

# The Sabbath Recorder

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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## The Sabbath Recorder.

### RELIGION AND CHRISTIANITY.

For the Sabbath Recorder.  
An Essay read before the Quarterly Meeting at South, N. Y., by Rev. John Maxson, and published by request of the Meeting.  
I will not, in this Essay, attempt a detailed or minute description of the religions of the world. This would require talent and lore to which I make no pretension, and would be the labor of a life of industry. I purpose only a sketch of some prominent religions, as ordinarily classed, viz., Pagan, Mahomedan, Jewish, and Christian religions, in contrast with Christianity.

### PAGANISM.

With all its horrid rites, its blood of woman sacrifice, and parents' tears, is still a religion—a superstition and idolatry indicative of the relation man sustains to powers above him, and reverence and duty owed, to appease his anger and secure his favor. But its tender mercies are cruelty. The darkness of the human mind, unassisted by revelation, is controlled by superstitious the most absurd and revolting. "For that which may be known of God," they disregard, and so subverted reason, that they changed his glory into the likeness of men, and beasts, and creeping things; therefore God gave them up to uncleanness, through the lusts of their own hearts. That their deception is radical and complete, is evident from the fact that the deities they worship are devils. 1 Cor. 10: 20.

### MAHOMEDANISM.

Is likewise a religion antagonistic to the Pagan, Jewish, and Christian religions; yet, apparently to unite all, it is compounded from abstract tenets, rites, duties and ceremonies from each. It has so associated them with those deceptive pretensions of a divine revelation and sanction, as to encourage the founder with assurance, in his estimation, of securing the adherence of the world to his gigantic superstructure. It professed to correct the evils of society by a system of ethics, with penance and prayer, and settled its whole system on the immutable purpose, or decrees of God. Inflated with ambition, its founder propagated his religion with the sword, and crushed out opposition with the tramp of victorious armies, inculcating deep and enduring hatred of all who opposed his system.

### JUDAISM.

We all understand, who read the Bible, was a religion of ceremonies, types, and shadows of future good, a religion preparatory to Christianity, and adapted to the state of the world at that day. It was the religion of the patriarchs and prophets, owned and blessed of God. It was a Theocracy, associating religious and military government under one head, and producing a motley community, though strictly governed in its exterior rites. Its laws were written on tables of stone, such as were pertaining to morals, and on parchment such as pertained to the ritual, and not exclusively on the heart. Having bided its time, and performed its mission, its adherents lapsed into empty forms of religion, and relying on the history, rather than the teaching of the prophets, they have been the bigoted and unyielding opponents of Christianity, from the time of Christ to the present. They having rejected him as the Messiah, and invoked the consequences of his blood upon their own and their children's heads, it has adhered to them as the rejectors of the Gospel for more than eighteen centuries.

### THE CHRISTIAN RELIGION.

Though its ethics, when drawn from the Bible, are pure, its history has exhibited some of the most revolting traits of character, under the guidance of ignorant and corrupt teachers. For a number of centuries it retrograded from the primitive apostolic church, to a state of degeneracy hardly to be credited. Christians (so called) are often merely so from the circumstances of their birth and education, with the most vague and indistinct notions of what the religion consists in, without the first idea of its spiritual nature, and are liable to all the extravagant and impious claims and corruptions of other systems. Such has been the history of the church, in its downward tendency. Under the influence of superstition and worldly ambition, she formed adulterous connections with princes and potentates of the world, and from being the light of the world, and salt of the earth, she became the mystery, Babylon the great, the mother of harlots, and the abomination of the earth. The Reformation had an influence to enlighten the world, from the teachings of the Bible; under the influence of which, the church is making some advances toward emancipation from the corruptions of popery. But the blighting effects of its influence render no considerable portion of the Protestant church a fair representative of Christianity. The Christian church organism was no doubt intended for the embodiment of the members of the new covenant; but as all things under human guidance and control are liable to abuse, so the church, from being ignorant of its true mission, and doubtless desirous to extend its borders, has erred in its estimate of the qualifications of the membership, and sought to increase its members at the expense of its purity. Thus the Protestant church, in a measure, has lost its primitive character and influence.

Had the practice of testing Christian character and attainments been more thorough, and the church been more guarded against qualifications, and obtaining Christian fellowship, and a better acquaintance with candidates before admission, the church might have averted the consequences of lowering the standard of spiritual attainments, which is apparently threatening to obscure her light, as in the darker ages of her history. Thus the errors of the church must, for want of the high characteristics of Christ's religion, be placed in contrast with

### CHRISTIANITY.

Christianity, like its founder, is immutable; it is holy, pure, and like his, of heavenly origin. Simple in its rites, it is nevertheless radical in its influence, and is the polar star of the church, to which she must aspire, but to which she may never in her militant state attain. And yet, without its required qualifications, none shall see the kingdom of God. It is founded on the blood and righteousness of Christ, and provides, that penitent, believing sinners, are counted just. It claims as an indispensable qualification, that they "must be born again," "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13). It requires of its subjects a spiritual regeneration; "for what is born of the flesh is flesh, but what is born of the spirit is spirit." "Marvel not that I said unto you, ye must be born again." He is therefore spiritual minded, and seeks and attains communion with Christ. He is born of love; for he that is born of God, is born of love, for God is love. Love becomes imitative; he loves from necessity; he needs no instruction of men, to love; for ye are taught of God to love one another." These 4: 9. In his measure, he becomes like God, loving all the creatures of God, and those the most that are most like Him. He loves God with all his heart, his neighbor as himself, and those that are Christ's, according to the new commandment, "that ye love one another, as I have loved you," (John 13: 34); and the fruit of love is good works, in all its developments. He becomes partaker of the Divine nature, into which he is ingrafted, 3 Peter 1: 4. "I in them and thou in me"—John 13: 23. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"—1 Cor. 3: 16. "What I know ye not that your body is the temple of the Holy Ghost, which is in you?"—11: 19. "Examine yourselves," "prove your own selves; know ye not, your own selves, how that Jesus Christ is in you, except ye be reprobates?"—3 Cor. 13: 5. Being spiritual, the fruit must appear, and be made "manifest, which is love, joy, peace, long suffering, gentleness, goodness, faith, temperance, meekness." "For they that are Christ's have crucified the flesh, with the affections and lusts."—Gal. 5: 22, 24.

In these qualifications, required by Christianity, are identified the qualities and attainments of the new covenant relation. Jer. 31: 31—33—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant that I made with their fathers. . . . But this shall be the covenant with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people, and they shall teach no more, every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know him, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquities, and remember their sins no more."

Thus the prophet has delineated Christianity in a few words, while Christ and his apostles have illustrated it in the teaching of the new birth, and the evidences of the state of grace; "for love is of God, and every one that loveth is born of God, and knoweth God."—John 4: 7.

The acceptance of Christ is the only means of attaining the new covenant relation, and the state of spiritual regeneration; for, saith the Saviour to the Jews, "if ye believe not that I am he, [the Messiah,] ye shall die in your sins"; and Peter said, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

Faith is the medium of connection with Christ. Such a faith as the natural mind is capable of exerting must be exerted, to bring the inquiring sinner to the only source of rest and salvation. So long as there is any other ground of hope, he will not cast himself alone on Christ. The necessity of trusting alone in him, is evident. Though his faith be but historical and weak, it must bring him to the foot of the cross, as his last and only resort. Then he that said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," meets the sinner, reveals himself to him, writes his new law of love in his heart, and gives him a new and spiritual life; and then he is able to say, with the men of Samaria, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Their weak and dreary uniformity of aspect, one

might of a summer's day, hear the rattle of the town mill in some adjoining valley, busy with the town grist; in autumn, the flip-flap of the flails came pulsing on the ear from half a score of wide-open barns that yawned with plenty; and in winter the clang of axes on the near hills smote sharply upon the frosty stillness, and would be straightway followed by the becoming crash of some great tree.—Donald G. Mitchell.

### THE HYMNS OF THE FREEDMEN.

A South Carolina correspondent of the Philadelphia Press has favored that paper with a letter upon the songs of the contrabands, and quite a number of specimens. Whether it be true or not, as is asserted by many, that negro music is to be our national music, these songs are well worth noticing, as giving a clew to some of the traits of character of the negro race, and often revealing the influence of plantation life upon their minds. It is generally acknowledged that the negro music is at least the most original and spirited that has been composed in this country. It certainly attains a greater and more lasting popularity than any other kind.

About one half of the space of the letter in the Press is devoted to the spiritual hymns of the colored men. These are rude enough, often incoherent, and might indeed provoke the smiles of the unthinking, if heard in any of our own churches; but for all that they speak well for the negro's spiritual state. They breathe a spirit of true faith, and are abundant in hope.

### JORDAN.

Oh, you ought to be my father's children,  
Oh, you ought to be my father's children,  
Roll, Jordan, roll.  
Oh, my sin so hebbly and I can't get along, ah,  
Sin so hebbly and I can't get along,  
Roll, Jordan, roll.

### POOR BOBIE.

Poor Bobie! Poor gal!  
Poor Bobie! Poor gal!  
Heaven shall be my home!  
I've had hard trial in my way;  
Heaven shall be my home!  
I dunno what mass wait wid me;  
Ah! heaven shall be my home!  
No more peck o' corn for me,  
Heaven shall be my home!  
No more driver's horn for me,  
Ah! heaven shall be my home!  
No more driver's lash for me,  
Heaven shall be my home!  
No more driver's lash for me,  
Ah! heaven shall be my home!  
When I walk I walk wid God,  
Heaven shall be my home!  
When I talk I talk wid God,  
Ah! heaven shall be my home!  
O! dis day no holiday,  
Heaven shall be my home!  
Before I get on my way,  
Ah! heaven shall be my home!  
I sing and pray my soul away!  
Heaven shall be my home!  
Poor Bobie! Poor gal!  
Heaven shall be my home!

### NEW ENGLAND VILLAGES.

Thirty or forty years ago there lay scattered about our Southern New England a great many quiet inland towns, numbering from a thousand to two or three thousand inhabitants, which boasted a little old-fashioned "society" of their own—which had their important men, who were heirs to some snug country property, and their gambrel-roofed houses, odorous with traditions of old-time visits by some worthies of the colonial period, or of the Revolution. The good prim dames, in starcled caps and spectacles, who presided over such houses, were proud of their tidy parlors, of their old India china, of their beds of thyme and sage in the garden, of their big family Bible, with brazen clasps, and most times, of their minister. One orthodox Congregational Society extended its benignant patronage over all the people of such town; or, if a stray Episcopalian or Seventh-day Baptist were here and there living under the wing of the parish, they were regarded with a serene and stately gravity, as necessary exceptions to the law of Divine Providence, like scattered instances of red hair, or of bowlegs, in otherwise well favored families. There were no wires stretched over the country to shock the nerves of the good gossips with the thought that their neighbors knew more than they. There were no heathenisms of the cities, no tempins, no traveling circus, no progressive young men of heretical tendencies. Such towns were as quiet as a sheepfold. Sauntering down their broad central street, along which all the houses were clustered with a somewhat

De foxies hab holes,  
An' de birdies hab nests;  
But de Son ob man hab nowhere  
To lay his weary head.  
Jehovah! Hallelujah!  
De Lord will purvide a place  
For de weary head to rest.  
De five that follow, crude though they be,  
Are strongly expressive of faith and triumph:

### JORDAN'S FIGHT.

Oh, Jordan's fight an' good ole fight,  
An' I got my praise an' my glory to cross,  
An' I want some valiant soldier  
To help me bear de cross.  
Praise, member, praise God,  
I praise my God until I die;  
Praise, member, praise God,  
Till I reach my heavenly home.

### GABRIEL'S TRUMPET.

Blow de trumpet, Gabriel,  
Blow loud an' louder!  
I want dat trumpet to blow me home,  
To de new Jerusalem!  
Paul an' Silas bound in jail,  
Did sing de praise de night an' day,  
I want dat trumpet to blow me home,  
To de new Jerusalem!

### THE FOLLOWING IS A DRYING SLAVE GIRL'S FAREWELL TO THE WORLD.

Which we are told is chanted in a sad undertone, the lines being generally repeated two or three times in the singing. It, like other songs referring to slavery, is now seldom sung, though its piety has caused it to survive its fellows:

### ADVERSITY AND DEVELOPMENT.

Hardship alone will not make a man great, but it is an important aid in the development of greatness. Ability and aspiration are doubled in power by the stimulus of want. There is an untold might in deprivation. Imprison a gill of water in a solid rock, and simply deprive it of heat, and it will burst its flinty bonds as Sampson burst the cords of the Philistines. Ignited in the free air, a spoonful of powder explodes with a harmless flash; confine it in a rifle barrel, and it carries the minutest spark, and it carries doom to a distant life. Nature's forces crave expansion; if space is abundant, they take it quietly; if it is limited, then look out for results. It is so with developing boyhood. Character demands scope. If it finds it readily, it accepts gracefully the easy boon; if it does not find it, it takes it at whatever cost.

### THE RICH MAN'S SON HAS PLenty OF WANTS, BUT HE IS EASILY GRATIFIED;

the poor man's son has the same wants, and he can only hope to gratify them by strenuous exertion of muscle and brain. [Our motive power is always found in what we lack. He is strongest who lacks most; the poor boy's inheritance is in those tastes and aspirations which urge him to perpetual effort. He has plenty to work for, while his rich cousin has only plenty to enjoy. The latter may be lifted into a high position as a lady is into her side-saddle, but he will generally find it convenient to ride with an attendant, or he may get thrown and hurt.

### THE HEIR OF WEALTH BEGINS AT THE WRONG END FOR PERMANENT SUCCESS.

He is like a crocus, blooming in spring, blighted in summer, and in autumn nowhere. He reverses the law of nature, which gives as the unsightly husk before the tempting kernel, the sprouting acorn before the giant oak, effort before strength, struggle before achievement, pain before pleasure, the law before the gospel. The ease and refinement of his boyhood is no aid to future energy and power. He begins at the end, and generally ends at the beginning. A rudely formed but well tempered blade may be subsequently polished, but a polished blade cannot be hardened without losing all its glitter.

### VAIN DESIRES.—We all take too much after the wife of Zebedee;

every one would have something, such perhaps as we are ashamed to utter. The proud man would have a certain thing—honor; the covetous man would have a certain thing, too

—wealth and abundance; the malicious would have a certain thing—revenge on his enemies; the epicure would have pleasure and long life; the barren, children; the wanton, beauty; each would be humored in his own desires, though in opposition both to God's will and his own good.—Bp. Hall.

### DESTRUCTION OF INSECTS.

A wanton destruction of insects, simply because they are insects, without question as to their habits, without inquiry as to their mischief, or as to other reason than that wherever we see an insect we are accustomed to destroy it, is wrong. We have no right to seek their destruction if they be harmless. And yet, we rear our children without any conscience, and without any instruction whatever toward these weaker creatures in God's world. Our only thought of an insect is, that it is something to be broomed or trod on. There is a vague idea that naturalists sometimes pin them to the wall, for some reason that they probably know; but that there is any right, or rule, or law, that binds us toward God's minor creatures, scarcely enters our conception.

### SPIDER IN OUR DWELLING IS OUT OF PLACE,

and the broom is a scepter that rightly sweeps him away; but in the pasture, where he belongs, and you do not; where he is of no inconvenience, and does no mischief; where his webs are but tables spread for his own food; when he follows his own instincts in catching insects for his livelihood, as you do yours in destroying everything, almost, that lives, for your livelihood—why should you destroy him there, in his brief hour of happiness? And yet, wherever you see a spider, "hit him" is the law of life.

### UPTURN A STONE IN THE FIELD.

You shall find in city unawares. Dwelling together in peace are a score of different insects. Worms draw their nimble heads from the dazzling light. Swift shoot shining black bugs back to their covert. Ants swarm with feverish agility, and bear away their eggs. Now sit quietly down and watch the enginery and economy that are laid open to your view. Trace the canals or highways through which their traffic has been carried. See what strange conditions of life are going on before you. Feel, at last, sympathy for something that is not a reflection of yourself. Learn to be interested without egotism! But no, the first impulse of rational men, educated to despise insects and God's minor works, is to seek another stone, and with kindled eye, pound these thoroughfares of harmless insect life until all is utterly destroyed. And if we leave them and go our way, we have a sort of lingering sense that we have fallen somewhat short of our duty. The most universal and the most unreasoning destroyer is man, who symbolizes death better than any other thing.

### I, TOO, LEARNED THIS MURDEROUS PLEASURE IN MY BOYHOOD.

Through long years I have tried to train myself out of it; and at last I have unlearned it. I love, in summer, to seek the solitary hillsides—that is less solitary than even the crowded city—and, waiting till my intrusion has ceased to alarm, watch the wonderful ways of life which a kind God has poured abroad with such profusion. And I am not ashamed to confess, that the leaves of that great book of revelation which God opens every morning, and spreads in the valleys, on the hills, and in the forests, is rich with marvelous lessons, that I could read nowhere else. And often things have taught me what words had failed to teach. Yea, the words of revelation have themselves been interpreted to my understanding by the things that I have seen in the solitudes of populous nature. I love to feel my relation to every part of animated nature. I try to go back to that simplicity of paradise in which man walked, to be sure, at the head of the animal kingdom, but not bloody, desperate, cruel, crushing whatever was not useful to him. I love to feel that my relationship to God gives me a right to look sympathetically upon all that God nourishes. In his bitterness, Job declared, "I have said to the worm, thou art my mother and my sister." We may not say this; but I surely say to all living things in God's creation, "I am your elder brother, and the almoner of God's bounty to you. Being his son, I, too, have a right to look with beneficence upon you, little lives, even as the greater Father does."

### RICE WAS INTRODUCED INTO SOUTH CAROLINA BY MERE ACCIDENT.

In 1684, the master of a vessel from Madagascar landed about half a bushel of an excellent kind of rice, from which some small beginning sprung up as the mense source of wealth, both to the agriculturists and merchants of the Southern States. Within little more than half a century from that time, not less than 150,000 barrels of rice were exported in one year from South Carolina, and about 18,000 from Georgia—all from the inventory of a sack stuck left in the bottom of a sack.

### A RETIRED OLD MERCHANT OF NEW YORK

who died there lately, has left a will by which he makes that large and universal legate on two conditions—the first, that three hundred thousand dollars be devoted to the founding of a university for the education of the poor; and the second, that the residue of his estate shall be given to the city of New York to be used for the purpose of a town hall.

One of the main objects of the education which is educating men to an independence of their passions, to a disregard of God's work, to a low and base view of creation, to a love of their possessions, and to a disposition that carries with it energy and suffering, and that is hindered from breaking out only by some sudden selfishness, and to a disregard of the law of God. The nations which they have will soon man in his sharp necessities, and miserably cooer him to the benefit of the strong and the spoiling of the weak. And it is the interest of the poor man, and the oppressed man, that there should be a Christianity that should teach men to regard the whole animated kingdom below themselves as God's kingdom, and as having rights—minor and lower rights, but rights—before God and before man.—H. W. Beecher, Sermon in the Independent.

### "CHURCH GENEROSITY."

One of our denominational exchanges records donation visits to pastors under the head of "Church Generosity." This ought to be true, but in most cases it is not. A more accurate title would be "Church Apologies for Injustice." Donation visits have been general this winter, indeed almost universal. There is scarcely a pastor who has not received something in this way, and if it is but a cord of wood or a barrel of potatoes, it must be acknowledged in the newspapers as an extraordinary evidence of generosity in the parishioners. But let us look into their little more closely. Here is one instance, which represents hundreds of others: A pastor who received \$600 salary before the war now receives \$800; this, deducted to the standard of actual value, is but \$400, or two-thirds the former salary; a donation is given of things partly useful and partly ornamental, estimated at \$200; but the actual value of which in supporting life is not half that amount; thus the minister's receipts are made nominally \$1000 per year, but in fact are less than \$500 in coin, and he stands himself more straightened than ever before.

### NOW, SO FAR AS THESE DONATION VISITS

show the affection of the people to their pastor, and their appreciation of his services, they are commendable. But very many clergymen must find it difficult to look at them in that light. Whatever words of acknowledgment politeness requires them to speak, they must secretly feel that donations are a very poor substitute for honest pay, and we know that there are some who feel themselves humiliated by being made the objects of such bounty.

### THE MINISTRY IS IN ITS SUBSTANCE

a sacred and spiritual work. But the minister and his family are quite material, as they often find, to their embarrassment, and need food, clothing and shelter, like other bodies. The spiritual and material relations should not be confounded. "The laborer is worthy of his hire," and the hire is a purely business matter, to be adjusted on honest business principles. The people have no right to take advantage of the spiritual necessity under which their pastor rests to devote himself to the gospel; and he, being a man, a husband and father, as well as a preacher, should not allow himself to be imposed upon and defrauded. Whatever his services are fairly worth he should ask and receive. The minister is usually a man of education, of taste and refinement. He should not be compelled to deny and credit all his higher faculties, and live like an illiterate clothopper. Not only his own welfare, but that of his people, is sacrificed by such degradation. Let us pay our pastors justly and liberally—so liberally that they can make presents as well as take them. And if we give them donations, let it not be to take out deficient salaries, but over and above sufficient salaries. Otherwise we degrade them and put them in the attitude of dependents upon public charity, instead of honorable laborers in the highest and best social work.—Springfield Republican.

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WEDNESDAY, N. Y., FIFTH-DAY, APRIL 6, 1865.

Geo. H. Utter, Editor.

ORIGIN AND NATURE OF THE SABBATH.

PART II.—HISTORY. Chapter IX.

Looking still more closely into the question of civil festivals, we find that Sunday had little or no pre-eminence over many other days.

The feria castiva, or thirty days of harvest, and the feria autumnales, or thirty days of vintage, three days under the common name of calends of January, one day in memory of the founding of Rome, and another in memory of the founding of Constantinople, and four days in memory of the birth and inauguration of the Emperors, were exempt from judicial pleadings in the courts, &c. All these, together with the fifteen days of Easter, and all Sundays throughout the year, were exempted by a law of Theodosius and Valentinian, Junior, about the year 390; and afterward (560) by Justinian, where was added to these, the days of the passion of the apostles; and all public shows and games upon any of them were prohibited. Most of these were of long standing among the Romans, and were retained after the introduction of Christianity.—See Bingham, book 20, chap. 1.

This is of great weight, showing that the exemptions made by Constantine in favor of Sunday, so far as the courts were concerned, (which was the main thing,) were no more than were made long after his time in favor of more than sixty other days, thus solemnized by the Romans, and continued as to their observance under the Christian rulers. Thus it is clear, that Sunday was not made a civil festival because of any religious sanctity growing out of its connection with Christianity.

Neither had it, at first, nor for a long time, any pre-eminence over other ecclesiastical festivals. Bingham, book 13, chap. 9, gives the following testimony concerning other days:

"However, it was not long after Justin Martyr's time, before we are sure the Church observed the custom of meeting solemnly for divine worship on Wednesdays and Fridays, which days are commonly called stationary days, because they continued their assemblies on these days to a great length, till three o'clock in the afternoon. Tertullian assures us, that on these days they always celebrated the communion, from whence we may infer, that the same service was performed on these days as on the Lord's day, unless, perhaps, the sermon was wanting. Since, therefore, they received the Eucharist on these days, we may conclude they had all the prayers of the communion office, and what other offices were wont to go before them, as the psalmody and reading of the Scriptures, and prayers for the catechumens and penitents, which, together with the sermons, were the whole service for the Lord's day. St. Basil agrees with Tertullian, in making these days not only fasts, but communion days; for, reckoning up how many days in the week they received the communion, he makes Wednesday and Friday to be two of the number."

The Sabbath, as we have already shown, and shall more fully show in another place, was also a day of public religious solemnity, quite equal with the Sunday. How, then, came the Sunday to take the precedence of the other days? Let us see. On the side of the civil law, it was foisted into the most prominent place, through the regard of Constantine and his pagan coadjutors for Apollo, their patron deity, to whom, the "venerable day of the Sun" was sacred. Expediency, too, led Constantine to conciliate both parties, by ordering the honoring of a day to which neither party could object. Even among the converted Romans, there was still a half civil, half religious regard for the day which had been sacred to their patron deity, while those who still were pagans could at once acquiesce in such continued honor to one of their own institutions.

Among the ecclesiastical festivals, it naturally took the precedence, because Wednesday and Friday were solemn fasts, while this was a joyous festival; and the Sabbath was stigmatized as Jewish, and at Rome, about this time, made a fast also. Thus it naturally took the first place among both the civil and ecclesiastical festivals, and being upheld by the laws of Constantine and his successors, and by the councils, both civil and ecclesiastical, it could not be other than first in course of time, though never as a Sabbath, nor a prayer day by divine appointment. About this time, Sylvester, Pope of Rome, gave it the formal title of Lord's day—of which only a few traces appear before this time—and thus made it to seem more sacred; but not yet by any authority other than that of the Church and State.

It is strange, and as sad as strange, to see the special, illogical, and unfair pleading of the writers of the present time, to prove that Sunday was purely sabbatic in its early character, and regarded as holy. The two great arguments are, its observance by Christians as a day of weekly religious meetings and communion, and that Constantine and his successors exempted it from certain judicial proceedings and kinds of labor. We have seen, on closer examination, from the testimony of those very years, that Wednesday, Friday, and the Sabbath, were all observed as sacredly as was Sunday, and that more than threescore days, civil and ecclesiastical, were exempted from nearly or quite the same things as was the Sunday. But these facts are kept hidden by such writers, and the impression is given, that Sunday was purely ecclesiastical and Christian, the only day of weekly religious assemblies, and that the civil laws made, in its favor were made because of its sacredness, before attained as a Sabbath. Thus the general reader is misled, and the truth perverted; while the honest historian, coming more nearly to the truth, says:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place."—Neander's Church History, p. 196.

The truth that it was only a civil and ecclesiastical institution, will more fully appear as we trace its progress, and the influences necessary to bring it into respect and observance. GLEANER.

THAT "CORNER STONE."

Just four years ago to-day, (March 21st, 1861,) A. H. Stevens, just then returning from the Convention of Seceders States, which had organized the slaveholders' Confederacy, and elected him its Vice-President, gave the following lucid and truthful expose of its intent and meaning. He told the world, truthfully, what was the "corner" stone of the new Confederacy, and vaunted the fact that "this, our new government, is the first in the history of the world, based on this great physical, philosophical, and moral truth."

And what was the vaunted "corner stone?" After stating that the government of the United States was founded on the doctrine of human equality and liberty, and that its founders expected that in its legitimate workings it would soon uproot slavery, he proceeds to say, "Our new government is founded upon exactly the opposite ideas; its foundations are laid on the corner stone rests upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition." After charging the old government with violating the laws of nature in basing its system on equal rights, he says, "Our system commits no such violation of nature's laws. The negro, by nature, or by the curse of Cain, is fitted for that condition which he occupies in our system. The architect, in the construction of buildings, lays the foundation with the proper material—the granite—then comes the brick. The substratum of our system is made of material fitted by nature for it; and by experience we know that it is best that it should be so."

This stone, which was rejected by the builders, is become the chief stone of the corner, in our new edifices. Now, I did not sit down to find fault with the wonderful acumen of the new official expounder of "our new government." His truthfulness as an expounder is admirable. Wendell Phillips could not beat him, in revealing the revolting genius of this "new government," with which the American Republic has been contending these four years; but he would hardly make such a jumble in the use of figures. Mr. Stevens begins by declaring the negro an inferior, weaker race, than his masters, and ends by comparing the negro to granite, fit for a corner-stone for a building to rest upon, and the masters to bricks, fit to be held up by the granite. Now, if the negro is granite, as Mr. S. declares him, and the master only brick, then his theory of negro inferiority must yield to his practical architecture, and the negro turns up vastly the superior; for nothing is solder, stronger, more enduring, than granite, while brick easily yields to the mason's trowel and the tooth of time; and then, though never as a Sabbath, nor a prayer day by divine appointment. About this time, Sylvester, Pope of Rome, gave it the formal title of Lord's day—of which only a few traces appear before this time—and thus made it to seem more sacred; but not yet by any authority other than that of the Church and State.

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his figure; and the poor, weak, inferior negro, is not only granite in figure, but in fact, for one day last week the confederate congress passed a bill, calling on the negroes to come up and fight for the life of "our new government," as a last desperate effort to prolong its miserable existence. Bravo! "Ho, negro, granite, corner-stone, save, or we poor crumbling bricks must perish!" "But hold," cries Gov. Brown and Senator Hunter, "the granite cannot fight for us, strong as it is, while it is down there in the mud for a corner-stone. If the slaves fight for us, they must be free, and where then is our corner-stone?" To free the negro is to yield the very question at issue; "and what have we to fight for?" It has come to this. The negro is master of the position, i. e. master of his master. Our sage vice-expounder must expound again. The very wise and superior white men of the South don't know what they are fighting for. Stevens told them they were fighting to make the inferior negroes slaves, and keep them so; figuratively, to rear a brick edifice on a granite foundation. The white men were brick; the negroes granite. But the boobies at Richmond have resolved to free the slave, and set them to fighting for "our new confederacy;" in other words, to tear out the granite corner-stone of the edifice for the sake of sustaining their edifice; and Gov. Brown thinks the building will go down any how, if they take out the corner-stone. Mr. Stevens, do expound again. Is there not some other stone you can put under that corner, and let us bricks have that granite to hurl at the d— abolitionists that are making so many arbitrary arrests in violation of the constitution?" O, Mr. Expounder—O, dear negroes—"what shall we do to be saved?" Hold on a little, dear "erring brethren, deluded fellow countrymen," Grant, Sherman, Sheridan, & Co., will soon settle all your family broils for you. D. E. M.

stock, firewood, &c., for the "waters prevailed, and were increased greatly upon the earth;" and the lumber went upon the face of the waters. The taverns and stores, and all of the houses but one, (Wm. Wheeler's,) at Portville, had the lower floors under water; a few of the smaller ones afloat. The loss of property at Portville is immense. Boards and shingles, hauled there to go down the river, or on the canal, are gone. I am told that all of the logs of L. G. Mersereau are gone. On the Little Genesee, the mill dams of E. Kenyon, B. M. Kenyon, and Wm. L. Bowler, are gone. The main bridge at D. & J. Edwards' is gone. The mill dam at Ceres is gone. The water in the Little Genesee is not quite as high as it was three years ago, but the Oswayo Creek and Allegany River are higher. The damage on those streams is very much greater now than three years ago. Then there were few boards and shingles on their banks; now a vast amount, the accumulation of the year. Boards, piled in supposed secure places, 70 or 80 courses high, went off. One raft, 16 feet wide, is turned up edge-wise, nearly perpendicular, at Ceres. Mails are stopped. Truly yours, D. EDWARDS.

SCRIPTURES—SPIRIT AND LIFE. "Rabbi," saith Nicodemus to Christ, "we know that thou art a teacher come from God." Now, that which was here truly said of Christ in the flesh, is what must be said of the Scriptures, teaching with ink and paper. They are a teacher come from God, and therefore fully to be believed, highly revered, and strictly followed. But as Christ's teaching in the flesh was only preparatory to his future, vital teaching, by the Spirit, so the teaching of Scripture, by words written with ink and paper, is only preparatory, or introductory, to all that inward, essential teaching of God, which is by his Spirit and truth within us. Any other opinion of the Holy Scriptures, but that of an outward teacher and guide to God's inward teaching and illumination in our souls, is but making an idol-god of them. I say in them, as the constant abode and supreme illumination of God with them, they can be nothing else; for, if nothing of divine faith, love, hope, or goodness, can have the least birth or place in us, but by divine inspiration, they who think these virtues may be sufficiently raised in us by the letter of Scripture, do in truth and reality make the letter of Scripture their inspiring God. c.

HOME NEWS. SHILOH. Eld. W. B. Gillette writes us, that a very encouraging religious interest continues at Shiloh, N. J., and vicinity. On Sabbath, March 25th, nine persons were baptized, of whom five united with the Marlboro Church, and four with the Shiloh Church. There are other candidates for the ordinance. PLAINFIELD. Eld. James Bailey has closed his labors with the church at Plainfield, N. J., and is about to enter upon other fields. It is pleasant to know, that in leaving the field he has so long occupied, he has the best wishes of the people of Plainfield, who remember gratefully his past services. We understand that Eld. Bailey's family will spend the summer at Alfred Center, his two children being in school there. He expects to be at Walworth, Wisconsin, and in the West generally, till Fall. We commend him to those among whom he may travel, as a sound preacher, a wise counsellor, and one who has the cause of Christ and truth at heart. BERLIN. Eld. Varnum Hull having left the pastoral care of the church in Berlin, N. Y., Eld. Solomon Carpenter has been engaged to fill that place for a year, in case his health should prove adequate. The Berlin Church has recently suffered a great loss in the death of Bro. David Potter, a notice of which will be found in our obituary column. Eld. Amos W. Coon having completed his year of missionary labor at Clifford, Pa., is now with his family at Berlin. Whether he will return to Clifford, is yet an open question. GENESÉE. LITTLE GENESÉE, March 16th, 1865. To the Editor of the Sabbath Recorder: It seems to me that you, and many of your readers, will like to know something of our affairs at this time. You are aware that we have had a large quantity of snow on the ground this winter, maybe more than for many years, though not near as much has fallen as there was two years ago, but it has staid on. For nearly three weeks, the weather has been mostly moderate, with warm days, some cold nights; snow settled finely, but the ground all covered, fields as well as woods, until day before yesterday, when land came in sight, and water too, for the streams were high. Yesterday the streams were still rising, and at about 4 o'clock P. M., it commenced raining. The men were doing all they could to secure, if possible, their property, whether logs, boards, or shingles, of which there was a very large quantity on hand, the two latter of which had begun to leave for parts unknown; though tied to trees and stumps, with strong ropes, some got away. This morning, at daylight, the men were out to see the losses in property, mill-dams, saw-logs, bridges, boards, shingles, fences,

three flourishing congregations in fellowship with the Methodist Church, and there are reasons for anticipating that very shortly the entire Southern Methodist Church of the State of Louisiana will return to the old fold. The Cumberland Presbyterians have been heretofore a strong pro-slavery church, but at the last General Assembly, in 1864, they passed resolutions urging the immediate abolition of Slavery. The delegates of East Tennessee voted with the majority. In February, 1865, the East Tennessee Synod, which embraces the churches of East Tennessee and Northern Georgia, met at Concord, Knox County, and re-organized the Presbyteries constituting it. The Synod passed a unanimous resolution to acquiesce heartily in the resolutions of the last General Assembly on Slavery. Similar news is received from other States and from other religious bodies. But the facts above adduced will suffice to prove that the planting of anti-slavery churches in the Slave States has begun in earnest."

A JEWISH DEDICATION. On Sixth-day, March 31st, the ceremony of consecrating the new synagogue of the congregation Shaar Hashomajim (Gates of Heaven) in Livingston-street, N. Y., took place. The interior of the building, brilliantly lighted up, and filled by a very large congregation, presented a striking appearance. After an overture from the organ, a procession, consisting of the officiating rabbis, clad in their sacerdotal vestments, the officers of the congregation, and the invited guests, moved from the vestry room to the vestibule, bearing on high the scrolls of the law. The procession was followed by eighteen beautiful girls, dressed in white, with blue sashes and wreaths of flowers, and an equal number of youths, carrying American flags. Arrived at the door, the Rev. Raphael Lasker knocked and exclaimed: "Open unto me the gates of righteousness, that I may enter through them, and offer my grateful homage to God;" to which the Rev. R. Lasker, the invited minister, from within, responded: "This is the gate of the Lord, the righteous enter therein;" and, as the procession moved into the building, the choir sang—"This is none other than the House of the Lord; this is the gate of Heaven;" words rendered singularly appropriate in this instance, by the fact that "Gate of Heaven" is the name of the synagogue. Three times the procession made the circuit of the building, an appropriate psalm being chanted each time by the rabbis. After the third circuit, the scrolls of the law were solemnly placed in the ark, and prayer was offered by the Rev. Mr. Adler. The musical portion of the service, which was conducted entirely in Hebrew, was rendered with great effect, and the whole ceremony was most imposing. After a long sermon in Hebrew from Dr. Adler, the concluding address and benediction were pronounced by Dr. Lidenthal.

ANTI-SLAVERY OUBORSES. The fomenters of rebellion were jubilant when they succeeded in dividing the Methodist Church on the question of slavery. They tried their hand, also, upon nearly all of the leading denominations of the country, with varying success. It is clear, however, that those churches which took sides with the South have had enough of slavery and separation. The following, from a recent number of the New York Tribune, shows that a healthy reaction has already begun: "The Methodist Episcopal Church is especially doing great service to the cause of freedom by the extension of its territory in the Slave States. Since 1864, when the General Conference of this church proposed an amendment to the church constitution, by virtue of which slaveholders are excluded from the church, no one will dispute the claim of this denomination to be classed among the anti-slavery churches of the country. The Annual Conferences this year are ratifying the proposed amendment, and it is already certain that, with the solitary exception of the Baltimore Conference, all the Annual Conferences in the present or former Slave States will be nearly unanimous in concurring in the proposition of the General Conference. The Baltimore Conference disgraced itself by rejecting the new anti-slavery rule, by a vote of 27 to 37; but the Kentucky Conference, by a unanimous vote, approved it, and the same result has been or will be reached by all the other Slave State Conferences. The Southern Methodist Episcopal Church is manifestly becoming disorganized in all the Slave States which are now within the Union lines. In Missouri it is a complete wreck, and there is a general disposition among the loyal Southern Methodists to join the Methodist Episcopal Church. In Kentucky, Dr. Parsons, one of the prominent Methodist preachers in the South, has, together with another minister of the Southern Church, rejoined the old Church, and numbers of laymen have already begun to follow their example. Still more pleasing is the news from Tennessee. In East Tennessee most of the Methodist congregations have declared themselves free from the Southern Church, and desirous to unite again with the Methodist Episcopal Church. The number of members who have adhered to a declaration of this kind, already exceeds four thousand in East Tennessee alone, and is expected soon to reach ten thousand. In May the preachers will convene, and the first Tennessee conference in connection with the Methodist Episcopal Church will be reorganized. The city of New-Orleans has now

SUNDAY IN CHARLESTON.—A correspondent of one of the daily papers gives the following account of the first Sunday in Charleston after its capture: "Sunday was a day of jubilee at all the colored churches. Gen. Littlefield and Mr. Redpath of Boston, addressed all the congregations on their positions and duties to their race and country. The colored people say that there have been no such scenes witnessed in these churches during living memory. The speakers made very radical anti-slavery addresses, and were listened to with the utmost eagerness. Bursts of joy, shouts of thanks to God, laughter, tears—every human emotion—seemed to be moved to their depths. One of the speakers, after shaking hands with nearly all the congregation before he got half-way down the alley, was astonished by being suddenly hugged by one old colored lady, whose grateful enthusiasm exceeded her sense of the severe proprieties of such occasions."

MISSION TO THE HILL TRIBES OF ASAM.—The Rev. W. Ayer, chaplain on the Bengal Establishment, testifies to the remarkable preparedness for missionary work of a tribe called "the Garrows," and appeals for a man to enter at once this open door. "Blessed be God, by a coincidence which I regard as most providential, everything combines to indicate that the time has arrived for immediate action. The deputy commissioner at Nowgong seconds it, and the bishop sanctions my full action." Mr. Ayer generously guarantees £70 a year for three years to the proposed agent, and appeals to English friends to provide the remainder. He adds, that the bishop not only granted him leave to set on foot a Garrow mission, but also to take up an abandoned mission at Dibrow Ghore, where a missionary might set on foot a work among the Abors—a most important hill tribe.

PROTESTANTISM IN TURKEY.—The attitude of the Turkish government with regard to Protestantism continues to be decidedly hostile, and the provisions of the Hatti Humayoun in behalf of religious toleration are openly set aside. The government seems to be determined to prevent the conversion of Turks to Protestantism by all means. Formerly the pashas were directed to enroll as a Protestant whoever might wish to join that community. Now new firmans have been issued, directing the pashas to recognize and enroll as a Protestant any person belonging to the Greek or Armenian communities who might wish to join the Protestant community. This change in the policy of the Turkish government is mainly attributed to the indifference of the English ambassador, who is openly hostile to the missionaries. The French priests, on the other hand, are so effectually protected by their government, that they dare to defy any of the laws of Turkey.

BUSINESS AND BENEVOLENCE.—E. & H. T. Anthony & Co., 501 Broadway, three doors from St. Nicholas Hotel, N. Y., during the fortnight commencing April 3d, will devote twenty-five per cent. of all their retail sales of albums, stereoscopic views, and card photographs, also remittances by mail for the same, when so specified to the relief of our sick and wounded soldiers, through the instrumentality of the Christian Commission. Orders by mail for this object, bearing date any time previous to May 1st, will be received, and the twenty-five per cent. paid over. The acknowledgment of the treasurer of the Christian Commission will be sent when required. The goods will be sold at the usual printed catalogue prices. The offer of these gentlemen is recommended to the notice of the friends of the Christian Commission, by Geo. H. Stuart, President U. S. Christian Commission, Rev. J. T. Dwyer, D. D., H. Dyer, Secretary N. Y. Branch Christian Commission, Morris K. Joseph, Theodore Roosevelt, and William E. Dodge, Chairman N. Y. Branch.

WRECK OF A MISSIONARY SHIP.—The *Monteur de la Flotte* publishes an account of the ship wreck of the three-masted bark John Williams, belonging to the London Missionary Society. That ship, which visited Taiti so frequently within the last twenty years, sailed from Paapeete on the 12th of March, 1864, to accomplish a mission in several of the South Sea Islands, and then to proceed to Sydney. She had on board as passengers M. Banff, a very aged missionary, accompanied by his wife, his sister, and his niece from Huahine, with the Rev. M. Boyle from Aitutaki, all proceeding to Australia. The John Williams was becalmed in June last near the Island of Danger, situated between the Penrhys and the Archipelago of Samoa. All the efforts of the captain to tow the bark off the land with boats were ineffectual, and she drifted ashore and sunk. The captain, passengers, and crew, were saved, but all their property was lost. In July last they were able to quit the Navigators' Islands in a small galliot for Sydney. "Thus," says the *Monteur de la Flotte*, "perished in a calm a ship which had so often surmounted the hurricane on the course she had traveled so long as an instrument of trade, civilization, and religion."

EDUCATIONAL MOVEMENT IN VIRGINIA.—Brig. Gen. Geo. H. Gordon, commandant at Norfolk, Va., has recently issued the following order: "Ample provision having been made by the Benevolent Societies at the North for the education of all colored children in this District south of the James, parents of all colored children between the ages of 5 and 14 years are hereby notified that their children (unless employed at labor) must attend schools. Parents or guardians who neglect this duty, or fail to obey this order, will be punished by fine or imprisonment, upon conviction before the Provost Marshal."

METHODIST MINISTERS' SALARIES.—Under this heading, Dr. Strickland contributes an article to *The Christian Advocate and Journal*, one paragraph, speaking of the churches in New York city and Brooklyn, being as follows: "St. Paul's Church pays its pastor and assistant \$4,500, and these are the largest salaries paid to any Methodist pastor. Murray Hill (Presbyterian) Church pays its pastor and assistant \$10,000. This comparison will run through all the leading churches of the city. Sand-st. Church, Brooklyn, pays its pastor \$2,000, while Plymouth Church pays \$12,500. Fleet-st. Church pays its pastor \$2,000, while the Church of the Pilgrims pays \$7,500."

RAISING THE FLAG ON FORT SUMTER.—The President has ordered Brevet Major Gen. Anderson to raise over Fort Sumter, at the hour of noon, on the 14th of April, the United States flag that floated over it at the time of the rebel assault, and that it be saluted with one hundred guns from Sumter, and also from every fort and rebel battery that fired upon Sumter; that suitable military ceremonies be performed under the direction of Major General Wm. T. Sherman, whose operations compelled the evacuation of Charleston or, in his absence, under direction of General Gillmore, commanding that military department; that the naval forces at Charleston be directed to participate in the ceremonies, and that the Rev. Henry Ward Beecher be invited to deliver a public address on the occasion.

THE NORWICH LINE, between New York and Boston, receives the following merited complimentary notice in a recent number of the *New York World*: "Two piers below the Albany landing, are the docks and offices of one of the best managed steamboat lines in the country—that of the Norwich, Worcester, and Boston Company. This line comprises two new boats, the City of Boston and the City of New York, which, for speed and elegance, are equal to the best vessels belonging to this port. The steamboat terminus is at New London, Conn., at which point cars are taken for Boston via Norwich and Worcester, and for all points north and east."

PROF. AGASSIZ has gone on an exploring expedition to Brazil, accompanied by several gentlemen whose testes agree with his own. A PAID FIRE DEPARTMENT is among the blessings for which New York City has occasion to be grateful. RELIGIOUS INTELLIGENCE. The German Reformed Church of this country reports for the last year an increase of thirty-five congregations and of 8619 members. The aggregate membership of the church now amounts to 107,394. The increase of the German Reformed Church in membership has for several years been larger than that of any other of the American churches. In 1859 the membership was reported at 73,410, which, compared with the statistics of 1864, shows a gain of more than twenty-five per cent. The Congregational Board of Publication thought best, two or three years since, owing to the state of the country, to suspend active operations. The board have laid a noble foundation in the publication of the works of several of our Puritan fathers and of our standard New-England divines, and in securing a few thousand dollars as a publishing fund. It is now determined to recommence operations, and to diversify the character of their publications. At a church in Geneva, Switzerland, prayers are made every Sunday for the success of the North in its struggle against a wicked rebellion, for the continued health of President Lincoln, and for the speedy extinction of every vestige of slavery from the great American republic. Rev. E. W. Maxey, St. John's church, Norristown, has lately received a bequest of fifty dollars from an eccentric old gentleman of that place, Mr. John Boyer, who died leaving a fortune of seventy thousand dollars, disposed of in a number of strange bequests, among them thirty dollars to each engine and hose company of the borough, and fifty dollars to his parish clergyman. The Empress Eugenie has written to the Queen and the Sovereigns in Europe, proposing that, without distinction or creed, all shall join at once for the purpose of effecting a suitable restoration of the holy sepulchre at Jerusalem, which is now in a state of utter disrepair. The American Unitarian Association has received permission from the Secretary of War to send its agents and publications to any part of the army, and arrangements are now in progress to dispatch suitable men through the South. The Old and New-School Presbyterian churches in Greenville, Ohio, have passed a unanimous vote agreeing to unite under one organization, under the care of the Presbytery of Miami. Of a population of 25,000 in Deseret City, Utah, there are about 600 "Gentiles," (i. e. persons not Mormons,) and these people had public religious service for the first time on Sunday, January 22. The American Tract Society, Boston, have entered upon the publication of tracts and books suited to the condition of Mexico and South America. The friends of the late Owen Lovejoy at the West propose to erect a monument to his memory, and have a design of such a memorial, the estimated cost of which is \$50,000. The Methodist Episcopal Church, in 1859, reported 974,845, and in 1864 only 929,316, a decrease of nearly 50,000. A Baptist Theological Institute for colored preachers will soon be established in Washington, under the supervision of the Rev. Dr. Turner, lately of Cincinnati. Gen. Isaac McDaniel, a native and former resident of Danby, Vt., has generously donated \$10,000 for the support of common schools in that town through "all time!" The annual rental of pews in several of the leading churches of Hartford, Conn., occurred recently, and the receipts were far in advance of previous sales. The Rev. Mr. Trevitt, a Protestant Episcopal clergyman, shot himself dead at North Salem, N. Y., March 4.

three flourishing congregations in fellowship with the Methodist Church, and there are reasons for anticipating that very shortly the entire Southern Methodist Church of the State of Louisiana will return to the old fold. The Cumberland Presbyterians have been heretofore a strong pro-slavery church, but at the last General Assembly, in 1864, they passed resolutions urging the immediate abolition of Slavery. The delegates of East Tennessee voted with the majority. In February, 1865, the East Tennessee Synod, which embraces the churches of East Tennessee and Northern Georgia, met at Concord, Knox County, and re-organized the Presbyteries constituting it. The Synod passed a unanimous resolution to acquiesce heartily in the resolutions of the last General Assembly on Slavery. Similar news is received from other States and from other religious bodies. But the facts above adduced will suffice to prove that the planting of anti-slavery churches in the Slave States has begun in earnest."

A JEWISH DEDICATION. On Sixth-day, March 31st, the ceremony of consecrating the new synagogue of the congregation Shaar Hashomajim (Gates of Heaven) in Livingston-street, N. Y., took place. The interior of the building, brilliantly lighted up, and filled by a very large congregation, presented a striking appearance. After an overture from the organ, a procession, consisting of the officiating rabbis, clad in their sacerdotal vestments, the officers of the congregation, and the invited guests, moved from the vestry room to the vestibule, bearing on high the scrolls of the law. The procession was followed by eighteen beautiful girls, dressed in white, with blue sashes and wreaths of flowers, and an equal number of youths, carrying American flags. Arrived at the door, the Rev. Raphael Lasker knocked and exclaimed: "Open unto me the gates of righteousness, that I may enter through them, and offer my grateful homage to God;" to which the Rev. R. Lasker, the invited minister, from within, responded: "This is the gate of the Lord, the righteous enter therein;" and, as the procession moved into the building, the choir sang—"This is none other than the House of the Lord; this is the gate of Heaven;" words rendered singularly appropriate in this instance, by the fact that "Gate of Heaven" is the name of the synagogue. Three times the procession made the circuit of the building, an appropriate psalm being chanted each time by the rabbis. After the third circuit, the scrolls of the law were solemnly placed in the ark, and prayer was offered by the Rev. Mr. Adler. The musical portion of the service, which was conducted entirely in Hebrew, was rendered with great effect, and the whole ceremony was most imposing. After a long sermon in Hebrew from Dr. Adler, the concluding address and benediction were pronounced by Dr. Lidenthal.

ANTI-SLAVERY OUBORSES. The fomenters of rebellion were jubilant when they succeeded in dividing the Methodist Church on the question of slavery. They tried their hand, also, upon nearly all of the leading denominations of the country, with varying success. It is clear, however, that those churches which took sides with the South have had enough of slavery and separation. The following, from a recent number of the New York Tribune, shows that a healthy reaction has already begun: "The Methodist Episcopal Church is especially doing great service to the cause of freedom by the extension of its territory in the Slave States. Since 1864, when the General Conference of this church proposed an amendment to the church constitution, by virtue of which slaveholders are excluded from the church, no one will dispute the claim of this denomination to be classed among the anti-slavery churches of the country. The Annual Conferences this year are ratifying the proposed amendment, and it is already certain that, with the solitary exception of the Baltimore Conference, all the Annual Conferences in the present or former Slave States will be nearly unanimous in concurring in the proposition of the General Conference. The Baltimore Conference disgraced itself by rejecting the new anti-slavery rule, by a vote of 27 to 37; but the Kentucky Conference, by a unanimous vote, approved it, and the same result has been or will be reached by all the other Slave State Conferences. The Southern Methodist Episcopal Church is manifestly becoming disorganized in all the Slave States which are now within the Union lines. In Missouri it is a complete wreck, and there is a general disposition among the loyal Southern Methodists to join the Methodist Episcopal Church. In Kentucky, Dr. Parsons, one of the prominent Methodist preachers in the South, has, together with another minister of the Southern Church, rejoined the old Church, and numbers of laymen have already begun to follow their example. Still more pleasing is the news from Tennessee. In East Tennessee most of the Methodist congregations have declared themselves free from the Southern Church, and desirous to unite again with the Methodist Episcopal Church. The number of members who have adhered to a declaration of this kind, already exceeds four thousand in East Tennessee alone, and is expected soon to reach ten thousand. In May the preachers will convene, and the first Tennessee conference in connection with the Methodist Episcopal Church will be reorganized. The city of New-Orleans has now

SUNDAY IN CHARLESTON.—A correspondent of one of the daily papers gives the following account of the first Sunday in Charleston after its capture: "Sunday was a day of jubilee at all the colored churches. Gen. Littlefield and Mr. Redpath of Boston, addressed all the congregations on their positions and duties to their race and country. The colored people say that there have been no such scenes witnessed in these churches during living memory. The speakers made very radical anti-slavery addresses, and were listened to with the utmost eagerness. Bursts of joy, shouts of thanks to God, laughter, tears—every human emotion—seemed to be moved to their depths. One of the speakers, after shaking hands with nearly all the congregation before he got half-way down the alley, was astonished by being suddenly hugged by one old colored lady, whose grateful enthusiasm exceeded her sense of the severe proprieties of such occasions."

MISSION TO THE HILL TRIBES OF ASAM.—The Rev. W. Ayer, chaplain on the Bengal Establishment, testifies to the remarkable preparedness for missionary work of a tribe called "the Garrows," and appeals for a man to enter at once this open door. "Blessed be God, by a coincidence which I regard as most providential, everything combines to indicate that the time has arrived for immediate action. The deputy commissioner at Nowgong seconds it, and the bishop sanctions my full action." Mr. Ayer generously guarantees £70 a year for three years to the proposed agent, and appeals to English friends to provide the remainder. He adds, that the bishop not only granted him leave to set on foot a Garrow mission, but also to take up an abandoned mission at Dibrow Ghore, where a missionary might set on foot a work among the Abors—a most important hill tribe.

PROTESTANTISM IN TURKEY.—The attitude of the Turkish government with regard to Protestantism continues to be decidedly hostile, and the provisions of the Hatti Humayoun in behalf of religious toleration are openly set aside. The government seems to be determined to prevent the conversion of Turks to Protestantism by all means. Formerly the pashas were directed to enroll as a Protestant whoever might wish to join that community. Now new firmans have been issued, directing the pashas to recognize and enroll as a Protestant any person belonging to the Greek or Armenian communities who might wish to join the Protestant community. This change in the policy of the Turkish government is mainly attributed to the indifference of the English ambassador, who is openly hostile to the missionaries. The French priests, on the other hand, are so effectually protected by their government, that they dare to defy any of the laws of Turkey.

BUSINESS AND BENEVOLENCE.—E. & H. T. Anthony & Co., 501 Broadway, three doors from St. Nicholas Hotel, N. Y., during the fortnight commencing April 3d, will devote twenty-five per cent. of all their retail sales of albums, stereoscopic views, and card photographs, also remittances by mail for the same, when so specified to the relief of our sick and wounded soldiers, through the instrumentality of the Christian Commission. Orders by mail for this object, bearing date any time previous to May 1st, will be received, and the twenty-five per cent. paid over. The acknowledgment of the treasurer of the Christian Commission will be sent when required. The goods will be sold at the usual printed catalogue prices. The offer of these gentlemen is recommended to the notice of the friends of the Christian Commission, by Geo. H. Stuart, President U. S. Christian Commission, Rev. J. T. Dwyer, D. D., H. Dyer, Secretary N. Y. Branch Christian Commission, Morris K. Joseph, Theodore Roosevelt, and William E. Dodge, Chairman N. Y. Branch.

WRECK OF A MISSIONARY SHIP.—The *Monteur de la Flotte* publishes an account of the ship wreck of the three-masted bark John Williams, belonging to the London Missionary Society. That ship, which visited Taiti so frequently within the last twenty years, sailed from Paapeete on the 12th of March, 1864, to accomplish a mission in several of the South Sea Islands, and then to proceed to Sydney. She had on board as passengers M. Banff, a very aged missionary, accompanied by his wife, his sister, and his niece from Huahine, with the Rev. M. Boyle from Aitutaki, all proceeding to Australia. The John Williams was becalmed in June last near the Island of Danger, situated between the Penrhys and the Archipelago of Samoa. All the efforts of the captain to tow the bark off the land with boats were ineffectual, and she drifted ashore and sunk. The captain, passengers, and crew, were saved, but all their property was lost. In July last they were able to quit the Navigators'



APPLICATION OF PHOTOGRAPHY.

It has often been asserted, that the eyes of dead persons would be found to contain images of objects seen immediately before death; and the correspondent of a London paper at Florence makes known what we believe is the first instance of an official test of the theory. His narrative is as follows: On the 13th of last April, Luisa Casaroli, a woman in a comparatively humble rank of life, but of respectable character, who let lodgings, was found murdered in her house, under the following circumstances: The corpse was discovered lying on the floor, with the throat cut from ear to ear, a pool of blood below her head, but only there—no marks of blood in any other part of the room—and a pocket handkerchief, the property of some one unknown, close to her person. The trinkets and money which she was supposed to have about her had disappeared, as well as other articles in the house. As no cries had been heard by the neighbors, the conclusion came to be that the murder had been perpetrated in all probability, by two assassins, who had obtained admittance into the house when the poor woman was alone, under the pretext of wishing to see and hire her rooms; that one of them had suddenly thrown a pocket handkerchief over her mouth and brought her to the ground, and that while thus held fast, and her cries effectually stifled, his accomplices had cut her throat. Such was the conclusion come to by the police, and, in particular, by its chief officer—the Onno Comnesio di Publica Vigilanza, Leopoldo Viti—who, among other steps taken by him at the time, applied to the highest administrative and legal authorities, on whom he was dependent, for permission to have the eyes of the murdered woman photographed—an application which, in the belief that the granting it could lead to no practical result, was refused.

The police were not without suspicion as to one at least of the probable murderers. Their suspicions rested on the person of a certain Benjamin dei Cosimi, a native of Velletri, who, from that town, where he was believed to have taken part in more than one murder, had made his way to Corsica, thence to Leghorn, and from Leghorn to Florence, where he had been observed prowling about at the time of the murder. On the discovery of the murder he had already disappeared. After an interval of nearly two months, on the 2d of June, another lodging-house keeper, Ester Cellai, was found murdered in her house precisely the same fashion. The body stretched on the floor, the throat cut from ear to ear, the strange pocket-handkerchief lying beside the corpse, every valuable removed—all this done when the poor creature was alone in the dwelling. There was no clew to the assassins beyond the extremely strong presumption that both murders had been committed by the same hands. Again application was made by the head of the police to have the eyes of the victim photographed, and again, for the same reason as before, the application was refused.

Another interval of somewhat more than two months had elapsed, when, on the 23d of August, a third murder, differing scarcely at all in its circumstances from the two previous ones, was perpetrated on the person of a third lodging-house keeper, Emilia Spagnoli. As in the two previous cases, the body was found lying on the floor (on the left side), the throat cut as before; but the handkerchief was not wanting; but the woman, who, judge from her photograph, possessed a strong, wiry frame, had probably irritated her murderer by an unusually vigorous resistance, for she was wounded in many other parts of the body, especially the hands, the wounds being seventeen in all.

Contemporaneously with this third murder, Benjamin dei Cosimi, had reappeared in Florence. He was arrested in his possession were found articles belonging to all the three murdered women, and a blood-stained knife, the blood freshly shed. On these presumptions he has been consigned to prison, and there awaits his trial; and as there exists no cause of ill-will between the inhabitants of Florence and those of Velletri, any more than there exists a "Velletri legal protection society" in this city, it is probable, that in the event of his being condemned for all the three crimes, the sentence will not be viewed as any peculiar outrage or insult by his fellow-citizens.

But now comes the circumstances which will bring the history of this man will be distinguished from that of mere ordinary criminals. With the head of the Florence police, again insisted with so much eagerness on having the eye of Emilia Spagnoli, the last of the three victims, photographed, that his request was complied with. Under the direction of Marabotti, the examining judge, or Giudice d'istruttione, a series of photographic experiments have been carried on, not for the special purpose of furnishing additional criminal evidence for conviction (as the other evidence, with that view, is believed to be superabundant), but in order to establish a general principle, or law, of universal or very frequent application. I have said that Emilia Spagnoli was found lying on her left side, her large glazed right eye being turned upward. The eye was photographed immediately after her decease. The photograph then taken has been reproduced in a greatly magnified form, so greatly magnified as to allow the lineaments of a human face, two inches in length, to stand out distinctly from the same. When I mention that Alinari, the first photographer of Florence, and indeed, possessing a European reputation, was the artist by whom the work was executed, I need say nothing to convince you of the genuineness of the thing, and even employed on the occasion.

From the tracing of the dim and nebulous outline, as actually found on the eye, to the completed outline of the face executed from that tracing by an artist who had never seen Benjamin dei Cosimi, or any portrait of the man, and, again, from that completed outline of the two photographs of himself found in his possession at the time of his arrest—the tradition, whether viewed as an artistic study, or as a great question of medical jurisprudence, opens up inquiries of unsurpassed interest and importance. I am not, indeed, prepared to affirm that the first tracing in the series, as shown to me by the courtesy of the Judge of Instruction, Signor Marabotti, at his official chambers, so completely resembles the photograph of the living man that, were I placed in a jury-box, my verdict would be determined by the belief in their identity, but of the following facts there can not be the possibility of a doubt. Whatever there is of marked prominent individuality in that first nebulous profile has an exactly corresponding feature in the likeness of the living prisoner. A peculiar dilatation of the nostril, a depression in the centre of the upper lip (Benjamin dei Cosimo has lost his two front teeth), an unusual elongation of the mouth, a square but double chin, a certain massiveness about the region of the cheek-bones, and the outline of a whisker, are common to both. I purposely confine myself, in the present letter, to a simple statement of facts—the circumstances under which these murders were perpetrated, the consequent photographic experiments instituted, and the result obtained, of which I was myself an eye-witness. I am happy to add, that Signor Marabotti, with whom, from his official position, the prosecution of these inquiries rests, has evidently brought to his task a spirit worthy, in all respects, of a countryman of Galileo. The photographs, with all the accompanying and illustrative details, have been transmitted not only to the Medical College of Florence, but also to the medical colleges of Naples and Milan; and by the authority of the Prefect of Florence, Count Castellani, a series of photographic experiments will be instituted on the eyes of the patients in the hospital immediately after their decease.

CHARLESTON BEFORE ITS FALL.

The London Times' special correspondent in the South, describes the state of Charleston on the 14th of January. He found among the inhabitants "croaking and dismay, infirmity of purpose and irresolution," and the city itself was "for the most part silent and deserted," and add: "As you ascend from the battery, passing along East Bay into Broad street, the handwriting of Yankee shells upon many a perforated wall and many a shattered roof forces itself more and more upon the view. There are houses externally to all appearance uninjured, but through the roof of which a shell has passed, bursting in the interior, tearing division walls, lath and plaster, floors and ceilings, into splinters, and leaving little more than the exterior crust standing. Occasionally a shell has set fire to the woodwork of a house, and has lapped its two or three neighbors in flame, which seems to have burnt out of its own accord, without wrapping Charleston in one of those vast conflagrations by which the city has so often been desolated.

"Often the street pavement or the sidewalk betrays the deep round hole into which, after describing a parabola of four miles or more through the air, a 200-pounder Parrott shell has descended without bursting, giving to the spectator an impression of greater and more irresistible might than he gathers even from the pierced walls and mutilated roofs around him. The office of the British Consulate reveals the passage through its walls of a couple of shells; that of the Spanish Consulate, hard by, has three similar orifices, but without the usual accompaniment of that nation being uprooted from Charleston.

"I am told that in the height of summer, when the grass in the streets affords pasturage to a number of wandering cows, and the wild fennel shot up eight or ten feet high, turning the city into the semblance of a jungle, the sense of desolation and ruin was far more painfully felt. Already the owl has been heard to hoot by night from the spires of the demolished churches. But the devastation produced by federal shells is nothing when compared with the broad belt of ruin which marks the track of the great fire which swept across the city from river to river in December, 1861.

"I have seen other cities, such as Vicksburg, Fredericksburg and Petersburg, which had suffered more from the artillery fire of their assailants than Charleston; but never have I been more impressed with the transitoriness of human handiwork than while standing in the midst of the wreck produced by the awful confagration of 1861, and noticing that three years of unpaired damage and unresisted decay can bring one of the most flourishing of modern cities. Yesterday evening, immediately after sunset, I visited the irregularly-oulined mass of dark red-granite, which, crumbling bit by bit and inch by inch under such a storm as few never yet sustained upon earth, remains as unshaken as the rocks when Dupont and Dahlgren recalled before its guns, and Gilmore and a host of his brother engineers exhausted their illimitable resources against it in vain.

"Gold, indeed, must be the nature of that man, who can at this moment approach Fort Sumter without that swelling of the heart which is felt when one looks on such scenes as the Plain of Marathon, or the Rock of Gibraltar, for the first time. The visitor sees lying unexplored in the centre of its old parade-ground 300-pound Parrott and 15-inch spherical shells, a few dozen of which are equal in weight to the whole

amount of metal which was raised upon Jellalabad or Lucknow. Such has been the mass of these gigantic globes and barrel-shaped projectiles of iron which have been thrown into Fort Sumter, that the mind shrinks from the effort to compute the tons upon tons of metal launched from mortars, smooth-bore or rifled guns, into a space not exceeding three acres and a half in area, and hither-to launched in vain."

SUICIDES IN EUROPE.

Suicides increase in a more rapid ratio than population and mortality in general in Bavaria, Denmark, France, Hanover, Mecklenburg, Prussia, the kingdom of Saxony, and Sweden. Suicides are most frequent in Northern Germany, and in various parts of Denmark. Sweden and Norway, though belonging to the same race, are proportionally inferior to Denmark in that respect. Contrary to a generally adopted opinion, England stands nearly at the bottom of the scale; and so do Belgium, Austria and Spain. France holds an intermediate position; she would rank with the three last named countries, were it possible to eliminate the suicides of Paris, which are one-seventh of the total number in France. Generally, for every 100 suicides of men there are from 29 to 30 of women.

The number of suicides increases with the age of individuals, at least until the age of sixty. The number of suicides is generally lowest in January, and highest in July. As to the causes, insanity and physical suffering are about as active in producing suicide among men as among women; as to the rest, the latter yield more to grief occasioned by moral causes than men, who are highly affected by material affliction, such as loss of property, bankruptcy, &c. Drunkenness and debauchery only form an insignificant item among the causes impelling women to suicide.

In Denmark, Spain and Saxony, the only countries where it has been possible to obtain reliable information on the subject, married people are least subject to commit suicide, and widows, on the contrary, are most liable to it; but suicides occur most frequently among married people that have been divorced or separated. In Prussia, in the course of two years, there were 153 suicides of Protestants per million, 51 of Israelites, and only 47 of Catholics per million of each. Suicides are much more numerous in capital cities than in the country. The general result of all these investigations shows a universal and rapid increase of suicides. The author is of opinion that it is attributable to unlimited competition; to the immoderate thirst after wealth; to the progress of public instruction, which excites ambition; to political agitation; and to speculation.—Galignani.

MEMORY IN THE DROWNING.

Some years ago, A. held a bond against B. for several hundred dollars, having some time to run. When the bond came due, A. made a diligent search for it among his papers, but it was not to be found. Knowing to a certainty that the bond had not been paid, or otherwise legally disposed of, A. concluded frankly to inform his neighbor B. of its loss, and rely upon his sense of justice for its payment. But to his surprise, when informed of the loss, B. denied ever having given such a bond, and strongly intimated a fraudulent design on his part in asserting that such a transaction had taken place between them. Being unable to prove his claim, A. was compelled to submit to the loss of the debt, and also to the charge of dishonorable intentions in urging the demand. Years passed away, and the affair almost ceased to be thought of, when, one day, while A. was bathing in Charles river, he was seized with cramp, and came near drowning. After sinking and rising several times, he was seized by a friend, and drawn to the shore, and carried home, apparently lifeless. But by application of the usual remedies he was restored; and as soon as he gained sufficient strength he went to his bookcase, took out a book, and from between the leaves, took out the identical bond which had been so long missing. He then stated, that while drowning and sinking, as he supposed, to rise no more, there suddenly stood out before him, as it were in a picture, every act of his life, from his childhood to the moment when he sank beneath the waters, and that among other acts was that of his placing that bond in a book and laying it away in the bookcase. A, armed with the long-lost document, found in this marvelous manner, called upon B. of whom he recovered the debt with interest. Similar instances of quickened memory might easily be given.

STEWART, THE MILLIONAIRE.

He has many partners, but they are only partners in profits. He is the sole master of all that is bought and sold. He knows every article that comes in or goes out of his store. No bundle leaves without a check. He selected a shawl for his wife one day, and neglected to check it; it could not leave the building. No merchant in New York works so many hours or gives such undivided attention to his business. His rooms are in his down-town store. He comes down early, and takes his dinner about five o'clock, returns and remains at his work till late at night. He finds his pleasure in business. He is as difficult to approach as the Grand Lama. Go to the store, and you will be met at the door by a courteous gentleman, once an affluent merchant, who kept his own establishment. To your question if Mr. Stewart is in a response comes, "What is your business?" "I want to see Mr. Stewart." "You can't see him unless I know your business." It is private, you say. "Mr. Stewart has no private business; I must know what you want, sir." If your statement is satisfactory, you are allowed to pass upstairs. Here you

are met by another bland but portly gentleman, once a judge of one of our courts—now the confidential business agent and companion of Mr. Stewart, to whom he devotes all his time. He subjects you to a series of cross-questions as rigorous as if you were on a stand at court. He keeps you from Stewart if he can. If he can't, when your turn comes, he ushers you into a little box, 10 by 20, where sits the autocrat of the New York merchants. He receives you with a blank countenance and a cold eye. His voice is suppressed, his face inanimate, and his air impatient. You hurry through your business, and need a strong temptation to induce you to run the gauntlet again.—New York Tribune.

RURAL LUXURIES IN MAINE.

In 1851, by recommendation of Gov. Hubbard, the Legislature of Maine passed a law proposing that any person who should set up a good tub or trough by the roadside, into which pure water should be constantly discharged, and make it easily accessible to travelers, should have an abatement of three dollars on his taxes every year as long as that convenience should be maintained. The consequence is, now, that you cannot travel far on any principal road in Maine, where you will not see a flowing fountain of pure water at which horses and cattle can refresh themselves; and, for the most part, also, you will see a tin dipper hanging from the post, by means of which the human traveler may partake of Adam's ale.

Another provision of law in Maine, entitled to imitation, is this: Any persons in the rural towns who will set out and properly protect, rows of shade trees on the lines of the road, are rewarded by an abatement on their taxes. In many towns, therefore, you will now see the high ways ornamented and shaded by growing sugar maples, elm, linden, and other deciduous trees; and in many instances the effect is much set off by the intermingling of evergreen trees, such as hemlock, fir, spruce, cedars, and pines. Such ornaments are not only a luxury in warm weather, but they enhance the value of the contiguous farms.

A CHANGE FOR INVESTMENT.—We have been favored by D. Pittock, Pittsburg, Pa., with a "Prospectus of the Manchusian, Philosopher's Stone, and Gull Creek Oil Company; capital stock \$4,000,000; working capital \$375,000; and dividends semi-daily, Sundays excepted; territory 753,000,000 acres in fee simple, and the exclusive right to bore on the thirtieth part of an acre on Gull Creek, (coal privilege on this lease.) river frontage on Cheat river unlimited; on Gull Creek still larger; and fully adapted to hydraulic boring; S. W. India, President; Hon. R. A. S. Vice President; D. Faalster, S. Seal, Treasurer; Oily Gammon, Legal Adviser; Lemuel Gulliver, Hon. C. Heat, Baron Munchausen, &c., Directors. We have not yet been able to pay much attention to oil operations, and expect to leave them alone till the rebellion shall have been suppressed and peace restored to our country; and we cannot say how the brilliant prospects exhibited by this Company to investors compare with those of rival speculations; but some of the statements made in the prospectus—as to striking veins of Cooking Butter, Shoemaker's Wax, Ale, Quinine, &c.,—seem to border on the marvelous.

A FIRE in Constantinople, Feb. 20th, destroyed about fifty houses and shops, and caused the loss of over one hundred lives. It seems that a body of some sixty *touloum* boys, with four engines, had stationed themselves along the outside wall of the high stone building in the corner of the convent quadrangle, considering themselves sheltered by the wall from the flames within. The apparent safety of the spot had also collected around it several of the policemen and spectators. Suddenly, and without even a warning crack, the eastern and southern walls of this lofty building toppled outward, literally creating over the doomed crowd below like the curve of a breaking wave, and burying under their debris all the engines with their crews, and a large number of the police and on-looker crowd. Not a man who had stood within the shadow of the fallen walls escaped. Almost simultaneously a portion of the western wall fell over on a small, densely inhabited house, outside the convent limits, and, crushing through the roof, killed, it is said, eight of its inmates, who were endeavoring to rescue their effects. Among the killed was Ibrahim Bey, chief of police.

ODDS AND ENDS.

A day in the moon, according to an English astronomer, is equal to fourteen days upon the earth. The day begins with a slow sunshine, followed by a brilliant sunshine and intense heat, about 212 degrees Fahrenheit. The sky is intensely black, there being no atmosphere like ours, to which blue sky is due; the stars are visible and the horizon is limited; there is dead silence; the cold in the intensely black shadow is very great, and there is no aerial perspective. Thus the moon is no place for a man, or any animals or vegetables that we know of. The night of the moon, fourteen of our nights, begins with a slow sunset, which is followed by intense cold, about 334 degrees below zero.

Some years ago, there was a bill introduced in the Georgia Legislature to lay a tax of ten dollars a year on all jackasses. Some appreciative member proposed to amend it so as to include lawyers and doctors. The amendment was accepted, and amidst much jocularly, the bill passed. Several efforts have since been made to repeal it, but in vain, and to this day all jackasses, lawyers and doctors are obliged to pay a yearly tax of ten dollars.

Parson Brownlow has just recovered \$25,000 damages in the United States Circuit Court at Knoxville, from three persons who had made him the object of their malice; another loyalist has obtained a verdict for a similar amount; while the heirs of a third have recovered the large sum of \$40,000 in a similar manner. Mr. Brownlow, in his paper, advises all Union men who have suffered to commence suits at once; and the verdicts in the cases named will, no doubt, influence very many to follow his advice.

H. H. Hunnewell has given the sum of two thousand dollars to the Massachusetts Horticultural Society as a fund for the encouragement of the art of landscape gardening. In his letter he hopes "that it will tend to the dissemination of a more correct and refined taste for elegant rural improvements than now exists, in laying out and planting our country places, which, he fears, are often the result of chance rather than any well-directed plan."

There were only twenty-seven railroad accidents last week, by which forty-nine persons were killed, and a great number wounded. An exchange suggests, that if you want to become a dead-head on the railroad, you have only to take a seat in the cars.

Gov. Brown, of Georgia, describes the present situation of the rebellion very accurately. He could not do it better from a Northern point of view. "The night is dark; the tempest howls; the ship is lashed with turbulent waves; the helmsman is steering to the whirlpool."

A burlesque, called "Petroleumania, or oil on the brain," has been brought out in New York, and among the characters are Pete Trollem (Damon King of the Oil Regions), Johannes Jemone (Pete's favorite imp), and Job S. Turkey, an unfortunate speculator.

A mechanic of Milwaukee has manufactured two wonderful pieces of cabinet work intended as presents for the President and Mrs. Lincoln. One is an ordinary sized centre table, of octagonal form, composed of twenty thousand different pieces of wood.

According to the Mobile News, there is a perfect exodus through Texas into Mexico of "the gallant youth who are the reserve guard of the sunny South, and who will do the fighting after their fathers and elder brothers have fallen."

A Boston storekeeper the other day stuck upon his door the laconic advertisement, "A boy wanted." The next morning, on opening the store, he found a little arch in a basket, labeled, "Here he is."

Miss Annie Mossity and Mrs. Ann Tipathy are earnestly requested to call upon Miss Amy A. Bility and to remove the bad impression they left behind them on Tuesday.

A bold thief the other day ran out of a jewelry store in Boston with a tray full of diamonds, and escaped.

LAWYERS OF RHODE ISLAND.

Passed at the January Session of the General Assembly.

An Act in amendment of Chapter 214 of the Revised Statutes, "Of Offences against Private Property."

Section 1. Every person who shall falsely personate or represent himself as an agent or servant of another, and who shall in such assumed character receive any money or other article whatever intended to be delivered to such person as such agent or servant, with intent to convert the same to his own use, shall be deemed guilty of larceny, and upon conviction thereof shall be punished accordingly.

An Act in addition to Chapter 218, Title XXX, of the Revised Statutes, "Of offences against public policy."

Section 1. Any person who shall, without just cause, have actually abandoned his wife or children in any town of this State, without adequate support, leaving them in danger of becoming a charge upon the public, or who shall neglect to provide the same to his own use, shall be deemed guilty of larceny, and upon conviction thereof, he shall be imprisoned not exceeding three months.

An Act in amendment of "An act to authorize the city of Providence to establish a House of Correction and for other purposes."

Section 1. Common drunkards, common night walkers, pilferers, lewd, wanton and lascivious persons, in speech or behaviour, common railers and brawlers, persons who neglect all lawful business and habitually mispend their time by frequenting houses of ill fame, gaming houses or tipping shacks, and all persons who appear in the streets, or in public, in apparel usually worn exclusively by the opposite sex, shall be deemed disorderly persons.

Section 2. Any person who shall be convicted in the city of Providence of being a vagrant or disorderly person, may be committed to prison by the court before which he or she shall be convicted, for a term not exceeding three months.

An Act in addition to Title XVII, Chapter 98, of the Revised Statutes, "Of certain fisheries."

Section 1. Any person not a resident of this State, who shall in any manner use or set any standing seine, net, or other gear, of any sort, in taking fish from any of the rivers, bays, or waters of this State, shall be fined twenty dollars for each offence; and in addition thereto, shall forfeit any such seine, net, or other gear; one half of said forfeiture to be for the use of the State, and the other half to be for the use of the complainant—provided that nothing in this act shall be construed to prohibit any person fishing with hook and line.

GOLD PENS FOR THE MILLION!

Pens to Suit the Hand, and Priced to Suit the Pocket. THE BEST GOLD PENS IN THE WORLD! On receipt of the following names, we will send, by mail, or as directed, a Gold Pen of Fine, selecting the same according to the order sent; namely: GOLD PENS IN SILVER PLATED EXTRA SHOW CASES, WITH PENHOLDERS. For \$1 No. 1 pen; for \$1 25 No. 2 pen; for \$2 No. 3 pen; for \$2 50 No. 4 pen; for \$3 No. 5 pen; for \$3 50 No. 6 pen; for \$4 No. 7 pen; for \$4 50 No. 8 pen; for \$5 No. 9 pen; for \$5 50 No. 10 pen; for \$6 No. 11 pen; for \$6 50 No. 12 pen; for \$7 No. 13 pen; for \$7 50 No. 14 pen; for \$8 No. 15 pen; for \$8 50 No. 16 pen; for \$9 No. 17 pen; for \$9 50 No. 18 pen; for \$10 No. 19 pen; for \$10 50 No. 20 pen; for \$11 No. 21 pen; for \$11 50 No. 22 pen; for \$12 No. 23 pen; for \$12 50 No. 24 pen; for \$13 No. 25 pen; for \$13 50 No. 26 pen; for \$14 No. 27 pen; for \$14 50 No. 28 pen; for \$15 No. 29 pen; for \$15 50 No. 30 pen; for \$16 No. 31 pen; for \$16 50 No. 32 pen; for \$17 No. 33 pen; for \$17 50 No. 34 pen; for \$18 No. 35 pen; for \$18 50 No. 36 pen; for \$19 No. 37 pen; for \$19 50 No. 38 pen; for \$20 No. 39 pen; for \$20 50 No. 40 pen; for \$21 No. 41 pen; for \$21 50 No. 42 pen; for \$22 No. 43 pen; for \$22 50 No. 44 pen; for \$23 No. 45 pen; for \$23 50 No. 46 pen; 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