

The Sabbath Recorder

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The Sabbath Recorder.

THE CHRISTIAN'S PATH.

I walk as one who knows that he is treading
A stranger's soil,
As one round whom the world is spreading
Its subtle coil.
I walk as one but yesterday delivered
From a sharp chain;
Who trembles lest the bonds so nearly severed
Be bound again.
I walk as one who feels that he is breathing
Unclean air,
For whom, as wiles, the tempter still is waiting
The bright and fair.
My steps, I know, are on the plains of danger,
For sin is near;
But looking up, I pass along, a stranger,
In haste and fear.
This earth has lost its power to drag me
Downward;
Its spell is gone.
My course is now right upward and right
Onward.
To yonder throne.
How after hours of this dark night is stealing
In gloom away,
Speed thy dawn of life, joy, and healing,
Thou star of day.
For thee, O God, is King, the long-expected,
Earth groans and cries;
For thee, the long-beloved, the long-rejected,
Thy bride still sighs.
H. BONAR.

THE NATIONAL CRISIS.

On taking the chair as President of the American Tract Society at its late meeting in New York, Bishop Mollvaine remarked that he would say a few words to the audience—not official, although he occupied an official position—and proceeded to deliver the following address:

"The aspect of the meeting suggests the excitement of the public mind to-day, as during the past week, concerning the affairs of the country, and the results of the mighty conflict even now perhaps proceeding. The atmosphere filled with thunders in the region of the war this side of the mountains; mighty armies in conflict in most important connections and combinations, one with another, with such mighty spaces between.

"Dear brethren, excited and earnestly expectant as we are, let us remember, as the President has remembered, and calls upon us to remember most solemnly, that the arm of flesh is not our defense; that important as unquestionably are our armies and the skill of our generals, nevertheless there is a mightier power above, and there is an infinitely higher wisdom to look to. Let us, as Christian people, obey in heart the earnest counsel and exhortation of our President; and at home, in the family circle, in the private address to the throne of grace, and in the church, and now especially, let us reinforce our armies in the field. If our answer is, in the hearts of the praying people of the land. There is a mighty reserve there. There is a vast reinforcement there. And this should be going forward continually, making the front feel what is behind; looking to God that his power may rest upon the feebleness of man, and make the wrath of man to praise him. For, after all, our armies without his help are mere human weakness.

"In looking back over the year that has passed since we came together at the last anniversary, among the many things that would claim our attention if we had time to advert to them, there is one that we can hardly sit here and look upon without speaking of, and this with wonder and with praise. Coming as I do from the borders of the land where refugees and freedmen, liberated men, are collected from every quarter, you will not be surprised if a particular view should be uppermost in my thoughts. I have been looking with amazement from month to month to God's wonderful hand—his wonderful dealings, notwithstanding all our past unthankfulness and blindness, ignorance and unbelief—wonderful dealings with that which has so long been the curse, and has always been the source of contention in our land—the slavery of the land; that God is so far ahead of all our expectations and all our faith, as to bring about the results of the present day.

"We have reason to believe that the great blow has been struck, and that the head of the life of human slavery in the land has been killed. Just as the mauler on the cross was killed, though he still had life enough to upbraid his Lord, he was judicially dead; he was smitten unto death; death was coming on rapidly through all his members; but yet there was vitality in a measure left; so slavery is dead. It is the operation of God's hand in bringing about this, that gives not the least of our encouragement and our confidence with regard to what is yet to be in relation to the success of the whole struggle. When the children of Israel came to the Red Sea, Pharaoh's chariot and his hosts, and the blood before them, no doubt there were multitudes ready to say, 'Our deliverance is forever brought to nought.' But, no doubt there were many more who said, 'He that sent the plagues of Egypt, and thus far has so wonderfully delivered us out of the hand of the enemy, he will not desert us here.' And so over that sea they went, and through that wilderness they went in safety. So when we see what has been done up to the present time simply by God's hand, without the anticipation of man—an instrument beyond all the wisdom of man at work in our progress thus far, we cannot doubt that God will have been there far with us, and cloud by day and a pillar of fire by

night, will still go before us, and all will be well, dark as it may now seem; the 'land of promise' and deliverance from bondage will finally be attained.

"And part of this confidence arises out of this particular view, that as God maketh the wrath of man to praise him, so God makes the wickedness of man to praise him, and makes use of the wickedness of man to be his own instrument in accomplishing His great purposes.

"Now just as so large a part of the aspects of God's providence in delivering the children of Israel out of Egypt resulted out of the fact that Pharaoh's heart was hardened, so the special manifestation of God's hand in the present aspect of these affairs is precisely that the heart of the oppressor was hardened, and was hardened up to the point of concerting the strongest and the darkest and the most confident of all measures for the riveting of the chains of the oppressed. God has made use of that very hardening of the heart, that very determination to 'strike deeper the fetters of slavery and to make more secure its bonds—he has made this very hardness of the heart his own instrument for the deliverance of the oppressed. They invented a hammer, the special object of which was to rivet those bonds and seal them forever; that very hammer has broken them in pieces; they invented a key, the special object of which was to shut up the door of the prison-house, that it should never be opened; and that very key is used to open that very door. And here we stand to see a deliverance beyond all the calculations of men. And for myself, dearly as I love all the other aspects of our country's cause, for all this connected with the oppressed, I do praise and bless the grace and mercy of a covenant God.

"And now, brethren, since we have been led thus far, let us have courage to be consistent with what we rejoice in. Let us face the whole proper result of the providence we have been contemplating. Let the enfranchisement of our colored brethren be a complete enfranchisement. Let it not stop in the removal of the shackles, till all are taken away. If the colored man is fit to be a soldier in the full pay and uniform of our citizen armies, standing at least upon an equality of danger and trial with the white man, in defense of our government and its blessings, he is fit to be a citizen under our government in full liberty and privilege. We must boldly face and honestly accept that result. With me it requires no effort. God is leading us to it. All consistency requires it. Our past history is full of inconsistency in this direction. We have never come up to the logical requirements of our Declaration of Independence. God be praised that he is making straight our way. What I said at the beginning, I here repeat, that in these remarks I do not speak officially, though occupying an official chair. I speak only for myself. Others will agree with me as they see fit."

RIGID AND EASY.

We do not remember (says the Watchman and Reflector) to have read any more striking illustration of the frailty of human nature than in the admirable biography of Mr. Prescott, recently prepared by Prof. Ticknor. He made it a point through life to cultivate conscience in large duties and in small, and to form resolutions regarding the minutest details both of labor and recreation. But the human element noticeable in the whole is, that while he held most strictly to the largest allowance for pleasure, he often departed from his rules of duty. We give a very interesting letter on this point from Mrs. Gardner, one of his early associates:

"It was about this time, that is, pretty early in his college life, when the first excitement of perfect liberty of action were a 'little abated, that he began to form good resolutions—to form them, not to keep them. This was, so far as I remember, the feeble beginning of a process of frequent self-examination and moral self-control, which he afterwards cultivated and practiced to a degree beyond all example that has come under my observation in cases of like constitutional tendency. It was, I conceive, the truly great point of his moral character, and the chief foundation of all he accomplished in after life as a literary man; a point which lay always concealed to transient observers under lightness and gaiety of manner.

"The habit of forming distinct resolutions about all sorts of things, sometimes important, but often in themselves the merest trifles in the world, grew up rapidly to an extent that became rather ludicrous; especially as it was accompanied by another habit, that of thinking aloud, and concealing nothing about himself, which led him to announce to the first friend he met his latest resolution. This practice, I apprehend, must have reached its apex about the time when he informed me one day that he had just made a new resolution, which was—since he found he could not keep those which he had made before—that he would never make another resolution as long as he lived. It is needless to say that this was kept but a very short time. These resolutions, during college days, related often to the number of

pages to be appropriated to each particular exercise of study; the number of recitations and public prayers per week that he would not fail to attend; the number of times per week that he would not exceed in attending balls, theatrical entertainments in Boston, &c., &c. What was most observable in this sort of accounts that he used to keep with himself was, that the errors were all on one side. Casual temptations easily led him, at that time of life, to break through the severer restrictions of his rule, but it was matter of high conscience with him never to outstrip the full quantity of indulgences that it allowed. He would be very sure not to run one minute over, however he might sometimes fall short of the aim; for learning a particular lesson, which he used to con over with his watch before him, lest by any inadvertence he might cheat himself into too much study.

On the same principle, he was very careful never to attend any greater number of college exercises, nor any less number of evening diversions in Boston than he had bargained for with himself. Then, as he found out by experience the particular circumstances which served as good excuses for infractions of his rule, he would begin to complicate his accounts with himself by introducing sets of fixed exceptions, stringing on amendment, as it were, after amendment, to the general law, until it became extremely difficult for himself to tell what his rule actually was in its application to the new cases which arose; and, at last, he would take the whole subject, so to speak, into a new draft, embodying it into a brand-new resolution. And what is particularly curious is, that all the casuistry attending this resolution was sure to be published, as it went along, to all his intimates.

The manner in which he used to compound with his conscience in such matters is well illustrated by an anecdote, which properly belongs to a little later period, but which may well enough be inserted here. It was one which I was lately put in mind of by Mr. J. C. Gray, but which I had heard that gentleman tell long ago in Prescott's presence, who readily admitted it to be substantially true. The incident referred to occurred at the time he and Mr. Gray were traveling together in Europe. An oculist, or physician, whom he had consulted in Paris, had advised him, among other things, to live less freely, and when pushed by his patient, as was his wont, to fix a very precise limit to the quantity of wine he might take, his adviser told him that he ought never to exceed two glasses a day. This rule he forthwith announced to his resolution to adhere to scrupulously. And he did. But his manner of observing it was peculiar. At every house of entertainment they reached in their travels, one of the first things Prescott did was to require the waiter to show him specimens of all the wine-glasses that were afforded. He would then pick out from among them the largest, and this, though it might contain two or three times the quantity of a common wine-glass, he would have set by his plate, as his measure at dinner to observe the rule in.

CHRIST'S PREACHING.

A correspondent of the Congregationalist thinks that there is a lack of practical preaching now-a-days—that ministers do not stand on the same plane with their hearers—that 'what people want is not theology, theological, but theology vital,' adding, by way of illustration:

How did Christ preach the Gospel? He forbade family quarrels. He warned His hearers against the evil practices of the scribes and Pharisees. He bade no one dare to come up to the temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them that the first step in adultery was that they might shut it. He talked to them about their families, and their lawsuits, and their habit of borrowing. He told them how they should accept people in the streets, what they should give away, and how they should give it; how they should pray; and how they should keep their eyes from being troubled with their feet. He bade them not to backbite or slander. He warned them against preachers who came preaching false doctrine. Common things were discussed in common language, enlivening his discourse with pungent questioning, illustrating it with vivid and beautiful pictures, drawn from sunnier fields and humbler homes. Through it all came the tender undertone of love—pity for the suffering, strength for the weak, trust and comfort for the poor. O! no wonder the people were astonished at his doctrine, and that when he came down from the mountain great multitudes followed him.

A HINT.

How suggestive is the fact which has been mentioned in a biographical sketch of Prof. Putnam, late of Dartmouth College, that his two favorite hymns were:

"Rock of Ages, thou art our
"King, love of my soul."

Of the authors, one, Toplady, was a most zealous Calvinist, the other, Wesley, an Arminian, both living at the same time, and engaged for a period in the most bitter theological controversies with each other. Doubtless they were both doing more

for the good of world by opposing what each thought the dangerous heterodoxy of the other, than by the writing of those hymns; yet who reads their controversial works now? But the hymns are sung wherever the English language is spoken. They have not inherited the mutual jealousy of their authors. They stand side by side in hymn books, and in the tenderest associations of thousands of Christians, as harmonious in spirit as are now Toplady and Wesley themselves in heaven.

FOR EVERMORE.

Two words there are. To one our eyes we strain,
Whose magic joys we shall not see again.
Bright haze of morning veils its glimmering
Short life, truly breathe we there
Intoxicated air.
Glad were our hearts in that sweet realm of
The lover whose dearer her delicious breath
Whose love has yielded, cease to change or
The mother kissed her child whose days are
O'er.
Alas! too soon have fled
The irreclaimable dead
We see them—visions strange—and the nev-
ermore.
The merry song some maidens used to sing;
The brown, brown hair, that once was wint-
er to cling
To temples long gray-gold—to the very core
Of the white hair that grows on our
As some sweet memory starts
From that long faded land—the realm of nev-
ermore.
It is perpetual summer there. But here,
How sadly we remember them clear.
The harvests gathering on the meadow floor
For brighter bells and blue
For tender hearts and true
People that happy land—the realm of nev-
ermore.
Upon the frontier of this shadow land
We, pilgrims of eternal sorrow, stand;
What realm lies forward, with its happier
store.
Of forests green and deep,
Of valleys hushed in sleep,
And lakes most peaceful, 'tis the land of
evermore.
Very far off, beyond our sensual dream,
Very far off, beyond the wild wild's roar,
Its woods whirled by the wild wind's roar,
Howl on its very verge;
One moment, and we breathe within the nev-
ermore.
They whom we loved and lost so long ago
Dwell in those cities, far from mortal view,
Hunt those fresh woodlands whence sweet
Carolings soar.
Kernal peace have they;
God's will they bear away;
They drink that river of life which flows for
evermore.

"UNCLE JOHNSON."

The papers are telling that a few days since the bell in Ypsilanti, Mich., by one hundred and seventeen strokes, announced that "a veritable and venerable anti-Revolutionary relic—a negro by the name of Harrison—had passed away."

We were not there to experience the effects of those strokes, as they told of infancy—then of childhood—then of manhood—then of old age—and then of more than old age. But since we have heard of the departure of him whose years were thus marked, he has been much in our thoughts.

We have known him well for several years, and have often frequented ecclesiastical meetings, and Sunday-school conventions, as well as private circles, by narratives concerning him. Because of these narratives many have visited him, and have easily gained the conviction that he was a wonderful man, especially when remembering that he was a slave one hundred years.

His name was Johnson Harrison, the Harrison, as he said, being his master's name, and Johnson his own. Because of this, he preferred being called "Uncle Johnson," and this is the name by which I have been accustomed to speak of him. His first master was an uncle of President Harrison, and lived on James river, Virginia, and belonged to a noted family of that day. (See Appleton's Cyclopaedia.) The bell indicating his age should have struck twice more, according to his account; for he says that he remembers seeing, in the old family Bible where his master kept the names of his servants and their time of birth, opposite his name 1748. He forgets the month. In confirmation of the great age which such figures would give him, he states that he was a man grown when his master sent him out with orders to 'throw 'fire-balls,' because news had been received that the Declaration of Independence had been signed. He stated also that he was allowed to have a wife; that he lived with his first wife fifty years; then for several years had no wife; and his last wife, who died two years ago, said that she had lived with him twenty-eight years. He also stated repeatedly that he was given his liberty partly because he was more than one hundred years old, and so ought to go free. He loved to talk of revolutionary times and incidents, and could name and describe many of the distinguished men, who were accustomed to call at his master's. Several times when we have doubted his correctness, our doubts have been removed by referring to history. He certainly was a wonderful man—an anti-Revolutionary relic.

But he was still more interesting and wonderful because of his religiousness. He accounted for his long life in part by saying that he did not work very hard; that for about six or seven years he used to let him go about six months of each year, to blow de Gospel trumpet on de plantation; and about, to make de

ye, massa, when I was in my prime—say about eighty—I could blow de old trumpet so dat dey could hear me for miles." He said that he was "quite a chunk of a boy afore he heard much about 'ligion—sfore he heard much about dis glorious gospel." (Weeping.) "Once in 'bout a year one of dem clergy dat com'd over de big water com'd round, and preached up all de funerals ob dem slaves dat died sen he com'd afore, and sometimes we feels very bad den." But after a little there came round, as he said, "One ob de big men from de college in de Jersey—de bell on 'bout de matter very solemn." This it would seem was President Davies. "An' den dere com'd along dat man dat died, an' den com'd to life agin; and he telled de slaves 'bout dat—an' him telled me 'bout Jesus. O what was his name, I don't mind now." I suggested—William Tennant? "O yes, Massa Tennant! Glory to God I been trying to tink ob dat name now many years. I know'd I would know him in glory; but now I will call him by name jus as soon as I see him." (Weeping.) "After I hears him preach, how I did feel! When I was walking ob de ground it would keep sayin' 'unworthy—unworthy' when I took a bit of bread, or a cup ob water, dey keep sayin'—'unworthy—unworthy' when I goes into de field, all de trees keep sayin'—'unworthy—unworthy'; and I went into de yard, all de cattle kneel down afore dey lay down, and I had abso-
lutely no more. O Massa, I thought I would die. But bimby dere com'd along a colored man, who telled me dat dey no use ob my libral dat way; and he telled me ob de passage dat says, 'Behold de Lamb ob God; dat takes away de sins ob de world.' An' I goes into de woods, an' all night I cries, O Lamb ob God, had mercy on dis poor colored man; an' O Massa, I jus as de light was coming ob de mountains ob ole Virginia, de light ob Jesus shined into dis poor sinner; an' fro dat day on—now about a hundred years—I've been tryin' to tell to saints and sinners round, what a dear Saviour I have found."

Yes, and in his last years he could tell this in many ways; we have never known one whose heart would melt so soon at the mention of the name of Jesus. Not infrequently in his devotions he would utter that dear name over and over, with tones and tears of gratitude and joy. For most of the time during the day he was alone, his wife, being about sixty years younger than himself, having gone out to work. Thus he seemed to have time and opportunity for communion with his Saviour; and often it did indeed seem as if "the form of the fourth" was there.

One day when we called after he had been shouting, and singing, and crying for an hour or two, he broke out: "O Massa, Jesus has been here, and I tought I was in glory; but I will be dere bimby."

I said, you mean to be faithful to the end, Uncle Johnson?

"O Massa, I've found de kingdom; I've been holding on all dis way to fall jus at de gate."

I can call to mind many interesting incidents concerning him; but let me mention only a few, which at the same time reveal his strong, shrewd sense and piety.

One day while at work in his garden, singing and shouting, I said: "You seem happy to-day." "Yes, Massa, I've jus tinkin'." (and then his emotions prevented utterance.) "I've jus tinkin' dat ef de crumbs that fall from de master's table, in dis world, am so good, wat will de GREAT LOAF in glory be! I telly ye, massa, dat will be suff and to spare dere."

At another time, when he seemed very happy and I had heard him shout "Lord Jesus, will dere be one for me?" I said, you are having a good time to-day? He answered, "O, massa, I was meditat' about Jesus bein de Carpenter, an' so he can make mansions for his people in glory." And then with uplifted face and with tears, he cried out, "O Jesus, will dar be one for me?"

Once I said to him, "Uncle Johnson, why don't you go to church once in awhile?" He answered, "Massa, I wants to be dere, but I can't 'figer.' You can't believe?" "Well, massa, you knows, late years, de flesh be weak; an' when dey 'gins to fall and sink, about Jesus, I telly to fill up and putty soon I has to holler, and den der say, 'Carry dat man to de door, he 'starb de meetin'."

"But you should hold in until you get home."

"O massa, I can't hold in—I bust I don't holler."

Once, after hearing him pray and sing at midnight while a thunder-storm was passing, in the morning I said, "Was that you shouting so last night?" "Yes, massa, I spoke." "Well, I tought de thunder made noise enough without your hallooing."

He looked up, and with astonishment said: "Massa, do you tink I've gone to lie-dere on my bed like a great pig, when de Lord com'd along shakin de earth and de heavens? No, Massa, when I hears de thunder comin', I says, 'Ellen, Ellen, wake up here, we's goin to hear from home agin.'"

One morning when I had heard him for an hour or two, I went care-fully to his door and saw him sitting at de end of his table, with a 'humble repeat before him, while his hands were lifted high in gratitude and praise. I said, "You seem happy this morning?" "O yes, Ellen, went away to be work, and so I gets my breakfast and den begins to say grace; an' O, Massa, de Lord am

good, seems I never will be dese say-in' grace!" What a rebuke to those who sit down to their loaded tables with no thought of their benefactor!

Once after he had been ill for a few days, I said, "Uncle Johnson, I thought you, appointed time had about come." "O yes, Massa, one day I tought I could see de dust ob de chariot coming ober de mountains; an' den somethin' said 'Hold on, Johnson, a little longer; I'll come round directly.' Yes, and I will hold on, if de Lord will, anoder hundred years, for I'm bound for Caanan." And then he broke out singin'—

But this I to find, we two an so find
He'll not live in glory and leave me behind.

One day Rev. Dr. H. called on him, with me. After conversation, which surely the Doctor will never forget, he said, "Well, Uncle Johnson, I want go," and then taking him by de hand, said, "Good-bye. I shall probably hear soon that you have gone over Jordan, but we will follow on." The old man replied, "Yes, Massa, a great many years ago young men like you telled me dat; and den, after a bit, I'd hear dey had gone; and I'm a pilgrim yet, but I always manages to send word." "Well, if I should die first, wat word would you send?" said Dr. H. "O Massa, if you get home to glory afore I do (weeping,) I'll tell 'em to keep de table set for you; an' I'll be dere to hold on de way."

We dare not attempt to describe the scene we witnessed the evening his wife died; but, a few days after, we said to him, "Don't you feel very lonely since Ellen left you?" He replied, "O yes, but de Lord comes round 'every day,' jus as de suns would, and gives me a taste ob de kingdom wid de spoon; and how I wants to get hold ob de dish."

But we will add no more, fearing that our article is already too long. We have not heard of the particulars of his death; but we feel confident that he was ready when the chariot came round, and that "its wheels rolled in fire" along the same way Elijah rode. As we have marked his manner of life we have often thought that "one of the old prophets had risen agin." He had the faith of Abraham, the firmness of Daniel, the fire of Isaiah, the tears of Jeremiah, and he fasted and prayed like them all. His Fridays, for more than seventy years, had been rigidly observed as days of fasting and prayer—days in which, as he said, "I says to de body, 'stand back, I've going to feed de soul to-day.'" Those, he said, were days in which "I spreads de great things before de Lord and begs." But his prayers are ended, and to us there is a sadness in such a fact when we remember how often he said, "I put up for you every day."

We feel that a great and good man has fallen in Israel. A great head and a great heart—the one less cultivated than the other—have gone to heaven. Scores of those who have called upon him and marked his peculiarities, will rejoice in the doctrine of heavenly recognitions.—N. Y. Evangelist.

THE MORNING WILL COME.

We have heard that over a grave in Greenwood Cemetery, in Brooklyn, N. Y., there is a monument with this inscription upon it:

"Our mother,
When will the morning come?"

It is the tribute of affectionate children to a faithful and beloved parent. The night of death had come to that mother, and by this inscription upon the monument we are made to think of the children as waiting through the night, that when the day should open they might hear again that maternal voice, and be blessed with that dear presence.

So the night of death came upon us when our loved ones go to the grave. And how shall we answer the question, "When will the morning come?"

There is but one answer, and this is given to us in the gospel. That tells us of the morning when death shall no longer hold us. "We shall not all sleep." There is a change for us. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

"So the rising sun appears,
Shedding radiance o'er the spheres;
So returning beams of light
Chase the terrors of the night."

"This corruption shall put on incorruption, this mortal, immortality." Let us praise the gracious Father of all for these spiritual blessings which he has promised in his word.

INVISIBLE ARMOR.

General Schuyler was one of the American officers in the army which fought for our freedom. He figured largely in those stirring scenes which took place on the Hudson and Mohawk rivers, when the enemy hired the Indians to come and fight on their side. Gen. Schuyler had great influence with the red men; they loved and feared him; so the enemy wished he was out of the way, and he did not get shot on the field of battle, a plot was hatched to waylay and murder him.

Two men were picked out to do this bloody deed, an Englishman and an Indian. The day and time were set; they shouldered their rifles and took their stand behind a clump of trees which he had to pass by on his way home. After waiting and watching some time, the General rode by. He was on a horseback, and wore a blue coat. They took aim. In a minute the General would have been a dead man. At that instant the Indian knocked down

the Englishman's gun, crying, "I cannot kill him; I have sworn his blood too often!" The General rode on unharmed; he had passed on his invisible armor, stronger than any, and he was safe. What was it? The armor of friendly actions. The General had often relieved the distresses of the poor red men; he had fed them, he had washed, and clothed them when naked; and now, could he not buy up the grateful memory of his kindness, as it melts the murderer's heart?

"I cannot kill him; I have sworn his blood too often!"

MORAL EXCOMMUNICATION.

Owing to the pervasiveness of social sympathy, there are many who, without being members of the church, are living for ideas. They give themselves to self-culture. They are to be distinguished from those who are devoted to self-culture, and who are not like the birds that fly from the house and from the farm, and seek the wilderness, and build their nests in secluded rocks, and in the crevices of rocks, and are seldom seen. There are many persons who, though they are not members of the church, are nevertheless, in their reformations and conflicts, do what below. They are like the birds that fly upon a cliff, who give no thought to the clam that rolls at its base, but they look at it as a matter of course, and they are not perturbed by its presence. They are not tempted by passions; they do not mingle in human ambitions. They are set free from the seductions of the lower sphere; they are unlovely because they are cold, and unympathetic; and unless for no man can be a Christian that separates himself from his fellows, from his kind.—H. W. Parker.

NOTE BUT JESUS.

A little more than thirty years ago one of England's greatest men—men eminent alike as a scholar, an elegant writer, and a statesman—lay on his death-bed. He breathed with great difficulty; and when one by his bedside spoke to him of the love of Christ, he answered, slowly, pausing after each word, "Jesus Christ—love—the same thing," while a stream of exquisite sweetness played on his features. After a long silence he said, "I believe." "In God?" asked one, suggestively. "In Jesus," was his calm reply. He never spoke again except to say—in answer to the inquiry how he felt—"Happy."

Such was the last scene in the life of Sir James Mackintosh, the essayist, jurist, statesman, philanthropist, associate of Wilberforce, and constant and friend of Robert Hall, one of the greatest minds of his own age; any age was peaceful and happy in the faith of Jesus—to him the incarnation of Divine love.—H. W. Parker.

God's Plan of Your Life.

Never complain of your birth, your occupation, your handicaps, your poverty; that you could be something if you had a different lot and more advantage. God understands his own plan, and he knows what you want; great better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstructions, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain part that they are poisonous. It is a common ail such impatience. Obedience that grows up at your heart, because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and do his will, and do his work, in your lot and sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never so good as you think, but consistent with what God will.

The Wise Jew.

A young man, going on a journey, entered an inn and had dinner to an old man. The old man had a long beard, and was wearing a white robe, and was sitting at a table with a book open before him. The young man sat down at the table, and the old man looked at him, and said, "What is your name?" "My name is John," said the young man. "John," said the old man, "is a good name. It is the name of the Son of God. I have heard that you are a Christian. I have heard that you believe in Jesus Christ. I have heard that you have been baptized. I have heard that you have been given the Holy Spirit. I have heard that you have been made a member of the church. I have heard that you have been given the gift of tongues. I have heard that you have been given the gift of prophecy. I have heard that you have been given the gift of healing. I have heard that you have been given the gift of miracles. I have heard that you have been given the gift of wisdom. I have heard that you have been given the gift of knowledge. I have heard that you have been given the gift of power. I have heard that you have been given the gift of glory. I have heard that you have been given the gift of life. I have heard that you have been given the gift of salvation. I have heard that you have been given the gift of heaven. I have heard that you have been given the gift of eternal life. I have heard that you have been given the gift of the kingdom of God. I have heard that you have been given the gift of the Father. I have heard that you have been given the gift of the Son. I have heard that you have been given the gift of the Holy Spirit. I have heard that you have been given the gift of the church. I have heard that you have been given the gift of the sacraments. I have heard that you have been given the gift of the Word. I have heard that you have been given the gift of the Bible. I have heard that you have been given the gift of the Gospel. 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The Sabbath Recorder.

WEDNESDAY, JUNE 2, 1864. Geo. B. Utter, Editor.

Special Notice.

In view of the fact that the year 1864 has been designated as the half-dollar year...

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association convened for its Twenty-eighth Annual Session with the Church at New Market, N. J., on Friday, May 26th, 1864.

After the usual introductory exercises of reading the Scriptures, singing, and prayer, a discourse was preached by Lebbeus M. Cottrell, from Psalm 133: 1—'Behold, how good and how pleasant it is for brethren to dwell together in unity.'

At the conclusion of the discourse, Isaac D. Titworth, Moderator of the last meeting, took the chair, and prayer was offered by Walter B. Gillette, after which the Rules of Order were read.

On motion, the Rule in regard to reading the Letters from the Churches was waived; and the Moderator, by vote of the Association, named a Committee to nominate officers for the present session, consisting of James Bailey, Horatio S. Berry, and George B. Davis.

The Association then adjourned till 3:15 o'clock P. M., after prayer by A. Herbert Lewis.

AFTERNOON SESSION.

The Association convened agreeable to adjournment, and was opened with prayer by Varum Hull.

The Nominating Committee made their report, which was adopted, as follows:

Moderator—A. Herbert Lewis. Recording Secretary—George B. Utter. Assistant Recording Secretary—Lebbeus M. Cottrell.

Corresponding Secretary—Walter B. Gillette. Treasurer—A. D. Titworth.

The Letters to the Association were then read, including one from each of the following churches: New Market, Mt. Hopkinton, Shiloh, Berlin, Waterford, Marlborough, 2d Hopkinton, Rockville, Westery, Plainfield, Pawcatuck, New York, and Greenmanville.

A call having been made for communications from corresponding bodies, a letter was read from Eld. Alexander Campbell, stating that he was appointed to represent the Central Association at this meeting, but was unable to do so, in consequence of a recent attack of illness, from which he was just recovering.

Eld. Leman Andrus appeared as delegate from the Western Association, and the Corresponding Letter of that body was read. Eld. James C. Rogers, delegate from the North-Western Association, presented the Corresponding Letter of that body, which was read.

Each of these brethren remarked briefly upon the condition of the Associations they represent, their remarks having reference mainly to their missionary operations.

On motion, visiting brethren, both of our own and other denominations, were invited to participate in the deliberations of the meeting.

The Corresponding Secretary reported that he had written to the churches at New Salem, Va., and Newport, R. I., but had not received letters from either of those churches, although the clerk of the New Salem Church had acknowledged the receipt of his letter, and expressed an intention to present the subject to the Church.

On motion, the Moderator was requested to appoint the Standing Committees.

The Treasurer's Report was called for, but not presented.

The report of the Delegate to sister Associations was called for and presented, as follows:

From delegates to the Central, Western, and North-Western Associations, beg leave to report that he attended the meeting of each of those bodies, where he was cordially received as the representative of the Eastern Association, and that he has never attended a meeting of any of those bodies, where he was cordially received as the representative of the Eastern Association, and that he has never attended a meeting of any of those bodies, where he was cordially received as the representative of the Eastern Association.

The proceedings of these Associations were reported in full through the Sabbath Recorder, in which account it is not deemed necessary to enlarge upon them in this report. It may suffice to say that he has never attended a meeting of any of those bodies, where he was cordially received as the representative of the Eastern Association.

James Bailey then read his essay on 'the use of symbols, in illustrating thoughts, and teaching and enforcing truth,' which, by vote, was requested for publication in the Sabbath Recorder, after remarks by several members of the Association.

The Committee on Resolutions reported the following series of resolutions, which were by vote made the special order for the afternoon session:

to the government, and a growing interest in the cause of education, Sabbath-schools, Christiana missions, and reforms generally. Indeed, it was not possible for one who attended the meetings to review their proceedings without being cheered and encouraged, and stimulated to greater zeal and faithfulness in the cause of Christ.

The expenses of your delegate were fifty dollars, of which one half was paid by the publishing concerns which he represented. If the Association sees fit to assume the other half, no objection will be made by the delegate. Respectfully submitted, Geo. B. Utter, Delegate.

On motion, the report was accepted, and that part of it relating to expenses, was referred to the Finance Committee, with instructions to apportion the amount among the churches.

Essayists were called upon to report whether they had written on the subjects assigned to them. Brethren James Bailey and L. C. Rogers reported that they had prepared essays. It was also stated, that Bro. Joshua Clarke, who was appointed to write an essay, had removed from the bounds of the Association, and no essay could be expected from him.

On motion, the essays of brethren Bailey and Rogers were made the special order for to-morrow morning at 9 o'clock.

On motion of Samuel R. Wheeler, a Committee on Education was appointed by the Moderator, consisting of L. C. Rogers, S. R. Wheeler, and James Bailey.

A statement was made by L. M. Cottrell, and explained by H. S. Berry, to the effect that members of the Church at Woodville, R. I., had voted to request this Association to recognize that Church as belonging to it. The subject was referred to the Committee on Petitions.

The Moderator announced the Standing Committees, as follows: On Resolutions—A. B. Burdick, Nathan Wardner, Varum Hull, Leman Andrus, H. S. Berry.

On the State of Religion—W. B. Gillette, James C. Rogers, H. Langworthy. On Officers—S. S. Griswold, Jacob D. Babcock, Lucius Crandall. On Religious Exercises—The officers of the New Market Church.

A Committee was appointed, consisting of Oliver Maxson, T. S. Alberti, and H. H. Baker, to recommend subjects for essays, and nominate essayists, for the next session of the Association.

The Committee on Religious Exercises made its report including the following recommendations: That a meeting be held on the evening after Sixth-day, conducted by Bro. Alfred B. Burdick; that Bro. Leman Andrus preach on Sabbath morning, and assisted by Bro. W. B. Gillette, conduct the communion service; that Bro. Nathan Wardner conduct a meeting on Sabbath afternoon; and that Bro. James C. Rogers preach in the evening after the Sabbath; and that Bro. A. H. Lewis preach in the evening following First-day.

The Committee further recommended, that a collection for the general purposes of our Missionary Society be taken on Sabbath morning.

On motion, the Association adjourned till 9 o'clock to-morrow morning, after prayer by Nathan Wardner.

SIXTH-DAY—MORNING SESSION.

The Association met at 9 o'clock A. M., and was opened with prayer by James C. Rogers.

The special order (being the reading of essays) was waived for the present, to allow time for correcting the statistics and list of delegates, which was done.

The question having been raised, where the next meeting should be held, delegates from the Greenmanville Church invited the Association to meet with them. On motion, the subject was referred to the Committee on Petitions, and that Committee was requested to nominate a preacher and alternate for the occasion.

In accordance with the special order, L. C. Rogers proceeded to read his essay on 'the influence of the present war upon the Christian churches of this country generally, and upon the churches of our denomination in particular.'

A motion was made, that a copy of the essay be requested for publication in the Sabbath Recorder; in the discussion of which remarks were made by W. B. Gillette, Thomas S. Greenman, Sherman S. Griswold, David Dunna, Lucius Crandall, Isaac D. Titworth, and L. C. Rogers. The motion was amended so as to include a request that the author omit from the essay certain political allusions which were deemed not necessary to its completeness, and in this form the motion was adopted.

James Bailey then read his essay on 'the use of symbols, in illustrating thoughts, and teaching and enforcing truth,' which, by vote, was requested for publication in the Sabbath Recorder, after remarks by several members of the Association.

The Committee on Resolutions reported the following series of resolutions, which were by vote made the special order for the afternoon session:

1. Resolved, That if it is the opinion of this body that we, as a denomination, ought to enter the present war, the Sabbath at Woodville should be observed as a day of prayer for those who do not observe it.

2. Resolved, That we recommend to the

American Sabbath Tract Society, the taking of immediately measures towards the writing and publishing of a work upon the Sabbath, including both its discussion and its history.

3. Resolved, That as an Association we feel the most unshaken confidence in the doctrine of restricted communion, as always held by us as a people.

4. Resolved, That the rapid increase in the use of intoxicating liquors, calls for renewed and vigorous exertions on the part of every lover of humanity and good order, to stay this fearful tide of demoralization and death.

5. Resolved, That as Christian citizens, we feel a deep and unabating interest in the issues of the present contest, in our country between our government and its enemies.

6. Resolved, That God in his providence is distinctly calling upon this nation to render equal justice and impartial freedom to every American slave, whether claimed by traitors or loyalists, and that we look in vain for permanent settlement of our national troubles, until every yoke is broken, and the existence of involuntary servitude is made impossible by the supreme law of the land.

7. Resolved, That it is a sacred duty, devolving upon each and every citizen, in our country, of the United States such sympathy and support as may be within their power, to aid in bringing to a speedy and righteous termination the present struggle between tyranny and republicanism—slavery and freedom.

8. Resolved, That we cordially sympathize with the recent efforts of the loyal and patriotic women in the capital of the nation, and elsewhere, to encourage entrenchment and industry in the luxuries of living and dress, thereby lessening the sum of individual and national expenses, and consequently lessening the probabilities of an approaching national bankruptcy.

9. Resolved, That in view of the untold suffering endured by our countrymen in arms, their relatives and families at home, it is befitting that all should be humble and self-denying, and that we recommend to our churches, in order for the mitigation of our land.

10. Resolved, That we have great cause for gratitude to God, that he in his providence has blessed us with a University and Theological school, and that we pledge to it our hearty co-operation and support.

11. Resolved, That the chief hope of our denomination is in the rising generation, and therefore it is the imperative duty of all our churches and neighborhoods to engage heartily in the work of educating the youth.

12. Resolved, That the signs of the times indicate that we should set our hands anew to the work of missions.

13. Resolved, That the multitudes being set free by the slaveholders' rebellion, opens to us a large and unexplored field of special obligation on us, as Seventh-day Baptists, to devote our talents, money and prayers, for the enlightenment and Christianization of that hitherto abused race.

14. Resolved, That we recommend to our churches, by their prayers, and by their contributions, to encourage the academies within their limits, that they may increase in number and efficiency.

By request of Bro. Thos. S. Greenman, an article published in the American Baptist of May 17th, was read. After its reading, a motion was made to refer it to a Committee of three. Remarks on the subject were made by several members of the Association, and a Committee was appointed, consisting of George B. Utter, Geo. Greenman, and James Bailey.

On motion, a Committee was appointed to nominate a delegate or delegates to sister Associations, consisting of Isaac D. Titworth, George B. Davis, and Henry C. Coon.

Adjourned till 2:15 o'clock, after prayer by W. B. Gillette.

AFTERNOON SESSION.

The Association was called to order at 2:15 o'clock, and prayer was offered by Lucius Crandall.

In accordance with a vote already adopted, the report of the Committee on Resolutions was taken up.

The first resolution was remarked upon by A. H. Lewis, Leman Andrus, Lucius Crandall, and Nathan Wardner, and adopted.

The second resolution was spoken upon by Varum Hull, Arnold Sanders, and others, and adopted.

The third resolution was remarked upon by D. T. Hill, L. C. Rogers, L. Crandall, and Leman Andrus, and pending its discussion, a motion to adjourn prevailed, and the Association adjourned till 9 o'clock First-day morning.

FIRST-DAY—MORNING SESSION.

The Association convened at 9 o'clock A. M., and was opened with prayer by James Bailey.

The Committee to supply preaching at Woodville and South Kingstown, R. I., made the following report, which was adopted, and the item relating to finances referred to the Finance Committee, with instructions to provide for the payment of the sum named in said item.

A report, which was adopted, as follows: Whereas, the Church at Woodville has through brethren L. M. Cottrell and H. S. Berry, petitioned for a reinstatement in this Association, after duly considering the request, the Committee recommend the receipt of said Church; the fellowship of this body, whenever it shall properly represent itself in the Association; by letter, or delegate, or both.

Also, the Committee recommend, that when this Association adjourns, it adjourn to meet with the Church at Greenmanville, Conn., on the Fifth-day of the week before the fourth Sabbath in May, 1865, at 10:30 o'clock A. M., and that Eld. Lucius Crandall preach the opening discourse, and Eld. Walter B. Gillette be his alternate.

The Committee on delegates reported, recommending the appointment of George Greenman as our delegate to the Central, Western, and North-Western Associations.

Bro. Greenman being present, expressed doubt about being able to attend the meetings of those bodies; and after remarks upon the subject by several persons, the report was recommitted.

A report was presented by the Committee on Obituary Notices, including a sketch of the life of the late Eld. Wm. B. Maxson. The Association voted, that the report as a whole be adopted; but that, inasmuch as it is understood that a complete biography of Eld. Maxson is in course of preparation, which will hereafter be the document for reference on the subject—and inasmuch as the printing of this biography in the minutes would swell them to an unusual size—we refer the report to the Committee for modification in points suggested, and recommend them to prepare a brief notice for the minutes, and publish their general sketch in the Sabbath Recorder.

The Committee on the State of Religion presented a report, which was adopted, as follows:

Your Committee on the State of Religion would respectfully report, that from the statements in the several letters from the churches, they have but little to report by numbers, though some of the churches have been blessed with some conversions, and a small increase. Death has thinned the ranks of some of those little bands of disciples, and many have been visited with the widow and orphan's grief.

By request of Bro. Thos. S. Greenman, an article published in the American Baptist of May 17th, was read. After its reading, a motion was made to refer it to a Committee of three. Remarks on the subject were made by several members of the Association, and a Committee was appointed, consisting of George B. Utter, Geo. Greenman, and James Bailey.

On motion, a Committee was appointed to nominate a delegate or delegates to sister Associations, consisting of Isaac D. Titworth, George B. Davis, and Henry C. Coon.

Adjourned till 2:15 o'clock, after prayer by W. B. Gillette.

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The third resolution was remarked upon by D. T. Hill, L. C. Rogers, L. Crandall, and Leman Andrus, and pending its discussion, a motion to adjourn prevailed, and the Association adjourned till 9 o'clock First-day morning.

Your Committee on Education, having considered the subject, beg to make the following report: Looking at the educational interests of this Association, we find some things of interest and encouragement. There are within its limits two chartered Academies—Union Academy at Shiloh, N. J., and Hopkinton Academy at Hopkinton, N. J. The latter mentioned have been in operation sixteen years. During that time, it has accomplished much to raise the standard of education in the vicinity of its location, and has proved a blessing to the community. The one of mission, and the other of general education, have met with their cordial and active co-operation. Sabbath-school and Bible-school instruction is receiving marked attention, and likewise the cause of education; and the churches are ready for every good work.

We have reason to be thankful that, amidst the great national excitement existing, when almost every house is a house of mourning, and every day our soldiers are being hurled on the battle field, so much interest is apparent in the maintenance of the institutions of the Church. Yet there is great room for improvement; and we hope and pray that we may be more consecrated to the cause of education, and that we may be able to do more for the young men and women of our denomination, and that we may be able to do more for the young men and women of our denomination, and that we may be able to do more for the young men and women of our denomination.

The Special Committee on Educational Institutions within the bounds of the Association, made a report, which was adopted, as follows:

Your Committee on Education, having considered the subject, beg to make the following report: Looking at the educational interests of this Association, we find some things of interest and encouragement. There are within its limits two chartered Academies—Union Academy at Shiloh, N. J., and Hopkinton Academy at Hopkinton, N. J. The latter mentioned have been in operation sixteen years. During that time, it has accomplished much to raise the standard of education in the vicinity of its location, and has proved a blessing to the community. The one of mission, and the other of general education, have met with their cordial and active co-operation. Sabbath-school and Bible-school instruction is receiving marked attention, and likewise the cause of education; and the churches are ready for every good work.

We have reason to be thankful that, amidst the great national excitement existing, when almost every house is a house of mourning, and every day our soldiers are being hurled on the battle field, so much interest is apparent in the maintenance of the institutions of the Church. Yet there is great room for improvement; and we hope and pray that we may be more consecrated to the cause of education, and that we may be able to do more for the young men and women of our denomination, and that we may be able to do more for the young men and women of our denomination, and that we may be able to do more for the young men and women of our denomination.

Hopkinton Academy has been in operation for the present year, and is in a healthy and pleasant condition. The situation is healthy and pleasant, being about midway between the villages of Potter Hill and Ashaway. Four acres of land belong to the school, which are well cultivated, and are used for the academic exercises; the other for the boarding and rooming of students. They are both new buildings, erected expressly for the school, and are well adapted to the purposes for which they were designed. The calls of the country for help have not been unheeded by the young men of Hopkinton Academy. Numbers have, from time to time, gone forth to fight her battles. Some have fallen; others are at this time helping to decide the contest. This year has been one of prosperity to this institution. The fall and winter terms, this school was under the charge of H. C. Coon, four other teachers being also employed. This spring term it is under the supervision of S. B. Wheeler, three other teachers being employed. There are two well-regulated literary societies connected with the school. A weekly prayer-meeting for the students is also maintained with good results. The testimonials and opinions of those who can but be considered prepared to judge, the prospects for the future are unusually cheering.

In view of the worth of academic instruction to the cause of education generally, and the calls of the country for help, we feel that it is our duty to do all in our power to sustain and improve the same. We therefore recommend that the Association do all in its power to sustain and improve the same. We therefore recommend that the Association do all in its power to sustain and improve the same.

The consideration of the Resolutions reported by the Committee was returned.

The third resolution was remarked upon by Lucius Crandall, Jonathan Maxson, and A. B. Burdick. Pending the discussion, the Association adjourned till 2 o'clock, after prayer by Nathan Wardner.

AFTERNOON SESSION.

The Association convened agreeable to adjournment, and was opened with prayer by Leman Andrus.

The third resolution was further discussed by Leman Andrus, Nathan Wardner, and S. S. Griswold, and adopted.

The farther consideration of resolutions was waived for the present, in order to dispose of reports from committees.

The Special Committee on newspaper article made their report, which was adopted, as follows:

The Committee to whom was referred the article on 'Independent Missions,' published in a recent number of the American Baptist, respectfully report that they have carefully considered the subject, and have been somewhat in doubt whether the article would be more properly disposed of by dismissing it as unworthy of notice, or by giving it such a review as would show its injustice to our people, and its fallacy and impracticability as to the method of conducting missionary operations. They have concluded, however, simply to recommend the adoption by the Association of the following resolution:

Resolved, That we look upon the article on 'Independent Missions,' published in the American Baptist of May 17th, as based upon a misapprehension of facts in regard to the missionary operations of the Seventh-day Baptist denomination; that it seems to us unkind and unkind in its spirit and mischievous in its tendencies; and that we regard its circulation among our people, without correction, as calculated to create discord, and injure the sacred cause of Christian Missions.

The Committee on delegates to sister Associations made their report, and after remarks by several individuals, S. S. Griswold was appointed delegate to the Central, Western, and North-Western Associations.

The Committee on Essays for the next session made their report, which was adopted, as follows:

Your Committee recommend that S. S. Griswold prepare an essay 'on the Philosophy of a Future Life, and the Nature of its rewards and punishments.' A. H. Lewis on the Inspiration of the Scriptures; and S. R. Wheeler 'on the duties of the churches in this Association towards the academies within its limits.'

On motion, A. B. Burdick was appointed to preach a sermon, at the next session of this Association, on the subject of Restricted Communion.

The Corresponding Secretary was, by vote of the Association, requested to prepare a Corresponding Letter, and pass it to the Recording Secretary for printing.

On motion, the Recording Secretary was appointed to superintend the printing and distribution of the Minutes of this meeting; and the Finance Committee were instructed to provide for the expense thereof, by apportionment among the churches.

The Association then resumed the consideration of the resolutions. The balance of those reported by the Committee, being from numbers four to thirteen inclusive, were read, and opportunity was given for remarks upon them. Nathan Wardner, Leman Andrus, S. R. Wheeler, Jonathan Maxson, Charles Potter, Jr., Varum Hull, and A. H. Lewis, spoke upon the tenth resolution; James Bailey on the fourth; S. R. Wheeler on the fourteenth; S. S. Griswold and Varum Hull on the thirteenth. The Resolutions were then adopted.

The Finance Committee reported, and their report was adopted, as follows:

Your Committee on Finance would respectfully report, that the items brought to their notice are as follows: Estimated expense for Minutes, \$30 00 Expense for Delegate last year to Central, Western, and North-Western Associations, 25 00 Expense of Mission at Woodville, 21 00

Making a total of \$76 00 to be apportioned among the churches; and we have apportioned it as follows: 1st Hopkinton, \$8 00 Rockville, \$1 00 Pawcatuck, 10 00 Westery, 1 00 Greenmanville, 10 00 Marlboro, 1 00 Plainfield, 10 00 Berlin, 4 00 New Market, 8 00 Waterford, 5 00 Shiloh, 10 00 Petersburg, 1 50 New York, 5 00 Making \$76 00

All of which is respectfully submitted, JOHN D. TITWORTH, Committee. Geo. B. Davis, Secy. C. Potter, Jr.,

The Treasurer's Report for the past year was called for, and as it was not present, the Recording Secretary was requested to obtain it, and have it printed with the Minutes.

It was stated that the collection on Sabbath for missionary purposes, amounted to \$28 50, which amount was ordered paid to the Treasurer of the Seventh-day Baptist Missionary Society.

After prayer by James Bailey, the Association adjourned to meet at Greenmanville, Conn., on Friday before the fourth Sabbath in May, 1865. A. H. Lewis, Moderator. Geo. B. Utter, Recording Secretary. L. M. Cottrell, Asst. Recording Secretary.

SOCIETY OF PRIESTS IN FRANCE.—It is said that throughout France the Church of Rome is embarrassed by the want of priests. The spirit of the age is against the system, and the ecclesiastical order is thus weakened. Paris now contains less than nine hundred priests, whereas before the Revolution of 1789 she had ten thousand. During that period the population had risen from one million to one million and a half.

The consideration of the Resolutions reported by the Committee was returned.

that he is quite at a loss for prices to supply the wants of the parish, and he does not know what to do.

THE PRIOR OF EXCELLENCE.

Goodness is a commodity for which the possessor must pay more than the market value. Whoever attempts to lift the public sentiment above its wonted level, must expect that his efforts of self-sacrifice will be set to his debit, not to his credit.

The higher qualities of character are obtained by a cost proportionate. Socrates possessed a sincerity which might be called divine. He also drank the hemlock. Kepler traced the divine footsteps on the scroll of heaven, until, touched with inspiration, he exclaimed, 'Almighty God, I think thy thoughts after thee.'

He entered his house and heard his children cry for bread. A Spanish General said of Toussaint, 'He was the purest soul God ever put into a body.'

The price he paid for that purity was to fall into the treacherous hands of Napoleon, and the man who 'never broke his word,' started in a damp prison. Foxes had their hiding places, and birds their quiet nests, but the world's Redeemer had no resting place. So it will ever be. If you are a minister, possessed of the higher qualities of a good conscience, expect to suffer for it.

If you are a lawyer, 'pure from all subtle devices, expect to lose your caste. For men will wear the Nessus' shirt, because of its gold lace, though it grow fast to the living flesh. If you are a woman, devoting your most earnest labor to enrich the heart rather than the body, expect a life unblest in the companionship of spirit; it is your fate, but it is your laurel; wear it. He who makes the one aim of life that of usefulness, must clothe the faith of his heart in a coat of mail. But the higher qualities of genius are disturbed by none of these things. Kepler did not murmur that his children lacked bread. He broke for them the bread other men could not break. The hard earth did not hurt the bare feet of Socrates. If you must keep the fourth commandment alone, warring with neighbors, wife, and children, keep it. The seal of heaven is never set in wax: Goodness is immortal. An unmarked grave, holding the debris of innocence, may be the rich soil which is growing patience, hope, love, in the heart of a mother.

WHO ARE GENTLEMEN? 'Who are gentlemen?' is a question often asked; and to give a clear and accurate answer is more difficult than would at first appear; and to establish a boundary between gentlemen and those who are not, would be an undertaking of still greater difficulty. In our intercourse with society, we are often astonished at the sentiments many express in regard to the characteristic marks of a true gentleman. There are a great number of individuals, in every section of the country, who aspire to the reputation of gentlemen, and many of them do not really think they are, who in reality possess not one genuine quality of a true gentleman, and whose most elevated thoughts are confined to the study of affectation and useless external accomplishments. But these are the very persons who receive attention in society, while those who possess ten times the amount of talent and wisdom, pass unnoticed. There are many young ladies, too, who seem not to have the most remote idea of a gentleman unconnected with foppishness and a polished exterior, which is often assumed by knaves to conceal the foul meanness of their characters. Why do we see individuals of the gentler sex, who claim to possess the most spotless and unblemished character, manifest such a desire for these heartless creatures, receive them into their parties of pleasure; yes, even appear in public, leaning upon the arm of dissolute wretches, without evincing the least unwillingness? Why do our young ladies, instead of scorning the idea of associating with such wretches, evince a preference for their society over men of the most unblemished reputation, apparently highly pleased with their attentions, especially if they are rich or fashionable, notwithstanding that they are guilty of the greatest infamy? Why do the young of the gentler sex seek so earnestly to attract by every art and contrivance the knaves and fops of our age, and why do they exclude those of true merit, or pass them by unnoticed? Would they rather be led to the altar, and walk life's path with a miserable fop, an example of insincerity and inconsistency, than by an honest, upright man, who is capable of returning their affection, and whose thoughts are bent upon something of more value than parade and show? Why is it that men practice virtues without fear of disgrace, the mere suspicion of which, in the other sex, would consign them to everlasting infamy, while they do not even try to conceal their deeds, but hold their heads as high, and mingle in society with as much self-complacency, as the most meritorious and deserving? The old proverb, 'Worth makes the man; but he is quickly changed; the word money has been substituted for worth.' The fundamental qualities that constitute a modern gentleman have no relation to any worth of merit, but are the result of a few dollars.

SECRETARY CHASE.—The following incident in the early life of Secretary Chase, related by a writer in the Atlantic Monthly, is interesting in itself, and gives an insight into the early life of the man who is now rendering himself so useful to the nation in this hour of its peril.

His room-mate showed no signs of going out again; that night, he had pulled off his boots, put on his slippers, and lighted his pipe. Salmon had already inferred, from the tone of his conversation, that he was not a person who could sympathize with him in his religious sentiments. Yet he must know there in his presence if he knelt at all. It was not the fear of ridicule, but a certain sensitiveness of spirit, which caused him to shrink from the act. He did not hesitate long, however. He turned, and knelt by his chair. Williams looked the pipe out of his mouth, and looked at him over his shoulder with curious astonishment. Not a word was spoken. Salmon, feeling that he had no right to obtrude his devotions upon the ear of another, prayed silently; and Williams, compelled to respect the courageous yet quiet manner in which he performed what he regarded as a solemn duty, kept his astonishment to himself. Then Salmon arose, and went to bed for the first time in Washington, under Mrs. Markman's roof.

RELIGIOUS LIBERTY.—The following definition of Religious Liberty is given in a document of the Reformed Church of Paris: 'That religious liberty consists in the free profession of one's personal beliefs; that it consists in uniting those who share the same beliefs in one religious association; but that it does not consist in professing these beliefs in the midst of a religious society not sharing them, nor in bringing into question the distinctive faith of such a society. This would not be in accordance with the law of right; it would only be an anarchical abuse of liberty.'

JOHN CALVIN.—The three hundredth anniversary of the death of this eminent Geneva reformer, will be celebrated the 27th of the present month. Great preparations are being made to celebrate it in a becoming manner. He was born at Noyon, near Paris, July 10th, 1509, and died in Geneva, May 27, 1564. He possessed many strong traits of character, and despite all his errors, our Protestant Christianity owes more to few men than to him. Five manuscripts have been sent in for a prize offered by the Evangelical Alliance for a life of him, fitted for the young.

ALBION ACADEMY.—The closing exercises of this institution begin with an Annual Sermon on Sunday evening, June 19th, followed on Monday evening by a Musical Recital, and on Tuesday evening by an address before the Societies. On Wednesday, June 22d the regular Anniversary Exercises of the Institution take place, with two sessions, commencing respectively at 10:15 o'clock A. M., and 2 o'clock P. M. The Annual Oration will be delivered in the afternoon of this day. To all these exercises the friends of the institution are cordially invited. W. R. K.

delayed one day in order to give the proceedings of the Eastern Association entire. Several communications which came to hand in the editor's absence, will receive his early attention.

RELIGIOUS INTELLIGENCE.

General Intelligence.

WAR NEWS OF THE WEEK.

The advance of Gen. Grant's army, led by the Second corps, under Gen. Hancock, has driven the enemy before it to a point, seven miles south of Bowling Green, where he occupied the bridge over the Mattaponi. Hancock moved upon Bowling Green by a forced march. The rebel cavalry and a battery of artillery opposed his passage at Guiney's Station; but they were dispersed and pursued by our cavalry. He drove a force of thirteen thousand rebels clear through the town of Milford, and some distance beyond. An attack upon our headquarters' train near Guiney's Station was made by the rebels (Ninth Virginia cavalry); but they were gallantly repulsed by the One Hundred and Fourteenth and Sixty-eighth Pennsylvania Volunteers. Our position is now regarded as most important, and Richmond is considered to be in more danger than ever.

The Fifth and Sixth corps marched by way of Harris' store to Jericho Ford; and the Fifth corps succeeded in effecting a crossing of the North Anna and getting a position without much opposition. Shortly after, they were violently attacked, and handsomely repulsed the assault, without much loss. We captured some prisoners. In a dispatch, giving in detail the movements of this corps, and speaking of the rebel assault on Warren's position, Gen. Grant says: "He was attacked with great vehemence. I have never heard more rapid or massive firing, either of artillery or musketry. The attack resulted in a destructive repulse of the enemy. At the position attacked by Hancock, the rebels were entrenched, and in considerable force between the creek he had crossed and the river, and made a pertinacious resistance to his onset; but before dark he had forced them from their works and driven them across the stream."

Other official dispatches from headquarters say that Warren, Burnside, and Hancock, are pushing forward after the retreating army. General Warren had four hundred prisoners, Hancock some three hundred, and Wright some more. The prisoners are in a great part North Carolinians, who are much discouraged, and say that Lee has deceived them. The pursuit is delayed by the great fatigue of the men.

General Grant states in his official dispatches, that Lee is in possession of a strong position between the North and South Anna rivers, and that it will require a few days to develop his operations.

It is found necessary to convoy the transports bringing the wounded from Fredericksburg, in consequence of the frequent attacks of guerrillas from the banks of the Rappahannock. Fredericksburg and Aquia Creek have been abandoned as our base of supplies since the advance of the army.

Refugees report that during the movement of Grant's army from the spot of the Court House, Jeff. Davis and his Cabinet attempted to leave Richmond, but were prevented by the remonstrance of the citizens, who stated that as the government forbade them to leave, the President and his Cabinet should remain.

Late dispatches from Grant's army state that our forces were withdrawn to the north side of the North Anna River on Thursday night, and on Friday morning took possession of Hancock Ferry and Hanoverston, where the army was to cross the Pamunkey.

The news from Gen. Butler's army is exceedingly interesting. The second brilliant raid of General Kautz proves to have been a very important and successful affair. The rebels were prepared for him at nearly all points, and he had to fight his way pretty much all the way through. He reached the Potomac Station, Mattox Bridge, Chula, Wellville and several other points, destroying large amounts of military stores, mills, locomotives, bridges, &c.

Admiral Lee's torpedo picket division, on the James river, succeeded in picking up eleven of these machines, one of which contained two thousand pounds of powder. It is represented that a large portion—nearly half—of General Beauregard's army, has gone to join General Lee. On Tuesday morning of last week, General Gillmore went on a reconnaissance, met the enemy, and after a fight of an hour and a half defeated them, with very slight loss on our side. The rebels made nine several attacks on our intrenchments, and were each time repulsed. Gen. Butler sent a despatch to the War Department stating that Major General Fitzhugh Lee made, with cavalry, infantry and artillery, an attack upon his post, at Wilson's wharf, north side of James river, below Fort Powhatan, garrisoned by two regiments of negro troops, and General Beauregard's army, and was handsomely repulsed. Before the attack Lee sent a flag, stating that he had force enough to take the place, and demanded its surrender, and in that case the garrison should be turned over to the authorities at Richmond as prisoners of war; but if this proposition were rejected he would not be answerable for the consequences when he took the place. General Wild replied, "We will try that." Reinforcements were at once sent, but the fight was over before their arrival. Gen. Butler reports no fighting since the defeat of Fitzhugh Lee at Wilson's wharf, by General Wild. He describes that affair as more important than at first announced. Everything was quiet at Bermuda Hundred, but a slight skirmish had taken place between the pickets on the Appomattox river, three miles from City Point, in which the enemy was routed.

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A dispatch from Major-General Banks, dated May 21st, on the Mississippi River, has been received at the War Department. It details the brilliant engineering achievement of Colonel Bailey, in constructing a dam across the falls of Red river for the relief of the gunboat fleet, the particulars of which have already been made public. The army, in moving from Alexandria to the Mississippi, had two engagements with the enemy—one at Mansura, and one at Yellow Bayou. In both the rebels were beaten. Gen. Banks states that "no prisoners, guns, wagons or other material of the army have been captured by the enemy, except that abandoned by him in the unexpected engagement at Sabine Cross Roads on the morning of the 8th of April; that with the exception of the losses sustained there the material of the army is complete."

The news from Gen. Sherman is very meagre, and to the effect that he had driven the rebels, under Johnson, about three miles, in the vicinity of Altoona, Ga., where Johnson has chosen a strong line, and made hasty but strong parades of timber and earth. There have been several sharp encounters, but nothing decisive.

A correspondent says that out of 300 rebel wounded that recently fell into our hands, 21 required capital operations. They were placed in a row, a slip of paper pinned to each man's coat collar, telling the nature of the operation that had been decided upon. An assistant passed along first, and with a towel saturated with ether, put every man beyond consciousness and pain. The operating surgeon followed and rapidly and skillfully amputated a leg or arm, as the case might be, until the 21 had been subjected to the knife of the saw without one twinge of pain. The last man had been waited upon before the first awakened.

An interesting debate took place in the rebel Congress on the 23d of May, upon a series of resolutions from North Carolina, asking for the appointment of commissioners to obtain an armistice of ninety days from the Union government, with a view to obtain peace. This North Carolina claims should be done by each State in its sovereign and independent character, and the President and Senate should comply. The resolutions, however, were tabled.

General Mealy, according to his accustomed fashion of hanging upon the rear of an advancing army, has been hard at work for the past ten days, destroying all the bridges and block houses from Union Mills to the Rapidan. In these efforts he appears to have been assisted by all the farmers along the road, emboldened by the withdrawal of the Union troops.

A fleet of gunboats which was entrusted with the dangerous duty of clearing the Rappahannock of torpedoes, has arrived at Fredericksburg, and reports the river open from Washington, all the destructive machines having been completely removed. Supplies now can be sent by transports to Fredericksburg in safety, and the wounded brought on to Washington by the same means.

A confirmation of the report of the capture of the U. S. gunboats Granite City and Wave by the rebels, says the Potomac Station, Mattox Bridge, Chula, Wellville and several other points, destroying large amounts of military stores, mills, locomotives, bridges, &c.

The citizens of Portsmouth, New Hampshire, and the workmen employed in the navy yard at that place together contributed \$2,181 last week for the benefit of our sick and wounded soldiers. At the United States Mint, in Philadelphia, according to act of Congress passed last December, a splendid gold medal is preparing for presentation to General Grant. It will weigh thirty ounces, and is four inches in diameter. Excepting the Ingraham medal, none of equal size has ever been made, at the mint. The work of engraving the dies is now progressing. The army contractors forward an average forty cavalry horses daily from St. Albans, Vermont, to Washington.

CONGRESS. THE SENATE. A bill granting lands in aid of the construction of a railroad and telegraph line from Lake Superior to Puget Sound was introduced and referred to the Committee on Public Lands.

The House bill to punish and prevent the counterfeiting of United States coin was reported favorably by the Finance Committee.

The House bill granting aid for the establishment of a line of mail steamships between the United States and Brazil was passed—twenty-one to fourteen.

A bill was reported from the Military Committee for the abolition of the money commutation in the draft.

The bill appropriating \$920,000 to pay the sufferers for damages incurred by the outbreak of the Minnesota Sioux was passed.

A bill to increase telegraphic communication with the Pacific States and Territories was reported and referred to the Committee on Commerce.

The House's announcement of its non-concurrence on the National Bank bill was received, and the Senate adhered to its amendments and ordered another conference with the House.

The internal Tax bill was taken up, and several amendments were agreed to, including one reducing the tax per barrel on ale, beers and other fermented liquors from \$1.50 to \$1.25.

Mr. Johnson, of Maryland, offered a resolution, which was ordered to be printed, calling on the President for information in reference to the recent extradition of Senor Arguelles.

Mr. Powell, of Kentucky, introduced a resolution condemning the late suspension of publication of the World and Journal of Commerce, which was also ordered to be printed.

The Executive, Legislative and Judicial Appropriation bill was reported from the Finance Committee, with the disagreements thereto of the House, when the Senate resolved to adhere to its position, and ordered a new conference committee on the subject.

A resolution amendatory of the resolution increasing the duties on imports fifty per cent. was reported from the Finance Committee.

Mr. Sumner introduced a resolution to the effect that the States which have been in rebellion shall not be again allowed a representation in Congress until they have been readmitted into the Union by a vote of Congress, in the same manner as new States are admitted.

The bill amending the act to enable the people of Colorado to form a state government, changing the time for holding the elections, was passed.

HOUSE OF REPRESENTATIVES. The Committee on Elections made a report that William Jayne is not, and John S. Todd is, entitled to a seat as delegate from Dakota. The subject was laid over.

The Senate's amendments to the National Bank bill were then discussed. All the important amendments were passed upon, and those disagreed to will be returned to the Senate for further action.

A bill to incorporate the Newsboys' Home was passed.

A message was received from the President, enclosing in response to his late resolution, the correspondence between Mr. Seward and Mr. Dayton, our Minister to France, relative to the House resolution deprecating the French invasion of Mexico.

The message and correspondence were referred to the Foreign Affairs Committee, and ordered to be printed.

A report was made from the conference committee on the disagreeing amendments to the Army Appropriation bill, providing for the full pay of thirteen dollars per month to certain regiments of colored troops for service previous to the 1st of January last, from which time the law provides that all colored troops shall receive the same pay as white ones.

This report gave rise to a long discussion, and was finally rejected by a vote of twenty-one against twenty-five, and another conference was asked of the Senate.

The Military Committee reported a bill for a railroad to run from the Ohio river to and through East Tennessee.

The Committee on Commerce asked leave to report a bill appropriating \$50,000 for the preservation and repair of the public works on the lakes and seas, and Mr. Washburne gave notice that he would move a suspension of the rules on Monday next in order to introduce it.

The consideration of the Canadian Reciprocity treaty was postponed till the second Tuesday in December next, by a vote of seventy-eight against seventy-two.

The Senate bill for the payment of claims of citizens of Peru was passed, and the House adjourned.

The Senate bill permitting documents and letters to be sent to government officers without prepayment of postage was passed.

Mr. Morrill reported, from the Committee on Ways and Means, the new Tariff bill. It increases very heavily the duties on all luxuries. On necessary articles of consumption the increase is much lighter. The duties on iron, cigars, tobacco, brandy and other spirits, are made about equal to the taxes levied on those articles by the Internal Revenue bill. Coffee remains the same as at present. The duty on tea is raised to twenty-five cents per pound. The duties on raw silk and cotton are increased, but raw silk is admitted free.

SUMMARY OF NEWS. On the night of the 25th of May, the Tioga County Bank, of Pennsylvania, was robbed of \$20,725 83 in United States bonds, gold, greenbacks, and retired currency of the bank. Payment of the bonds is stopped. Five thousand dollars of the amount is in special deposits of five-hundred dollars, and three thousand dollars in gold. A reward of three thousand dollars is offered for the recovery of the property, and two thousand dollars for the detection of the burglars.

The venerable Indian chief William Parker died recently on the Tonawanda Reservation in Genesee county. He was the father of Captain Eli S. Parker, one of General Grant's aids; of Nicholson Parker, United States Interpreter, and of Newton Parker, Caroline Parker, a graduate of the State Normal School, is his only daughter. Mr. Parker was on the war-path as a scout in the war of 1812, and was disabled by a severe musket wound in the wrist at the sortie of Fort Erie.

The powder mills of Messrs. Swift, Bliss, Greoley & Co., of Schaghticoke, N. Y., blew up on May 21st. Five men were instantly killed, being blown to pieces; the buildings were shattered to fragments, and many dwellings in the town injured. The loss is about \$10,000; 5,000 pounds of powder was burned. The cause of the accident is unknown, the men who were killed alone being present at the time.

The city of Portland, Maine, is looking up. A few years ago the boot and shoe business of the place was very small; now it employs three hundred operatives, and amounts to \$750,000 annually. A tobacco factory is going up; it will employ two hundred persons. A brick company has also been formed, with a capital of \$100,000.

A young lady at St. Joe, Mo., had a few days since made a hot fire in a cooking-stove, made her bread, and was about placing it in the stove, when, on opening the oven door, a large cat, burnt, and in a dying state, jumped out and seized one of the young lady's fingers, inflicting a very painful wound. After a minute, the cat released its hold and fell on the floor dead.

Mr. James Gayler, of New York, who has been for some years past the official Assistant of Mr. James Holbrook, late special agent at the Post Office Department, has been appointed to fill the position made vacant by the decease of the latter. He will continue the publication of the U. S. Mail, formerly conducted by Mr. Holbrook.

On Easter Monday, a large egg on wheels, fully attended by coachman and groom, was brought to the house of a Parisian lady as a present for her. The shell of the egg was broken, and an elegant pony, bridled, saddled, and ready for use, stepped out. That was evidently a mare's egg.

In Lowell, Mass., there is an apple tree which never blossoms, and yet is loaded every year with fruit. Grafts from its blossom. The seeds are frequently partially or wholly exposed to view at the outside of the "blossom" of the fruit, while the center of the fruit is as compact as that of a turnip.

A bill restricting Insurance Companies from paying dividends till they shall have a surplus in hand equal to the amount of premiums on risks which are in force at the time, was passed by the New York Legislature on the last day of the session, and has been approved by the Governor.

A woman named Martha Richards, who has done an extensive business in swindling merchants in Portland, Maine, out of goods valued at fifteen thousand dollars, has just been arrested at Rockland, Maine, where she had set up a dry goods store with the goods stolen. Nearly all the property was recovered.

Charles W. Petty, one of the crew of the bark A. Tucker, just arrived from New Bedford, was, during the voyage basking at Delco Island, when a shark took out of his leg above the knee a piece of flesh one foot long and six inches wide down to the bone. He survived but a few hours.

A terrible explosion has taken place at Du Pont's powder works at Wilmington, Del. Five men being killed and three injured. The mill was entirely destroyed. The striking of a saw against a nail in a board on which a man was working is supposed to have caused the accident.

The Spanish are thinking of cutting a maritime canal around the rock of Gibraltar, so as to appropriate the use of the Straits, and the French are talking up the project. There are no great engineering difficulties to be encountered, and the cost is estimated at twenty millions of dollars.

The body of a woman, horribly decomposed and partly eaten by rats, has been discovered in her room at St. Louis—she had been dead for four months. The furniture, her clothes, &c., were all in perfect order, and the cause of her death is unknown.

There have been 30,751 hogheads of tobacco sold by the four tobacco houses of Louisiana, since Nov. 1, 1863. At this rate, by Oct. 31, the sale of the year then closed will exceed the previous year by 50,000 hogheads.

Mr. Darnell, of Danville, Ind., came to his death lately from erysipelas caused by his having attempted to vaccinate himself by saturating a thread with the virus and drawing it through his arm with a needle. Sunday night of last week the telegraph wires were connected through Portland, Maine, to St. Louis, Missouri, making a circuit of over two thousand miles. The Thames tunnel in London, which cost \$2,668,000, and never paid a cent of income, has been sold to the Great London railway for \$1,300,000.

St. Louis is recovering from the consequences of the war. The river trade is in a great measure revived, and the levee is lined with steamboats. The emigration across the plains to the gold regions is beyond precedent. On the single article of highwines, manufactured in Chicago March, the Government realized \$70,000, at 20 cents per gallon. The wholesale dry goods and grocery trade continues heavy—probably double that of previous years.

Judge William Bottsford, one of the oldest living graduates of Yale College, died a few weeks since at Westmoreland, Nova Scotia. The ten oldest living graduates of Yale are natives of Connecticut, but they are scattered over the country.

The Armies of the Allies at Waterloo numbered 110,000 against 85,000 under Napoleon. The French were defeated in eight hours, losing 33,000 in killed and wounded, and the loss of the allies was 29,500. These losses exceeded anything in battles of Virginia.

The number of printed sheets which are annually suppressed in France is estimated at 13,250,000, of the value, as waste paper, of 365,000 francs. One of the Russian frigates has arrived at Boston—the first visit of a war vessel of that nation at that port.

Hon. Joshua R. Giddings, of the American Consul General, dropped dead at 10 o'clock P. M., May 27th, at Montreal. Over one hundred females are now employed in Poughkeepsie, N. Y., putting seats in caue-bottomed chairs.

SPECIAL NOTICES. THE CENTRAL ASSOCIATION. The Twenty-ninth Annual Meeting of the Seventh-day Baptist Central Association will be held with the 2d Brookfield Church, in Brookfield, N. Y., commencing on Fifth-day, June 9th, 1864, at 10 o'clock A. M. Alexander Campbell will be invited to preach the Introductory Discourse. Thomas Fisher was appointed alternate. CHARLES H. MAXSON, Sec. Sec'y. DeRuyter, May 24, 1864.

THE WESTERN ASSOCIATION. The Twenty-ninth Annual Meeting of the Seventh-day Baptist Western Association will be held with the Church at Richburg, N. Y., commencing on Fifth-day, June 16th, 1864, at 10 o'clock A. M. N. Y. Hull was appointed to preach the Introductory Discourse; Jared Kenyon, alternate. E. C. CLARK, Sec. Sec'y. Niles, May 16th, 1864.

THE KATHARON. Katharon is from the Greek word "Kathro," or "Katharo," signifying to cleanse, rejuvenate and restore. This article is what its name signifies. For preserving, restoring and beautifying the human hair, it is the most remarkable preparation in the world. It is sold in many forms, and put up by the original proprietor, and is now made with the same care, skill and attention which gave it a sale over one million bottles per annum. It is a most delightful Hair Dressing. It eradicates scurf and dandruff. It keeps the hair cool and glossy. It prevents the hair from falling out and turning gray. It restores gray hair to its original color. It is sold by all respectable dealers. DEXAS S. BARNES & Co., New York.

HAGAN'S MAGNOLIA BALM. This is the most delightful and extraordinary article ever discovered. It changes the sun-burnt face and hands to a perfect satin texture of ravishing beauty, imparting the marble purity of youth, and the distinctive appearance so inviting in the city belle of fashion. It removes tan, freckles, pimples and roughness from the skin, leaving the complexion fresh, transparent and smooth. It is sold by all respectable dealers. Patented by Actresses and Opera Singers. It is what every lady should have. Sold everywhere. Prepared by W. E. HAGAN, Troy, N. Y. Address all orders to DEXAS S. BARNES & Co., New York.

HEIMSTRET'S INIMITABLE HAIR RESTORATIVE. Not a dye, but restores gray hair to its original color, by supplying the capillary tubes with natural sustenance, impaired by age or disease. All instantaneous dyes are composed of lunar caustic, destroying the vitality of the hair, and affording a false coloring not only restores hair to its natural color by an easy process, but gives the hair a luxuriant beauty, promotes its growth, prevents its falling out, eradicates dandruff, and imparts health and pleasantness to the head. It has stood the test of time, and is constantly increasing in favor. Used by both gentlemen and ladies. It is sold by all respectable dealers. It can be procured by them of the commercial agents, D. S. BARNES & Co., 202 Broadway, New York. Two sizes, 50 cents and \$1.

MERLIN'S ST. LOUIS LINIMENT. The parties in St. Louis and Cincinnati who have been counterfeiting the Mustang Liniment under pretense of proprietorship, have been thoroughly stopped by the Courts. To guard against further imposition, I have procured from the United States Treasury private steel for the purpose of stamping the original face of my signature, and without which the article is a counterfeit, dangerous and worthless imitation. Examine every bottle. This Liniment has been in use and growing in favor for many years. There hardly exists a hamlet on the habitable globe that does not contain evidence of its wonderful effects. It is the best emollient in the world. Its use is improved in individuals, its effects upon man and beast are perfectly remarkable. Sores are healed, pains relieved, lives saved, valuable animals made useful, and untold ills assuaged. For cuts, bruises, sprains, rheumatism, swellings, bites, cuts, cracked breasts, strained muscles, &c., it is the best remedy that should never be dispensed with. It should be in every family. Sold by all Druggists. D. S. BARNES, New York.

THE AMERICAN SABBATH TEACH SOCIETY will furnish its Tracts, either by sale or gratuitously, to those who desire them for their own use, or for distribution, on application personally or by mail, to GEO. B. UTTER, Secretary, No. 31 Church Street, New York. These tracts, scattered among the members of the church, with the aid of the living teacher in extending and sustaining the truth respecting the Sabbath of the Lord, are invited to correspond with the undersigned, the Executive Board desiring to furnish such aid whenever practicable. By order of the Board, Geo. B. Utter, Sec. Sec'y. West Chester, N. Y.

THE NORTH-WESTERN ASSOCIATION. The Eighteenth Annual Meeting of the Seventh-day Baptist North-Western Association will be held with the Church in Albion, Wis., commencing on Fifth-day, June 23d, 1864, at 10 o'clock A. M. C. M. Lewis was appointed to preach the Introductory Discourse; C. A. Hanks, alternate. James Sammarbell was appointed to write an Essay "on the Bible Sabbath"; B. F. Rogers, "on Communion"; and O. P. Hull "on Skepticism." It is earnestly hoped that all the churches will be well represented, both by letter and delegates, giving their statistics in full, both of churches and Sabbath-schools. L. T. BOGGS, Sec. Sec'y. West Milton, Wis., May 16th, 1864.

NOTICE. The Executive Board of the North-Western Association will meet at Albion, Wis., on the afternoon of 5th day, June 23d, at the close of the first day's session of the Association. The several churches will please forward to the Treasurer of the Association the amount which they have on hand contributed for the home mission. By order of the Board, L. T. BOGGS, Sec. pro tem.

ED. GEO. J. CRANDALL, of Watson, N. Y., having accepted a call to become pastor of the 3d Genesee Church, requests correspondents to address him hereafter at Portville, Cattaraugus Co., N. Y.

NEW YORK MARKETS—MAY 30, 1864. Ashes—Pots \$9 75. Pearls 13 00. Flour and Meal—Flour, 7 15/16 for superfine New York State, 7 00/16 for fancy, 7 1/16 for 65 for low grades of Western extra, 6 1/16 for trade and family brands, 7 3/16 for 1st quality, 6 1/16 for 2d quality, 6 1/16 for 3d quality, 6 1/16 for 4th quality, 6 1/16 for 5th quality, 6 1/16 for 6th quality, 6 1/16 for 7th quality, 6 1/16 for 8th quality, 6 1/16 for 9th quality, 6 1/16 for 10th quality, 6 1/16 for 11th quality, 6 1/16 for 12th quality, 6 1/16 for 13th quality, 6 1/16 for 14th quality, 6 1/16 for 15th quality, 6 1/16 for 16th quality, 6 1/16 for 17th quality, 6 1/16 for 18th quality, 6 1/16 for 19th quality, 6 1/16 for 20th quality, 6 1/16 for 21st quality, 6 1/16 for 22nd quality, 6 1/16 for 23rd quality, 6 1/16 for 24th quality, 6 1/16 for 25th quality, 6 1/16 for 26th quality, 6 1/16 for 27th quality, 6 1/16 for 28th quality, 6 1/16 for 29th quality, 6 1/16 for 30th quality, 6 1/16 for 31st quality, 6 1/16 for 32nd quality, 6 1/16 for 33rd quality, 6 1/16 for 34th quality, 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