

THE RECORDER, as the Organ of the Seventh-day Baptist Denomination, is devoted to the exposition and vindication of the views and movements of that denomination...

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ERIE RAILROAD. Going West: 6.24 a. m. night Ex. 12.11 p. m. Mail. 7.15 " Dunk' Ex.

SABBATH TRACT SO. THE FOLLOWING TRACTS, which are introductory to the consideration of the Sabbath, are published...

THE PRAYER OF TWENTY MILLIONS. EXTRACT OF A LETTER FROM HORACE GREELEY TO ABRAHAM LINCOLN, PRESIDENT OF THE UNITED STATES.

DEAR SIR,—I do not intrude to tell you—for you must know already—that a great proportion of those who triumphed in your election, and of all who desire the unequalled suppression of the rebellion now desolating our country, are sorely disappointed and deeply pained by the policy you seem to be pursuing with regard to the slaves of rebels...

III. We think you are unduly influenced by the counsels, the representations, the menaces of certain fossil politicians hailing from the Border Slave States. Knowing well that the heartily, unconditionally loyal portion of the white citizens of those States do not expect nor desire that slavery shall be upheld to the prejudice of the Union...

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also treason, and drives home the wedge intended to divide the Union. Had you from the first refused to recognize in those States, as here, any other than unconditional loyalty—that which stands for the Union, whatever may become of slavery—those States would have been, and would be, far more helpful and less troublesome to the defenders of the Union than they have been, or now are.

IV. We think timid counsels in such a crisis calculated to prove perilous, and probably disastrous. It is the duty of a government so wantonly, wickedly assailed by rebellion as ours has been, to oppose force to force, in a defiant, dauntless spirit. It cannot afford to temporize with traitors nor with semi-traitors. It must not bribe them to behave themselves, nor make them fair promises in the hope of disarming their causeless hostility.

V. We complain that the Union cause has suffered, and is now suffering immensely, from mistaken deference to rebel slavery. Had you, sir, in your inaugural address, unmistakably given notice that, in case the rebellion already commenced were persisted in, and your efforts to preserve the Union and enforce the laws should be resisted by armed force, you would recognize no loyal person as rightfully held in slavery by a traitor, we believe the rebellion would there-in have received a staggering if not a fatal blow.

GOOD HABITS INDISPENSABLE. In the course of the address delivered by the Hon. Mr. Gladstone, on the occasion of his installation as rector of the Edinburgh University, to the students, he thus spoke of "the life of faith":

"The mountain tops of Scotland behold on every side of them the witness, and many a one of what were once her morasses and heath moorlands, now blossoming as the rose, carries on its face the proof that it is in man and not his circumstances that the secret of his destiny resides. For most of you that destiny will take its final bent toward evil or toward good, not from the information you imbibe, but from the habits of mind, thought, and life, that you shall acquire during your academical career.

VI. We complain that the Confiscation Act, which you approved, is habitually disregarded by your Generals, and that no word of rebuke for them from you has yet reached the public ear. Fremont's Proclamation, and Hunter's Order favoring emancipation were promptly annulled by you; while Halleck's No. 3, forbidding fugitives from slavery to rebels to come within his lines—an order as unmitigated as inhuman, and which received the hearty approbation of every traitor in America—with scores of like tendency, have never provoked even your remonstrance. We complain that the officers of your armies have habitually repelled, rather than invited the approach of slaves, who would have gladly taken the risks of escaping from their rebel masters to our camps, bringing intelligence often of inestimable value to the Union cause.

SLAVE POWER IN AMERICA. The London National Review for July, in the opening of an article on "The Slave Power and the Secession War," has the following remarks on the sympathy which has been so extensively manifested in England in behalf of the slaveholders' rebellion:

The most striking and weighty phenomenon in the history of the United States of North America during the nineteenth century is the rise and growth of the slave power. The sympathy expressed so loudly in England on behalf of the Southern Confederacy has its origin in loose and inaccurate notions of what the Southern Confederacy has been, of what it is, and of what it would be, were it permitted to develop itself unmolested in obedience to its instincts and unavoidable tendencies.

A JEWISH PARABLE.—A certain man, who was very much deformed, said a Rabbi, saying, "Peace be unto thee." The Rabbi did not return the salutation, but said, "Raca, how ugly this man is! perhaps all his towsomeness are as deformed as thou art." The other replied, "I do not know; but go thou and say to the workman that made me, how ugly is this vessel which thou hast made." Upon this the Rabbi dismounted from his ass, knowing that he had sinned, and fell down on his face before the man he had despised, and said unto him, "Forgive me, I beseech thee." But the deformed man answered, "I cannot forgive thee until thou hast been to the workman that formed me, and said, 'How ugly is this vessel which thou hast made.'"—Talmud.

and independence on the other. No doubt some have been led away by a blind hatred of democracy; others have been irritated by the reckless violence of northern newspaper writers, and the mad speeches of back politicians; others, again, have desired success to the South because they think it better for the world that there should be more nations than one within the enormous territory, stretching from ocean to ocean, owned by the United States; and there are not wanting those who have southern sympathies because they have accepted southern hospitality. It would be useless to deny the force of these influences; they are around us in full operation, and their fruits are visible every day. But it is strange that such influences should have been adequate to blind thoughtful men to the true character of the contest and the immense issues it involves.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed if St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the infidel. And as this infidel is not an exception, it may be well to show some of the advantages of being polite.

1. We conform to the Scriptures. If St. Paul taught politeness by his example, so did he in his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness, viz, forgetfulness of self. In another place he says, "Be courteous" in other words, be polite.

2. We make friends. Nothing so wins upon strangers as true politeness. A little attention shown in a stage, or in the cars, or at a public table, costs us very little. But what an effect it has upon the persons to whom the attention is shown! The pleased look, the gratified smile, show us we have gained a friend.

3. We increase our usefulness. One reason why ministers and good Christian people have no more influence, is on account of their sour face and forbidding countenance. They look as if they said, Keep away from me. But if they allow the vulgar to approach within reach of their majestic presence, there is a pompous manner of way they have, which prevents the hearts of others going out to them, and thus influence over such people is lost.

4. Righteous success. Let any man who has goods to sell, or office to attain, be kind and polite, no shame—like that put on by the politicians—and his goods are sold and his office reached, ten times sooner than the man who looks mad, and cuts you up as he cuts off his calicoes and cloths.

MR. EVERETT ON RECOGNITION. In his speech at the great war meeting held in Boston recently, Edward Everett took occasion to show what would be the results of recognizing the Southern Confederacy—were that event possible. He says: "The first question that will arise if you recognize the Confederacy will be on the extradition of fugitive slaves. No independent foreign nation ever thinks of their surrender. They will come in large numbers after the separation; the South will demand that they should be given up; the personal liberty bills of the North have been among the greatest causes of the present rupture. Give them up, she will now say, or Stone-wall Jackson will come and take them. One of the articles of the rebel programme, lately agreed upon at Richmond, is stated to be, 'the suppression of the Baltimore and Ohio Railroad.' Ninety miles of it lie through Virginia; they will, of course, do with it what they please. Ohio may be a little restive under this discipline, but she must submit, or she has got to send an army to keep open this all-important route to the seaboard. With a system of free trade at the South, and moderate protection at the North, smuggling upon a large scale—armed bands of smugglers, like those which desolated Spain for ages—will spring up along our vast frontier. To this you must submit, or it will promptly be wrought up into a cause of war with our belligerent and warm-blooded neighbors. Above all—the Mississippi—the great natural outlet of half the continent—you have got to tear up the treaty by which Louisiana was ceded to the United States, under the work of Jefferson and Napoleon, surrender a domain such as Providence never before intrusted to a civilized government, or you have got to hold it by the sword, for that is the way secession resolves all controversies. In short, fellow-citizens, if this rebellion now succeeds, instead of an honorable and lasting peace, we have but one alternative to look forward to—that of eternal war or eternal humiliation and disgrace, not merely in our relations with the South, whose language towards us already passes all ordinary limits of contumely, but from the nations of the earth. What respect are they likely to pay to the reclamations either of the North or the South, however well-founded, when they see us forever clenched at each other's throats, in the gripe of death. In fact, if the mad-

ness which has ruled the hour at the South

GONE. BY ALICE CLAY. Gone from my hope for him—gone from my trust in him— Broken, borne down in mournful strife— Speak his name softly, and mourn for him tenderly, Ne'er to have come to himself in his life. His great heart within him forevermore silent— No hand that could gather his music away— He dwelt in the land of his love like a stranger— Not master, but guest in his house of the clay. Men that saw only with cloudier vision, Coming up to him, went sturdily past— How can I choose but weep wild tears of woe for him? Heart, head and tongue playing false to the last? Speak his name tenderly, mourn for him bitterly— Done, and no token of honor deferred— Hid in the shadow of beauty immortal, Singing no song that the world ever heard. Ah, could this dust have been shaped to his use— What triumphs there were for his spirit to win— Speak from the darkness, my poet, and say hast thou Come to thyself in the world thou art in? O speak lest I die of my grief—from the darkness Speak to me, my beautiful poet, and say Thou hast come to thyself, thou hast—gone from the twilight And walkest in the glad, golden light of the day.

POLITENESS. An acute critic has said that any one who caught the spirit of the sermon on the Mount could not fail to be a gentleman. There is much truth in the remark, for the Christian spirit, which enjoins a careful consideration of the feelings of others, makes its possessor polite and courteous. An exchange sets forth some of the advantages of politeness, which costs nothing:

POWER OF SUPERSTITIOUS FEAR. The Rev. A. O. Forbes, missionary to the Sandwich Islands, presents some facts which illustrate the power which heathenism has exerted in exciting the fears of the people, and the influence of which has not been effectually counteracted even among the converts to Christianity. The Sandwich Islands are nominally Christian, but their civilization is still superficial, and there is a large amount of the old heathenism still remaining. Mr. Forbes says: "It is actually a fact that idols are still worshipped on these islands, although it is done very secretly, as it is not fashionable. The worst things we have to contend with, however, are the old superstitions of heathenism, which retain their hold as long as life lasts with the older class of the people." He refers to the practice of sorcery. These sorcerers are called Kahunas, and the class most dreaded are called the Kahuna Anaana, who are believed to possess the power of splitting a stone by praying at it. Their chief power, however, is believed to be that of praying a person to death. Mr. Forbes says that "so firm a hold has this belief on the native mind, that neither reason, argument, or ridicule can shake it. Out of a population of three thousand on this island, I have not met with more than three natives who are not afraid of a Kahuna Anaana." There is another kind of sorcerer called the Kahuna Kuni, who are competitors of the other, and are employed to counteract their prayers, or to outpray them. A third kind claims the power of sending diseases of a distressing kind, such as derangement and epilepsy, on any person they may select. "This one all-prevailing superstition," says Mr. Forbes, "is perhaps the only one which even the introduction of Christianity has scarcely weakened in its hold upon the native mind, and to this day it remains the greatest stumbling-block in the way of the missionary. It meets him at every turn, and so constantly, and with such deep-rooted power, that it oftentimes most disheartening. I have many noble church members. I cannot but think that many of them are truly regenerated in heart, and yet on this point they are as superstitious as any. Yet here and there some rare exceptions are found."

INTERESTING DISCOVERY AT JERUSALEM.—According to the Jewish Chronicle, the foundation of the inner wall of Jerusalem (referred to in Lam. 2: 8, under the name of rampart, and also in Isaiah 22: 11, where the two walls are spoken of) has lately been discovered. As far as it is laid bare it consists of very large stones, and the solid masonry is just the same as that of the western wall of the temple. It is about four yards distant from the present wall. The spot was visited by many Europeans, among whom are mentioned the Austrian and French consuls, as also by Dr. Rosen, the Prussian consul, distinguished for his topographical knowledge of the Holy City, and they all agreed in pronouncing this remnant of hoary antiquity the foundation of the "rampart." It was discovered while digging to lay the foundation of a new building, the "Abode of Peace," erected for the Jewish poor at the expense of a deceased benefactor. On the same plot of ground was also discovered a very large and equally ancient cistern, thirty-six yards long by nine and a half wide, and fourteen deep.—London Builder.

SADNESS.—There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul in the busy bustle of life, in the social circle, in the calm and silent retreats of solitude. Its powers are alike supreme over the weak and the iron-hearted. At one time it is caused by the fitting of a single thought across the mind. Again, a sound will come booming across the ocean of memory, gloomy and solemn as the death-knell, overshadowing all the bright hopes and sunny feelings of the heart. Who can describe, and yet who has not felt its bewildering influence? Still, it is a delicious sorrow; and like a cloud dimming the sunshine of the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

A CLERGYMAN in a village not a hundred miles from Dunfermline has been much annoyed for some time past, by a number of his congregation falling asleep during the sermon. The reverend gentleman had tried several times to reason with his sleepy hearers, but to no purpose. So, one Sabbath he stopped in the middle of his discourse, and said, "If I had a coachman's whip, I think I could use it with advantage on some of those near me."

A MAN may have a thousand intimate acquaintances, and not have a friend among them all. If thou hast one friend, think thyself happy—he is a great treasure.

THE FREE CHOICE. When a man becomes a Christian, he acts as a freeman; and whatever power has been exerted over him, no violation has been done to his liberty, nor has he done anything which has not been to him a matter of preference or choice. The converted sinner acknowledges the power of God in his change. He is sensible that he has become what he is by an influence from on high. It was some such mysterious power that arrested his attention, that alarmed his conscience, that induced him to give his heart to God. But he has been sensible of no violation of his freedom. He has done nothing which he has not done freely. He was not converted by bringing a deep sleep upon him, as Eve was formed from the side of Adam, nor was an unnatural stupor diffused over his frame, numbing all his faculties, and leaving him to be moulded as the clay; but he was converted in the full exercise of his faculties, and with the entire consciousness of acting as a freeman. He has done nothing which he did not prefer to do; he has abandoned no sin which he did not choose to abandon; he has formed no new plan of living, by becoming a Christian, which he did not choose to form. One of the most free and unfettered acts of his life was that when he gave himself to God; and he became a Christian with as much conscious freedom, and with

as much of the spirit of rejoicing, as the imprisoned father leaves the gloomy cell where he has been long immured, to visit his children when his prison-doors are thrown open, or as the gally-slave exults when the chains fall from his hands. There is no act that man ever performs more freely than that of becoming a Christian. His whole heart is in it; and no matter what sinful course he abandons, what sacrifices he makes, and what needs he is constrained to leave, or what amusements he is required to abjure—he does it more freely. And no matter what trials he may see before him, no matter through his embracing religion may require him to forsake his country and home to preach the gospel in a heathen land—it is all cheerfully done. It is the act of a freeman. He prefers it. He would not, for all the gold and diamonds and coronets and crowns of the earth, have it otherwise. And though he is conscious—for who could not but be so in such a change?—that this has been brought about by the power of God, and will always ascribe it to the agency of the Holy Ghost, yet he feels that no law of his nature has been violated, and that one of the most free acts of his life was that when he gave his heart to God.

BUNYAN'S STYLE. The style of Bunyan is delightful to every reader, and invaluable to every person who wishes to obtain a wide command over the English language. The vocabulary of the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rude peasant. We have observed several pages of his works, and do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain working men, was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed. Cowper said that he dare not name John Bunyan in his verse, for fear of moving a sneer. To our refined forefathers we suppose Lord Roscomon's say on Translated Verse, and the Duke of Buckinghamshire's "Essay on Poetry," appeared to be compositions infinitely superior to the allegory of the preaching truck. We live in better times; and we are not afraid to say that, though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of those minds produced the "Paradise Lost," the other the "Pilgrim's Progress."—Macaulay.

EVILS OF MENTAL PRECOCITY.—The premature development of the mind and neglect of the body have long been prominent evils in our educational system. It is often very pleasant to fond parents to see how bright, intelligent, and witty their children are; and they often find great satisfaction in showing to others the brilliancy and mental sprightliness of their precocious darlings. Such parents know not what they are doing. All the praise lavished by such parental folly, and fond aunts, and dotting grandparents, and injudicious friends, tends to the serious injury and almost certain destruction of their children. Their keen flashes and sparkling witticisms are but the indications of an over-stretched mind and a neglected body. Our many systems of education thus destroy many children every year. This neglect of the physical, and stimulating the mental man, is the more to be deplored, from the fact that this early precocity is wholly unnecessary, because many of the best educated and most useful men in the world has ever seen were very dull pupils in early childhood. Andrew Fuller, Sir Walter Scott, and Daniel Webster, were very dull scholars when children; and yet who has ever done more in theological discussion than the former? Or who in the whole world of intellect than the second? Or who at the Bar and in the Senate than the latter.—How to Enjoy Life.

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OPENING OF THE REBEL CONGRESS. The rebel Congress met at Richmond on... OPENING OF THE REBEL CONGRESS.

SUMMARY OF NEWS. The Cairo correspondent of the Chicago... SUMMARY OF NEWS.

The Washington Star says that the rebels... The Washington Star says that the rebels...

Spring at 12; Milwaukee Club at 1 1/2 @ 20;... Spring at 12; Milwaukee Club at 1 1/2 @ 20;

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