

The Recorder

For the Proprietor

E. G. CHAMPLIN, Editor and Proprietor

The Recorder

THE ORGAN OF THE SEVENTH DAY BAPTIST DENOMINATION

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The Recorder, as the Organ of the Seventh Day Baptist Denomination, is devoted to the publication of the views and movements of that people. It aims to promote vital piety and benevolent action, at the same time to give publicity to the commands of God and the duties of man. Its columns are open to the views of all sects. Its columns are open to the views of all sects. Its columns are open to the views of all sects.

Advertisements, of a character not inconsistent with the objects of the paper, will be received at the rate of one dollar per line for the first insertion, and three cents per line for each subsequent insertion. Legal advertisements, at the rates fixed by law. A full description will be made to those advertising largely by the year. Communications, unless otherwise directed, should be sent to the Editor, E. G. CHAMPLIN, Westery, R. I.

THE LAW OF NEWSPAPERS. 1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions. 2. If subscribers do not give notice to the contrary, their papers will be sent to them until they are discontinued. 3. If subscribers do not give notice to the contrary, their papers will be sent to them until they are discontinued.

TURNING THE PULPIT. Macaulay relates that in the time of Queen Elizabeth, the court was wont to exercise the lawful or assumed privilege of giving the clergy a hint of what they were desired to say on the questions of the times. It was called "turning the pulpit."

To-day there is a reverse process in operation. What the clergy are not to say is the point of solicitude on the part of a very considerable minority of the membership and congregation of nearly every religious body in the west. If there is any exception, it is in the case of the Unitarians.

It is not pretended that this soft impeachment is something new. It is at least as old as a certain class of small editors and house politicians. It is still in the mouths of individuals of that school, and of others who make higher pretensions, and notwithstanding it is well known that these self-constituted and tenderly sollicitous guardians of the sanctity of the pulpit care infinitely less for the Gospel than for something else with which it is presumed the Gospel has no sort of concern, yet their influence, as to extent, is by no means contemptible.

I have known one of these (and he was a good man) to leave his own church and home on a Sunday morning, ride seven miles, cross the Ohio river, and go into a Kentucky town, where he might have found more than a good sermon, and a more than a good opportunity to do good. The text was of an appropriate character, and he was obedient to his masters; the text was of an appropriate character, and he was obedient to his masters.

It was but a few weeks since a faithful minister, whose name is a terror to evil-doers, was called upon to preach an anniversary sermon in the chapel of one of our western colleges. His subject was "War, carnal and spiritual." His treatment of it was masterly and eloquent. In speaking of the evils of the present, he faithfully enumerated the offenses that have been perpetrated in this country against government, civilization, humanity and the rights of man, and he pointed to the earth and hell in the effort to transform the house of God into a den of thieves.

To drink had become the rule; not to drink, the exception. There were boys, drunkards, and young men drunkards, and gray-haired drunkards, all over the land. There were drunkard farmers, drunkard merchants, drunkard mechanics. There were impoverished homes, and heartbroken widows, and outcast children in every community. The ravages of the fell destroyer were fearful. Husbands, brothers, sons, were going to ruin by thousands. The poor-houses were full, the jails were full, the penitentiary was overflowing. What should be done? There were eyes to pity, but there seemed no arm to save. And yet something must be done. Should we appeal to the liquor-vender? He would sell his soul and the souls of thousands for gold. Should we appeal to the politicians? There were votes to sell, and whisky was the price. We must appeal to the people. We must arouse the people. We must create a public sentiment that neither intrigue, nor gold, nor the spoils of office, could overcome. The preacher took the lead. They proclaimed in thunder against the manufacturers and vendors of the cursed thing, but especially against the powers that had betrayed the people, abused the public mind, and given the infernal traffic the sanction of the State.

The following account of the character of the Pope is extracted from the work lately published by Mgr. Liverani, Apostolic Prothonotary, and which led to the dismissal of the author from his post at the Papal Court: "Pure morals, a love for the ceremonies of the church, great facility and charm in conversation and extempore address, a harmonious intonation, majestic air at the altar, and, lastly, a constant zeal for the glory of God—a zeal which does not shrink from even the most daring enterprises—such are the more striking characteristics of Pius IX. He is entirely exempt from nepotism, as well as from cupidity and avarice; he cares nothing for gold, except to relieve the poor and decorate the sanctuary. Patient in giving audience, an indefatigable listener, but at the same time eager to hear the most trifling gossip; judging men and things by their intrinsic merits; accessible to sinister impressions and ill-earned prejudices; sudden in his resolves, headstrong in his conclusions; but, on the contrary, inexorable in his changes of mind and aversions; liable to fidget in sudden partialities; incapable of concealing preferences; his repugnance, and his most cherished feelings; and thus he gives up the keys of his heart to hypocrites and unprincipled courtiers, who read his mind in his countenance. There they stand before him, with humid eyes, open mouth, elongated neck, every muscle on the stretch, ready to approve, as soon as the Pontiff's visage gives the signal, ready to flatter all his desires, however disastrous the consequences involved. Pius IX's judgments, as to the merits of individuals are somewhat summary."

It is a very old-fashioned way of indicating friendship. Jehu said to Jehonadab, "Is thine heart right as my heart is with thine heart? If it be give me thine hand." It is not merely an old-fashioned custom; it is a strictly natural one, and as usual in such cases, we may find a physiological reason for it. The animals cultivate friendship by the sense of touch as well as by the sense of smell; hearing and sight; and for this purpose they employ the most sensitive parts of their bodies.

They rub their noses together, or they lick one another with their tongues. Now, the hand is a part of the human body in which the sense of touch is highly developed; and after the manner of the animals, we not only like to see and hear our friends, we do not usually smell them, nor do we lick them, as the animals do. We do not usually smell them, nor do we lick them, as the animals do. We do not usually smell them, nor do we lick them, as the animals do.

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So much for the sermon. Three hours afterwards the same audience listened to a lecture to the students on Christian manhood. In the course of the lecture it was announced, on the very best authority, that God had made of one blood, all nations of men, to dwell on all the face of the earth. No other allusion whatever to the unity of equality of the race was made. "But that was enough. The lecturer was stigmatized in public print as a negro-worshiper, preaching from the Gospel pulpits the damnable doctrine of negro equality."

Truly, it is no joke to be an editor in these times; as an English writer has suggested, neither is it a joke to be a preacher. And yet there are heavier crosses than those of the ministry. God will sustain the man who he trusts to preach his word to a refined race, and will give them victory. If the prospect is dark, it is written, The glory of the Lord shall cover the whole earth. If calamity is grievous, it is written, The months of them that speak lies shall be stopped. If persecution is sorely afflicting, it is written, Great is your reward in heaven. Rev. H. B. Collins.

CHARACTER OF PIUS IX. The following account of the character of the Pope is extracted from the work lately published by Mgr. Liverani, Apostolic Prothonotary, and which led to the dismissal of the author from his post at the Papal Court: "Pure morals, a love for the ceremonies of the church, great facility and charm in conversation and extempore address, a harmonious intonation, majestic air at the altar, and, lastly, a constant zeal for the glory of God—a zeal which does not shrink from even the most daring enterprises—such are the more striking characteristics of Pius IX. He is entirely exempt from nepotism, as well as from cupidity and avarice; he cares nothing for gold, except to relieve the poor and decorate the sanctuary. Patient in giving audience, an indefatigable listener, but at the same time eager to hear the most trifling gossip; judging men and things by their intrinsic merits; accessible to sinister impressions and ill-earned prejudices; sudden in his resolves, headstrong in his conclusions; but, on the contrary, inexorable in his changes of mind and aversions; liable to fidget in sudden partialities; incapable of concealing preferences; his repugnance, and his most cherished feelings; and thus he gives up the keys of his heart to hypocrites and unprincipled courtiers, who read his mind in his countenance. There they stand before him, with humid eyes, open mouth, elongated neck, every muscle on the stretch, ready to approve, as soon as the Pontiff's visage gives the signal, ready to flatter all his desires, however disastrous the consequences involved. Pius IX's judgments, as to the merits of individuals are somewhat summary."

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NEW YEAR'S HYMN. Ring out, wild bells, to the wild sky, The flying cloud, the frosty light; The year is dying in the night; Ring out, wild bells, and let him die. Ring out the old, ring in the new; Ring, happy bells, across the snow; The year is going, let him go; Ring out the false, ring in the true. Ring out the grief that saps the mind, For those that here we see no more; Ring out the feud of rich and poor; Ring in redress to all mankind. Ring out a slowly dying cause, Ring out the stony days of strife; Ring in the nobler modes of life, With sweeter manners, purer laws. Ring out the want the care, the sin, The faithless coldness of the times; Ring out the false, ring in the true; Ring in the fuller, happier times. Ring out false pride in place and blood, The tithes of slander and the spite; Ring in the love of truth and right, Ring in the common love of good. Ring out old shapes of foul disease; Ring out the narrowing lust of gold; Ring out the thousand years of old; Ring in the thousand years of peace. Ring in the valiant man and free; The larger heart, the kinder hand; Ring out the darkness of the land; Ring in the Christ that is to be.

LUTHER AND THE RUNAWAY NUNS. On the evening of Good Friday, April 4, 1523, nearly three and a half centuries ago, a stranger reached the manny of Nempthoch, not far from Leipzig, in the territory of George, Duke of Saxony, a zealous Roman Catholic. This was Koppe, a distinguished citizen and counselor. Three years before the light of the blessed Reformation visited this region, and cast some of its cheering rays among the sisters of this monastic institution. Without delay, they corresponded with Luther, who had written a treatise against monastic vows, and upon whose sympathies and assistance they calculated. Their first step, however, was a request to their parents, praying to be released from the cloister prison, as continuing there would endanger their souls' salvation. Their faith in the truth of the Roman Catholic religion was shaken, and they joyfully embraced the principles of the great Reformer. Inflamed and entangled by superstitious ideas of the great sanctity of the conventual life, and with the inviolability of its vows, their parents refused absolutely to grant what they so sincerely and ardently desired.

Still this positive parental refusal did not discourage them, and they naturally turned with confidence to the man whose doctrines had impelled them to the resolution of forsaking the cloister. Koppe, resolute, bold, was willing to encounter all hazards, and, assisted by his brother's son and another faithful ally, he proceeded to carry out his cherished purposes. To prevent suspicion and conceal his proteges, he employed a covered wagon to carry off the nuns; as if his load were only empty herring-barrels. Some say that he actually put them into the empty barrels, each nun having one to herself, in order that conversation could not be held. The nuns were packed in the wagon, and were named in number, and among their names we find Margarete, Elizabeth, Eva, Margaret, Lapeta, and Katharine von Bora, who afterward became Luther's wife. Koppe and his party arrived at the manny of Nempthoch on Good Friday evening. The nuns descended from the window of Katharine von Bora's apartment into the court, where she herself in a hurry left one of her slippers. They were lifted over the walls and placed into the herring barrels in the wagon. The plan succeeded perfectly, and they were beyond all danger before it was discovered that anything unusual had been going on in the manny. One author states that Koppe, being asked on the road what he had there, replied, "Barrels of herring." He conveyed them first to Tongan, and then to the Augustine monastery at Wittenberg, in which Luther himself resided, and where they arrived on the 7th of April. While they stood before its gate they were deeply affected by their deliverance from the walls of their prison-house. "Would to God," claimed Luther as he received them, "that I could rescue all captive consciences and empty all the cloisters!"

The nuns now at liberty, the next important question was, how they were to be provided for. Luther again afforded most valuable assistance, introducing them into the family of a most honorable citizen, where they were received with the utmost kindness. At the time, writing to the preacher of the Electoral Court, (George Spalatin,) he says: "I greatly commiserate these poor girls, and still more those others who everywhere are perishing in so large numbers, yes, that seek itself so very weak, and united to our by nature, yet, by God himself, perishes by their seclusion from ours. O tyrannical, cruel parents and relations in Germany! you can sufficiently exonerate you? The pope and the bishops! who can enough approximate your blindness and folly in teaching and promoting conventionalism? You ask me what I am going to do with these girls. In the first place, I will write to their parents and request them to take care of their daughters. If they will not do so, then I will take care that they be otherwise comfortably maintained. I have already received promises in respect to some of them, and the rest I will get married if I can." The manner of their escape was perfectly astonishing.

Koppe's bold and singular adventure created extraordinary irritation and alarm among the Romanists. What increased the wrath and terror of the priests was the symptoms of a rising spirit of discontent in other convents, which, becoming infectious, might lead to the destruction of these ecclesiastical establishments. Luther was doubtless at the bottom of this mischief, and as he had assailed monastic celibacy, was most functionally denounced. He replied, with his characteristic iron-hearted spirit and more repulsive effect, exhibiting the darker and more repellent features of conventional life. "The Papists ever demanded the retraction of Koppe; but the great Reformer wrote a letter to him, exhorting him not to heed the prayers, and supercession of the multitude, and the priests, nor to be intimidated. If you have done good, says he, 'I would to God' you could please in the same way the many thousands of other souls whom the Pope still holds captive. Let the word of God however, shake by the name of I am now come forth into the world and not imprisoned in convents."

Some of the nuns, instead of returning to their parents, remained in Wittenberg, where they found homes in friendly families; others, through Luther's influence, were happily married. But Katharine von Bora's history would fill an interesting chapter. This is not now our purpose, however. It was not Luther's intention when the nuns escaped to marry her or any other woman; "Should this monk marry," said a learned doctor, (Jerome Schurer,) "the whole world, and even the devil, will burst into shouts of laughter, and he himself will destroy what he has been building up." But this sneer did not frighten the bold Reformer; and finally, believing that his marriage would alarm and astonish the devil and the Papists, and would advance the cause of reform by encouraging others to break the fetters of priestly celibacy, to the astonishment of both friends and foes, he took the bold step. On Tuesday, the 13th of June, 1525, taking with him his three friends, Dr. Bergenhagen, the town preacher of Wittenberg, Apell, the lawyer, and the painter Lucas Cranach, in his presence, and without previous courtship, he sought her hand. A blush tinged her cheek, thinking that he was in jest; but soon discovering her mistake, with maiden modesty she gave her consent, and on the same day the nuptial knot was tied, and the benediction pronounced by the doctor present. Katharine was in her twentieth year, and Luther forty-two years old. What a strange history!

GENERAL HAVELOCK'S PRAYER TEST. Many people excuse themselves from God's service for want of time. The apprentice does, the school-boy in the hurry of term-time does, the man at his work-shop, the mother with her large family around her. General Havelock, that distinguished general in India, whose wisdom and bravery did so much to put a stop to the cruel and bloody mutiny of the Sepoys, never made this excuse to get rid of the service of his Heavenly Father. He had time, among all the hurry and worry of camp-life, to make the business of religion the first business. He found time. He did not believe God ever put men in posts where they could not serve him. He was a man of prayer, and he found time to pray; not only to pray by himself, but with his men. Among his camp baggage was a praying-tent, the biggest one he had, and this he used to pitch at the stations, and hold prayer-meetings in it, and read the precious word of God to the soldiers.

He well knew if there was a class of men in the world that needed the comforts and the help of the Lord Jesus Christ, it was soldiers; and many a poor soldier found how superior was a heavenly service over anything the Queen of England could offer. In the hurried and awful marches which General Havelock and his regiments were forced to make in the late war, he arose two hours before his men, in order to have time to pray. If they were to begin their march at four o'clock in the morning, he was up at four. If the camp were to break up at four, he was up at two. He believed there was time for the business of religion. And the papers tell us there were no soldiers so prompt and faithful in duty, so reliable in those dreadful times, as General Havelock and his praying regiment.

Conference, composed of ministers and lay delegates, has no legislative or judicial authority over the local churches beyond that of advice and recommendation. The General Conference of the Methodist Episcopal Church was adopted at the General Conference, and recommended to the local churches as a doctrinal standard. A fully prepared plan of union or agreement was adopted, and sanctioned by all the States present.

LOVE OF TRUTH. One of the earliest passions of mankind was the love of truth, and some opinion is given that it was the language of the solitary meditations, because I was born in a certain degree of latitude, in a certain century, in a country where certain institutions prevail, and of parents professing a certain faith, take it for granted that all this is right; this is a matter of accident; this is a matter of chance. And I might, if such had been the order of events, have been born under circumstances the very reverse of those under which I was born. I will not, if I can help it, be the mere creature of accident; I will not, if I can help it, be the mere creature of chance. I will not, if I can help it, be the mere creature of chance. I will not, if I can help it, be the mere creature of chance.

LECTURES IN WASHINGTON. With the northern army, the lecture system has also invaded the Capital, and has already become so thoroughly acclimated as to flourish vigorously. Several of the most radical of the northern anti-slavery men have lectured warmly to large audiences, bringing warm responses for their sentiments, and a full exchequer to the association. The lecturer last evening was Horace Greeley—the subject, "Nations." It is hardly worth while to say that the Philosopher handled his theme by the anti-slavery tactics—but it will sound stranger for me to say that the broader the distinctions he drew between slavery and freedom, the more decidedly he proclaimed that the war could not succeed until the administration looked the big-bellies in the eye, and said, "they are slave propagandists—not rebels, the more warm and spontaneous was the applause. It was a hearty outburst that declared his citation of Andy Johnson's declaration that "rebels have no right to own anything" and an avalanche, loud, prolonged, and overpowering, that welcomed the incidental mention of the name of Fremont. On the platform with the lecturer were President Lincoln, Secretary Chase, Senators Wilson, Hale and King; and in front were goodly numbers of Congressmen and civic magnates and army officers of distinction. Their presence gave a peculiar significance to the applause of the people. Being an audience of representative men—for they probably had their homes in every northern State—the clapping hands seemed always to be saying Amen to the sentiments of the speaker, and "Go, thou, and think likewise," to those who listened. The next lecturer was Dr. Cheever, and after that, Beecher, and Curtis, and Timothy Tilton, and probably Wendell Phillips.—Cor. Times, Jan. 3.

A NEW DENOMINATION. A new religious denomination seems to have been safely, and we doubt not providentially launched upon the sea of religious life. It is composed of various independent Methodist Churches, which, for different reasons, have become disunited from the old organizations, and which have now affiliated under this new form, and under the name of the Independent Methodist Conference. This new denomination we understand to be Methodist in its modes of worship; Congregational in its Church Independency; and Baptist in its general preference for immersion as the form of administering the ordinance of baptism. While rejecting those who prefer sprinkling. As this Conference is a link between the various denominations, and may reach the preferences of many, especially in mission work, who would be repelled from either, whose peculiarities in part it follows. More particularly we understand the peculiarities of this sect to be that while they adhere to Methodist doctrine and modes of worship, they have no "bishops" or "presiding elders"; the churches are independent of the Conference; own their own church property; choose their own pastors; and remain as long as they please; and do not

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THE MISSIONARY WHO NARRATES THE ABOVE is not one of those who have been hardened by long exposure to the trials of frontier life, but is fresh from the college and the seminary.—Home Missionary, 1862, p. 11.

ICELANDIC JUSTICE.—Formerly every man in Iceland who felt himself aggrieved or injured in any of his rights, had three ways open to him for redress: "He might betake himself at once to the man who had done him wrong, and after laying the story before him, demand a fine, compensation, and atonement in the way of money, [but] in this case the matter took the shape of a friendly agreement; and the difference was soon settled. But if a settlement happened that one or the other side claimed was called 'self-deed,' the right to make his own award. But if the wrongdoer refused to 'make any' compensation, there were still two ways left of dealing with him. The injured party might call back on his right of private war, and follow up the feud, and take vengeance on him by killing him or some near member of the family." Or, he might follow it up as law, and make private wroth a matter of public consideration of the state. In fact, we see the old freeman waving both the natural rights—the right of property and the right of revenge—and appealing to the new organization of things which had been accepted on the establishment of a commonwealth. With regard to the new system, the Icelandic law was based on the evidence of the community, supported by oath. At every step, solemn witness was taken; and to fail in producing solid witness was to lose the suit.—British Quarterly Review, 1861, p. 11.

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are true to their kind... therefore important to ascertain whether, by cultivating certain varieties...

THE BRISSON IRON BATTERY. As required by the terms of contract with the Government, the hull of the iron battery...

THE HORSE-CHESTNUT TREE. This tree, which is a native of Asia, is of more agricultural value than is generally supposed...

THE CAMEL IN CALIFORNIA. We find an interesting account in a San Francisco journal of experiments now being made with the camel in Nevada Territory...

PIANO FORTES. LIGHTS & BRADBUYS. THE INSULATED FRAME preserves the original tone of the instrument in all its purity...

MRS. WINSLOW, AN EXPERIENCED NURSE... SOOTHING SYRUP FOR CHILDREN... SURE TO REGULATE THE BOWELS...

AGRICULTURAL. TWO HEADS OF MANURE. The reason individuals are so following from the pen of Hon. Wm. Johnston...

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