

The Sabbath Recorder.

WESTLEY, R. I., FIFTH-DAY, APRIL 7, 1864. Geo. H. Utter, Editor.

GOOD FRIDAY.

A large number of Protestant clergymen in New York, including representatives of the Presbyterian, Methodist, Baptist, Dutch Reformed, Lutheran, and other denominations, together with several theological professors, and heads of religious societies, this year joined in a public recommendation that "Good Friday" should be observed generally as a day of fasting and prayer. The circumstance has been variously and extensively commented upon. Some of the secular papers speak of it as indicating an increase of the spirit of Christian Union. The semi-Romish papers, in which church festivals and observances are lauded, regard it as evidence of progress in the right direction. But there are some genuine Protestant papers, especially of the Baptist persuasion, in which the event is commented upon with severity, and a pungent rebuke is administered to those who lent their names to a recommendation which they regard as bolstering a Romish festival.

For our part, we look upon the observance of Good Friday, in commemoration of Christ's crucifixion, as perfectly consistent with the general practice of observing Sunday in commemoration of his resurrection. According to the best historians, the two observances are of equal age and equal authority. Dr. Peter Heylyn, in his History of the Sabbath, published in 1636, says that "anciently not only the day which we call Whitsunday, or Pentecost, but all of the fifty days from Easter forward, were accounted holy, and solemnized with no less observation than the Sundays were." He also tells us that Epiphanius, in his Exposition, "deriveth the Wednesday and Friday services from the apostles, ranking them of the same antiquity, and grounding them upon the same authority, that he doth the Sunday." How, those who make a point of observing one of these days, can justify themselves in neglecting the other, is a mystery to us. We agree with King Charles First, who, in answer to a petition on this subject, presented to him in 1647, said: "I conceive that the Feast of Easter was instituted by the same authority which changed the Sabbath into the Lord's-day, or Sunday; therefore my opinion is, that those who will not keep this feast may as well return to the observance of Saturday, and refuse the weekly Sunday." But none of these festivals are found in the Bible, and of course those who take the Bible as their rule of faith and practice, need not be troubled by such reasoning as the king presented.

Suppose, however, that Protestants were to enter in earnest upon the observance of such festivals as the Romish church justly claims are of equal age and authority with the Sunday, what would be the consequence? We cannot better answer that question, than by copying the following paragraph from a letter on the subject in the Christian Watchman and Reflector:

"Why" said a friend, commenting upon the recommendation to observe Good Friday, "if we Protestants have become nauseated with the simplicity of the Christian religion, and wish to turn back to the semi-paganism of the Middle Ages, from which our fathers sought deliverance, the first step could not have been taken more gracefully. The beginning is easy; but the end may be a weight not easy to bear. Select one day from the old ecclesiastical calendar and consecrate it as a holy day, and all the rest will follow in due time, like the links of a mighty chain, binding us in an iron-net-work of church customs that will acquire the power of law. In all lands where holy days are multiplied by the church, the Sabbath, the only sacred day God has appointed, is comparatively neglected, and with the desecration of the Sabbath general demoralization comes in like a flood, without any moral power being left to set up a standard against it. The authority of Christ becomes confounded with that of a Christian hierarchy, whose interest is strengthened by the multiplication of sacred rites; then will follow inevitably all manner of oppression, like that which blinds and degrades the masses of Europe, and from which rationalistic liberalism in vain seeks deliverance by its spasmodic reactions."

We will not close this article without copying the recommendation of the New York ministers, which was crowned as follows: "Whereas, the day known as Good Friday is widely observed throughout the Christian world in solemn remembrance of the crucifixion of our Lord Jesus Christ for us men and our salvation, the undersigned hereby respectfully propose to their Christian brethren of this city a general agreement in that observance on the coming twenty-fifth of the present month, being the day on which Good Friday this year occurs.

The first object of the proposal, referring to the great fact and doctrine to which the day is devoted, is to declare, by our union in keeping it, the unity of our faith touching the sufferings and death of the Lord Jesus Christ, the Mediator, very God, very man, as the one atonement for the sins of the world. The second object is to take advantage of the day for an occasion of fasting, humiliation and prayer, in view of our national troubles, our sins as individuals and as a people, the intense worldliness among us, the rapid and appalling growth of luxury and extravagance, with all their attendant evils. These, in the midst of the direst calamities and chastisements that can befall a people call, upon us, especially in this city, to humble ourselves before the Almighty Ruler, beseeching Him not to deal with us according to our deservings, to move us to a consideration of our ways, to give us His Holy Spirit for repentance and reformation, and to turn to Him the hearts of the people, and so be pleased to remove from our land the judgments which we have justly provoked. For this purpose we deem a day appropriate which is already so extensively a religious one, and which, in the sacrifice of the cross, exhibits infinitely beyond all things else the exceeding sinfulness of sin, and the only meritorious ground of availing prayer and intercession."

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SCRIPTURE SLAVERY--No. 2.

BY REV. D. E. MAXSON.

The passage of which "Inquirer" wishes an exposition, is in Leviticus 25: 46. The whole passage, including the 44th, 45th, and 46th verses, is as follows:

"Both thy bondmen and bondmaids, which thou shalt have, shall be of the heathen, that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the stranger that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever."

Now, the primary point to be determined is, what was the elemental condition of the persons here called "bondmen." Since this passage has been relied on in vindication of American slavery, it has been necessary to assume that they were slaves, i. e., "chattel personal," in order for the example to have any bearing. This is the question, then, Were the bondmen obtained from the heathen, by the Jews, slaves of the Jews? This is to be determined by asking, 1st. Do the terms employed in the text imply it? 2d. Does the description of this class of persons, all through the Mosaic institutions, imply it? We shall then have to consider the meaning of the words, 1st, bondmen, 2d, buy, 3d, inheritance and possession.

Let me here say, that in arriving at the meaning of these words, I rely on the judgment of the most critical Hebrew scholars, and upon none more implicitly, than Dr. Barnes, who has handled this subject with a master's hand. The Hebrew term here rendered "bondmen," in its substantive form, and singular number, is *ebedh*, and is the same term elsewhere uniformly translated "servant." What, then, was the current signification of this term, as used in the Old Testament? This term is often used by the prophets when speaking of Christ, e. g. Isa. 42: 1—"Behold, my *ebedh* (servant) whom I uphold;" Isa. 52: 13—"Behold, my servant shall deal prudently;" also, Isa. 69: 6, 7, and 63: 11. Christ, then, was an *ebedh*, servant, bondman. Was he therefore a slave? In Zech. 3: 8, Christ is referred to by the same term. In 1 Kings 12: 7, this term is applied to King Rehoboam, and also to his people. Now, if the term *servant* means slave, (chattel,) then here was the curious phenomenon of one chattel owning another; for the people were to be the king's servants forever, provided he should be theirs. What a strange jargon comes of this most unwarranted assumption, that the term bondman, *servant*, means slave. If this be true, then the great king of Israel was a slave, and Christ, the "King of kings," was a chattel personal.

This word translated bondmen in the text, is used to designate those who perform service for individuals or families, over thirty times in the Old Testament; to designate tributaries, twenty-five times; the subjects of government, thirty-three times; to designate worshippers, seventy times; and in salutations and courteous address, nearly one hundred times. The word is applied to all persons doing service to others, whatever were the terms of that service. To infer that it means slaves, then, in the text, is an outrage on all rules of interpretation, and an insult to common sense. It is not only true, that this word did not mean slave, but equally true that there was no word in the Hebrew dialect to designate a slave, and for the very good reason, they had no slaves to talk about. They had servants, and for them they had a designating term; but having no slaves, of course they had no need to coin a term. From the term bondmen, then, we learn nothing of the conditions of the service rendered. This same criticism applies also to the Hebrew verb *abadh*, to serve. It is used to represent the service of tributaries, worshippers, citizens, children, &c. Whoever, then, affirms that the bondmen to the Hebrews were slaves, jumps to his conclusion, without the

least authority in the meaning of the terms employed, and, as I shall endeavor to show, in the face of facts which totally forbid the conclusion. Let us next consider the term *buy* in the text. To make anything for slavery out of the use of this term, it must be assumed that, whatever person is bought must be a slave, an article of property. With this assumption, I take issue, and affirm, that, from its use in the Bible, and in common usage, it does not necessarily mean any such thing. The children of Israel were required to buy their first born from under the obligation of the priesthood, at the rate of five shekels per head. Were the first-born slaves therefore? The Jews were required to pay money for their souls by way of ransom or atonement. Their souls were not therefore property. Bible saints bought their wives, e. g. Boaz bought Ruth. "Moreover, Ruth the Moabitess have I purchased to be my wife." Hosea bought his wife, and paid fifteen pieces of silver and an omer and a half of barley for her. Did that make her his slave? Jacob bought Rachel and Leah, at the large expense of seven years' labor apiece for them. David bought Saul's daughter, by doing perilous service against his enemies; and Othniel bought Caleb's daughter in the same way. That this was the custom, is evident from the most cursory study of the Old Testament. If, then, to buy persons is to reduce them to slavery, all the wives of antiquity were slaves. The term *buy* in the text, as well as the term *bondmen*, leaves us in the dark as to the condition of the person bought. The transactions of buying wives and servants were very similar. As we have seen, the same terms are used to describe the transactions, and by careful study we shall find a corresponding similarity in the prices paid, being fifty shekels of silver for the first class servants and wives, and about thirty for the medium class.

There is a still more important point to notice, and that point is, that the female "bought servants" of the Hebrews were their wives, the husband and master being the same man. (Exodus 21: 18.) This important fact at once disposes of Hebrew servitude, as it relates to female servants; they were wives, not slaves. The fact, then, that servants were bought, does not prove them slaves, any more than the buying of wives proves them slaves. After Joseph had arranged to support the Egyptians during the famine, he said, "Behold, I have bought you this day." Fortunately, this whole transaction is described in detail. The Egyptians proposed to sell themselves to Joseph. The arrangement was a mutual one. They were to work the land on shares. Joseph stocked it and found seed; they worked it, and gave him one-fifth of the proceeds, retaining four-fifths themselves. What man voluntarily working the richest land on earth on terms of such advantage, would think himself a slave? And yet Joseph said he had bought the Egyptians.

It remains to consider whether the terms, "inherit" and "possession," indicate anything concerning the condition and relations of those servants "bought" of the heathen by the Jews. "And ye shall take them as an inheritance, for your children after you, to inherit them as a possession." The words, *nahal* and *nahala*, inherit and inheritance, by no means imply a property possession, and therefore no conclusion can be based on them in favor of the idea that the Jews held those heathen servants as chattels (slaves). The use of these terms may be seen in the following passages: 2 Chron. 10: 16—"We have no inheritance in the son of Jesse." Ps. 127: 3—"Children are an heritage of the Lord." Ex. 34: 9—"Pardon our iniquities, and take us for thine inheritance." Ezek. 44: 28—"I am thine inheritance." Ps. 2: 18—"I shall give thee the heathen for thine inheritance." These, from numerous passages of similar import, show that the inference is totally unfounded, that the Jews held these heathen as slaves, because they are said to possess and inherit them.

What was the real condition of the servants of the Hebrews, under the institutions of Moses, is to be found out, then, by other means than the terms used to designate them. To search for that real condition, will be the effort of future articles. I am greatly mistaken if we do not reach the conclusion, that there was no such thing as slavery possible under a just administration of the Hebrew code of laws, and that the establishment of slavery, in violation of the laws, was the cause of the overthrow of the Hebrew nation.

SABBATH-BREAKING PARTNERSHIPS.

To the Editor of the Sabbath Recorder:

"J." and "Gleaner" have noticed with some spirit and indefiniteness the question of "Sabbath-breaking Partnerships." The argument of "J." is one of comparison of sins, and therefore is not conclusive, because a practice is a sin *per se*, (if a sin at all,) and not because another practice is a sin. "Gleaner" says, "The subject is too important for the 'Word' to pass it by in silence." What does the "Word" say? A "thus saith the Lord" is the end of all controversy with the Christian, and this is what those on trial demand before they are condemned. The law of the Sabbath covers the whole ground of duty in its observance. Its terms are, "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." A partner is not named in the law, nor in any explanation of the law, as given by Jesus Christ. Why the omission? When

the law was given, no such relation was known as partners in business. Wherein, then, consists the sin? The only specification of the law, that can meet the case, is "thy man-servant, nor thy maid-servant." Is a partner in business a servant? In the common sense of the term, he is not a servant; nor in a commercial sense is he regarded as such, strictly. But the question is not simply a commercial one, but a moral and religious one. The partnership, made up of two or more persons, creates a company or body-corporate, acknowledged as such in law. The company is bound by the acts of its members. The several partners act for the company. The feet of the human body walk for the body. The hands work for the body. The tongue talks for the body. The whole body, and not the feet, the hands, the tongue, is responsible for the acts. The hand commits murder. The whole body, and not the hand simply, is hung for it. A partnership desecrates the Sabbath. The partnership, or persons composing it, are responsible. The partnership is the executive power, the agent, the servant of the persons composing it, operating for them, and binding each by its acts. A moral and religious obligation can not be less than a legal obligation. Each partner is legally obligated by the acts of the company. The Sabbath desecration of a company, is the Sabbath desecration of the members composing the company, and each one is responsible. The partner who never keeps the Sabbath, and undertakes to cheat the Lord by keeping Sunday, is a perpetual sinner in this respect. The Sabbath-keeper who makes the Sabbath-breaker his partner, agent, or servant, for committing sin, falls under the condemnation of that claim of the Sabbath law that requires him to restrain his man-servant and his maid-servant. "J." inquires of the Sabbath-keeper in a Sabbath-breaking partnership, "is he not violating the command of God just as much as if he was there himself?" No, he is not. In the one case he violates it by his servant. In the other case, he violates it by his servant and by himself; but in either case he is a violator of the law.

In the treatment of erring brethren, we do well to act the part of brethren beloved in Christ Jesus, and not the part of acrimonious accusers and judges. Some of our brethren do not believe they commit sin in such relations. If they do sin; show them the law, and do not ask them to prove a negative. J. B.

PREPARING FOR BUSINESS.

We observe with pleasure and admiration the disinterested spirit which leads a young man to consecrate himself to the redemption and elevation of society. We follow him as he leaves the farm, the shop, and the pleasures of his youthful home, to take his place among his fellow students in the halls of learning. As the mothers and sisters anxiously animated the youthful warrior in his conflict, so we cheer these students, by our smiles and benedictions, in their efforts to prepare for the responsible duties of public life. When they have passed through the ordeal of preparation, the field of usefulness is open and inviting. The moral reforms of the day are calling aloud for help. The church, with its self-denying duties, and its ameliorating enterprises, is waiting for faithful laborers, and the poor and sinful are looking for the light of peace and hope. The field is white and ready for the harvest, and they go to their work with the assurance that they will reap receive wages, and gather fruit unto eternal life.

But is it not a laudable ambition for a young man to desire a position in business, where he may exert an influence over others, and gain for himself a competency, as he perseveres in a useful calling? We believe there are those among us, as observers of the Sabbath, who should prepare for places as agents of firms, as superintendents of mills, or to take charge of shops, by passing through such a practical and experimental training as will enable them to do successfully every branch of business in the establishment. It would require some time to gain such an experience; but he could master these several branches as easily as he could master the Latin or Greek, and the pecuniary sacrifice would be nothing compared with the sacrifice of the student. To be successful, the student must follow up his study until he can command his attention--until he can say what he has to say, even under the most unfavorable circumstances. So the young man will prepare for future usefulness by engaging in different departments; and thus, by attention to his work and a faithful observation of the business around him, gain a practical knowledge of the process, from the raw material to the finished work.

WESTERN MISSION INTEREST.

To the Editor of the Sabbath Recorder:

In the Recorder of March 24th, there is an article on the subject of "Missions," by W. B. G., in which he takes the opportunity to say, "Have the old churches in the West forgotten from whence they received their greatness and their strength? A number of them have been missionary fields. Appropriations were made to them, until they said, We can help ourselves. Those churches have become self-sustaining; and is it not their duty to begin to pay back, at least the interest of that which was only lent them as God's stewards, that the funds of the treasury may be replenished, and may help again those that are needy?" I would not notice this erroneous statement, if it had not appeared in our prints some two or three times before in different forms. And for the pernicious influence of such representations on the denomination at large, and especially on the West, I answer, because I have lived in the West some twelve years, and was the Chairman of the Missionary Board of that Association some seven years. As to the first query, "Have the old churches in the West forgotten from whence they received their greatness?" &c. 1st. They make no pretensions to greatness. 2d. They are too often reminded of their former dependence to forget. Two of the churches in the West that have received appropriations, have become self-sustaining--Walworth, Wisconsin, and Welton, Iowa. As to the second query, "Is it not their duty to begin to pay back at least the interest of that which was only lent them?" &c. 1st. If the brother means to say that the Western churches should pay back to the Eastern Board the money they have expended in the West, if this was the understanding, they will do it, I presume, by being notified. But if he means to say that those churches who are able should contribute to the support of the common cause, according to their ability, this is right. And this they have done. When they were very few in numbers, and decidedly poor as to means, they undertook to look after certain Sabbath-keeping families in different localities. Brethren in the ministry went for a mere nominal salary, when their families needed their presence at home, because their hearts went out in sympathy for the scattered friends, and thus we struggled until our brethren in the East kindly came to our help, and joined us in sustaining the mission at Coloma in Wisconsin, at Welton in Iowa, and in Minnesota. We sustained one half of those several missions; and the denomination at large, the other half, and continued to do so until the missionaries declined receiving any more salary at our hands; and after the Eastern Board withheld its support, by the consent of the missionaries, we continued to assist two of them, feeling that those brethren were making too great sacrifices to sustain themselves. In the mean time, some of those churches were contributing to the foreign mission. If they have not "begun to pay back the interest," the prospect of their payment of the principal that was "lent" them, looks dark. But let me explain farther. When these missions were dismissed, the Board of the North-Western Association appointed a Committee to look out other fields of labor, and men to occupy them. While we were consulting upon the propriety of re-occupying Minnesota, and sending a missionary to Kansas, we received

information that the Eastern Board had determined to send missionaries to Kansas; and doubting the propriety of sending a missionary to Minnesota, where there seemed to be a supply at that time of ministerial labor, we were passing to take breath, and do other work; and I left. Other brethren must give an account of their stewardship since that time. Do not let our brethren at the East think that this is all that the West has been doing for benevolent purposes. Nearly fifty thousand dollars have been raised there for educational purposes. They have now three academies in successful operation, second to none of the same class in the whole denomination. Several meeting-houses have been built in the same time. One of those has just been completed, costing between two and three thousand dollars in all; about four hundred of which was contributed by our brethren in the East, which was thankfully received; a formal acknowledgment of which I have expected to see in the Recorder. I hope there may be no local prejudices raised. We are one people. The interest of the East is the interest of the West; and so the interest of the West is the interest of the East. And now that I am speaking of the interest of the denomination at large, I earnestly hope that no side issues will be raised, and no schisms effected. While I claim the right fully and freely to defend my views of general policy and interest, I shall hold my will and my self subject to the views of the brethren at large. I do not feel myself at liberty to oppose my brethren. I mean not to persist in my own way, when my brethren have decided otherwise. V. HULL.

PALESTINE MISSION.

To the Editor of the Sabbath Recorder:

In accordance with what was expressed in my brief article published in the Recorder of March 24th, I am willing to present reasons which I think fully justify the movement referred to in that article. I most heartily concur in opinion with those "who think that the reasons should be given promptly and widely." I wish it distinctly understood, I have not lost sight of the great work our denomination should accomplish in the home missionary field. I have been deeply impressed, during the past season, as I have performed missionary work, over a wide range of territory, within and without the limits of our own denomination, that we ought to have, at least, one hundred home-missionary laborers, added to the company of those already in the field. Many good reasons cluster before my mind, which I think fully justify me in this conclusion, and which I am willing to present at a proper time and place. In this connection I will say, when reading the well written article on the subject of Missions, from the pen of Bro. W. B. G., published in the Recorder of March 24th, I was sorry, after he had introduced the interrogatory, "Some may say, if you are so zealous, why not go and work there?" to see that he excused himself from the work by introducing the two following sentences: "My feelings would say, Go; but my judgment teaches me, that such a work must be for younger men. After having seen nearly three score years, it would seem presumption to enter upon a new enterprise like that." Especially did I regret it, when I remembered what Moses accomplished after he was eighty years of age; and also the work of Joshua after he had entered upon the second century of his life; and also the work of John Wesley, and a catalogue of others I might name, after they had reached the mature age of sixty years. The first reason I will present in justification of the movement in behalf of the Palestine Mission, is based upon the command of Jesus Christ, "Go ye into all the world, and preach the gospel to every creature." 2d reason, the earnest desire awakened in many hearts, that the blessed gospel may be immediately preached to the perishing millions who speak the Arabic language. I have, perhaps, a better opportunity of knowing the state feeling on this subject than some others. A good brother in Shiloh, when informed that eleven hundred dollars were pledged for this object in DeRuyter and the vicinity around, in less than one week, said to me, the people must have been ready to act in the matter, so that it was not obtained by teasing it out of them. The preaching of the gospel to the perishing in Palestine is confessedly a good object; and as every good object must be sustained by those who regard it as such, who feel the importance of it, have an interest in it, and have a heart making them willing to labor for its accomplishment; therefore, as this movement gives an opportunity to the friends of this object to act in its behalf, I am furnished with a third reason in justification of the movement. The progress of the Temperance cause,

the Anti-slavery cause, the Sabbath cause, in our own denomination, and every other good cause, involves the idea of a movement which gives an opportunity to those friendly to the cause, to act in its behalf. "A fourth reason in justification of this movement is, that God, in his kind providence, has bestowed upon us, as a people, great temporal prosperity, and has furnished us with ample pecuniary means for the accomplishment of this work. I need not occupy any more time to multiply reasons in justification of this movement, believing that what I have now presented will be satisfactory. In the part I have taken in this matter, I have been prompted, I trust, by a sincere desire to glorify God, and obey the command of Christ in the diffusion of his own blessed gospel, and which I hope may result in the salvation of many precious souls, and the furtherance of truth and righteousness in the world. AZOR ESTER.

Bro. Ester is welcome to the use of our columns for the above explanation, or for any farther explanation he may deem proper to make. Perhaps he will thank us, also, for suggesting one or two points on which more definite information appears to us desirable: 1st. Who inaugurates the "movement" in which Bro. Ester is engaged? Of course it is not supposable that he alone would take the responsibility of determining that the denomination ought to enter anew upon missionary labor in Palestine, and then of appointing a missionary, and finally of appointing himself an agent to collect funds for the object. 2d. If the denomination wants to re-establish the mission in Palestine, why not operate through the general Missionary Society--a Society which has already been the agent of expending some ten or fifteen thousand dollars on that field, and is supposed now to enjoy the confidence of the denomination, both for honesty and efficiency? THOMAS STARR KING.--Rev. W. H. Cudworth, chaplain of the First Massachusetts regiment, writes to the Unitarian congregation in East Boston concerning Thomas Starr King:

"What a lesson his career as a young man teaches to the youth of the country! His devotion to his mother and family, how charming; his fidelity in the discharge of every duty, his industrious improvement of his time, patient and assiduous acquisition of knowledge, preparation of himself for the office of a preacher, in addition to his attention to the daily routine of work and care connected with the post he filled under government; what an encouragement such an example affords to the young men of America, who, in narrow circumstances, yearn for a more elevated position of usefulness and influence, and for more extensive stores of information than naturally belong to the place in life they are forced at first to fill."

METHODIST DELEGATION.--Rev. Dr. McClintock writes from Paris to the New York Methodist: "It is now settled, I understand, that the Rev. W. B. Pope will accompany the Rev. W. L. Thornton in his delegation from the Wesleyan Methodist Conference to the Episcopal Conference of the Methodist Episcopal Church. Mr. Pope is very favorably known in the literary world as the translator of Stier's 'Words of Jesus,' published in Clark's Theological Library. He is now engaged, I believe, in completing the translation of Lange's 'Commentaries,' publishing in the same series. For the last few years he has been editor of the London Review, a quarterly organ of English Methodism."

A YEAR'S WORK.--The Northwestern Branch of the Christian Commission has just held its second anniversary meeting in Chicago. Reports were presented showing the results of a year's work, the substance of which was as follows: Expenditures for army stores and publications, \$265,211; ministers and laymen commissioned to minister to men on battle-fields, &c., 1,207; copies of Scriptures distributed, 465,715; hymn and psalm books, 371,859; knapsack books, 1,254,591; library books, 29,713; magazines and pamphlets, 120,492; religious newspapers, 3,931,469; pages of tracts, 11,976,792.

THE ACADEMY AT SHILOH, N. J.--The closing exercises of the Winter Term of Union Academy, at Shiloh, N. J., took place in the Church on the afternoon of March 28d. The exercises were alike creditable to teachers and pupils. The number of students the past term was seventy-five. The Spring Term commences on Thursday, April 6th, under the instruction of the same teachers, with the addition of a music teacher. May prosperity attend them. W. S. C.

INFANT SPRINKLING is not always performed with the quietness which is supposed to befit the solemn ceremony. In the case of the young British Prince, Albert Victor, we are told that he conducted himself, on the occasion of his baptism, most obstreperously. "Mr. Jenkins," who keeps accurate account of all such matters, tells us that the royal infant screamed lustily during the entire administration of the Sacrament, so that the Archbishop of Canterbury was compelled to shout at the top of his voice to render himself at all ac-

count of their stewardship since that time. Do not let our brethren at the East think that this is all that the West has been doing for benevolent purposes. Nearly fifty thousand dollars have been raised there for educational purposes. They have now three academies in successful operation, second to none of the same class in the whole denomination. Several meeting-houses have been built in the same time. One of those has just been completed, costing between two and three thousand dollars in all; about four hundred of which was contributed by our brethren in the East, which was thankfully received; a formal acknowledgment of which I have expected to see in the Recorder. I hope there may be no local prejudices raised. We are one people. The interest of the East is the interest of the West; and so the interest of the West is the interest of the East. And now that I am speaking of the interest of the denomination at large, I earnestly hope that no side issues will be raised, and no schisms effected. While I claim the right fully and freely to defend my views of general policy and interest, I shall hold my will and my self subject to the views of the brethren at large. I do not feel myself at liberty to oppose my brethren. I mean not to persist in my own way, when my brethren have decided otherwise. V. HULL.

PALESTINE MISSION. In accordance with what was expressed in my brief article published in the Recorder of March 24th, I am willing to present reasons which I think fully justify the movement referred to in that article. I most heartily concur in opinion with those "who think that the reasons should be given promptly and widely." I wish it distinctly understood, I have not lost sight of the great work our denomination should accomplish in the home missionary field. I have been deeply impressed, during the past season, as I have performed missionary work, over a wide range of territory, within and without the limits of our own denomination, that we ought to have, at least, one hundred home-missionary laborers, added to the company of those already in the field. Many good reasons cluster before my mind, which I think fully justify me in this conclusion, and which I am willing to present at a proper time and place. In this connection I will say, when reading the well written article on the subject of Missions, from the pen of Bro. W. B. G., published in the Recorder of March 24th, I was sorry, after he had introduced the interrogatory, "Some may say, if you are so zealous, why not go and work there?" to see that he excused himself from the work by introducing the two following sentences: "My feelings would say, Go; but my judgment teaches me, that such a work must be for younger men. After having seen nearly three score years, it would seem presumption to enter upon a new enterprise like that." Especially did I regret it, when I remembered what Moses accomplished after he was eighty years of age; and also the work of Joshua after he had entered upon the second century of his life; and also the work of John Wesley, and a catalogue of others I might name, after they had reached the mature age of sixty years. The first reason I will present in justification of the movement in behalf of the Palestine Mission, is based upon the command of Jesus Christ, "Go ye into all the world, and preach the gospel to every creature." 2d reason, the earnest desire awakened in many hearts, that the blessed gospel may be immediately preached to the perishing millions who speak the Arabic language. I have, perhaps, a better opportunity of knowing the state feeling on this subject than some others. A good brother in Shiloh, when informed that eleven hundred dollars were pledged for this object in DeRuyter and the vicinity around, in less than one week, said to me, the people must have been ready to act in the matter, so that it was not obtained by teasing it out of them. The preaching of the gospel to the perishing in Palestine is confessedly a good object; and as every good object must be sustained by those who regard it as such, who feel the importance of it, have an interest in it, and have a heart making them willing to labor for its accomplishment; therefore, as this movement gives an opportunity to the friends of this object to act in its behalf, I am furnished with a third reason in justification of the movement. The progress of the Temperance cause,

What a lesson his career as a young man teaches to the youth of the country! His devotion to his mother and family, how charming; his fidelity in the discharge of every duty, his industrious improvement of his time, patient and assiduous acquisition of knowledge, preparation of himself for the office of a preacher, in addition to his attention to the daily routine of work and care connected with the post he filled under government; what an encouragement such an example affords to the young men of America, who, in narrow circumstances, yearn for a more elevated position of usefulness and influence, and for more extensive stores of information than naturally belong to the place in life they are forced at first to fill."

METHODIST DELEGATION.--Rev. Dr. McClintock writes from Paris to the New York Methodist: "It is now settled, I understand, that the Rev. W. B. Pope will accompany the Rev. W. L. Thornton in his delegation from the Wesleyan Methodist Conference to the Episcopal Conference of the Methodist Episcopal Church. Mr. Pope is very favorably known in the literary world as the translator of Stier's 'Words of Jesus,' published in Clark's Theological Library. He is now engaged, I believe, in completing the translation of Lange's 'Commentaries,' publishing in the same series. For the last few years he has been editor of the London Review, a quarterly organ of English Methodism."

A YEAR'S WORK.--The Northwestern Branch of the Christian Commission has just held its second anniversary meeting in Chicago. Reports were presented showing the results of a year's work, the substance of which was as follows: Expenditures for army stores and publications, \$265,211; ministers and laymen commissioned to minister to men on battle-fields, &c., 1,207; copies of Scriptures distributed, 465,715; hymn and psalm books, 371,859; knapsack books, 1,254,591; library books, 29,713; magazines and pamphlets, 120,492; religious newspapers, 3,931,469; pages of tracts, 11,976,792.

THE ACADEMY AT SHILOH, N. J.--The closing exercises of the Winter Term of Union Academy, at Shiloh, N. J., took place in the Church on the afternoon of March 28d. The exercises were alike creditable to teachers and pupils. The number of students the past term was seventy-five. The Spring Term commences on Thursday, April 6th, under the instruction of the same teachers, with the addition of a music teacher. May prosperity attend them. W. S. C.

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Various small notices and advertisements on the right margin, including mentions of 'The Sabbath Recorder', 'The Christian Watchman', and other religious publications, as well as names of individuals and churches.

The little urchin was alike unpassable by the blandishments of his nurse and the caresses of his royal grandmother...

AN OLD SUNDAY-SCHOOL TEACHER—Peter Badeau, Esq., the oldest Sunday-school teacher in New York...

LOYAL EAST TENNESSEANS.—Boston has contributed \$74,000 for the benefit of the suffering loyal people of East Tennessee.

THE EDITORIAL FRATERNITY has recently lost two of its well-known members, Mr. A. P. Cummings...

NEWSPAPER OFFICES appear to be in demand just now. It is said that the Providence Journal newspaper establishment sold a few months ago...

THE METROPOLITAN FAIR opened on Monday, April 4th, on which occasion there was a great military display.

SNOW fell in Allegany County, N. Y., on the 30th of March, to the depth of fourteen inches—as much, probably, as had winter months.

SMALL POX prevails, to some extent, in the village of Friendship, Allegany County N. Y., several cases having occurred within a few days.

WAR NEWS OF THE WEEK.

NEARLY every item of war news from Virginia, for a week past, relates to the movements of Gen. Grant.

There are rumors that Gen. McClellan is to have charge of the defenses of Washington.

It is ascertained that the rebels have been engaged actively, for the last few days, in digging rifle pits along the south side of the Rapidan.

The rebel Commissioner, Colonel Ould, who some time since declined to hold any communication with "Beau" Butler, with reference to exchange of prisoners...

At last accounts, the rebels were quite active in the vicinity of Hilton Head. On Sunday, March 20th, they made an attack on our pickets near Jenkins Island...

A dispatch dated Knoxville, Tenn., March 28th, says: "About sixty rebel deserters have come into our lines during the past week, making a total of eleven hundred the past three months."

At last accounts, the rebels were quite active in the vicinity of Hilton Head. On Sunday, March 20th, they made an attack on our pickets near Jenkins Island...

Our intelligence from Florida is to the effect that the rebels are still in possession of the State...

Both Houses of the Ohio Legislature have passed an act "to provide more effectually for the defense of the State against invasion."

THE CHICAGO TRIBUNE has full particulars of the riot in Coles county, Illinois. A letter to that paper, dated at Mattoon on the 29th of March...

YESTERDAY about seventy or one hundred of the most desperate characters in this and a few adjoining counties, assembled at Charleston, where the Circuit Court was in session.

Several officers of the army have been dismissed for drunkenness, and it is whispered that the Senate, in executive session, has positively refused to confirm a nomination because the nominee was a notorious drunkard.

Magnolia, thirty miles from Jacksonville, and formerly the principal watering-place for the elite of Florida, was recently destroyed by the rebel troops.

General Butler has appointed commissioners in Norfolk to take care of the poor in that city. All the destitute people are to be usefully employed and paid.

Two brothers of Gen. John Morgan were recently captured by our forces in East Tennessee, and are now confined in Fort Delaware.

One first-class, one second-class and nine third-class iron-clads are to be launched before the first of May.

The Medical Purveyor, in Washington, receives and delivers \$5,000,000 worth of stores annually.

The gunboat Haron recently captured the steamer Sophia, from Nassau, at the mouth of the Alabama River, with a valuable cargo.

CONGRESS.

A bill was reported to give Revolutionary pensioners \$100 additional bounty.

Favorable report was made on the House bill to enable Nebraska to form a State Government.

Report was made against the proposed use of concentrated feed for army horses and mules.

A bill was introduced authorizing the President to appoint two additional cadets in the Military Academy from each State represented in Congress...

The bill to authorize the Postmaster General to contract for the carrying of the overland mail from Atchison, Mo., to Folsom, Cal., was passed.

Mr. Stevens offered a joint resolution proposing a new article to the Constitution, which, when ratified by the requisite number of States, shall be valid as a part of the Constitution...

Mr. Washburne announced the death of his colleague, Mr. Lovejoy. Brief remarks were made by Messrs. Washburne, J. C. Allen, Stevens, Farnsworth, Pendleton, Odell, Pike, Ashley, Foster, Davis, Grinnell, Morrill and Arnold.

A bill was passed, providing for the collection of hospital dues of vessels sold or transferred in foreign ports.

A bill was passed, fixing the date of the loss of the brig Bainbridge on the 21st of August, 1863, in order to fix the pensions to the families of the deceased officers and sailors.

The National Bank Bill was discussed at length.

A bill from the Senate has passed, for the better organization of the Department of Indian Affairs in California.

Notwithstanding France is a honey-producing country, the importations are very large. The customs returns show 542 tons in 1863, and 511 tons in 1862...

The Committee on Commerce reported a joint resolution authorizing the President to notify the British government of the intention of the United States to abrogate the so-called Canadian reciprocity treaty.

The Connecticut manufacturing village of Mapleville has been bought out by a Boston company for \$30,000. The sale includes the mill, stores and dwelling-houses...

The scarlet fever has prevailed extensively in Stonington, Groton, Ledyard and North Stonington, Conn., during the past two or three months.

A machine for knitting has been invented. It is about the size of an ordinary sewing machine.

Mrs. Rebecca Pendleton died recently in Northport, Me., at the age of one hundred and four years. She was at Falmouth, now Portland, in 1775, when the town was destroyed by the British.

A woman has been carrying on a curious confidence game in Milwaukee, Green Bay, &c., Wis. She dressed in male attire, married young ladies, and ran away with their money.

The biggest city railroad project yet heard of is pending in the Pennsylvania legislature. It proposes to run cars through fifty streets in Philadelphia—most of which have not a rail in them.

The Western Railroad Company in Massachusetts has paid eighty-six thousand dollars during the past ten years for clearing the track of its road of snow.

A family consisting of two industrious elderly persons, in Wolcott, Vermont, made six hundred and sixty pounds of butter from two cows last year, and sold it at a good figure.

A Mr. Cornelius Hill, who died in Monroe, Conn., recently, was born, married and died on the same day of the month, and the same month in the year. A remarkable coincidence.

The newsboys of New York gave a serenade a few evenings since to a distinguished hatter, in return for a handsome donation of hats and caps made by him to their institution.

Three hundred and sixty dollars in bills on one of the Boston banks, were recently found quilted into a p'ticoot of a deceased elderly lady near Boston.

A farmer in Minnesota missed his oxen, and after 26 days, absence, they returned home, almost skeletons. The sled had caught among some trees.

The only thing that can be called cheap in Richmond is money. Twenty-two dollars of the very best Confederate paper can be bought for a single gold dollar.

Joseph Stanton, of Bozrah, Conn., 95 years of age, recently walked a distance of 8 miles, on an unpleasant day, over a rough road, as nimbly as a man of 50.

Four corporals, six sergeants and three privates of the 13th Conn. Regiment, have received commissions as Captains of United States colored troops.

Sheep husbandry, during the past ten years, has fallen off about one-fifth in the state of Ohio, and nearly five hundred thousand in New England. All on account of dogs.

A gentleman of Boston a few years ago purchased a piece of land in Newport, Rhode Island, for \$14,000, and the same property is now valued at \$250,000.

In Utah, criminals condemned to capital punishment are allowed to elect whether they will be hanged, shot or beheaded.

Gen. Green of Illinois and Miss Amer of Philadelphia, a couple said to be smaller than the pair of Thumbs, are to be married.

The fashion writers say shells are much used by ladies to ornament their bonnets, and cap crowns are very much shirred.

There has been a general rise in the price of the Cincinnati newspapers, as had before been the case at Chicago and St. Louis.

The Tiverton (R. I.) Bank, which collapsed some years ago, is now paying a dividend of eighty per cent.

A letter to the Wisconsin State Journal says that there are 40,000 "Buhemians" in that State.

The number of deaths from crinoline in three years in London equals the loss of life by the Santiago fire.

There is a tribe of natives in New Zealand which rejoices in the euphonious name of the Ngatimaniapoto.

Maple-sugar is yielding a first-rate crop this year. Its value is estimated at nearly four million dollars.

There are sixteen men in the little village of Westville, Conn., each of whom is over seventy years of age.

It is a penal offence to give an exhibition of ventriloquism or sleight-of-hand in Vermont.

Ohio has prohibited the marriage of first cousins.

About two hundred wagons leave St. Joseph daily for Idaho.

W. B. Gillette, Benjamin Smith, M. E. Freeman, Wm. C. Clark, Anthony Baker, W. R. Randolph, W. M. Burdick, C. A. ...

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