



The Sabbath Recorder.

WEDNESDAY, A. D., FIFTH-DAY, JULY 7, 1864. Geo. B. Utter, Editor.

A NEW BOOK ON THE SABBATH.

At the late session of the Eastern Association, the following resolution was passed:

Resolved, That we recommend to the American Sabbath Tract Society, the taking of immediate measures towards the writing and publishing of a work upon the Sabbath, including both its discussion and its history.

I am authorized by the President of that Society to say, that the matter of the resolution has been considered by its Executive Board, and that the Board is ready to undertake such an enterprise, if the means are furnished by the people.

The real question I wish to present to the readers of the RECORDER is this, Does the cause of truth demand such a work as the resolution contemplates—a work exhaustive in argument, and complete in history? If the cause demands it, then the duty to furnish the means for bringing it out is clear.

Nearly all the more modern literature upon Sabbath truth is in tract form. Such literature is good in its time and place; but it is not enough. It must always be imperfect. It is like the links of a chain, each good for something by itself, but the power and effectiveness of which is attained only as each link is connected with the other, and thus the whole chain developed.

There is also, in the tendency of the present time, much that is unfavorable to tract literature. All subjects, treated in all ways, are continually thrust upon the public in the form of tracts and pamphlets. If one pick up a tract, he is more likely to find the announcement of some new patent medicine, or sewing machine company, than the discussion of religious truth.

There are also prominent reasons found in the nature of the Sabbath question itself. Two phases of the question are just now to be met—(a) The growing idea that, under the gospel, there is no Sabbath. (b) The supposed authority of the apostles and early Christians in favor of Sunday. There is a third element developing in the American Church, viz., Church authority, and the authority of custom; but this stands or falls with the no-Sabbath doctrine; hence the above are the main points to which we are to look.

The General Convention of the Swedenborgians has this year, we believe, discussed this question for the first time. There was some opposition to the introduction of the resolutions, but ultimately the convention resolved, "that to seek the injury or dissolution of the government of our country is the greatest of all crimes;" "that we acknowledge the present civil war to be the result of our social, civil and spiritual evils, and that we humbly implore the Lord to restore peace to our country, and to every citizen thereof the protection of equal and just laws."

Several similar resolutions were passed by the State conventions of the Disciples ("Campbellites") in the north-western States. Among the most important proceedings with regard to this question, belong those of the Methodist Episcopal Church. This Church, the largest Protestant denomination of the country, has determined to exclude slaveholders from the church. Even a majority of the delegates from the border State conferences voted in favor of this thorough measure, which was passed with the assent of all but eight votes.

and His truth demand more vigorous efforts at our hands. Shall we be wanting? We must have those means which the times and cause demand, or our efforts will tell but little.

ANTI-SLAVERY PROGRESS.

A pleasant exercise for the friends of progress, is to review the action of the different ecclesiastical bodies of the current year on the subject of slavery. Nearly all of them felt called upon to define their position, and these definitions show that gratifying progress has been made. As the American churches combined represent a very large portion of the American people, and as the resolutions passed by the religious assemblies necessarily reflect to a very considerable extent the views entertained among the people, and still more the views which are constantly being urged upon the intellect and the conscience of the people, their proceedings relative to the war could not fail to interest the patriotic citizen.

Some of the conventions continued to ignore altogether the loyalty and the slavery questions. This was in particular the case with the Diocesan Conventions of the Protestant Episcopal Church. The Church Journal of New York, which is edited by a son of Bishop Hopkins of Vermont, announces in its number for June 8th, with great satisfaction, that thus far only one of the Diocesan Conventions, that of Pennsylvania, has occupied itself with "mischievous political resolutions." Dr. Goodwin, of Philadelphia, introduced into this body a series of resolutions very strongly expressing the duty of loyalty, and a hope for the overthrow of slavery.

All or nearly all the assemblies of the other religious denominations referred to the subject, though at several there showed itself an opposition to the discussion of resolutions of this kind. The Eastern Synod of the German Reformed Church avoided the question, but a large convention of members from all parts of the church, which recently met at Reading, Pennsylvania, for a tercentenary celebration of an important event in the history of the church, unanimously passed loyal resolutions. The subject of slavery was not mentioned.

The General Convention of the Swedenborgians has this year, we believe, discussed this question for the first time. There was some opposition to the introduction of the resolutions, but ultimately the convention resolved, "that to seek the injury or dissolution of the government of our country is the greatest of all crimes;" "that we acknowledge the present civil war to be the result of our social, civil and spiritual evils, and that we humbly implore the Lord to restore peace to our country, and to every citizen thereof the protection of equal and just laws."

The Provincial Synod of the Moravians in the northern States had this year its quarantennial synod. They passed, unanimously and without previous discussion, a series of strong anti-slavery resolutions, declaring it to be clear and unquestionable, "that African slavery, as it now exists in the southern States, and as formerly connived at by the nation at large, is the primary cause of this war, on account of which God is visiting the nation with his judgments."

The American Baptist Missionary Union, which celebrated its fiftieth anniversary at Philadelphia, unanimously resolved "that we regard the rebellion begun by the southern States for the purpose of destroying the Union which our fathers founded, and establishing a slaveholders' confederacy, as utterly senseless and inexcusable—a crime against civilization, humanity and God, unparalleled in all centuries."

Several similar resolutions were passed by the State conventions of the Disciples ("Campbellites") in the north-western States. Among the most important proceedings with regard to this question, belong those of the Methodist Episcopal Church. This Church, the largest Protestant denomination of the country, has determined to exclude slaveholders from the church. Even a majority of the delegates from the border State conferences voted in favor of this thorough measure, which was passed with the assent of all but eight votes.

Assemblies took the country by surprise. Both the character of the resolutions and the vote by which they were passed exceeded the public expectation. Both assemblies urge upon their members strongly the duty of emancipating their slaves. The old anti-slavery churches, which have always insisted on prohibiting slaveholding within the church, reiterated this year, as they have always done, their unanimous and vigorous testimony against the rebellion, and against slavery.

EDUCATION IN WISCONSIN.

The only item in the proceedings of the North-Western Association which has yet reached us, is the following "Report of the Committee on Education, before the Seventh-day Baptist North-Western Association, convened at Albion, Wis., June 23, 1864."

Your Committee would respectfully report, that the several churches within the limits of this Association, during the past year, enjoyed a degree of prosperity which is, as a whole, in view of the circumstances of the times in which we live. For, while the terrible struggle in which we are engaged for the freedom of the nation is, in making fearful demands upon our resources of the country, the attendance upon these institutions has been scarcely less than in former years.

The Academy at Albion has, throughout the year, enjoyed unusual prosperity. Sick leave has not interrupted the successful prosecution of its work. And although, as in all other institutions of the kind, the number of male students has been somewhat diminished, the number of female students has increased. In consequence of many of our noblest young men having entered the ranks of our country's defenders, yet in the aggregate the attendance has exceeded that of the previous year. Under an efficient corps of teachers, eight in number, the attainments made by the students have been highly satisfactory.

The past year of Milton Academy has been, with one exception, the most prosperous within its history. It has had, during that time, three hundred and sixty students, and has given employment to seven teachers. This is the more remarkable, from the fact, that nearly all the students, in the last three years, have entered the military service of our country, and two companies have been mainly recruited and officered from its ranks.

Your Committee feel that the hopes of the ultimate success of the institutions of our country cluster around and center in the interests of education. The great want of the age is intelligence—an intelligence that will hit the mark, and do the deed. It is no longer in danger of the maldistribution of self-government. And in the work which is before the church of Christ, the evangelization of the world, second only to the grace of God is the power which education affords. And if we would have our ministry and churches efficient in spreading the light of Gospel truth, we must seek such efficiency in that harmonious development of man, to which nothing contributes more than the thorough discipline of our schools.

KENTUCKY CORRESPONDENCE.

There are as many different views of a given object, as there are different stand-points from which to view it; and as many ways of seeing and judging, as there are persons to see and judge. What in one light appears a terrible trouble, in another is a heaven-sent blessing. Things, too, are not always what for the moment they seem to be.

After the storm has cleared, again the sun serenely shines. True, the sunshine may not be perpetual, but n'importe; we shall, on the whole, have much more sunshine than storm, say the hopeful. The excitement caused by the enrolling of negroes has subsided. People begin to look on calmly, and count upon the results. These are not quite so terrible as they of late promised to be, or as it was imagined they would be. Let's see what is the result.

Several similar resolutions were passed by the State conventions of the Disciples ("Campbellites") in the north-western States. Among the most important proceedings with regard to this question, belong those of the Methodist Episcopal Church. This Church, the largest Protestant denomination of the country, has determined to exclude slaveholders from the church. Even a majority of the delegates from the border State conferences voted in favor of this thorough measure, which was passed with the assent of all but eight votes.

Now, as to farmers that are left in such a dolorous dilemma, why they are not so badly off as they would have been had the negroes left in winter or spring, by great odds. The negroes have done all the hardest of the work already. The ground is prepared; the crops are in, and growing; nature is doing her part faithfully; and, if the farmers will pocket their pride, and put forth some extra exertions, they can take care of the crops themselves. Fortunately, it is not so unpardonable a sin to work for one's living here in Kentucky, as it has been further south. A good many farmers have worked hard here, and more will, no doubt, this summer, and in other summers yet to come.

Now, people smile over the excitement of last week, breathe freely, and say they are glad it is over. One says, "I don't believe there were any gunboats behind the island. They went up the river at the beginning of the week, before the excitement had fairly begun, and I don't believe they knew anything about the trouble at all, or that they stopped behind the island." Another says, "I'm glad the niggers are gone. I shall be glad when there isn't one left in the place. We shall be better off without them."

As to the guerrillas, why, a squad of soldiers from the company stationed here, has been out, had a fight with them, killed one, wounded one or more, captured some guns, and I know not what besides, and put the prowling band to flight. They had two prisoners, one of them a federal recruiting officer, a Captain Little. In the melee, the prisoners escaped.

Having nothing more of interest to write, I close with most sincere wishes for your prosperity.

CORRECTION.

Dear Brother, I am sorry that I should be so misunderstood, and being misunderstood, I should be so misrepresented, in your comments on my criticism of "Nile's" article on "Secession."

I am misunderstood when it is supposed that I inculcate the "idea" that our Missionary Society "is selfish in spirit, and jealous of its authority," &c. No—it is the author of the article I attempted to criticize, who represented the Society in that light, if I understood him; and I, without disputing him, said, "When I learn that our societies are controlled by the principles enunciated in the article under consideration, I shall be compelled to consider the question, is not secession a duty?"

I would not inculcate the idea of secession without "good and sufficient reasons;" but if we were right in following our own convictions of duty, which necessitated a separation, which gave us "existence," then we are bound by consistency to "pursue our views of right" still, even though a like result follow.

I hope I shall not be deemed uncharitable when I say, I have not written on the Palestine Mission. If "Nile" did, certainly I did not. If he had referred in his remarks to that missionary enterprise, I had reference to what I deem the absurd and very mischievous positions, as general principles, contained in his remarks; and my reply applies equally well to our Educational, Publishing, and Tract Societies, as to the Missionary Society.

We have already intimated, that as all the parties in interest have had their say on the Palestine Mission, there will probably be no occasion for a farther discussion of the subject. But of course we can not refuse room for a "correction" like the foregoing. And while we are making corrections, it has been suggested that we should make another. Many have supposed that the C. D. Foster, of Adams, whose name has often appeared in connection with the proposed Palestine Mission, is Charles Potter, who has been for many years a Vice President of the Missionary Society. This is a mistake, and it is only just that we should correct it, inasmuch as the views expressed over the signature in question, are not the views of the brother whom that signature has been supposed to represent.

ECCLIASTICAL ACTION REGARDING THE WAR.

At the recent meeting of the Hudson River Baptist Association, resolutions in regard to the war were adopted, of which the following is the substance:

"That in the endeavors of our Government to suppress the Rebellion which threatens us, to gain signal and complete triumph over Rebels who sustain that Rebellion, whether by open violence or secret sympathy, to remove and destroy the causes which have produced it, to maintain the authority of our laws and the unity of our nation, imperiled by it, we will as Christian citizens and as patriots, combine to give that Government our confidence, our prayers, and our hearty support. That, while we desire humbly and penitently to acknowledge the justice which afflicts with the horrors of war a sinning and ungrateful people, we would earnestly pray for peace—a peace honorable and permanent, and secured so soon and in such a way as may consist with the purposes of Divine Providence, wisdom and goodness to grant. That, while we regard this great conflict as not for our own land and age alone, but involving the existence of free institutions, the rights of humanity, and the progress of our race, it is the duty of all good men everywhere most fervently to pray that all to whose hands are intrusted the conduct of our national affairs, may be actuated by no selfish or unholy motives, but be so controlled and directed as to secure the approval of Almighty God.

MINISTERS AND LEGISLATION.—A writer in the Methodist says that the Constitution of the United States makes no invidious distinction between ministers and laymen as to holding office—that ministers, from the foundation of the government, or nearly so, have been members of both the United States Senate and House of Representatives. The same is true of nearly all the Free States of the Union. In the Slave States, however, a different arrangement prevails. In every such State, excepting Arkansas, clergymen are by law excluded from the legislature. The Constitution of South Carolina says that "ministers of the gospel are by their profession dedicated to the service of God, and the care of souls, and ought not to be diverted from the great duty of their functions."

DRIFTING FOR THE ARMY.—Congress has thought fit to abolish the use of commutation or exemption money, and thus obliges all who are drawn to serve in person or to procure substitutes themselves. This may appear hard to some, but the act just passed contains two or three clauses which will make a draft unnecessary, if they are properly used by the States. The first gives sixty days after any call for men by the President as the period within which the quota of any State or township may be filled by volunteering—that is to say, the people are to have two months' notice before the draft is made. Bounties are also secured of \$200 for one year enlistments, and \$300 for two years enlistments, and \$400 for three years, unless the volunteer or substitute be sooner discharged, and payable to him on discharge by reason of wounds, or to his family in case of his death. The second clause authorizes all loyal States to enlist men within the rebel States, and count them upon their own quota.

RELIGION IN THE ARMY.—Those ministers who have returned from the front, where they went in the service of the Christian Commission, are doing a good work in relating their experience. They seem to be more patriotic and earnest than ever, and are giving new and vigorous impulse to the cause of the government in its endeavors to conquer rebellion. They confirm, moreover, the truth of what has come to us from other quarters relative to the outpourings of the Holy Spirit upon our armies. Indeed, they say that relative to these blessed visitations of grace the half has not been told us.

SUNDAY HAIR-CUTTING.—The barbers in Troy, N. Y., have an association, of a self-protecting kind, which has resolved to prosecute any body who shaves or cuts hair on a Sunday hereafter. The penalty under the law is a dollar for each offense. Most people, who have conscientious scruples about working on Sunday, are satisfied if they themselves can be excused from such work. But the Troy barbers, it seems, will neither shave or cut a man's hair on Sunday, nor let anybody else do it. We are afraid something else than conscientious influences them.

EDUCATIONAL CONVENTION.—Upward of 100 gentlemen, delegates and invited guests, attended the New Jersey Editorial Convention at Schooley's Mount, Springs, recently. They were

sumptuously entertained, and received every attention they could desire. At the business meeting, a resolution was passed to increase the price of weekly papers in New Jersey from \$1 50 to \$2 per annum. Since the last meeting of the association, three of its members had died on the field, where they had gone to defend our common country.

THE NEWTON THEOLOGICAL INSTITUTION.—The anniversary exercises of the Newton Theological Institution, (Baptist,) took place last week. On Tuesday, Rev. Albert N. Arnold, D. D., gave an address before the Society of Alumni, on "The Distinctive Character of a Baptist Minister." In the evening, Rev. George D. Boardman, of Philadelphia, addressed the Knowles Rhetorical Society, on "The Psyche—its meaning, its sense in Scripture, its importance as an element of self-discipline." On Wednesday morning the corner-stone of a new building was laid. The edifice is to contain a chapel, a reception room and reading room, and three lecture rooms. It will cost from \$30,000 to \$40,000. The sum of \$30,000 has already been subscribed. Appropriate addresses were made by Rev. Dr. Patterson, Prof. Hackett and Dr. Sears. The ceremony of laying the stone was performed by Rev. Dr. Irah Chase, first Professor of the Institution. Six young men of the graduating class afterwards spoke at the exercises in the church.

M. RENAN, author of the *Life of Jesus*, is by the act of the Minister of Public Instruction, deprived of his position as professor of the Hebrew, Syriac, and Chaldean languages, in the College of France. To get rid of M. Renan, the minister resorted to the expedient of appointing him assistant sub-director of the Department of Oriental Manuscripts, of the Imperial Library, first declaring that the chair formerly occupied by M. Renan in the College of France was necessarily vacant, for the same reasons of public order that caused the suppression of his courses of lectures two years ago. This act of the government is the theme of discussion in all the Parisian journals, and takes rank next to the "Conference" at London. The friends of M. Renan regard this step as an attack upon freedom of thought and speech.

SOUTHERN PRESBYTERIANS.—The General Assembly of the Presbyterian Church in the Confederate States met at Charlotte, North Carolina, on the 5th of May. Thirty-seven ministers and twenty-seven ruling elders were present. The report which showed most fully the gloomy feature before the Church in the Confederate States, was that concerning the number of candidates for the ministry. The seminary at Columbia reported that the number of students had decreased from sixty-seven to seven; and we have seen it elsewhere stated, that in Union Seminary, Virginia, there was but one student in attendance.

UNION PROPOSED.—The scheme of a union between the Protestant Episcopal Church of this country, the Established Church of England and Ireland, and the Greek Church, seems to make progress. The Rev. Mr. Young, the secretary of the Russo-Greek Committee, which was appointed by the late General Convention of the Protestant Episcopal Church, to promote intercommunion between the Protestant Episcopal and the Russian churches, has made a visit to Russia and had an interview with the Metropolitan of Moscow and Petersburg and the Holy Synod of Russia, all of whom he found favorably disposed towards the object which the Russo-Greek Committee has in view.

AN OLD SETTLER.—Joseph F. Stillman, of Western, brought to our office, last week, a land turtle, found near his place, on the shell of which were the following marks:

G. P. (probably George Potter), 1777. E. S. (probably Elias Stillman), 1782. D. S. (probably Daniel Stillman), 1804. Mr. Stillman tells us that such turtles appear to be more plenty than they were a few years ago, and that he finds them often with marks of very ancient date.

A NEW SECRETARY OF THE TREASURY has been appointed. Mr. Chase resigned about the middle of last week, for the reason, as is generally supposed, that he could not induce Congress to lay on taxes enough to supply the Treasury without still further watering the currency. The President soon nominated Ex-Governor Tod, of Ohio; but the Senate did not appear ready to confirm him. Subsequently he nominated William Pitt Fessenden, Senator from Maine, who was at once unanimously confirmed by the Senate.

IMPORTANT RAILROAD (CONTRIBUTION).—Within a fortnight past, the people of Ohio have celebrated the completion of a line of six-foot or broad-gauge Railway from Jersey City (across the Hudson from New York) to Illiostown, opposite St. Louis, an unbroken stretch of nearly twelve hundred miles. Henceforth a passenger may take the train at Jersey City, and never leave it till he reaches the ferry opposite St. Louis—the express trains being fitted up not only with sleeping but refreshment cars—enabling you to dine at the rate of thirty miles per hour, which ought to answer even for this fast age. The broad-gauge line is composed as follows: Erie Railroad from New York to Salamanca; Atlantic and Great Western, hence to Dayton, Ohio; Dayton, Hamilton, &c., hence to Cincinnati; Ohio and Mississippi, hence to St. Louis.

REPRESENTATIVE RECRUITS.—The Provost Marshal General has issued an order, with a view of encouraging persons not fit for military duty, and not liable to draft, to be personally represented in the army by recruits of their own making. It is thought that in this manner New York city alone will furnish more than one thousand men. Several ladies of wealth have hired recruits to represent them. On a recent Sunday, Rev. Dr. Joseph P. Thompson, of the Broadway Tabernacle Church in New York, having preached a sermon on Christian Manhood, called upon the church to furnish means for securing volunteers to represent them in the field. By Monday morning, some \$6,000 were raised, and it was determined to endeavor to raise money enough to send twenty-five men to Meade's army.

A CONFERENCE HYMN BOOK.—I think we are very much in need of a small hymn book for social meetings. Can not you, Mr. Editor, or some other person, get up one of about one hundred hymns, of a social and devotional spirit? Let them be cheaply bound, and sold cheap, so that every person can have one, and it would add much to the interest of our social meetings. I would like to see one similar in size to the Soldier's pocket hymn book. I hope such a book will be forthcoming. w. s. c.

EMANCIPATION IN MARYLAND.—The Maryland Constitutional Convention has adopted the following proposed amendment to the Constitution of the State, fifty-three voting in the affirmative, and twenty-seven in the negative:

"Hereafter in this State there shall be neither slavery nor involuntary servitude, except in punishment of crime, whereof the party shall have been duly convicted; and all persons held to service or labor as slaves are hereby declared free."

A NEW SETTLEMENT.—Several families of Sabbath-keepers have lately settled at a point in Illinois, which is described by a correspondent as follows:

"Farina is situated on the Illinois Central Railroad, 225 miles south of Chicago. I think it is destined to be a place of interest to Sabbath-keepers desiring to change their locations. There are some six families of Sabbath-keepers located here, and all seem fully satisfied with the country. Apples and peaches grow to perfection here."

A NEW SECRETARY OF THE TREASURY has been appointed. Mr. Chase resigned about the middle of last week, for the reason, as is generally supposed, that he could not induce Congress to lay on taxes enough to supply the Treasury without still further watering the currency. The President soon nominated Ex-Governor Tod, of Ohio; but the Senate did not appear ready to confirm him. Subsequently he nominated William Pitt Fessenden, Senator from Maine, who was at once unanimously confirmed by the Senate.



