





The Sabbath Recorder.

WEDNESDAY, A. D. 1864, APRIL 14, 1864.
GEO. E. UTTER, Editor.

THE BISHOP'S FAMILY.

How have you, which I submit to all whom it may concern:

Ought a man whose children are not believed in Christ—is being supposed that they are old enough to understand the claims of religion—to be the pastor of a church?

Paul to Timothy says, "A bishop must be one that ruleth well his own house, having his children in subjection, with all gravity," an expression which is generally regarded, I suppose, as denoting simply that his children must be trained to render a becoming deference to parental authority. And with this view I might feel satisfied, were it not that the same Apostle, writing to Titus, describes the properly qualified bishop as "one having faithful children."

Is this as it may, when the Apostle's reason for demanding that a bishop shall have his house in subjection—namely, that if a man know not how to rule his own house, how shall he take care of the church of God?—is considered, the idea naturally suggested is, that if a man fail to save the souls of his own family, he cannot be expected, holding the office of pastor, to save the people of his charge. And certainly the great object which his pastoral work contemplates is the salvation of them that hear him, (1 Tim. 4: 16), not merely their decent behavior, or deference to his pastoral authority; but their salvation—their perfection in Christ Jesus. (Col. 1: 28, compare verse 22); their presentation to Christ as a chaste virgin—a glorious church, not having spot, or wrinkle, or any such thing. (3 Cor. 11: 2, Eph. 5: 27). And a true minister of Christ feels intense anxiety on this score. He travels in birth, that Christ may be formed in them, (Gal. 4: 19); prays exceedingly, night and day, that he may be instrumental of perfecting that which is lacking in their faith; (1 Thes. 3: 10); labors fervently in prayers that they may stand perfect, and complete in all the will of God; (Col. 4: 12); and feels himself accountable for the influence which his ministry may have in this direction. (Heb. 13: 17, Ezek. 3: 17, 18). The ministry which contemplates any thing short of this, is not the ministry of Christ.

Now, in the question, "How shall I take care of the church of God?" I understand the Apostle to imply that the pastoral office must be so managed as, under God's blessing, to secure the salvation of those upon whom it is brought to bear. I also understand him to furnish a test by which to determine whether the candidate for the office can be confided in to manage his trust in this way. What is his influence over his own household? Is it a saving influence? Do his wife and children receive his teachings? Do they walk in the faith which he preaches, or do they deny it by their impudent and godly life? Do they love the house of God, and the family altar? Or are their hearts taken up with worldly pleasures, dress, parties, and gay festivals? Do they cultivate peace and love? In the order of the family such as to make it resemble, in any good degree, a church of Christ? If in these things his government is what it ought to be, and the fruits of it are manifest, it is fair to presume that he is competent for the pastoral office. He that is faithful in little is faithful also in much. He that takes care of a society so small as his own family in such a way as to lead them to God, may be safely trusted to take charge of a larger society.

But on the other hand, if his influence over his family is such as to render them indifferent to the Gospel, if the family altar is not sacredly maintained; if his religious inculcations make no impression upon his children, if they continue in unbelief, and grow old in sin, as ministers' children sometimes do; is it not fair to conclude that the same want of faithfulness on his part which has conduced to so sad a result, will obtain in the management of the church? If he cannot save those with whom he is connected every day, how shall he expect to save those whom he is brought into contact only at rare intervals?

And in the unconverted state of a family, how can the influence of the Gospel be maintained for years after their arrival at maturity? How can evidence be had that he has not been as well? True, it is a hard thing to take away their sins, and give them hearts of flesh; but nothing short of the power of God's Holy Spirit can raise them from their graves of sin, and make them walk in righteousness of life.

Who is not competent to any father to command and direct the work of the Spirit, so as to make it take effect upon the hearts of his children. And when he has done all that he can, God may, if He choose, withhold the gracious influence, and leave his children to perish in their sins; for "He hath mercy on whom He will have mercy, and whom He will He hardeneth." But while all this is admitted, it cannot well be denied, that in the kingdom of grace, as well as in that of nature, there is some law, in virtue of which the faithful employment of the God-appointed means will avail to the salvation of souls. Or, if this use of the term law be thought to smack of heresy, I will say, that God is so present by His Spirit in the means of grace, that when they are faithfully and prayerfully applied, the salvation of souls is the result; perhaps not invariably, but generally. The exceptions are to be looked for outside of the family, if anywhere. I mean, that one preaching the gospel to his neighbors, or to promiscuous assemblies, may fail, here and there, to secure for it a cordial reception. But in holding it forth to his own family, he has no right to look for failure, special promises being made to those who command their households in the fear of God. (On this point, see Eph. 6: 1, 4, Prov. 22: 6, Gen. 18: 19, 3 Tim. 3: 15, Deut. 4: 9, Ps. 78: 4-8, Josh. 24: 15.) The minister, therefore—the bishop, elder, or pastor of a church—who finds his grown-up children all walking according to the course of this world, ought to judge himself severely, and to inquire, "Have I done my duty to the family God has given me?"

And here I would inquire whether it is not a fact, that those ministers whose grown-up children are unconverted, and whose families are but an exemplification of worldliness and vanity, are always unsuccessful preachers? Such ministers often preach well; their pulpit performances are all their hearers can desire—are called powerful; and their own personal character is above reproach. No one doubts their piety; no one denies that their discourses are of the most instructive kind. But, notwithstanding their excellence in these respects, they are not successful in winning souls; often their flocks are scattered, and they go down to the grave without any assurance that their people will be their joy and crown in the day of the Lord Jesus.

The views expressed in this article may be startling to some of my readers; in fact, I am startled myself, as I write them. But if they are according to God's Word, they cannot be overthrown. JOSHUA PAUL.

CHRISTIAN FAMILY NURTURE.

This subject must be important. The family organization is too prolific of influence to be lost, sight of as a means of Christian nurture. Experience, observation, and history, all show, that this primary organization of humanity holds within it the latent character of all other organizations—is in point of character the parent of all others. Within this are couched the great molding powers of our lives. As are the parents of any family, so will be the children; as are the families of any age or place, so will be the social, political, and religious character of that age or place. The Bible clearly recognizes this truth. When Solomon teaches to "Train up a child in the way he should go" (Prov. 22: 6), or Paul tells the Ephesian parents to bring up their children in the nurture and admonition of the Lord, (Eph. 6: 4), they not only teach the power of family nurture, but equally its importance as a Christianizing and converting power. The family must needs be the feeder of the church—must furnish candidates for its membership. These will be fitted, or unfitted, according as the family nurture is true or false. The important truth upon which we predicate this, is that there is a real, organic connection between the parental character and that of the child. Children are not distinct individualities, in the full sense of the term; but, rather, the beginning of individual characters, growing out from the parent character. As a rose is a part of the parent stem, taking its life from that stem, so child-life takes its character from the life of the parents. As a rivulet will be like the fountain from whence it springs, so will children be, in heart and life, like their parents. This is the general rule: I do not speak, mark you, of inherited qualities simply, but of the character of life and soul as developed through all the years of childhood and youth. This organic oneness of the family, we wish you to carefully consider. We acknowledge that extraneous influences have something to do with forming the lives of children, but generally only a secondary power. As a rose-shrub will develop roses, though surrounded by woodland shrubs, so the parent character will develop its counterpart in the character of the child. Parents may not

choose in this, it must be so. The law is imperative. In future articles, it will be our aim to discuss the requisites to a Christian family nurture.

GREATER

SCRIPTURE SLAVERY—No. 3.

BY REV. D. E. MAXSON.

Having shown in a previous article, that the term translated "bondmen," in the text, does not necessarily mean slaves, and that those translated "buy" and "possess," do not imply chattelism, I shall now endeavor to find out the condition of servants, bondmen, under the Mosaic laws.

I have already shown that the female servants were wives, and therefore not slaves. Were the men-servants, so often referred to in the Old Testament, slaves, doing compulsory service—chattels, to be bought and sold as merchandise? or were they recognized as men, doing voluntary service for wages, and guaranteed their rights by all the authority of the Commonwealth? In approaching the sublime structure of the Hebrew Theocracy, we are startled with this fearful inscription, in letters of blood, over its gateway, to flash terror on slaveholders—the flaming sword to guard the entrance against men-stealers—Deut. 24: 7—"If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die." This fundamental law of the nation settles the question, that no Hebrew could be made a slave. We have then eliminated female servants and all Hebrews from the question. These could not be enslaved.

It remains to inquire whether anybody could be enslaved under the Jewish code. Look again over the gateway, and read still another fearful inscription—Ex. 21: 16—"And he that stealeth a man, and selleth him, or if he be found in his hand, shall surely be put to death." Here this prohibition of slavery is spread out over all mankind, and now he that stealeth a man shall have the hangman's halter, as well as he that steals a Jew. Come right on, then, ye hoary men-stealers, who flee to Moses for support, but bring your halter with you, for Moses will hang you as high as Haman, if you have ever ascended that fearful climax of crime, and stolen, sold, or held a man.

How utterly impossible was slavery in the Jewish nation, under this fundamental enactment! In the first place, no man can be made a slave, except by the highest handed robbery of that which God has vested in him, as his most sacred possession. To enslave a man, then, is a theft which towers above all other crimes—a lifelong, perpetual robbery—a solitary horror. How gracefully, then, does the man-stealer swing on the felon's gibbet, by the enactment of the Jehovah of Israel! But, alas for traffickers in human flesh! The avenger is after him, for "he that selleth a man shall surely be put to death." How much rope would it take to hang all the men-stealers and men-sellers in this country, were the Hebrew code, enacted by God, and administered by his servant Moses, to be transferred here, and executed as faithfully as Moses executed it? But this is not all. If the man be found in his hand, he shall surely be put to death. Slaveholding, then, is as high a crime as man-stealing or man-selling, and was a capital offence in the Jewish code. Our government, after years of foolish and wicked connivance, has come to regard the slave trade as piracy, and to threaten the trader with the halter. This is good, as far as it goes. This infernal trade is a compound of two crimes, huge and impious, of stealing and selling men, both punishable with death, under the Mosaic code. There are some indications that our government may sometime find out the whole philosophy of this magnificent law of God, and come, like that, to hang a slaveholder as high as a slave-stealer or seller.

The philosophy of that jurisprudence is simple but grand. Man-stealing was punished with death, because, being the highest crime possible, it deserved the highest penalty known to the law. Man-selling was but a recognition of the theft, a declaration of property right in the man stolen, and hence as criminal as the theft itself. Holding the man as property was not only a recognition of the validity of the theft, but a perpetual repetition of it. So for every hour one man holds another a slave, so many times does he steal him. At the beginning of every hour in the day, the slave may rightfully stand up, and claim himself. If, then, at the beginning of every hour, the holder denies that claim, and keeps on holding him, he becomes a man-stealer twenty-four times in a day. Hence the slaveholder too must swing. There is a beautiful simplicity in all this, as well as a stern and fearful justice. Let slaveholders be aware how they go to Moses and the prophets for law and precedent, for they never will come back alive.

If cupidity in all ages, had not blinded men's eyes to the axiom of all ages, that one man can no more own another man as property, than he can own God, all this penal legislation against slavery would never have been needed. The Hebrew law did not punish the stealing of property with death. Ex. 23: 1—"If a man shall steal an ox or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep." But if he stole a man, he must die. Why this difference? Tell me, ye believers in human property. The man stolen might be old, decrepit, and utterly useless, but the thief must die, while for stealing an ox, however valuable, he could make satisfaction by restoring five oxen. In no way could the infamous dogma, that man is property, be more emphatically denied. A very able writer, commenting on this death-penalty for man-stealing, says, "It wrung from the guilty wretch, as he gave up the ghost, the testimony of blood and death-groans, to the infinite dignity of man—a proclamation to the universe, voiced in mortal agony. Man is inviolable—a confession, shrieked in phrensy at the grave's mouth, 'I die accursed, and God is just!'"

Again is this right of the servant to be free most emphatically protected by the law forbidding his return to his master when he had run away—Deut. 23: 15, 16—"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best; thou shalt not oppress him." That was a fugitive slave law of God's pattern. Better for this nation if it had copied it, instead of enacting that infamous thing now on our statute books. If these servants were really the property of their masters, then this law did those masters the greatest injustice; but since the servants were men, and not property, it did the servants the highest justice, and no one the least injustice. When the property of either the Jew or heathen escaped and came along, every one was obligated to restore it to its owner, if he knew whose it was, and if he did not know, to keep it till he found out, Ex. 23: 4—"If thou see thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again." Also, Deut. 22: 1-3.

In the light of these fundamental laws of the Jewish nation, we reach the conclusion, that, under a faithful administration of those laws, slavery was impossible. The system of service then in practice, was entirely a different thing, as we shall endeavor to show.

UNION ACADEMY.

The Winter Term of Union Academy, at Shiloh, N. J., closed March 23d, with the accustomed Anniversary. The exercises were held in the afternoon in the Church, which was beautifully decorated with "the stars and stripes" and evergreens. Many of the productions, both in composition and delivery, would have done justice to much older heads.

The Spring Term will open April 6th. The music department, the coming term, will be under the supervision of Mrs. C. C. Livermore, formerly music teacher in Albion Academy, Wis.

Some interest is manifested in tearing down the old academy, and erecting a new one on a more appropriate spot. We hope this interest will not subside, but increase, until the good people of Shiloh shall bequeath to their children and future generations an institution worthy of themselves and the noble cause of education.

THE FOLLOWING IS THE PROGRAMME OF THE THIRTIETH ANNIVERSARY OF UNION ACADEMY:

- PRAYER. Music. Salutory. Female Chorists. Samuel Howell. Essay—"Female Heroism." Bell S. Hires. "Trust and Try." Abbie Tomlinson. Oration—"Memories of Human Greatness." James Sheppard. A Novelle. Emily A. Davis. Discussion—"Resolved, That the mind of man is naturally superior to that of woman." Lewis Howell and Mary E. Hall. Oration—"Responsibilities of Youth." John Michle. Essay—"Sin of Slavery." Emma Busham. Oration—"Where is thy Home?" Lizzy Leaming. Paper—"The Academic Star." Theo. D. Davenport, Emma M. Michle. Oration—"Our Country." Charles Miller. Convention—Resolving Inquiry. First Session. Essay—"The Friends of our Youth." Mary J. Harris. Rem. Box. Edward Brooks. Oration—"America! My America!" Edward S. Moore. Convention—For Social Inquiry. Second Session. Oration—"Earth's Battle-Fields." Anna L. Davis. Essay—"The Volunteer." Phoebe S. West. Valuedictory. Albert Robinson. Oration—"The American Republic." The Jews of New York have a queer way of conducting their religious and benevolent operations. They recently celebrated the feast of Purim by a grand ball. One evening last week a number of Jewish couples, who originally included some two scores, has extended to

ed Young Men's Societies, gave their annual ball at Irving Hall, in aid of the Hebrew Free-Sunday-School Teachers' Association.

PHILANTHROPY DURING THE WAR.

A Mr. Hartley, of New York, has given to the Metropolitan Fair five thousand copies of a small book, which he has prepared with great labor, and which is a most striking exhibition of the philanthropic exertions of our people made during the war. The printers of it, Messrs. Wynkoop, Hallenbeck & Thomas, also contribute one thousand copies; and the binder five hundred.

This work contains within the compass of one hundred and fifty small pages, one of the most extraordinary reports that was ever written, and it is a more honorable testimony to the benevolence, energy and wealth of the free people of America, than is to be found in any other record. Beginning with a description of the state of the nation at the time the war broke out—the financial embarrassments, the military deficiencies, the inexperience of those in authority, and our general inability to encounter the burdens and sacrifices of a condition of protracted warfare—it proceeds to narrate the spontaneous and voluntary efforts undertaken to provide for all the necessities of the crisis. It gathers from official and other authentic sources a full and faithful narrative of all contributions offered by the people to the support of their armies; and to the solace of the sufferers by the war. We learn from it, that the total contributions from states, counties and towns, for the aid and relief of soldiers and their families, has amounted to over one hundred and eighty-seven millions of dollars (\$187,809,608.62); that the contributions for the care and comfort of soldiers, by associations and twenty-four millions (\$24,044,865.96); that the contributions for the same time for sufferers abroad has been \$350,140.74; and that the contributions for freedmen, sufferers in the riot of July and white refugees have been \$639,644.13; making a grand total, exclusive of the expenditures of the government, of more than two hundred millions of dollars (\$212,274,259.49).

THE METROPOLITAN FAIR.

The New York papers are filled with descriptions and incidents of the Metropolitan Fair, which opened on Monday of last week, and had received, up to the close of the week, nearly half a million of dollars. The display of goods is magnificent, and the crowd in attendance large. The fair will probably continue open throughout the month. We clip a few paragraphs of general interest.

THE KNICKERBOCKER KITCHEN.

The Knickerbocker Kitchen is one of the most interesting and attractive features of the Union Square Building. It is what it pretends to be, an exact representation of the old-fashioned Dutch Kitchen, occupied by our forefathers, when New York was in its infancy. The uncarpeted floor—the board chimney-place—the plain deal dressers—the quaint old chairs and tables—the antique crockery, the attendants and domestics attired in the costume of long ago, all remind us of the olden time. A number of Knickerbocker families have been very liberal in their contributions to this department, out of zeal to make it worthy the scenes it reproduces. They have sent in old Dutch paintings for its walls, old vases and drinking glasses. An old cupboard and dresser, made more than 100 years ago, with shelves, main lining and brass buttons all complete, have been sent from Ulster County. A desk and table once used by Washington; an old-fashioned spinning-wheel, with the requisite apparatus for manufacturing yarn; is among the antique contributions; and there is a partial promise that some young ladies skilled in the use of that instrument will operate it for the gratification of visitors.

Servants in high caps, short petticoats, and aprons, wait upon the guests, who are cared for as they would have been had they lived 200 years ago for enjoy the hospitality of the earliest settlers of Manhattan.

THE SWORDS.

There is much interest manifested in the department of arms and trophies, where the subscriptions are open for two handsome swords—one to be presented to a navy, and the other to an army officer. The swords cost fifteen hundred dollars each, and as the subscriptions are without limit, a handsome sum will be realized by the zeal of the friends of our military and navy officers to secure the prizes for their favorites. For the army sword, the strife is between the friends of Gen. Grant and McClellan. For the navy sword, Admiral Farragut and Commander Rowan of the New Iron-side, appear to take the lead. The state of the vote on Saturday noon was for McClellan 1,815; for Grant 1,856 and 26 scattering.

As pickpockets appear to be plenty about the Fair, the police have taken to showing them up. On the opening day, three men were arrested, and paraded through the crowd in attendance, with great signs—"pickpocket"—hanging to their arms. On a subsequent day, two female pickpockets, recognized by the police as among the crowd, were placarded with the word "pickpocket" in the letters, and marched through the Fair buildings. They were plain-looking women, apparently dressed, and natives of Ireland. The number of pickpockets, which originally included some two scores, has extended to

buildings in Fourteenth and Twentieth street is eight; there is an enclosure on Broadway street near Seventh avenue, and some elaborately constructed buildings on Seventeenth street (Union Square), while Union Park is used by the ladies as a flower garden.

Arrangements have been made by the Committee on Public Conveyances and Transportation of the Metropolitan Fair, by which, for the second week of the Fair, excursion tickets will be issued to passengers by the Troy, Albany and New Haven lines of steamers for the price of fare both ways, and including admission tickets to all departments of the Fair.

THE PRESIDENCY.

Some of the political papers are discussing the propriety of postponing for a few months the Presidential Nominating Convention, which the Republicans have appointed for June. In an article favoring the postponement, the N. Y. Evening Post says:

"No man can be elected President of the United States to whose skirts shall cling the faintest stain of an attachment to slavery or a desire for its preservation. We do not say that there are no reasons for preferring one man to another—and strong reasons, perhaps—but this we say, that no man can be elected whom the mighty current of public opinion will not sweep towards the same great end, now visible in the light which the events of the day, under the ordering of a good Providence, are throwing upon it—the utter extinction of slavery and the rebuilding of our political edifice on the basis of equal liberty for all human beings. The great political and social revolution now in progress cannot be arrested."

EMANCIPATION IN POLAND.

A ukase of the Czar of Russia is published in the latest continental papers, ordering a complete and thorough emancipation of the peasants of Poland. In its general provisions it resembles the measure which was last year adopted for the release of the Russian serfs, but it surpasses that in the extent and thoroughness with which it performs the work. On the 15th day of April, of this year, it is declared that every peasant in Poland shall become the possessor of all the land and the buildings upon which he holds from his feudal superior, or the lord of the manor, and cultivates. On the same day he is exempted from the personal services which he has hitherto owed to the owner of the land. For these privileges he is to pay to the government a small sum, which the government pledges itself to hand over to the former proprietors as a compensation for any losses they may incur by the change.

ANTIQUITY OF THE BAPTISTS.

In an article on the Dutch Baptists, in the Encyclopedia of Religious Knowledge, prepared by the Professor of Theology at Groninger, and Dr. Dermont, chaplain of the king of the Netherlands, occurs the following statement: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses and who have long in the history of the church received the honor of that origin. On this account the Baptist community which has stood since the days of the Apostles, and as a Christian society, has preserved pure the doctrine of the Gospel in all ages. The perfectly correct external and intellectual economy of the Baptist denomination tends to confirm the truth disputed by the Romish church, that the reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient."

SUPPORTING THE MINISTRY.

The Quakers speak contemptuously of "hiring ministers," as if it was unscriptural and wrong for ministers to be paid for their services. But the apostle Paul, so far from endorsing their views, assigns six reasons why ministers should have a sufficient support.

- 1. Because "the laborer is worthy of his hire."
- 2. Because the Old Testament recognizes this principle even in relation to brutes.
- 3. Because it is demanded by the principles of commutative justice.
- 4. Because this principle is held in relation to other teachers.
- 5. Because it was admitted by the custom of all nations.
- 6. And because our Saviour expressly ordained that those who preach the gospel should live of the gospel." See 1 Cor. 9.

It seems not to interfere with book-selling. The book trade sale closed in New York, last week, having proved very successful. The prices realized for valuable works were as good as at close as at the commencement of the sale. Nearly two million volumes were sold, including between three and four thousand copies of Washington Irving's works. The demand for military books was large.

The North American Review for April is an excellent number. The subjects treated are, Theodore Parker, Shakespearean Pronunciation, The Sanitary Commission, St. Louis and Louisville, The Navy of the United States, The Future Supply of Cotton, Carl Ritter, Loyal Work in Missouri, West Point, and General McClellan's Report. Every article is readable, and under its new editorial management the North American is evidently to take its stand foremost among the quarterlies in the English language.

LEVY'S BEQUEST OF THE JEFFERSON HOMESTEAD.

From a letter of Attorney-General Bates, and the legal papers and other documents accompanying it, which were communicated to the U. S. Senate last week, relative to the bequest of Commodore Levy of the homestead of Jefferson to the United States, it appears that the property includes Monticello, \$200,000 in real estate in New York, and \$100,000 in stocks. It is bequeathed in trust for an agricultural school for the support and education of warrant officers of the navy.

ELECTION IN RHODE ISLAND.

The State election in Rhode Island took place April 6th. The Union State ticket was elected, and there is a large Union majority in the Legislature. The new State officers are as follows: Governor—James Y. Smith, of Providence. Lieutenant-Governor—John Padelford, of Providence. Secretary of State—John E. Bartlett, of Providence. Attorney-General—Horatio Rogers, Jr., of Providence. General Treasurer—Samuel A. Parker, of Newport.

A FIRE in Boston, April 5th, destroyed Free Mason's Hall and the Winthrop House, involving irreparable loss in the destruction of archives, portraits, valuable relics and regalia belonging to the order. Hardly anything was saved. The total loss is variously estimated from \$175,000 to \$250,000. Many of the guests at the Winthrop House lost private property. The fire is attributed to incendiaries.

THE PAPER we are using just now does not satisfy us as to quality or color, although it costs fifty per cent. more than the finest paper used to cost. Its inferiority results from some oversight at the paper mill. We are promised a better article soon.

ELD. JOSEPH CLARKE'S post-office address is Albion, Dane Co., Wisconsin. Bro. Clarke has served long and successfully as an agent for the Recorder, and we shall take the liberty of adding his name to our list of agents in Wisconsin.

MARYLAND has voted, by an overwhelming majority, in favor of a Convention to revise her Constitution, so as to enable her to get rid of slavery.

RELIGIOUS INTELLIGENCE.

Bishop Clark addressed the Sunday School of St. George's, New York, at its annual Easter-day festival, April 5. The children sang several songs, and contributed as their offerings for the year various sums, amounting in the aggregate to \$5,234.95. Five schools connected with St. George's parish took part in the exercises, and about two thousand children were present.

The Home Evangelist says that a friend whose name is not given is so deeply impressed with the importance and the magnitude of the southern church occupancy movement, under the auspices of the Am. Baptist Home Mission Society, that he makes the proposition to be one of fifty to give \$1,000 each, making the sum of \$50,000, to be especially used for this purpose.

A professor in Williams College writes to the Boston Recorder: "You will be glad to learn that God is remembering us in our low estate, and is pouring out his Spirit upon the college. Several of the senior class are already rejoicing in Christ."

At the present time there are 30,000 soldiers in Vicksburg, and perhaps not more than four or five regiments. The Baptist church in Vicksburg occupies for a school, where 300 children are daily taught.

The New York Chronicle states that the Rev. Cephas Bennett, of the Burman Mission, designed to embark by the overland route in time to be here at the jubilee meeting in May. Mr. B. has resided more than thirty years in Burmah.

A Western editor, on being told that individuals in a drowning condition had all their moral delinquencies brought impressively to their minds, expressed the wish that some of his delinquent subscribers would take to bathing in very deep water. John P. Crozer, Secy. of Philadelphia, has just donated to the Am. Baptist Publication Society, ten thousand dollars, to be invested, and the interest used in the circulation of evangelical Sunday-school literature.

The New York Chronicle knows but three Methodist Episcopal churches of fifty-three in the city and Brooklyn free from debt, and thinks \$250,000 a low estimate of the amount of indebtedness. At Marquette, Illinois, there has been a revival, and about 700 have united with the Baptist church.

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either too hot or too cold, and are so often afflicted with dust. I need scarcely say that the engines used in the tunnel must consume their own smoke—a triumph claimed to be achieved on the London line.

There is no doubt that the undertaking will be profitable to the stockholders. The peculiar formation of N. Y. island, long and narrow, has thrown an immense business on Broadway; and will ensure a similar tendency of traffic and passengers to a railroad running on that line. London, which spreads out in every direction from a common centre, presents no such advantages to any one line of railway, yet the tunnel road now in operation there already pays handsome dividends, and promises to become the most profitable railway in Europe.—N. Y. Evening Post.

A FAITHFUL WIDOW.

The letter along Broadway, says Harper's Weekly, who stops to look at the monument of General Montgomery in St. Paul's Church, will be glad to read this touching incident, related by Mr. Hunt, in his lately published "Life of Edward Livingston."

LAWS OF RHODE ISLAND.

Resolutions providing for proposed amendments to the Constitution of the State. Resolved, a majority of all the members elected to each house of the General Assembly concurring herein, that the following articles be proposed as amendments to the Constitution of the State.

ACCOMMODATING BOOT-BLACK.

The New Bedford (Mass.) Mercury tells a good anecdote of a bright little shoe-black and a petulant curmudgeon. One of these little fellows, it seems, who has a sharp eye to the condition of the boots of pedestrians, spying a man whose leather looked muddy, proposed to give it a polish.

POISONED PORK.

A few months since, a hundred persons sat down at a festive celebration in the Hartmanns, where pork in various forms was the principal food. Of these, eighty persons are in their graves, and of the remainder, the majority linger with a fearful malady. This strange event has led to the discovery that this food was charged with flesh worms in all stages of development, or trichinae, found in the muscular tissues of the survivors and traced to the pork.

ODDS AND ENDS.

A marriage took place at Newburyport last week, in which the ceremony of joining hands was entirely omitted, the bridegroom, Lewis A. Horton, of Plainfield, N. H., having no hands to use.

UNDERGROUND RAILWAY.

Underground or tunnel railway, with "double track," extending from the Bowline Green to the Central Park, N. Y., and having ten or twelve stations along the line, can be built, according to the estimates of an engineer who has surveyed the route, for the sum of \$4,200,000, exclusive of the iron rails.

SCOTT.

In a recent number of the New York Tribune, we find a letter from Wm. L. Chapin, in which he speaks as follows of the town of Scott, Cortland Co., N. Y.

A NEW KNIFE.

A chemist at Troy, N. Y., claims to have invented a knife which by using some few gallons of water per day will reduce the consumption of coal one-half, and render the atmosphere of the heated room much pleasanter and healthier.

A LONDON LETTER.

A London letter to the Round Table says that during the months of January and February the sun did not once shine out in England. No wonder John Bull gets a little cloudy in his intellect some times.

A QUEEN LADY.

A queen lady, called Tambo, has just had a nap of six days to the astonishment of her doctors. She received no medicines during the nap, but recovered as usual.

THE CABINET ORGAN.

Family Church, Sabbath School and Private Family Church. A Cabinet Organ at a moderate cost, \$85, \$100, \$110, \$125, \$150, \$200 and upwards, according to number of stops and style of case.

THE AMERICAN SABBATH TRACT SOCIETY.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, West-ley, Rhode Island, viz: No. 1.—Reasons for introducing the Sabbath as the Fourth Commandment to the consideration of the Christian Public; 22 pp. No. 2.—Moral Nature and Scriptural Obligation of the Sabbath; 48 pp. No. 3.—Authority for the Change of the Day of the Sabbath; 48 pp. No. 4.—The Sabbath and Lord's Day; a History of their Observance in the Christian Church; 62 pp. No. 5.—A Christian Oath; 4 pp. No. 6.—Treaty Reasons for Keeping Holy the Sabbath; 4 pp. No. 7.—Thirty-six Plain Questions, presenting the main points of the Sabbath Controversy; 4 pp. A Dialogue between a Minister of the Gospel and a Sabbatarian; 10 pp. No. 8.—The Sabbath Controversy; the True Issue; 4 pp. No. 9.—The Fourth Commandment; the True Issue; 4 pp. No. 10.—The Sabbath and the Resurrection; 16 pp. No. 11.—The Sabbath and the Resurrection; 16 pp. No. 12.—The Sabbath and the Resurrection; 16 pp. No. 13.—The Sabbath and the Resurrection; 16 pp. No. 14.—The Sabbath and the Resurrection; 16 pp. No. 15.—The Sabbath and the Resurrection; 16 pp. No. 16.—The Sabbath and the Resurrection; 16 pp. No. 17.—The Sabbath and the Resurrection; 16 pp. No. 18.—The Sabbath and the Resurrection; 16 pp. No. 19.—The Sabbath and the Resurrection; 16 pp. No. 20.—The Sabbath and the Resurrection; 16 pp.

THE SABBATH RECORDER.

THE SABBATH RECORDER, at the Denominational Paper of the 15th-day Baptists, devoted to the exposition and vindication of the views and movements of that people. It aims to promote vital piety and vigorous benevolent action, at the same time that it argues obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the slave. In its Literary and Intelligence Department, care is taken to furnish matter adapted to the leisure and tastes of every class of readers. The Terms of Subscription for the Recorder are: Two Dollars per year, payable in advance. Subscriptions out of the country will be made to an additional charge of fifty cents per annum. Subscribers wishing to discontinue their papers, must pay all arrears and notify the publisher of their wish. Payments received will be acknowledged in the paper so as to indicate the time to which they reach. Advertisements of a character not inconsistent with the objects of the paper, will be inserted at the rate of five cents per line for the first insertion, and three cents per line for each subsequent insertion. Legal advertisements, at the rates fixed by law. A fair discount will be made to those advertising largely or by the year. Communications, orders, and remittances should be directed to Geo. B. Utter, West-ley, R. I.

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