

The Sabbath Recorder.

WEDNESDAY, R. I., FIFTH-DAY, JAN. 14, 1864. Geo. B. Utter, Editor.

THE CHURCH

ITS NATURE AND MISSION.

MEMBER TWO.

1. NATURE OF THE GOSPEL. Religion being a life, the gospel is essentially genetic, germinal, sprouting, growing, fruit-bearing.

This life-power could not well be illustrated by dead forces. The on-flowing, ever-increasing volume and power of a river, is not an appropriate emblem of the gospel.

Jesus chose nothing of this kind to represent this life-power of the gospel. The seed, the emblem so frequently chosen by Christ, full of a mysterious, a growing potentiality, a life-power, capable of perpetuating itself, or the leaven, capable of interpenetrating and leavening the whole mass through and through; are fitter representations.

Take a single seed, perchance of grass, or of grain, or of tree. It is dry, inert, passive; yet an energizing power lies wrapped up in the little kernel, ready to spring into action, when the proper conditions are supplied. Drop it into the earth, supply the proper conditions of soil, air, light, heat, moisture, and the life-power, the cause of growth, becomes immediately operative. It springs up; but how fragile! The smallest worm could so easily eat away its life; the foot of a beast could so easily tread out its life.

This growth must be according to the laws that spring from its nature. If the seed is not sown, then it is dead; if sown, it must be sown upon it, as the years come, and go, first a thing of beauty, then an oak of strength and grandeur. As the ages move slowly by, other oaks, springing from its fruitage, multiply upon every hand, until they become a crown of glory to all hills, a strength to all navies, a warmth to all firesides, a shelter to all homes. Or, perchance, it is seed of grass that is sown. If so, it develops according to its nature, and see what comes of it. It grows and multiplies, spreads over plains, climbs the hillsides, and descends into the valleys, covers the earth with greenness, and rejoices all cattle. Yes, that single seed of grass contains wrapped up within itself a latent power, which, if developed under proper conditions, would clothe the earth with verdure, and furnish food for all the grass-eating animals that tread its surface.

Or, still again, if that seed be a grain of wheat, there is enough of life-power wrapped up in that little grain to furnish—given the proper conditions—bread for the whole human race.

Thus it is with Christianity. When sown in the heart of but a single individual, it has implanted enough of spiritual life-power, if rightly nurtured and developed, to evangelize the world.

3. THE NATURE OF THE CHURCH AND ORGANIZATION. Religion being a life, the gospel is life, and the development of this life from the seed an organic growth. It follows that the church, in its essential nature, is an organic life-growth. It is not, as some would represent, a simple assemblage, like the sand particles, driven together along the beach by the great tidal waves, and trodden down by the storm's heavy foot. Nor is it the compacting of hard, unyielding particles, as of a rock, brought together and consolidated by exterior forces; nor yet a simple assimilation of homogeneous atoms, as in crystallization, producing perfect oneness, by the crystallizing force—a simple unity without variety, faultlessly uniform, regular, splendidly self-perfecting, no more, no less, no other, no one again, in its essence, than the other, though some differences in the lower grades of assimilation, or in the process of crystallization, may be observed.

As humanity is an organization binding together all nations, tongues and tribes into a common and universal brotherhood, with each member possessing the rights and immunities of all, so the church universal binds together all local organizations, and every one born into this church universal becomes a member of this body of Christ—this spiritual brotherhood—member of a common household, children of a common Father, and one common family. Localized churches are the body of Christ, simply because of being in the image, and after the organization universal—a branch of a common vine, receiving their life-flow from a common source. One must be a member of the church universal, by the new birth, before he is a fit candidate for membership of the church local, and the chief ground of admission to any community of believers, is that he is a member of the universal community. The general society is the substratum of all particular societies, and the individual societies are entitled to the name, Church of Christ, only as they are branches of the general and spiritual society. First brethren, then local church members; not, first members, hence brethren. Membership springs from brotherhood; not brotherhood from membership.

The sacred writers seek to represent the nature of the church by the most forcible symbols possible, and the highest and most comprehensive are those given by the Apostle Paul. This is his ideal. When Jesus ascended up on high, he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, from whom the whole body, fully joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." (Ephesians.)

An organized, living, moving, working body, then, is the Apostle's ideal of the church; and, as we learn from this, in connection with other passages, the human body, the highest, most perfect and complex of all life organizations, is his favorite and high type. There is great significance and importance in this. It shows that his conception of the Christian church was that of a highly perfected living and efficient organism. Quite different from some of the present day, who, if they were to select their type of the church and its functions, would take it from the most primitive periods and forms of life, where a simple cell performs, at every office of digestion, respiration, secretion; in short, all the offices of simple organic life. Another and larger class would more appropriately select that large and simple division of the vegetable kingdom, known as thallogens, or mass-growers, represented by the lichen growing in this wise: A spore or seed falls upon a rock, and begins to grow by spreading out like a drop of water, the under surface answering in the place of roots, the upper surface responding to leaves, without stem or branches.

Very different from many higher church organizations, where the pastor is the upward expansion, to catch all heavenly dews and sunshine, and all heavenly benedictions, and to supply all spiritual aspirations and upliftings of the soul; while the congregation is the downward rooting, with its earthward gropings and physical feedings. Another class, to meet their ideal of a church organization and functions, would select that unique little animal, the hydra, which breathes throughout all the outer surface, and digests by the inner; but turn it inside out, and the respiring surface will take on the office of digestion, and the digesting that of respiration. Thus would some have the church all preachers or officers, laymen or private, by turns. Or, perhaps, that other and extensive class of animals, known as the acephala, or headless animals, but noted for their lateral development—these might be better symbols for some.

None of these inferior organizations, however, is the inspired, the divine type and ideal. Indeed, the divine ideal, in its higher and more comprehensive forms, rises above all merely physical or individual types and ideals, however perfect, and takes a higher and more spiritual range. As humanity, in its completeness, its onflowing development, is in the image of God, and each individual is this image in miniature, but is blurred in the fall, the divine life lost; so it was mystically restored to humanity in general, in the church spiritual, and to each member of this church in miniature. The life of the individual is consequent and dependent upon the life of humanity; so the life religious of the individual is consequent and dependent upon the spiritualized, renovated humanity, embodied in the church spiritual and invisible. Physical birth makes man a member of humanity, a brother in the brotherhood of man. Spiritual birth makes one a member of the redeemed, spiritual brotherhood of the church of the first-born—a member, whether young or old, bond or free, rich or poor, white or black, learned or unlearned, male or female, and entitled to all of its rights, immunities, and privileges. The family is to humanity what the visible, localized church is to the church universal. A family is humanity in miniature. A local church is the church universal in miniature.

THE EIGHTY-FIFTH NEW YORK.

To the Editor of the Sabbath Recorder:

Many would like to know about our Sabbath-keeping boys in the 85th Regiment of New York Volunteers. They are at New York, N. C., just off Alberman's Sound, on the Roanoke River. On one side lies the river and a swampy island of heavy timber. About them, on the other sides, the woods, much of the way swamp, comes within one and two miles. Within this clearing, one large swamp has been chopped down by the army, to give play to artillery of forts and gunboats. Three roads lead out to other parts of the world. The soil here is a sandy loam, light, but not unprofitable for corn and cotton. The town has been mostly burned by the rebels, but contains a custom-house, pierced by cannon balls, a jail, a tavern, stores, one church, and the unfinished shell of another, a half dozen good houses, some scores of poor ones, and the rest soldiers' huts and tents. Of the forts, redoubts, batteries, breast-works, and rifle pits, it is enough to say, that Yankees have constructed them, after experience in this war.

The tents of the 85th are mostly placed upon walls three or four feet high, floored, and furnished with good beds. The officers' quarters are the burnt town. The officers' quarters are in a comfortable two-story house, where the wife of one of them oversees a boarding home, well worthy of their praise and boasts. The hospital of the regiment is in a fine dwelling, with rooms twice the height of a man, large, light, airy, and convenient. They bless the Sanitary Commission, and through it the citizens at home, for neat, comfortable bedding for the sick. Were I to be sick away from home, let it be under their surgeons, hospital officers, and choice men, in this Bethesda.

On Christmas, all the town and soldiers have rejoiced in their hospital illumination, while spiral and festooned wreaths, arches, emblems, and chandeliers of evergreens, and variously tinted berries, bouquets of cedar, ivy, laurel, bay, white blossoms fabricated of cotton and bright berries, smiled summer through the rooms. Their homelike warmth still shines upon the few sick ones, and all who visit the pleasantest sick man's home in Plymouth. Out doors, the shrubbery has been kept clean and tied up, the yard put in order and planted in flowers, and the grounds cleared up, neatly laid out, and cultivated as a kitchen garden. The influence of wives must be in the hearts of the rough soldiers; the inspiration of sisters and sweethearts surely has produced this charming homelikeness.

The low country all about, and felled swamp right within the lines, produced much malarious fever, in the summer and fall, but now there is hardly any complaint, and only four are in hospital. It is due the 85th to say, that they prove how good soldiers can remain good citizens. Their officers, too, they are proud of, for manly as well as soldierly worth. In the regiment, you can find practical teachers of the poor whites and of the freedmen, can get your watch repaired, or a steam saw mill built and run, the division printing and job work correctly and tastefully done, and the bakery built and carried on.

The regiment has long been without a chaplain, but now has a share in the labors of an agent of the Christian Commission, and the Sunday preaching of a Pennsylvania chaplain. They need and deserve a good chaplain. Their treatment of a visitor proves that he would be well treated. The true servant of Christ, fit for such work, would delight in the regiment. He would not work alone among or about his men.

REVIEWS OF BROOKFIELD.

To the Editor of the Sabbath Recorder:

The Seventh-day Baptist Society of Brookfield embraced the occasion of New Year's Eve for a Sabbath-day Celebration, which for zeal, devotion and satisfactory results merit a passing notice. The evening approval of such a service is well enough to be present. At a half past seven, the large church was densely crowded, which, though highly gratifying, constituted the sole hindrance to the ready performance of the evening's programme. The program, numbering one hundred, were arranged in front of the stage, which was tastefully decorated with evergreen and "gift stands." The exercises were conducted by our able and interesting pastor and superintendent, J. M. Todd, and consisted of: 1. Scriptural recitations, and songs by the juveniles, and original selected colloquies and exercises by the adult pupils, followed by a well-timed and happily executed musical vivante. The full choir, under the direction of Mr. H. H. Clark and Miss M. E. Clark, and the ballad quartet, "The Little Miss" Langworth, were marked features of the evening's entertainment.

The program was distributed by the pastor, assisted by the teachers, and carried with them joy to scores of little hearts, alike for their intrinsic value, and as souvenirs of the old year's ages and associations. Mr. E. Whitcomb was presented with a splendid Photographic Album, with ten dollars enclosed, from his class in music; and which, by previous arrangement the Rev. Mr. Bartow, of Madison University, in a few appropriate remarks, made a surprise presentation to the pastor, in behalf of the school and patrons, consisting of a copy of Dr. Holland's Letters, a Photographic Album, with sixteen dollars enclosed, a set of furs for his amiable lady, and a nice parlor lamp, which had helped to light the occasion.

The pastor, in a feeling manner, returned thanks for the interest manifested in this most salutary institution, and the joyful above named, and the audience separated with the conviction that the anniversary had been well and appropriately observed.

SABBATH-SCHOOL EXHIBITION.

DAVIS CENTER, Jan. 3d, 1864.

To the Editor of the Sabbath Recorder: Thinking some of our friends would be pleased to witness a short account of our Sabbath-School Exhibition, held on Sabbath, Christmas Eve. The exhibition was a success. We had a crowded house, and a still house. The exercises were original, consisting of Addresses, Colloquies, Tableaux, &c. Two Christmas Trees were loaded with nearly one hundred and fifty dollars worth of gifts, which were so distributed that nearly every one was satisfied. We think our ever-interesting Sabbath-School has received a new impulse, and we can commence the New Year under cheering circumstances indeed. Our school numbers one hundred and fifty members, divided into nineteen classes. Yours truly, H. E. BABCOCK, Sec'y.

The following paper, prepared by Miss Emma J. Maxson, was read at the introduction of the Christmas Festival, and is published by request:

Hail to thee, Christmas! thou glorious anniversary of the birth of Christ! With emotions of subdued tenderness, we welcome thy noiseless coming, as a time for joy and gladness. Suitable to thee is this calm, lovely evening, while the gentle winds, that now dilate and now decrease, seem to murmur peace and good will to all mankind. The merry bells, that ring out their clear and joyous notes of jubilee, "answering each other from hill to hill," and floating in tones of musical softness through every valley, are discordant notes in comparison to the angelic harmony of the heavenly host, who tuned their voices to the praise of God on the first Christmas eve. The melody may not be ours, but from the full depths of grateful hearts, we would offer to our Father the burden of their song, "Glory to God in the highest, and on earth peace, good will to men."

To celebrate with becoming festivities this eve, to all so sacred and so dear, we, a little Sabbath-School band, are met in this place. Humble as our exercises may appear, we beg the favor of your charity, remembering that a sincere desire to do good, and to advance the cause of our blessed Redeemer, is the foundation of our efforts. Should one germ of truth be planted in any mind, we should feel amply rewarded for our toil. Our hearts beat with quick and joyful pulsations, as we look with affection on the faces of our friends assembled here, and raise together our united songs: "Hark! the angels sing, While thinking of the loved ones, The loved ones of our home."

For we sadly miss those who have met and mingled their voices with ours, and who were with us in their lonely tents, or in their camp, or on battle plains, and who have and true, noble hearts, and written

home, and the cause of Christianity, freedom and truth. Ours is not the happy privilege to present them a boon from the Christmas Tree, but methinks from every heart ascends the silent prayer, Heaven-bless and preserve them, and fix their hopes with firm, unshaking trust, in the great God of battles, that while fighting for their country, they may be faithful soldiers in the army of the Lord. But there are others, for whose coming we wait in vain. From nearly every home, a hero has departed, to return no more. And tonight a sad visitor, is in our midst; 'tis the deep anguish that comes over us, when we wander from this lovely spot, and stand in imagination by their graves, and think of the dear noble hearts stilled in death—the mild eyes forever closed. Let us tread lightly, for it is holy ground, and aching hearts, "They rest, and their sleep is sweet." Sacredly we treasure the memory of their many virtues and noble patriotism. And, endeared to each other by our losses, we may mingle our tears together, and remember in our sorrow, that their death serves their country, no less than their lives, and that the amaranth crown of heaven's immortality is better than any victor's palm-branch could bestow.

It is not in vain. Though for long, weary months, our cause was shrouded in gloom, and inglorious defeats followed each other in rapid succession, yet, lo! the thick clouds are dispersing, and the sunlight is breaking through; while along the wires of flashes the electric word, "victory," sending joy to every heart, except those of "copper." And while the worldly man sees only the results of fate, good generalship, and well-disciplined troops, the Christian knows it is by the power of Him without whose will not even a sparrow falls to the ground, and feels that freedom and equity will triumph, while he exclaims, with thankful emotions, "God is for us, who can be against us?" As the shepherds followed the star that rose in the East, we will follow the dawning of hope, until it leads us to final victory—to permanent peace.

"Draw forth the cheerful day from night; O Father, touch the East, and light The light that shone when Hope was born." Merry Christmas to all! And may the next one that blesses our land, behold every traitor decorating a Christmas Tree, as a dearly purchased boon for the benefit of the nation.

HOME NEWS.

SHILOH, JANUARY 4TH, 1864.

The principal exciting topic among us at the present, is that of getting volunteers. Meetings have been held, speeches made, and bounties offered, in order, if possible, to avoid the draft in this county. One day more of grace, and then the time expires, and only about one half of the number called for have been obtained. The truth is, we have not the men to spare. Business at home must be conducted with vigor, or the army cannot be sustained in the field. We are in hopes that the enlistment of those already in the service will supersede the necessity of calling for more. A number of our good and respectable citizens have within a few days left for the camp, and a number more will leave tomorrow. When we consider how many of our friends have left us, and fallen a prey to the diseases of camp life, or have fallen in battle, and that these may suffer a similar fate, it makes us feel truly sad, and we inquire when, O when will this cruel war come to an end, and this enlightening nation learn war no more?

The examination at the close of the first term of Union Academy passed off very satisfactorily, both to the teachers, patrons, and students. The number of students was forty-six, divided into twenty classes. The winter term has commenced, under favorable circumstances, there being seventy-six students; so that the trustees have been under the necessity of employing additional teachers. On New Year's Eve, the students and teachers, for their own benefit and amusement, got up what was named a Christmas Tree. Although the night was unusually dark and stormy, yet the most of them were present to see the Tree that bore all manner of fruits, and to partake of its productions. There was much interest and amusement in distributing the gifts, well calculated to cement them more closely together as a little intellectual kingdom. W. B. GILLETTE.

DEATH OF A SOLDIER.

Killed, on Nov. 28th, 1863, in the Army of the Potomac, Jeremiah Dunham, of New Market, N. J., son of Asa Dunham. He was killed while skirmishing with his regiment on the first day's march of General Meade across the Rapidan. Bro. Dunham, although a little past the age liable to military service, nobly volunteered, with nine others from our New Market Church, in the 11th N. J. Volunteers, one year ago last July. He did so from a sense of duty, and a desire to assist in defending our Government. He was a consistent member of the New Market Church. His career as a soldier has been one worthy of a Christian and a patriot. The fatiguing marches of the last seven months, especially as connected with the battles of Gettysburg, and whitened his locks, and written

upon his cheeks the deep lines of care. But he endured with noble fortitude. He has now gone to his rest and his reward. A wife and two children survive him. His body is buried within the enemy's lines, and cannot be recovered. "The memory of the just is blessed." L. C. R.

THE SABBATH-SCHOOL AT NEW MARKET.

A letter from Eld. L. C. Rogers says: "Christmas Eve was rendered memorable to the children of the New Market Sabbath-School, by a Christmas Tree, well loaded with gifts. To add instruction to amusement, remarks were made, setting forth Christ and his gospel, as suggested by the Christmas Tree. The occasion was a pleasant and profitable one. The School is under the superintendency of Mr. I. D. Titworth, an old and tried friend of Sabbath-Schools. They enter a new year with encouraging prospects."

FAREWELL TO THE OLD YEAR.

Farewell, Old Year, and all thy scenes— Thy sunny spots and shady greens; Thy Spring, with opening buds and flowers; Thy Summer birds and leafy bowers; Thy Autumn, with its golden harvest; Thy Winter, with its chilling winds, Its fire-side joys and sweet repose. Farewell to fond unfinished schemes; To hours of bright and pleasing dreams; Farewell to sorrow, care, and pain; To joys which never will come again; To good or evil words and deeds; To all which doth the mind mislead. Farewell, ye loved and loving ones, Who now in distant lands must roam, To battle for our good old flag; To conquer Longstreet, Hill, and Bragg; To all which has transpired this year, From parting sighs to joys and tears; To friends who've died millions to free, In eighteen hundred sixty-three. The hearts that aching voids now feel, May future years have power to heal; May freedom's banner o'er the brave Float near each soldier's lonely grave; Thy worth, old year, the future 'll tell, So now we'll say a kind farewell. LULA WESTERLY, R. I., Dec. 31st, 1863.

FUNERAL OF ARCHBISHOP HUGHES.

On Fifth-day, January 7th the funeral of Archbishop Hughes, of New York, was celebrated, with all the solemn pomp and pageantry of the Roman Catholic Church. During the three previous days, thousands of citizens had visited the Cathedral to see for the last time the face they had seen so often in life. On the occasion of the funeral, the crowd was immense, all the streets near the place being full, and the church jammed to suffocation. Nearly the whole of the interior of the Cathedral was veiled in black. The tall columns were draped with sable, relieved with white about the centers and capitals, and the walls were covered with black cloth. The organ gallery and pinnacles were also covered with the same material. The windows were crowned with black rosettes, and the festoons were continued in white curtains over the side columns. The pulpit was covered with mourning, and the canopy was elaborately trimmed with white. The catafalque was ornamented with plumes and surmounted by a sable cross. The altar was elaborately decorated. The symbols of mourning were visible on every hand, and nothing was unveiled save the famous paintings so long the admiration of the lovers of art. Over the high altar was a splendid cross of japonicas. In all parts of the building were white rosettes, and other ornamental figures. Of course, all the priesthood and prominent lay members of the church were present, and beside these a great many protestants, public officers, &c. The clerical procession moved from the Sanctuary to the High Altar, where Matins and Lauds were led by the Rev. Dr. Glyn. The Bishops then vested themselves for the Pontifical Requiem Mass, the Right Rev. Bishop Timon of Buffalo being celebrant; the Very Rev. Father Starrs, Assistant Priest; the Rev. Father Quinn of St. Peter's, Deacons; the Rev. Father Preston of St. Ann's, Sub-Deacon; and the Rev. Fathers Nierney and Farrel, Masters of Ceremonies. The choir embraced representatives from several Catholic churches, under the leadership of Prof. Burge. Mr. Harrison presided at the organ. At the conclusion of the Mass, Bishop McClusky of Albany ascended the pulpit, and delivered the funeral sermon from the text: "I have fought a good fight; I have finished my course; I have kept the faith. For the rest, there is laid up for me a crown of justice which the Just Judge shall render to me." The sermon was an eloquent and affectionate tribute to the lamented Archbishop. Last came the burial service. A number of priests stood at the head and others at the foot of the catafalque, chanting and responding, and the Bishops walked around the corpse sprinkling it with holy water. The body was then gently borne on the shoulders of six priests along the aisle and thence to the vault, while the priests in and about the sanctuary chanted a solemn dirge, which was continued until the coffin bearers returned. Then the solemn procession to the rooms in the rear of the altar, and all was over.

Wm. M. THACKERAY, the English author, is dead. He was born in 1811, in Calcutta, where his father, who was engaged in the service of the East India Company, resided. In 1818 he was sent to England, and after a few terms at a London school, entered Cambridge University, but was not graduated. When twenty-one years of age, he came into a fortune of twenty thousand pounds, and spent some time in traveling on

his cheeks the deep lines of care. But he endured with noble fortitude. He has now gone to his rest and his reward. A wife and two children survive him. His body is buried within the enemy's lines, and cannot be recovered. "The memory of the just is blessed." L. C. R.

EXCHANGE OF PRISONERS.—Messengers have been concocted by Gen. Butler, to secure an exchange of prisoners, and his plan is said to have been approved by the authorities at Washington. It includes the removal of all of the rebel prisoners, about thirty-eight thousand, to his department, and retaliatory measures if necessary.

HELP FOR THE SOLDIERS.—The Treasurer of the U. S. Sanitary Commission states that the expenses of the Central Treasury during the month of December, were \$64,914 66. The receipts were \$16,663 70, including a contribution of \$500 from Gerrit Smith, Esq.

DEPUTY INSTITUTE received from the Regents of the University \$200 for the support of a department for the education of Common School Teachers.

"MISSIONS TO THE FREEDMEN," is the subject of an article, written by Eld. J. P. Hunting, our missionary at Newbern, N. C., which we are compelled to defer till next week.

RELIGIOUS INTELLIGENCE.

One of the strangest movements in the Church of England is undoubtedly the attempted restoration of monasticism. The female associations, called Sisterhoods, have received the warm support of a number of bishops and of the High Church party generally. Their success has encouraged the revival of the order of St. Ignatius, and the restoration of the Benedictine order. The Bostonian, William J. W. Hunt, has lately written to the editor of the Boston Herald, in regard to the proposed restoration of the Benedictine order, which is valued at probably \$70,000.

A new religious movement is noticed in the Boston papers. Active members of different evangelical denominations in that city have hired the Melodeon for one year, for the purpose of securing the daily preaching of the Gospel to those who can be induced to attend. It is proposed to have a prayer-meeting every afternoon, which will be conducted by laymen, and preaching every evening by one of the pastors of Boston or vicinity.

(Continued from 1850, he resided for a short time at Weimar, where he knew Goethe; the great German poet. He had intended to become a professor of an art, but when about thirty years old, he decided to follow literature as a vocation—decided to which he was, to a great degree, impelled by the determination of his fortune, which was much impaired by financial speculations.

ALBERT M. PALMER, private Secretary of the Collector of the port of New York, was last week arrested and sent to Fort Lafayette, where evidence contained in papers found in the safe of Louis Benjamin, who was recently sent to Fort Lafayette for sending goods to the rebels. There were among the papers memoranda indicating that a number of checks had been drawn in favor of Mr. Palmer for sums varying from one hundred to three hundred dollars, and other grounds, as stated in our issue of the 10th inst.

MARYLAND is on the road to emancipation. Her Governor, Bradford, in his late Message, expresses the opinion, that if the State had long ago provided for the gradual emancipation of the slaves, the State would now be, as regards all the elements of public prosperity, in advance of its present position. To the Legislature he says: "It becomes us, therefore, to whom the whole question rightfully belongs, to take immediate measures for its removal, which should be no longer delayed than may be required, by a proper respect for those industrial pursuits with which the institution has been so long and so intimately interwoven, and a humane regard for the slave himself, which forbids us to cast him, all unprepared for so great a change, too suddenly upon his feeble resources."

PEW LETTING, in the church of Rev. Henry Ward Beecher, Brooklyn, has come to be an event of public interest. It took place this year on the 5th of January, when the rents and premiums for pews amounted to thirty-one thousand dollars, which was considerably more than was ever before realized. The highest premium for choice of pew was \$200.

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At a Methodist church in Newark, New Jersey, a member who had formerly been a member of the church, proposed that the church should make Jeff. Davis a life-member of the Sabbath School Missionary Society. Even the boys and girls showed their opposition. At a meeting of the absentees of their friends at Dartmouth College, held at Concord, N. H., some days

Miscellaneous.

THE RAINCOAT OR COLD WEATHER.

It is a well known fact that the raincoat is one of the most useful articles of clothing...

HOW MONITORS ARE CLEANED.

A correspondent of the Baltimore American tells how the bottom of the monitors of Charleston are cleaned...

PORTUNATE POLITICIANS.

Some old lady in the west of England, very deeply impressed with the importance of having Tory principles...

ODDS AND ENDS.

The case of a man not setting eyes on his own son for fifty years is a story...

CHRISTIAN PSALMOODY.

Book used by the Seventh-day Baptist Church of New York...

THE SABBATH RECORDER.

Subscription information and details for the Sabbath Recorder newspaper.

LOCAL AGENTS.

List of local agents for the Sabbath Recorder in various cities and regions.

THE AMERICAN SABBATH SCHOOL.

Information regarding the American Sabbath School and its activities.

THE SABBATH RECORDER.

Additional subscription and publication details for the Sabbath Recorder.

By no means should frozen flesh be rubbed.

Every chemist knows that fluids, when congealed, assume a crystalline form...

THE DIVER.

The diver, when clothed in his armor, is weighted with one hundred and eighty five pounds...

BLOCKADE RUNNING.

The commander of a blockade runner usually has a large staff...

CONGRESSIONAL STATISTICS.

The Congressional Quarterly for January gives some interesting statistics of the Congressional Churches...

THE LONDON INSURANCE RECORD.

The London Insurance Record says that several officers in that city are accepting proposals for an insurance...

THE REV. MR. SHINE.

The Rev. Mr. Shine, chaplain of the House of Representatives in the lower Legislature...

THE REV. DR. HAM'S DYSPEPSIA REMEDY.

Dr. Ham's Dyspepsia Remedy is a celebrated medicine for the cure of indigestion...

THE FAIR IN CHICAGO.

At the Fair in Chicago, we clip the following: One of the most curious pieces of workmanship on exhibition is an eight-day clock...

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