiving him, or the misery of rejecting him.

Be careful of your Sabbath.

There is danger in Sabbath desecration.

"Near a beautiful village in the State of New York," writes an excellent minister of our acquaintance, "there lived a farmer of wealth and respectability, but he was a sceptic. Whether he had been religiously trained we know not; but in the early part of his life he had been a regular attendant on the ordinances of the Sabbath. His health was remarkably robust, and had been all his life, being now about fifty years of age. You would have selected him among a thousand as the longest-lived, according to appearance. It was a clear and cloudless Sabbath morning when the farmer set out to gather his hay. He had a long bridge to pass before he reached his fields. The gate-keeper gently reminded him of the sacred obligation of the Sabbath, and of the great guilt of thus labouring on the Lord's day. He tossed his head, and replied that he had not been to church for sixteen years, and that he paid the workman twelve cents extra for what they did on the Sunday. He was reminded that such is uncertain. 'Way,' he replied, 'I am such a knot of hardy health, death himself has not an arrow which can pierce me.' During the afternoon, however, the skies began to darken, and a summer shower seemed rising to water the earth. The farmer, with all his hands, strained every nerve to finish his work and secure the hay. He was labouring with all his energy in building a stack, when a sudden flash was seen; the bolt descended, and all was over. There lay the Sabbath-breaker—dead, and his sins sealed up to judgment. I saw his funeral slowly winding along the borders of the beautiful meadows which yesterday he owned, and I wondered if his spirit thought it wise then to violate God's law." There is danger in Sabbath-breaking. The Sabbath is sacred, and to desecrate it is to dishonour Him who claims it as His own. Sin against society, God leaves it to society to punish, and therefore it is seldom that the heart of Omnipotence strikes dead in the very act, the thief or the murderer; but sins directly against heaven's Majesty are, from time to time, visited at the moment, that a salutary fear may fall upon transgressors. Not always, for that would put an end to human liberty; but often enough to inspire with a certain awe human temerity.

An Achan, an Ananias, practically defies the divine omniscience; that omniscience vindicates itself in his destruction. A Korah rebels at the divine sovereignty, and the earth opens her mouth and swallows the rebel. Uzzah handles the sacred ark as if it were a common chest, and the Lord smites him and he dies. Multitudes may have perpetrated similar offences with impunity; but these and similar examples occur, ever and anon, that warners may fear and forbear. So it is, no superstitious sentiment we try to awaken; but, knowing the frequency of instances akin to the one now quoted, it is to the reverent instincts and sober reason of every one who is unimpeded to desecrate God's day, that we appeal in saying, Take care. This desecration is very dangerous. The day belongs to God, and if you assail it, he may avenge it in your person. Take care that you be not the Uzzah of this ark, the Korah of this controversy. Take care that it be not recorded in your epitaph, that in the spurning of this pleasure-hour, or the collision of that excommunication-train, you were the hapless victim of Sabbath profanation.

But if sentence against an evil work is seldom executed thus speedily, the danger is none the less; further are greater calamities than sudden and untimely death. The man who, flowing from his credulous, flings himself into the narrow ship, may escape without paying his debt; but if it comes out that never is raging on board, and he catches the

deadly contagion; or if the vessel proves to be a corsair, and the adventure ends in his being sold to life-long slavery; he has no reason to boast of his luck or vigility. And just so, it would have been well for many a Sabbath-breaker, if in his first daring act of transgression, the stroke of vengeance had laid him low; for then he would have died comfortably innocent. But sentence was not executed speedily, and so his heart was fully set in him to do evil. He absented himself from the first time in his life, a whole day from the sanctuary. That made it easier to remain away another. He spent that after in sauntering about the fields, or with a little scrip at the first, he took up a newspaper or a novel, and by and by found himself in a tea-garden or a Sunday tavern. There he met with loose acquaintances—companions who taught him to bet and to gamble, to live beyond his income, to live on borrowed money, or by dishonest means. And by and by he learned to live for pleasure. He became a frequenter of casinos and dancing-salons; the associate of low and abandoned characters; a reveller, a nocturnal rioter, and consequently a neglecter of his daily duties—till now perhaps dismissed from his employment, at least disliking his stricter and more virtuous friends, with a conscience desecrated, an imagination polluted, a heart corrupted, he is manifold more the child of hell than at the outset of his ungodly career. To all young men amongst our readers we would earnestly say, Be careful of your Sabbath. Do not make acquaintance with those who mispend the hallowed hours, or whose visits would be the means of wasting yours. Do not accept invitations to pass the day with those whose standard of Sabbath observance is low, and under whose roof you might be tempted to do what you would not do at home. Beware of the beginnings of evil. Reading a work of science, listening to secular music, taking a walk with a frivolous companion, even wandering from church to church in the quest of excitement, may impair the sense of sanctity with which God's day has been heretofore surrounded. And once this is impaired, other evils are sure to follow. It is almost certain that a wasted Sabbath will be followed by a worldly-minded week. On the morning you will rise with a gloom in the atmosphere, a cloud on your conscience. You will have little heart for prayer, and the scanty pretence will grow more and more formal. And the more that prayer is restrained, the farther away will God's Spirit depart. You may almost feel him go. Your heart is getting dry, earthly, dead. You are learning to dislike earnest Christians, and you are beginning to see that there is such a thing as righteousness overmuch. Nay, without knowing it, you are a kind of infidel already. You believe that the received account of man's ungodliness is extreme; you cannot help hoping that there is some other way in which men may be saved besides through Jesus Christ, and you wish that there were more value attached to natural goodness, and less ado made with the Bible. God's Spirit is grieved. The great realities are no longer in contact with your mind, and, losing faith, you may soon lose the fear of God. Losing the fear of God, what is there of which you might not be capable? Come with us to this hospital, and see this young man, once virtuous, once a church-goer, nay, once a communicant. See him as there he lies in agony, his bones filled with the sins of his youth, and his memory crowded with a strange medley—the village sanctuary, his pious mother, his little sister-playmates, mingling with the horrid orgies and vile companions of later days, like a dream in which heaven and hell flout through one another. See him as he tosses there, his eye wild with pain and remorse together, and see the fruits of Sabbath-breaking; for his were virtuous friends, till idle and ill-spent Sundays introduced him to the vicious.

Come with us to this asylum, and see that poor imbecile. Once a prosperous trader—once master of his own handsome villa, where graceful hospitalities awaited welcome friends—once a man of sense, intelligence and taste—how is it that he is now, in sordid attire, a trembling, phantasm-like creature, in a pauper hospital? He began with broken Sabbaths. Partly exhaustion, partly indolence, he rose occasionally too late for the house of prayer, till the omission grew more frequent; and, deprived of the calm restorative which devotion used to bring, and lost altogether well at ease within, he sought to cheer his flagging spirits with strong fire. His associates grew more jovial, his habits more convivial, till at last Sabbath afternoons became seasons of habitual revelry. And somehow business left it. Now that the Sabbath fell out of order, his mind grew muddled; and now that communion with heaven had entirely ceased, his moral tone fell lower; and, walking contrary to God, God walked contrary to him. Things went wrong, and, having let slip his better friends meanwhile, he could not get these things right again. His refuge was his deeper ruin. "I will seek it yet again," he sought it, and was once more bitten. But "no cure like a touch of the snake that stung me," till now, with shattered nerves and addled brain, a cure can be no more hoped for. Come with us to this police-station, where, stark and stiff in dripping clothes, they are carrying in the corpse, found in the river this Sunday morning. Remember from the swollen face the veiling kerchief, and identify the form, from which an immortal spirit has so lately passed away to the

presence of the Judge. The chest is broad, the brow is high, and it would have been long before years had blanched or thinned those locks so dark and massive. Who were his murderers? The providers of Sunday entertainments—the masters of the Sunday revels. These drew him from the home of virtue and the house of God. These led him into expense, extravagance, and embarrassment. Through the billiard-room, the race-course, and the money-lender's office, these have dragged him up to the very prison door; till, rather than confront the Monday's exposure and disgrace, a leap from London Bridge has cut the knot and closed the tragedy.

Young men, you who live in our crowded cities especially, you cannot esteem the Sabbath too holy or too honourable. The course of the world, the drift of the age, the open shops, the obtrusive desecration, the surrounding influences, all are adverse. But higher interests are at stake—your temporal and eternal welfare is involved. As you arise and go forth, and pass along, just suppose that you are not solitary. Fancy that you feel on your shoulder the hand of a tender and God-fearing parent, saying, "This is the way, walk in it." Nay, listen—it is no fancy—listen to the voice of your heavenly Father, saying, "Remember the Sabbath-day to keep it holy. Do not thy pleasure on my holy day."—*Examiner.*

The Colours of their Trade.

"The murderers, steeped in the colours of their trade."

The readers of the *Christian News* are well aware, that for the last four years we have recorded weekly, first under the head of "THE COCK-SCREW," and later of "THE SAMPLE BOTTLE," such cases of crime or accident as happen directly or indirectly, through the agency of strong drink. Although devoting a certain space in our paper to that purpose, we have by no means hinted for these cases. Our exchange papers teemed with such paragraphs, and it only remained for us to cull a few of the worst cases, and transfer them to our columns. After a lapse of four years, we thought that a table, showing at one glance the hideous catalogue, would not be unprofitable. Here it is:—

Murders of, or by drunken persons,	330
Manslaughters,	52
Suicides under the influence of drink,	218
Preventive Deaths, (including fatal accidents, death through exposure, &c.)	700
Assaults of, or by drunken persons,	150
Women-befittings, (including assaults on both single and married females),	190
Child-befittings by drunken parents and others,	47
Stabbings of, or by drunken persons,	60
Fights and Brawls, generally committed in the public streets,	66
Accidents, such as on railways, &c., not terminating fatally,	114
Robberies, (including thefts, either of or by drunken persons),	60
Drunk and Disorderly, (including cases of wanton mischief, or of noise and disturbances on the streets),	140
Miscellaneous, (Under this head are included cases of humorous stupidity, or cases which could not properly come under any of the foregoing heads,	340

This is altogether exclusive of, for instance, the record of 23,000 cases in New York, in one year, and some hundreds of murders, in California, and other statements of a similar character, of which we simply gave the numbers, without comment. The vast majority of the cases are local, and occurred during the last four years in the United Kingdom.

Such is the list; and though only a drop in the great ocean of crime and death, still there is sufficient to make the most careless think. When we consider that 60,000 drunkards sink prematurely to their graves every year, in this country alone, and that of this number we have only given 700 in four years, it will be seen at once what a small affair, comparatively, is the list which we publish. And what have we to balance this—with what we put into the other scale, to cope with this prodigious waste of life—these well-filled jails, hospitals, and lunatic asylums? Surely with such an expenditure there must be some great income, some great public good! The bluff and jovial landlord, his well-filled till, and jingling purse, and a few millions of revenue, are all that can be put in the scale. And how immeasurably inferior—how paltry the weight, in comparison! Why, it kicks the beam. There it hangs in air, while the other scale with its content of wrecked humanity, sinks heavily at the other end. And yet, when the remedy of a Maine Law is talked of, the promoters of all this vice, assail it with every opprobrious epithet, and with all the art and malice at their command, endeavor to crush every attempt to rescue the wretched victims of their destructive trade. Is it wonderful, then, that we are exceedingly apt to call in question the Christianity of the man or minister, who, in the face of all this appalling misery and destruction—the inevitable daily-recurring fruits of the liquor traffic—can prevail by precept and example, in opposing the temperance reformers, of this country, in their earnest efforts to annihilate the greatest barrier in our land to the progress of the gospel of Christ.—*Glasgow Chronicle.*

The Perilous condition of Liverpool.
Liverpool is one of the greatest commercial cities in the world. Its inhabitants count up to 400,000; and the annual contents of

its commercial purse counts up to forty-six millions of pounds sterling! With a population so numerous, a commerce so prosperous, and a maritime position so important, it is very distressing to observe from indisputable statistics, that it is almost wholly given up to mammonish idolatry, and that the religion of the cross is either wholly unknown, or entirely unrecognized by an overwhelming majority of its inhabitants. Only 44,599 attend at the Protestant churches and chapels in Liverpool, while there is "unoccupied seat-room in them for 73,754; or, in other words, there are equal to 73 unoccupied Protestant churches and chapels in Liverpool capable of containing 1000 each!" Deduct 4599 for those who listen to doctrines subversive of all saving truth, and you leave only 40,000 out of the 400,000 who make even a profession of religion. How dreadful the condition of a town when nine-tenths of its inhabitants are entirely ignorant of the very letter of Scripture! But has even one-tenth of the professing tenth been born again—are they consistent believers in the Lord Jesus Christ? He only who searched their hearts can tell.

But this is not all. Roman Catholics, who are shamefully kept in ignorance of the gospel, and from the perusal of the Holy Scriptures by their priests, were actually counted as they entered their churches, and the number 44,632, being 33 above the number counted at all the Protestant churches and chapels in Liverpool! Is Popery more powerful, then, than Protestantism in one of our most important and largest seaport towns? We know it is not, but surely the state of matters revealed by the above statistics is calculated to cover professing Christians with shame and confusion, and to stir up all true disciples of the holy Redeemer to zealous, prayerful, and persevering effort for the conversion of souls, and the promotion of a revived Christianity.—*British Messenger.*

Prayer Meetings.

Prayer Meetings are far more interesting, profitable and soul stirring when interspersed with short, pithy, pointed remarks—recitals of God's special dealings, scriptural allusions to His attributes and perfections, than when confined to singing and praying solely.—Worldly minded, sensual, conservative, tobacco-chewing professors can make long, cold, shivering, formal prayers that we every body—who have no heart or soul to speak of God's mercies.

Warm hearted recitals of what God has done for our souls, tend greatly to increase devotional feeling, in social prayer meetings, and lead us to renew our appeals to the throne of grace earnestly, soul kindly and perseveringly.

Many a prayer meeting has failed, gone down, died the death, by long, dragging hymns, long, cold, formal, prosy, drowsy, soulless prayers and exhortations.—*Golden Rule.*

Resistance to Tyrants Obedience to God.

Truth must be defended and justice must be vindicated, or corruption will gain and keep the ascendancy. There are times when men who shrink from contest must meet it—when occasions when men must make peace by the sword. To surrender all rights without a struggle is a sentiment false to humanity, and therefore forbidden of God. The usefulness of anything pertaining to man, is to be determined neither by present good nor harm, but by its tendency and the final result. True, the wrath of man worketh not the righteousness of God, yet faithful intrepidity in resisting fraud, injustice, and tyranny, have often done that work. Many a truth of vast importance to community, and even to mankind, has been established by persevering opposition to error. The spread and prevalence of the gospel itself, are indebted to contest and to blood. Peace which yields everything is perpetual war, and the most lasting peace is not bought too dear by temporary strife. He who enters rashly, or without clear perception of adverse wrong, into any strife, is in fault; and he is equally faulty who deliberately yields important truths or rights to his adversary. The meekness of religion is its not only virtue. Its intrepid decision is essential to the perfect harmony of its character and the largest usefulness of its power.—*Rev. Geo. Allen.*

A New Christian Association.

A new Association has lately been formed in Philadelphia, under the name of the American Systematic Benevolent Society, whose object is to promote through the press and otherwise, the adoption of the Scriptural principle of systematic contribution to benevolent purposes. The movement has been received with great favor, there being an almost universal conviction that it is the duty of the Church to put forth some energetic efforts for the conversion of the world, and that now is the time to do it. A careful examination of the subject shows that not less than sixty cents a piece per annum is contributed by the members of the evangelical churches of the United States. It is believed by many that the Bible standard of giving is at least a tenth of one's entire income. Making allowance for a third who are supposed to earn nothing beyond their necessary expenses, and estimating that the remaining two thirds can only fifty-dollars a year more than they spend, and by adopting a tenth we should have the sum of eleven millions five hundred thousand dollars, or six times as much as is now given. The plan is to endeavor to have a more systematic and liberal contribution from the churches. The movement has been tried in England and Ireland, and found highly beneficial.—*Christian Guardian.*

Correspondence.

New York Correspondence.

NEW YORK, Sept., 1856.

Mr. Editor,—As we anticipated at my last writing, it turns out the administration has taken alarm as to the effects the Kansas troubles on their prospects in Pennsylvania, and Gales, the Governor sent out from Penn., is trying to bring a quiet. He promises to protect the inhabitants from the incursions of the Missourians; to protect the citizens without regard to political distinctions and to enforce his commands by the United States troops. All this looks fair, if we could forget what is meant by enforcing "the laws." These laws were passed by the Border Ruffians themselves and are more cruel than the laws of Draco. One point is gained for the present, and that is, there will be no more fighting, for neither party will resist United States troops.

In the attack of the Ruffians upon a little village, Ossawatimie, they learned to their cost that it is an unsafe thing to attack the homes of the free-state men. The Ruffians had a force just ten to one, and yet they lost thirty-one killed, and over fifty were wounded, while the free-state men had five only killed, and none wounded. This result had a wholesome influence on the invaders. Besides their excesses disgusted an important portion of their own party. It may not be too much to hope, if peace is preserved for a season, the reaction already begun in the pro-slavery party may materially hinder the wicked scheme of forcing slavery into Kansas; that scheme I have no doubt will at length be accomplished if the administration party succeeds in the presidential election. Their success is daily growing more doubtful, and most ardently do we pray their defeat may soon be certain. When Mr. Fremont was nominated, I think no well informed Republican had a hope that we would gain more than the House; and now our best informed opponent are most alarmed.

Nearly all the religious press in the North is opposed to slavery extension. The New York "Observer," and one or two other old papers, that talk as if they expect the British to attack us every year, are in favor of slavery extension, or at least so manage as to give their influence that side. They owe a desperate grudge to the British for abolishing the Bible institution, as they call it, of slavery. They pretend the British have much to do with opposition to slavery in this country. The real pinch is here. The most rabid pro-slavery men in this country have been most popular because slavery to a great extent has been the ruling power. Especially has this been true with clergymen. If a man preached against slavery he has been put down as preaching treason, but if a man preached a discourse urging his hearers to be active in catching runaway negroes he has been sainted and knighted both. To go from this country held in such favor, and arrive in England to be distrusted has always been a bitter pill to our pro-slavery aristocracy. The editors of such papers as the New York "Observer," have had a little experience in such tribulations, and how can they away with British Christianity? Is it any wonder their stock-in-trade against every movement that tends to weaken the slave system, should be "the British! the British!"

I have mentioned also that by far the greater portion of the secular mass. The North is in favor of Fremont. So of the clergy—almost to a man. Nearly all the Protestant church members. A great portion of the Germans, including the intelligent portions. As an illustration of the general feeling among men who are particularly engaged with the diffusion of general intelligence, I might mention that last week some three hundred book-sellers from different states called in a body upon Col. Fremont to manifest their interest in the cause he represents. Fremont himself was a very great favorite in the administration party till he took the liberty to oppose their schemes of slavery extension, and, therefore, his personal influence is very considerable in bringing adherents from his old party.

I mentioned the Baltimore riots against the Americans and Republicans by the Border Ruffian Democracy, and now have to mention a similar outrage by the ruffian party in Indiana. Mr. Calfax, a member of Congress was addressing a large meeting of Republicans, when the abettors of the Ruffian policy, raised up against them with three hundred Irish laborers from their work on the railroad, and made a desperate attack, injuring a number of persons, some, it is feared, mortally. Three of the attacking party were killed on the spot. Ruffians in the Senate, in Kansas, in Baltimore, in Indiana and where not? My country! And has it come to this! May God preserve them and restore thee to thine ancient love of liberty!

Senator Sumner, his physician reports is now nearly recovered, so much so that he will soon enter public life again. All lovers of liberty breathe freer as they read the physicians encouraging report. Brooks, the ruffian that so brutally assaulted the noble Senator, now threatens in case Mr. Fremont is elected, as he doubtless will be, to attack Washington, take possession of the national archives, and plunder the treasury, and dissolve the Union. The only fear is he will not think it safe to come so far toward where Burlingame resides. Burlingame is to speak