



The Sabbath Recorder

WESTLEY, R. I., FIFTH DAY, DEC. 10, 1868. Geo. B. Utter, Editor.

Special Notice

The nineteenth volume of the Sabbath Recorder will end with the issue of Dec. 31, 1868. In consequence of the great increase in the cost of printing and other expenses of publishing, it is found necessary to make the following arrangement, which it is hoped those concerned will duly consider, and see the propriety of adhering to.

SUNDAY

In our paper of this week will be found an article on "Sunday" from a recent number of the Independent. We copy it, partly because of the information it contains in relation to the names of the days of the week, and partly because we wish our readers to see how difficult it is to give a satisfactory reason for the popular practice of keeping Sunday in place of the Sabbath.

Those who observe the Seventh Day for the Sabbath, have not only an express injunction, but the best example for their practice. Not to speak of the example of Jehovah himself, who, when he had completed the work of creation, "rested on the Seventh Day from all his work," and "blessed the Seventh Day and sanctified it," nor of the example of Moses and the prophets, whose observance of the Seventh Day is unquestionable; we are confident that the apostles and the early Christians, up to the time of closing the sacred canon, were strict observers of the Seventh Day as the Sabbath.

It has been customary, heretofore, to either ignore the negro altogether, or speak of him in a way very humiliating to any possessing human feelings. A few, and—to the honor of our humanity be it said—but a few, declared that the negro is more animal than human, some even pretending to doubt that he has a soul; that slavery is his normal condition, and that those who strove to free him were sinning against God. A well-known newspaper affirmed, since this rebellion commenced, that "God Almighty himself cannot free the slaves, for their condition is fixed by laws of His own making, as immutable as those of nature." And a gentleman with whom the writer once conversed, upon being closely questioned, reluctantly admitted, that negroes might, perhaps, go to heaven, but they would certainly occupy a far lower place than we cultivated whites. "Fancy," said he, "a St. Paul, a Newton, or a Washington, mingling as equals with the ignorant, stupid slaves!" Argument with such a person, or comment upon his words, is useless.

Another class were willing to admit the negro has a sort of humanity, but not by any means, of the white style; it may do for him to be free, and probably, at some future time, he will be, but at present he is much better off as he is; he cannot possibly take care of himself, so he ought to be well cared for, (as cattle and hogs are, I suppose.) Many really good people reason after this fashion, when, if they would but open their eyes, and look the question squarely in the face, they would see that they have been taking great pains to put their consciences to sleep.

Another class, whose consciences are not disposed to sleep, and whose hearts are soft enough to be troubled with feelings of compassion, said that a negro has just as many rights as anybody else, all circumstances being equal; they ought to be free, by all means, but they will never be free, do anything here—send them to Africa. If they stay here, they will soon be our equals, in law at least, and we can't stand that. It seems to me that those who fear the negro will become equal with themselves, and yet declared him to be so essentially inferior, must have a low opinion of themselves.

Another class still, small and weak as to numbers, against whom the current of public opinion, social usage, and popular religion, sets strongly, hold that "God created all men free and equal," and proceed to act, write, and speak accordingly, to the great horror of all orderly, proper persons. These have constantly accused this class of being pestilent fellows, who go about turning the world upside down, and have clamored loudly for the lopping off of this troublesome bough. But while they are passing into the sere and yellow leaf, this contemned branch is budding and blossoming. These terrible abolitionists have been accustomed to rebuffs, contumely, and reviling. They have always rowed against wind and tide, but now the current sets the other way. Favoring winds are sweeping them on, and, more wonderful than all, many of those who have hated and reproached them, are following in their wake. They become abolitionists, against their will. They will not yet clasp hands with the veterans who have borne the brunt of the battle, nor echo their war-cry; but they fight under the same flag, and when the angels of God shout over their victory, they will, perchance, see who has "led them by a way they knew not."

The time has gone by when it was a reproach to be an abolitionist; the time is coming when it will be a reproach to be anything else. Once, a portion of our people gloried in the name of Tory; now, no taint is so bitter as to be likened to one.

As for the poor Negro, he is truly "a nation peered and scattered." Oppressed with a heavy yoke of bondage in one portion of our country, socially proscribed in another, and the hewer of wood and drawer of water for all alike, his condition is distressful indeed. But despised, oppressed, and insulted, as he is, he still is the greatest power in the land. Wise senators have exhausted their wisdom, logic, and eloquence in laying this uneasy ghost; preachers have prophesied smooth things, to pacify it; editors have thundered their anathemas against the servile-some fellows, who would persist in "talking negro;" fashion has mercilessly expelled this dreaded spectre from her dominions; Presidents have pathetically pointed out the horrors of harboring this terrible chimera, or of discussing its merits; officers, from President to pound-keeper, have been elected for the express purpose of suppressing it. Yet this irrepressible negro ghost will not be laid. The negro cropped out of everything. He was, more or less, mixed up in religion, politics, social economy, political economy—everything, in fact, which has any bearing upon our life, as individuals, or as a nation. The rebels thought to lay him, forever, by making him—as a slave—the chief corner-stone of their new political edifice; and we are likely to make him—as a free man—the keystone of ours.

It is too late, now, to talk about the best way to free him, and what to do with him when free. The Egyptians, no doubt, held stormy assemblies to decide what to do with the troublesome Israelites, and we are told how they succeeded in their efforts to keep down that "irrepressible" people. As well attempt to put bit and bridle on the wind, as to devise ways and means to curb and repress, when God says, "Let my people go." Happy shall they be who lift not their hand against God's oppressed, as they journey from their house of bondage to the Land of Promise. He showed no favor to those who troubled his freedmen, in their distress, in the olden time, nor will he now.

The question for us to decide now is, not how shall we set the slave free, for God is doing that for us; nor what we will do with him when free, for God will finish what he has begun; but we must decide what we shall do; what is our duty towards these ignorant and abused children of oppression. Is it not to assist in educating them? To impart to them as much of our boasted knowledge as we can, and thus prepare them to enjoy, to the full, their new freedom? Is it not to give to them the full light of religious instruction, instead of the partial glimmering heretofore afforded them?

Israel was led down into Egypt that he might enjoy the benefits of the highest civilization the world then knew; and, lest he should mingle so intimately with the idolatrous Egyptians as to lose his nationality, he was made a separate and despised people. So God has led the negro to this land, where the most enlightened civilization of the modern world exists, and has so hedged him about, that he is forced to be a separate and distinct people, even where he has been in intimate relations with another race for generations.

Men have sneered at the idea of educating the negro. They have de-

clared that he could not be taught to profit by our knowledge; that he could never be taught anything but to work, and would not do that unless driven. But now we are to see what he can do and will do. We know, already, that negro men can fight, an accomplishment of no mean consequence, in the eyes of the world; and we know that negro children can learn rapidly, an accomplishment we Americans can better appreciate than any other people. Who knows but that America will be as renowned, in ages to come, as the cradle of a new and wonderful people, as Egypt, for being the school of the Israelites? No doubt the Egyptians thought the Israelites a cowardly, ignorant race, just as so many now think of the negroes. That they thought them lazy, is certain, for we have it on record. Yet Egypt saw the power of David, and the splendor of Solomon. She saw her own boasted knowledge eclipsed by the heaven-born inspiration of Israel's prophets, and, more than once, felt the power of Israel's sword.

May our nation be wiser than was Egypt; and may our people, who, as a people, have never joined hands with the traffickers in human souls, be found steadfast in the right, and true friends of the oppressed.

MISSIONARY CORRESPONDENCE. A special meeting of the Executive Board of the Seventh-day Baptist Missionary Society was held at Greenmanville, Conn., on the 24th of November, at which the letters received since the previous meeting were read.

One letter was from Brother J. R. Irish, who is laboring in Hebron, Pa., and vicinity, and in several destitute places in Allegany County, N. Y. He has thoughts of locating permanently in some part of his present field, and is looking about with a view of deciding intelligently upon the best location, taking into account the work to be done, the facilities for supporting and educating a family in industry and science, &c. While the decision of this question is pending, he appears to be using every opportunity to preach the gospel, and his missionary labors are effectual.

Another letter was from Bro. Chas. A. Burdick, who, while preaching for the Church at Welton, Iowa, has also been laboring in regions adjacent, and visiting the scattered Sabbath-keepers in Iowa. The Executive Board of the North-Western Association has recently made an appropriation to assist him in his labors outside of the Church; and it is not unlikely that the Executive Board of the Missionary Society may lead a help. He was, more or less, mixed up in religion, politics, social economy, political economy—everything, in fact, which has any bearing upon our life, as individuals, or as a nation.

Bro. J. P. Hunting, with whom the Board had corresponded in relation to engaging in the mission among the Freedmen, was present; and after reading various letters from him, and listening to such statements as he had to make, the Board voted to send him out on an exploring tour. He is already on his way to Newbern, N. C., a locality where there are a number of Sabbath-keepers in the militia service, and where it is supposed that good openings will be found for missionary labor among the freedmen.

Two letters were read from Eld. A. B. Burdick, missionary in Minnesota. The following extract from his letter dated Carleton, Nov. 24, will be read with interest and pleasure: "I arrived in Trenton on the 10th ultimo, and commenced a series of evening meetings that day, which have been continued for three weeks, closing on the 31st. From the commencement of these meetings, there were tokens of good, which, by the divine blessing, have ripened into a precious revival in the Church, and the conversion of a number of souls to the saving faith of the gospel. Last Sabbath, I had the joy of baptizing seven happy followers of Jesus, three of whom are heads of families, and welcoming fifteen to the fellowship of the Trenton Church, making in all ten baptized and nine added to that Church, since I came to them in July last. At our last meeting there, six others manifested their anxiety to be Christians. The good work still progresses. The Trenton Church is now in a happy and prosperous condition, and we trust that, with the blessing of God attending their efforts, and the ministrations of our excellent brother, Eld. J. C. West, there is a cheering future before them. Yesterday I commenced a series of evening meetings in the Carleton settlement. Shall probably continue here until about the middle of this month, then return to Wasioja. Pray that the 'Lord of the harvest' will grant a blessing on the efforts put forth for the conversion of this people, and that they may be made a separate and despised people, as was made a separate and despised people. So God has led the negro to this land, where the most enlightened civilization of the modern world exists, and has so hedged him about, that he is forced to be a separate and distinct people, even where he has been in intimate relations with another race for generations.

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goodness, we have passed the ordeal of another Shanghai summer. For about two months, I have been obliged to keep within doors mostly, except morning and evening. My physician strongly recommends a change of climate; and if he had said nothing about it, my course would be the same. I have no doubt that duty requires me to seek a re-establishment of health by a change of climate. Nor do I think such a trip as I took before will answer the purpose now. It is possible that after some weeks we may return to China. The future is unknown to us. But at present we make no such calculations. If, then, the Board send out no one to go in and out before this little flock, what then? Probably most or all of the members would maintain their profession, and we shall hope to meet them in a better world; but the prospect of an increase, I should not think flattering. Yet we know not what the good Shepherd would do. The flock is more dear to Him, if they are his, than it can be to us. "In order to avoid the heat of the torrid zone, we intend to return home by way of California, and to start early in 1864, perhaps January or February, as we can light upon a good opportunity. If you shall not have done so before receiving this, please advise me what to do with the houses, whether to sell or rent them; and what with the books that the Board sent out to us. And what shall we say to the tearful eyes and throbbing hearts that we shall leave behind?"

NEW JERSEY YEARLY MEETING. The Yearly Meeting of the New Jersey Churches was held this year with the Church at Shiloh, commencing Nov. 20th. Brother Bailey, from Plainfield, and Brother Rogers, from New Market, were the ministering brethren with us, and on them devolved the duty of preaching. They were well prepared for the work, and acquitted themselves as men who felt their responsibility to the people and to God. There was a very good attendance of visiting brethren and sisters from the other Churches. The congregation throughout the meeting was large and attentive, and we hope good was done through those instrumentalities.

Two years ago, W. B. Gillette was appointed to prepare a biographical sketch of the deceased ministers who have been connected with this Yearly Meeting. Last year he presented the biography of five, namely, Edmund Dunham, Jonathan Dunham, Nathan Rogers, Simeon McLaferty, and John Watson. This year we had five more: Jonathan Davis, 1st, Jonathan Davis, 2d, Jonathan Davis, 3d, Nathan Ayars, and Moses Winchester. There are eight more who have been connected with this Yearly Meeting, who are now, we trust, mingling with the Church triumphant, whose biographies we propose to write as soon as we can get the necessary materials.

There is nothing of special interest in the Churches here. Peace and harmony prevail. Two were baptized the Sabbath before the meeting.

BAPTISTS IN THE WEST INDIES.—It is proposed by the Baptists in England to co-operate with the Baptist Churches in Jamaica in celebrating the fiftieth anniversary of the establishment of missions on that island by that denomination. Rev. John Rowe, the first missionary, commenced his labors in Feb., 1814, and it is his intention to set apart some day in Feb., 1864, to be observed by all the island Churches as a day of thanksgiving, and that the week preceding be devoted to prayer. The religious condition of Jamaica warrants this jubilee. There are now in the island 14 churches, with 30,000 members, 41 pastors, 22 European and 19 native; there is a college and a school for the education of ministers and teachers, 90 day schools, 70 Sunday schools, with 1,100 teachers and 13,000 scholars. Missionary labor has certainly been blessed among the colored population of this island.

SCIENTIFIC EXPEDITION TO THE HOLY LAND.—A scientific expedition, headed by the Rev. H. B. Tristram, passed through Malta in October for Syria, for the purpose of investigating the geology, zoology and botany of the Holy Land. This region has been little explored by naturalists, and promises therefore to afford a production. The expedition is abundantly furnished with every requisite for the objects it has in view, in the way of scientific instruments, traps for catching the smaller mammals and reptiles, and includes on its staff a skillful taxidermist from the Zoological Society. A photographer also accompanies the expedition, the results of whose exertions will doubtless afford a valuable adjunct to the labors of the party, which, if the state of the country permit, are intended to extend over a period of six or eight months.

Dr. BELLows, of New York, is said to have come out with new views on the subject of Slavery. In a sermon preached by him on Thanksgiving Day, and repeated on the following Sunday evening, it is said that he took ground in favor of a gradual emancipation of the slaves in those States in which the President's proclamation has declared them free. It is to say, a virtual revolution, the proclamation; that he denounces what he called a radical or New Eng-

land policy, which would make an immediate end of slavery as the best way of putting an end to the rebellion, and that he declared himself in favor of the expectant policy of carrying on the war, approved by General McClellan, of whom he spoke as a very ill-used man.

JOHN MORGAN and his five associates had a hard time getting out of prison at Columbus. It seems that by patient labor for nearly four weeks, with the aid of small pocket knives, they dug through the floors of their cells, composed of about one foot of stone and brick, down into a four-foot sewer. After getting into the sewer, they crowded to the heavy grating and masonry at its mouth, and found they could not escape by that route. They, however, made a hole upward to a heavy pile of coal, which rolled in on them to such an extent that they were forced to go further back into the yard. They then excavated the soft earth clear under the main wall, and so correctly was the distance calculated, that they came out into the open road one foot from the foundation. One of the party, Captain Haines, was by trade a brick-mason, and seems to have had the management of the whole affair.

Two of Morgan's associates, Captains R. Sheldon and S. B. Taylor, were re-captured near Louisville, Ky. Morgan himself is said to have escaped into Canada.

STATISTICS OF WEST POINT.—A History of West Point Military Academy has recently been published, from which it appears, that during the period from 1802 to 1863 the aggregate amount of appropriations was \$7,133,235 70; the largest single appropriation was that of September, 1850, when \$202,535 30 was set apart for this purpose. The whole number of graduates has been 2,020; the whole number of cadets admitted, 4,626. Under the head of Condition of Life of Parents, we find the statement that 1,298 of the fathers were farmers or planters, 377 were mechanics, 781 were judges or lawyers, 674 were merchants, 70 were physicians, 116 were clergymen. Of those stated to be in "moderate circumstances," the number was 4,185, in "independent circumstances" 334, in indigent circumstances 62.

THANKSGIVING DAY, this year, appears to have been fruitful in remembrances to the clergy. In Philadelphia, a mansion, completely furnished, was presented to Bishop Simpson, of the Methodist Church. The mansion is double, with side parlors, each illuminated with six-light chandeliers, a hall and vestibule in the center, extensive back buildings, fine library, sitting room, reception room, &c., the whole being warmed by means of improved patent heaters, and is handsomely furnished in all its apartments. In Utica, N. Y., Rev. Dr. Vermilye, pastor of the Dutch Reformed Church, received a purse of six hundred dollars from his congregation as a Thanksgiving present.

SANITARY FAIR.—A Fair, in aid of the Cincinnati branch of the United States Sanitary Commission, will be opened in that city, with appropriate ceremonies, on the 21st Nov., and continue through the holidays. Arrangements have been made on an extensive scale for the collecting and disposing of every article of a saleable nature that may be contributed. Nothing will be amiss that can aid the Sanitary Commission, either in funds or in any of the stores so well known to be wanted in the camp and hospital.

DE RUYTER INSTITUTE.—The Literary Societies connected with DeRuyter Institute held public sessions last week—that of the ladies on the evening after Third-day, and that of the gentlemen on the following evening. The exercises are well spoken of by those who attended. The next term of the school promises to be a full one.

PASTORAL CHANGE.—Eld. Joshua Clarke has resigned the pastoral care of the 1st Seventh-day Baptist Church in Hopkinton, R. I., and has accepted a call, we understand, to the pastoral care of the Church in Albion, Wis. Many will regret to have him leave Rhode Island, although they feel assured that he will be useful wherever located.

PRESIDENT LINCOLN has been sick for a week or two past with a light form of small-pox. He is represented as getting along well; but his sickness came at an inopportune time, when he had a message to prepare, and when the movements of the great armies required frequent cabinet-meetings.

RELIGIOUS INTELLIGENCE. The Archbishop of York, England, has recently consecrated three churches in which all the seats are free. He highly approved the plan, and remarks, that "while there were social distinctions which no one wished to remove, and which were quite right in ordinary life, these ought to be left behind at the door of the church, and should appear before their Lord and God as perfectly equal, as sinners seeking his mercy."

Of 134 missionaries who went out from the Anderson Theological Seminary previous to 1858, to engage in the work of foreign missions, the average term of missionary life was about fourteen years. Of the 66 who were living at the close of this period, the average duration of missionary service was seventeen years and a half. Of the whole number, 15 were in the missionary field more than 30 years each, and two had seen 44 years of service.

The free colored schools in Washington are well attended, and are accomplishing great good. The school established by the American Tract Society has a daily attendance of some two hundred, exclusive of the adults who attend the night school three times a week. A Sunday school has also been organized, with a Bible class, and regular church services are held in the building. In connection with this establishment another free colored school is about to be started on Arlington Heights, in Virginia.

The Methodists constitute the largest of either of the Christian denominations in the United States. The Baptists are next to the Methodists in number. It is, however, a remarkable fact in their statistics, that in Pennsylvania fourteen out of thirty-six counties have not a single Baptist church, that the capital of the State is still without a Baptist minister, and that there is one city of over 40,000 inhabitants (Lancaster) in which there is not a Baptist church.

President Lincoln attends the Rev. Dr. Gurley's Presbyterian Church, where Presidents Jackson, Polk and Buchanan used to worship. President Pierce attended the Congregational Church, as did Mr. Van Buren, who was of the Dutch Reformed school; Presidents Jefferson, John Adams, John Quincy Adams, and Fillmore, were Unitarians; and Presidents Washington, Madison, Monroe, Harrison, Tyler and Taylor were Episcopalians.

Over twenty missions have been established on the western coast of Africa, twenty dialects have been reduced to writing, and 12,000 communicants have been received by the different churches. Education is imparted to thousands of the young. Lawful commerce has been increased from \$20,000,000 to \$40,000,000, and two and three millions, and more, tonnage is employed than was ever engaged in the slave trade in its palmy days.

The movement for the endowment of Princeton College (N. J.) is making gratifying progress. Money is subscribed by hundreds and by thousands. New Jersey is doing her full share of the work. The President of the Warren railroad, in that state, has subscribed \$20,000 to endow the Chair of Professor Guyot. It will be remembered that \$100,000 was the minimum sum proposed to be raised.

Mr. Thomas R. Agnew, a grocer in Murray street, New York, whose residence is in the upper part of the city, has just completed the purchase of the Fifth street church, between Eighth avenue and Broadway, in order that he may present it to the congregation as a New Year's gift. The church was without any encumbrance, as the check for the whole amount was drawn immediately on the presentation of the deed.

The average duration of missionary labor of 250 missionaries in India has been found to be nearly 17 years. Many of these missionaries returned to their native countries and lived many years after they left the missionary field. The Rev. W. F. Williams, missionary of the American Board of Commissioners for Foreign Missions in Eastern Turkey, sends out of his poverty, a donation of twenty-five dollars to the U. S. Christian Commission, because "he wants to do something to help on the great and good work which God has given his native land to do."

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Miscellaneous.

FEEDING AND FATTENING.

Animals destined for the shambles are disposed of to the butcher to the best advantage, if well fattened. The reason is, that the flesh of a fat animal is better than that of a lean one, more delicate in flavor, tenderer, whiter, and more easily digested.

In feeding swine, which are the most easily fattened of our domestic animals, great economy may be exercised by feeding very regularly, by cooking the food, by occasionally feeding raw roots in small masses as a general corrective, by feeding finely broken up charcoal now and then, or giving the hogs access to it, and securing cleanliness where they are fed in pens.

A hard worked ox will never grow fat. The more work he does, the less will be lay on fat, the amount of food being equal; and conversely, the less he works the more easily will he fatten. Used in a "horse-power," he may grind much corn; standing in his stall, he may grind only that which he himself consumes.

CULTIVATION BY STEAM.

John Bull, who generally follows in the wake of Brother Jonathan, is beating the latter in one matter; the steam plough has already come into practical use in England; it is yet an experiment with us.

ARRAERS OF DECEASED SOLDIERS. A gentleman who appears to be well posted, gives the following information, as to the manner of applying for deceased soldiers' arrears of pay and bounty.

ed to the Second Comptroller's bureau. There the claims undergo examination, and as they pass that office the Second Comptroller confirms them and orders them to be paid.

BEARDS. In the seventeenth century lived the German painter, John Mayo, nicknamed John the Bearded, on account of his splendid beard.

FRESH AIR IN TYPHOID FEVER. In a pamphlet entitled Application du Grand Air dans le Traitement de la Fièvre Typhoide, Dr. Hampton, of Paris, publishes several remarkable cures, chiefly attributed to the free admission of air to the patient's bed-room.

CHICAGO WOOD PAYMENTS.—The Board of Works in Chicago have given the preference to wood pavements over those of stone, as being the most durable of any kind yet used.

QUAKER WEDDING.—The Providence Journal says that a Quaker Wedding recently came off in a private house in that city.

FLAXSEED SYRUP.—This excellent remedy for cough is made thus: Boil one ounce of flaxseed in a quart of water for half an hour; strain and add to the liquid the juice of two lemons, and half a pound of rock candy.

LANGUAGE OF INSECTS. A most singular discovery, the credit of which appertains, we believe, to Mr. Jesse, is that of the natural language of insects.

and quitting all the store of now useless honey which they had labored so industriously to collect for the use of themselves and of the larva.

ODDS AND ENDS. A boiler in a sawmill at Fort Wayne, Indiana, exploded on the 14th Nov., nearly destroying the mill.

CHRISTIAN PSALMODY, the Hymn Book used by the Seventh-day Baptist Churches, supplied at the following rates: Bound in iron, plain edges, \$ 75

FRIE RAILWAY.—PASSENGER TRAINS leave, via Pavilion Ferry from foot of Chambers street, New York, as follows: 7.00 a. m. Express for Buffalo and principal intermediate stations.

CENTRAL RAILROAD OF NEW JERSEY.—From foot of Courtland St., N. Y.—Connecting at Hampton Junction with Delaware, Lackawanna and Western Railroad, and at Easton with the Erie Railroad.

DR. DARIUS HAM'S AROMATIC INVIGORATING SPIRIT, Recommended to cure Dyspepsia, Nervousness, Heartburn, Indigestion, Pain in the Stomach, or Pains in the Bowels, Headache, Drowsiness, Kidney Complaints, Loss of Spirit, and Stomach Troubles.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at the Depository, West-terly, Rhode Island, viz:

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