

The Sabbath Recorder.

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SABBATH-BREAKING PARTNERSHIPS.

We said that, "if the Sabbath-keeper can deliberately say to his partner, 'I agree that you shall work for me on the Sabbath,' he either flouts his religious profession, and says that to work on the Sabbath is no sin, or else liberally makes up his mind to commit sin."

When our brethren enter into Sabbath-breaking partnerships, the leading object is to make money. They do not mean to sin against God; it is not for the sake of doing what God has forbidden, that they form such relations; but money, money—that all-potent charmer—the thing which fills the mind's eye, and runs away with the heart.

They do not mean to sin against God; but do they mean to glorify him? Is this the motive, from which they enter into such partnerships? We believe we are safe in saying, that it is not. They often talk, it is true, about the great good which the profits of such partnerships will enable them to do.

Seventh-day Baptists believe, that the Sabbath is a blessing to the human race. In accordance with this belief, they have undertaken to spread the knowledge of it, and to persuade men to keep it. What is wanted, infinitely more than money, to make their mission successful, is the moral influence of their own example.

Now we take it for granted that, when our brethren talk of doing good, they have some reference to the promotion of the Sabbath cause, as well as to other things. We presume, that they do not suppose themselves called to sacrifice the Sabbath, and even to throw their influence against it, for the sake of other commanded duties.

But if their own example is not all that it should be, in order to the greatest amount of good, perhaps they mean by their money to enlist the labors of those, the moral influence of whose example will be of the most unquestionable kind.

his duty to God and man, when he so lives that his example is felt by all who know him to be on the side of truth and virtue. Giving his money to help others is not his duty, when in so doing he would be obliged to compromise his integrity.

Our Saviour was poor—worse off than the foxes and the birds of the air; for those had holes, and these had nests. But he had not where to lay his head. Could he have done more good, if he had been rich in the things of this world? It would be well for those who are always talking about money enabling them to do so much good, to consider what his example teaches.

The truth is, no man can accomplish any good in this world of sin without God's blessing. The opposing influences are every where too mighty to be overcome, unless God shall work with him, and give him the victory. He may reasonably expect God's blessing upon his labors, just so far as, and no farther than, they are directed in strict conformity to his word.

EDUCATION. What is Education? This is the primal question suggested by our theme. It is, indeed, a common, familiar question—easy enough in asking, withal, but, like most other questions, more easily asked than answered.

The utilitarian, for instance, will tell you, that the prime object of all education is, to do—to gain power to perform. The linguist will seek for the meaning in the derivation of the term. Finding its etymology to be *educere*,—*ducere*, to lead, or draw—and *educere*, the act of; ergo, education is the drawing or leading out of the mind—with various other derived meanings.

With these various and in a measure conflicting definitions before us, we are led to inquire, with renewed interest, *What is Education?* A correct definition must be based upon the nature and relations of the substance to be educated—upon these must depend its truthfulness and significance.

Mind is a self-conscious, self-determining, self-developing substance; yet depending upon conditions or assistants in its process of development and activity. This spiritual substance is connected with the world by physical organism—a medium between the world without and the mind within.

1. HEALTH. This health is opposed to disease or deformity—opposed to everything that does not imply a normal state, growth, and activity of our whole being.

both of body and spirit. There is physical dyspepsia, intellectual dyspepsia, and moral dyspepsia. There is palsy physical, and palsy spiritual—leprous bodies, and leprous souls—physical blindness and deafness, and spiritual blindness and deafness—deformity of bone and muscle, also deformity of heart and will.

2. GROWTH. Mere health is consistent, independent of growth, development, advancement; but a true education gives growth as well as health. This capability of development increases as we ascend to the higher departments of our nature.

3. HABITUDES. Habitudes are the powers resulting from education. They are the laws enacted by practice. They are the dexterity, precision, facility, strength, scope, and grace, furnished by custom. Man is a being of habit. It has been truly said, that man is a "bundle of habits."

"RESTRICTED COMMUNION."

I know of no other communion, in the church or in the Bible, but a restricted one. All the branches of the professed Christian church, that celebrate the "Lord's Supper," (so far as I know,) restrict it to certain classes of religionists, while they reject all others.

I have a long time been at a loss to know why baptism should be restricted and the communion not restricted.

COMMUNION.

Having a high opinion of the judgment of your correspondent S. S. Griswold, and observing that he, and other much-esteemed brethren in the Seventh-day Baptist churches, hold—and some of them to some extent practice—on the open communion plan, I am induced to suggest whether, in view of the many and great privations we have to bear in consequence of attempting to maintain separate church organizations from the first-day-keeping community among which we live, it would not be best for our churches to disband, and their members connect themselves with those churches or societies where it may chance to be most convenient and agreeable for them to associate and labor for the promotion of the cause of the Redeemer and the truth of God.

I should be glad if you, or your correspondent, S. S. Griswold, would give the readers of the Sabbath Recorder an opinion on the subject above suggested, as it would afford incalculable relief to many of them, if such a course should be found to be advisable.

SAILING OF OUR MISSIONARIES.—We hear that brethren Jones and Saunders, with their families, sailed from Boston for Smyrna last week. Particulars have not reached us.

AFRICAN COTTON.

The connection between Cotton and Slavery is well established and very intimate. With many persons, the first objection to the abolition of slavery is the supposed increase in the price of cotton cloth which would result from it.

In December, 1852, I was ordered on service to Abbeocuta, with Commander Poote, then senior officer. There I was much struck with the superior appearance of the people and their great capabilities, the productiveness of the soil, the variety of objects which might lead to an extensive and lucrative commerce with England, more especially that of cotton, which is indigenous, and carefully cultivated by the Yarusba. These comprise a population of nearly three million souls, clothed entirely in cloths manufactured by themselves.

PRAYER FOR MINISTERS.

I noticed in the Recorder of March 9th, an article headed, "Prayer for Ministers." Now, while I would not say one word against prayer for ministers, but rather commend it, I wish to ask our ministering brethren, if it is not equally important for them to pray for themselves, as it is for their brethren to pray for them.

It is said that great things are expected of the minister. Very true; he has a great God, to whom he must go in prayer, (for God is able with worms to thresh mountains,) and God will give him strength to perform great things. It is said that the minister is encompassed with infirmities. That is even so; and when I begin to consider his infirmities, I think they need the whole Christian church to pray for them.

SUPPLY OF DESTITUTE CHURCHES.

The reading of an article in the Recorder, under the caption of "Supply of Destitute Churches," gave rise to a train of reflections, a part of which I offer for publication.

It appears to me, that the ministry is in a great degree responsible for the deficiency of ministers—from the fact, that too many of them have become so much conformed to the world, that they seem to be destitute of the power of religion. Jesus commanded his disciples to go into all the world, and preach the gospel to every creature, and gave them the assurance, that he would be with them always, even unto the end of the world.

It is now nearly three years since the model act of Prohibition—the glorious MAINS LAW—was adopted. Since then, Vermont, Massachusetts, Rhode Island, Michigan, Wisconsin and Minnesota, have each passed acts contemplating the same end, while New York has chosen a Legislature expressly to follow their beneficent example.

the low grounds they are now occupying, and the talents that are now buried be dug up and put "into the bank," and the churches not only be supplied, but numbers might be engaged in the home and foreign fields.

The churches, too, are responsible for the deficiency. It is said that the Lord will withhold no good thing from them that walk uprightly; and again, the fervent, effectual prayer of the righteous availeth much. Hence, if ministers and pastors are good things, the absence of them argues against the spirituality of such churches.

Again, the opinion is prevalent, that the minister should be an example for others to follow. This I believe is as it should be, so far as he follows Christ; but let him engage extensively in worldly matters, and especially in trading and trafficking, and it will have a withering influence over those with whom he may be connected; and while they are reaching out after gain and worldly honors, vital piety wanes, the institutions and ordinances of God's house are neglected, the prayer-meeting and family devotion become irksome, jealousies and unkind feelings creep in, jars and contentions follow, and religion becomes a byword in community.

SABBATH-KEEPING OF THE CHINESE INSURGENTS.

The readers of the Recorder have watched with deep interest the developments of the religious character of the Chinese revolution, and especially its Sabbath-keeping features. In the last letter of Bro. Carpenter, published in the Recorder of March 2, he says, "They keep the Sabbath regularly (seventh day probably)." In another part of the same letter, in which he seeks advice of the Board, he states, "without qualification, that the patriots keep the seventh day."

THE MILLION TESTAMENTS FOR CHINA.

It may be interesting to our readers (says an English paper) to know what steps are being taken to accomplish this noble undertaking. The work is already in progress. The printing-presses in China are busily employed. Letters have been recently received by the Bible Society from their corresponding committee, and plans are matured for printing 250,000 copies in China in eighteen months, dating from the 1st of January, 1854.

MISSIONS TO CHINA.

The Secretary of the London Missionary Society acknowledges the receipt of over eight thousand pounds on account of the special fund for China; and congregational collections are still in progress. One of the contributions is of a significant and painful character. It was sent to the editors of the Leeds Mercury, a paper of the very highest character, having an immense circulation in Yorkshire and Lancashire.

SABBATH-BREAKING.

The Boston correspondent of the Independent says: "About every Monday morning and evening paper in the city has an editorial article headed, 'Warning to Sabbath-breakers,' 'Sunday fishers in peril,' &c., and giving a description of four boys who came near losing their lives, while on a fishing excursion in our Boston harbor. Their boat was driven before a sudden gale, and came frightfully near going out to sea with them; but it fortunately struck upon a bar, from which they got ashore, well drenched, and started for the city on foot, thirty miles. Query: May editors write editorials, and hire boys and girls to set types, all on the Sabbath, for Monday morning papers, and then issue grave homilies to the naughty boys who fish Sundays? The warnings are good, only it is desirable, for effect, that those who give them should not be notorious Sabbath-breakers."

HOME MISSION SALARIES.

The average salaries of the missionaries of the New Hampshire Society are \$377; of the Massachusetts Society, \$437. In Vermont, it is reported that a large number of the missionaries are so poorly supported as to be obliged to spend part of their time in secular pursuits to keep from positive want, and this as a rule. The Missionaries of the Connecticut Society have an average salary of \$434. The numerous laborers of the Home Missionary Society at the West receive an average of \$400; and if, by reason of pity or other influence, they receive more, their commission is thereby destroyed.

AN ILLUSTRATION OF FRANKNESS.—The Independent notices the retirement of Dr. Cox from his pastoral charge in Brooklyn, in consequence of long-continued ill health, and adds:—

"It would be altogether idle and wrong for us to say, that the retirement of Dr. Cox from public labors among us, gives us no new sense of personal and public benevolence which we should have felt, had his later course on the great moral questions of our time—especially on that fundamental and all-engrossing question of the maintenance and advancement of Human Rights in this Republic—been what was to have been expected from his ardent and chivalrous nature, and his devotion to the Gospel; had it been what seemed prophesied of him by his early and unending anti-slavery commitments. Loving the man as we do, sincerely and admiringly, for his many noble traits, we have always felt with keen regret that he let slip a rare opportunity of achieving the purest and most permanent Christian renown, that he brought a shadow upon his name, and put a chain upon his influence, when he allowed himself to be ranked for Might against Right, on the side of the inhuman and infidel Congressional legislation of four years ago. And having ceased then, forever, to look to him or to the other till then distinguished men associated with him on the side of the oppressor, for any gallant, self-devoted and efficient leadership of public opinion in the North, on the questions that really arrest and agitate the public mind here, we cannot estimate the public loss in his departure so highly as others of our contemporaries may."

NEWS-BOYS' LODGING-HOUSE.

Charles L. Brace gives notice through the N. Y. Tribune, that an effort is just being made by the Children's Aid Society to raise a large class of boys who have hitherto been mostly out of good influence—the news-boys. The plan is to furnish the boys with good lodging, at sixpence a night; and, in connection with the lodging room, to have a pleasant, warm room, with books, papers, &c., where they can read or be taught, or listen to some simple lecture or lesson. A bath-room and an office for the Superintendent is connected with it. A book and savings box will be kept, by means of which each boy can deposit in the Sixpenny Bank. These boys are the shrewdest and sharpest of the city boys. They are utterly independent, and have lived by their wits since they could walk. If brought under good influences, they would make active, enterprising men. As it is now, they are mostly homeless, living in the worst associations, and spending their money in gambling and theaters as fast as they make it.

RELIGIOUS NEWSPAPERS.

At an early period of our ministry in another State, (says a correspondent of the Watchman and Reflector,) we were greatly surprised to find but five or six families in our whole parish receiving regularly a religious paper. By prompt personal effort, we succeeded in obtaining over forty new subscribers for the State paper, and the incoming of these papers gave a singular and most gratifying impulse to all the religious activities of the parish. A demand was created for religious books; greater sympathy was felt, and larger contributions made for benevolent objects; and a broader and more active intelligence was evident in the devotional meetings of the church, as well as in the general tone of Society. From that time we have cherished a deep conviction of the worth of religious papers, and a personal sympathy with their conductors; and we commend to the pastor, who wishes to surround himself with an intelligent, enterprising, and liberal people, to take efficient measures for securing to every family in his parish the weekly visit of some well-conducted religious journal.

AN EXAMPLE.—The Puritan Recorder

remarks, that congregations often greatly underestimate their actual ability to provide for the support of their pastors; and permit them to struggle for subsistence upon an insufficient compensation, because they suppose themselves unable to give such an one as they may acknowledge, perhaps, would be just and equal. As an instance, we do not say of all which is embraced in the above statement, but of an ability which had grown greatly to exceed the amount given, we may refer to the case of the Rev. Dr. Hewitt's late congregation in Bridgeport, Ct., now divided in order to sustain two ministers instead of one. Dr. Hewitt, before the division, received a salary of \$800. The portion of the congregation that went out with him now give him a salary of \$1000; and the other portion of the Society give their newly-settled minister \$1,500, besides having paid for him a debt of \$700. So that the same people are now paying for the support of the ministry \$2,500, where they gave but \$800 before.

