

The Sabbath Recorder.

New York, August 31, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)

OUR OBSCURITY.

Why is the Seventh-day Baptist denomination so little known to the world? Comparatively few are aware of our existence, notwithstanding it is more than two hundred years since the first churches of our order were planted in America.

We are aware that there are those among us, who deny the fact that we are obscure. All things considered, they suppose that we are about as well known as other orders of people, and that we are exerting, proportionally, as great an influence.

One thing that helps to keep us in such obscurity, is that so many of our number are ashamed to confess their faith. If they go from home, and circumstances render it necessary for them to pass the Sabbath in a Sunday-keeping community, they are ashamed to make an exhibition of their principles, but go on with their business as on other days.

Another reason of our obscurity is found in the lack of evangelical piety among us. True, we have some in all our churches, to whom Christ is precious in all His names and offices; and nothing affords them greater delight than to dwell upon His love.

We can conceive of reasons why it would be better for us to be unknown than to be better known. And it might be a wholesome inquiry, though a humiliating one, to ask whether our hitherto comparatively unknown condition has not been a wise provision, in Providence, to keep our Sabbath-breakings, and other inconsistencies, shut up from the observation of the world.

INDIAN MISSIONS.—A letter to the Congregational Herald, dated Stillwater, Minnesota, July 18th, says that Rev. Mr. Treat, Secretary of the American Board, has recently paid a visit to the Indian Missions in Minnesota, and has discontinued the Ojibway mission at Crow Wing, where Rev. Sherman Hall has labored twenty-three years.

and his education has only so much the more increased his power for evil. There are now many evidences still existing of the good accomplished by the mission schools fifteen or twenty years since, before the whites came in contact with the Indians.

LETTER FROM MR. CARPENTER.

From a letter of Mr. Carpenter, dated Shanghai, May 29, 1854, we copy the following paragraphs of general interest.

Mr. Goddard's Chinese version of the New Testament is completed, and on some accounts I like it better than any I have seen; it is more literal, in a style more diffuse, and consequently more easily understood, though not so much admired by the literati as the Delegates' version, previously given out.

On the 31st of the 3d month, at 2 o'clock A. M., we observed a fire in the city, in the direction of our house, and at 10 o'clock I went to the spot and found that our house and chapel barely escaped. The street on which our house is located was traversed by the fire for a considerable distance.

From the papers which I now send you regularly, you will learn about the disturbance of the quiet of the foreign community here, and some of the results of it. The part acted by foreigners will appear to some at a distance as rash and unjustifiable.

The city of Shanghai is still in the hands of the insurgents who took possession on the 7th of September. And the time has fully come when we can no longer defer to make some provision of house room for our two families.

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tend at present to expend upon the new house more than about seven hundred dollars.

Our Commissioner has taken the great steam-ship Susquehanna and the tug-ship Confucius and gone up the Yang to Keang. As far as we know, they do not intend to go to Nankin, but to a place this side of Ching Keang, and not to visit the patriots but a high officer of the imperial government.

The last time I saw the mother of Chung, deceased, she was more inclined to listen to the word than I have known her to be before. Still it may be nothing but an appearance. Affliction may do her good.

Some time ago, when our cook Le Chong made us a visit, I was gratified to learn from him, that in his own house and in the midst of his own family he had erected the family altar to the Most High. I have now called him back to his wonted duties in assisting us.

SECRET SOCIETIES.

To My Rev. Bro. N. V. H.:

In your last article, you say, "Please doff your humility, and don your legitimate character, or down with the quill." Perhaps I ought to comply with so reasonable a request, so far as to lay down the quill, and think I will at the close of this article.

You say, "Our discussion may seem somewhat pointless." If it be so, it strikes me it is not for the want of points on your part, (as in your last two articles I believe you have laid down eleven,) but because the first point has not been met, on which must turn the whole question of the right or wrong of secrecy, in and of itself, or when used and enjoined by an association "organized for the purpose of shielding ourselves from the evils of intemperance, and elevating our characters as men."

As to the several propositions laid down in your last, I cannot entertain them for a moment, as they assume that the very question at issue (and the only one) which I have sought a solution of has been decided in your favor, and admitted by me; while, on the contrary, I deny, most emphatically, that a person exposes himself to temptation in organizing a so-called "secret society," any more than any other having the same objects in view.

You say, you think it can be shown, from testimony the most reliable, that a Christian is as much out of place in a secret society as in a gambling hall. I do not know what your opinion of gambling may be, but it must be very different from that of other "Christian ministers," or you have been most grossly deceived as to the objects and interests of one society, at least, which you are pleased to call secret.

I will pass over your remarks in which you attempt to convict me of deception in the matter of "secret societies" and "secret societies," and where you ask me never to attempt to deceive again. Now, my dear brother, did it ever occur to you, that you might possibly be the one who would deceive yourself, if not others, in supposing that the Sons of Temperance are in reality a secret society in a logical sense?

Do not understand me as attempting to convict you of error in supporting Missionary Tract, and kindred Societies; on the contrary, I believe you do well to do it, and that you are acting on the principles of the gospel; and yet there is no positive "thus saith the Lord" for their organization.

You seem to think it would be lost time to investigate the subject personally, and that you can derive sufficient knowledge of the working of these societies from the "goats" who were once of the fold, but who are now running at large. I doubt not but what you can obtain information even from these, but perhaps it would be more reliable if it came from "goats" who were less fond of "horns," and allow me to say still further, there are evidently some "goats" who were never in the fold, who might possibly be benefited by becoming so, even if they have no "horns."

I will pass over your remarks in which you perhaps inadvertently place a temperance institution and its supporters side by side with the institution of slavery and slaveholders, and do not profess to see any difference, because, forsooth, the temperance institution is a "secret society."

You ask me if I believe St. Paul would, if he were on earth, join the Masons, &c., that he might save some? I believe, that if St. Paul were on earth at this time, he would preach "temperance, benevolence, brotherly love," and that he would do now as then, "make himself all things to all men, that he might save some;" and I believe further, that if those who have been called to follow in the footsteps of St. Paul would labor as zealously to preach "Christ and him crucified," and the church was what Paul would have it to be, there would be far less need of any society, secret or open, to do the work which she ought to do.

And now, in conclusion, dear brother, as one who loves the church, and who would sacrifice much to see her prosper and become "as a city set on a hill," as one who also loves the temperance cause—who has suffered much indirectly from the evils of intemperance; as one who has vowed unceasing war against the use and traffick in intoxicating drinks, and conscientiously believes that the institution known as the Sons of Temperance is well if not the best calculated to effect this great and philanthropic object; and who, from an experience of eight years, can say with an honest heart, that there is nothing required by this institution in any of its workings inconsistent with the Christian character; as one who has looked with pain on the unholiness of the church of some of its best members, not for any moral wrong, but because they dared to differ with some of their brethren in matters of a personal character, and in which they supposed themselves to be the best judges; as one who holds to liberty of conscience—I protest against the demolition of the church at your hands, by the laying on of burdens and requirements about which ye received no commands.

COMMUNION.

I now proceed to show that the true belief of Christian unity is an acknowledged belief in God, and Jesus Christ, the Son of God, as the Saviour of the world, connected with a life of practical love to God and love to man. Such a faith, and such a practice, ingenerate in the heart, will so unify all who possess it, as to patiently and charitably wait for that more full and perfect unity of faith and practice, which will one day cause the whole body to grow up into the stature of the fullness of Christ.

I have no desire to innovate the practice of our denomination, merely to gratify a notion or whim; and while I admire and respect their usage in this thing, as the result of their honest conviction of right, yet I must not lose or sink my individuality in the denomination or mass. Nor is it owing to any want of respect to those who, differing from me, have published occasional articles, that I have not referred to them. I preferred advancing my own views first, and then examining the objections of each of the writers if necessary; although, if I thought no exceptions would be taken by my opponents, I would prefer not further to encroach upon the columns of the Recorder, lest more valuable matter be crowded out.

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JUVENILE TEMPERANCE PIC-NIC AND CELEBRATION.

The young Misses and Gents of this village, (Clarksville, Brookfield, Madison County, N. Y.,) between the ages of ten and fifteen years, held a Temperance pic-nic and celebration, August the 2d, with the following exercises.

They met at the Hotel of Mr. Keith, (who kindly opened his house for their reception,) formed themselves into a procession, and were conducted by an excellent band of music to a beautiful grove a short distance from the village, and listened to a brief and appropriated address from Rev. Wm. H. Card. From thence they were conducted to the table, which was neatly decorated with flowers, and abundantly supplied with cakes, sweetmeats, etc., and excellent lemonade.

1st. The Temperance Reform.—We approve it, and here pledge ourselves to total abstinence from all that can be intoxicating as a beverage, and will use our best efforts to speed on that day when drunkenness shall not be seen in our streets, or known in our midst.

2d. The Oration of the Day.—Our sincere thanks to him; may his life long be spared to deeds of usefulness, and may he witness many such happy gatherings as this.

3d. Our Musicians.—We tender to them our sincere thanks; may their future lives be as pleasant to them as their music has been agreeable to us.

4th. Our Parents and Friends.—May their future days be as joyous to them as the present is to us; may we ever love and obey them in return for the present, and the many kindnesses that we are daily receiving at their hands.

The first was followed by three hearty cheers of approval. The second ditto, attended by an earnest call upon the speaker for a response, and complied with in a beautiful and appropriate manner. The last sentiment was drunk to, and welcomed by three times three cheers heartily bestowed.

SABBATH-SCHOOL CELEBRATION.

The Shiloh and Marlborough Sabbath-Schools united in a very interesting pic-nic celebration on Fourth-day, August 2d. They met at the session-room in Shiloh, at 9 o'clock A. M., and thence went in a procession of some sixty carriages about four miles to the county almshouse. We were kindly received by Mr. Fithian (the superintendent of the house), and much pleased with the order and neatness that universally prevailed.

The house is pleasantly located on a rise of ground that commands an extensive view of Bridgeton, the country bordering on Co-hansey Creek, and Delaware river. It is magnificent and spacious, having been recently erected of brick, at a cost of about \$12,000, and now contains about fifty inmates. The basement is neatly arranged, for purposes of washing, baking, cooking, and eating. It contains the furnaces for warming all of the upper rooms. The second, third, and fourth stories are arranged into large, well ventilated rooms, on either side of a spacious hall. There are large folding doors crossing the hall on each story, separating the house into male and female departments. We were conducted through the upper stories, and led to admire the industry of those first shown to us, and the apparent comfort of those unable

to labor. The idiots, and the maniacs in chains, were objects of great attention. After a full survey of the house and inmates, we assembled in the session-room and halls, and the choir sang "The Happy Meeting," &c. Here we suffer grief and pain, &c.; when the house resounded with the chorus by nearly 300 children:

"Oh, that will be joyful, &c. When we meet to part no more."

Then Dr. E. Buck, of Bridgeton, their attending physician, offered the following in behalf of the assembled youth:

"Whereas, God hath chosen the poor of this world, rich in faith, as heirs of the kingdom of heaven, therefore, Resolved, That we will ever be kind to the poor, remembering our Saviour's instructions, 'that inasmuch as ye have done it unto these the least of my disciples, ye have done it unto me.'"

His remarks were very appropriate and humorous, contrasting our present advantages with those of former times, illustrating very happily by the interest in erecting such a splendid house for the benefit of the poor, the practice of spending our holidays under a moral and religious influence, instead of attending military parades, as formerly, near the grove where we were to assemble for dinner. He spoke feelingly of the accidents of life, and of the possibility of needing the same attentions that were given to the inmates there, and of the responsibilities of youth. In conclusion, he expressed much pleasure in meeting so many youth—that it appeared to him that he was growing younger, not in intellect, but in feeling.

We then took leave of our friends who had entertained us so pleasantly, and repaired to the grove near Bowentown, where we found tables loaded with choice victuals, and swings arranged for the gratification of the children. The woods were made vocal with the joy of this festive occasion. About five hundred dined, and then arrangements were made for an intellectual feast. The following, with appropriate and impressive remarks, was presented by Eld. Clawson:

Resolved, That we have great cause of thankfulness to God, for another year's prosperity, for giving us kind friends and teachers, for conferring upon us his sacred Word, and providing for us a way of salvation.

After singing, Eld. Gillett offered the following:— Resolved, That the Sabbath-School Teachers, heretofore the parent and pastor, are God's chosen means of bringing children to Christ for salvation.

The prospect of a shower prevented further exercises; and after prayer by W. B. Gillett the assembly left the grove, pleased with the occasion, but regretting its termination.

J. C. WEST, J. C. BOWEN, Superintendents.

NOTE TO "STULTIFYING THE SCRIPTURES."

Afraid of overrunning a full page, I omitted to add the concluding remark of the Lecture of Hugh Miller, with a single comment; yet having an important bearing on a full exposure of the tendencies of geological speculations, I avail myself of this opportunity to add it:— "In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each in succession their periods of vast duration; and then the human period began—the period of a fellow-worker with God, created in God's own image. What is to be the next advance? Is there to be merely a repetition of the past?—an introduction a second time of man, made in the image of God? No! The geologist, in the tables of stone, which form his records, finds no example of dynasties, once passed away, again returning. There has been no repetition of the dynasty of the fish—of the reptile—of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—the kingdom—not of glorified man made in the image of God, but of God himself, in the form of man. In the doctrine of the two conjoined natures, human and divine, and in the further doctrine that the terminal dynasty is to be peculiarly the dynasty of Him in whom the nations are united, we find the required progression beyond which progress cannot go. We find the point of elevation never to be exceeded meetly coincident with the final period never to be terminated—the infinite in height harmoniously associated with the eternal in duration. Creation and the Creator meet at one point, and in one person. The long ascending line from dead matter to man has been a progress Godwards, not an asymptotical progress, but destined from the beginning to furnish a true point of union; and occupying that point as true God and true man, as Creator and creature, we recognize the adorable Monarch of all the Future!"

What is this progress but pantheism? and pantheism in its worst form?—in a phrase—destroy all true, vital, individual responsibility? If my reading of the Scriptures is correct, man is a creature, a dependent creature, at the disposal of the Almighty—a created creature, who has forfeited his first estate, and whose only hope is the restoration to his pristine form with his Maker—not to become his co-equal, or incorporated with the Majesty of Heaven—the Universe. To claim more than acceptance through Christ Jesus, is not only presumptuous, but blasphemous; but instead of the retribution which the Scriptures teach, sinful rebels, by the teachings "of the fables in stones," are to become coequal with the great Jehovah! Pantheism in its worst form. Lord save us from such blind guides—such blind guides.

TO THE ANNIVERSARIES.—Bro. T. B. BROWN

informs us that for persons attending our anniversaries, conveyance from the railroad at Friendship to Little Genesee (a distance of twelve miles) will be provided by the brethren of the latter place. Those leaving New York at 6 o'clock on Third-day evening, will reach Friendship by express train at 8.37 A. M., or by mail train at 2.20 P. M. Fourth-day. The express train does not ordinarily stop at Friendship, but will probably do so to accommodate a number of passengers. It might be perfect this arrangement, if those intending to go would send their names to this office a few days beforehand.

MINISTERIAL SUPPORT.—The Christian Advocate & Journal, the organ of the Methodists in New York, treating of the lack of ministers to supply the destitute churches, says:—

Success in FOREIGN LANDS.—While a religious death spreads over this and other nominally Christian lands, very cheering news comes to us from heathen lands.

RELIGIOUS INTELLIGENCE.—Three out of the four orders or houses of the Swedish Diet have voted in favor of allowing Jews to settle in every town of the kingdom.

Rev. William Goodell, of Constantinople, who was awarded the degree of D. D. by Hamilton College, on the same day received the same degree at Columbia College.

Rev. E. Baird, who has had a brief taste of editorial life in connection with the St. Louis Presbyterian, says:—"He expects, Providence permitting, to continue at his post till the first of October, and thus finish out two years of the most oppressive labor he ever underwent, and the worst required."

European News.—The war news, although brief, is important. On the 9th Prince (Alexander) Gorchakoff announced to the Austrian Government that Moldavia as well as Wallachia will be immediately evacuated.

The Dobrodja has been entirely abandoned by the Russians, and is now occupied by 36,000 Turks and French. The Turks are at Babadagh, and are said to be under orders to attack Tultsha, while the French are to attack Galatz.

In the White Sea, the English have effected a landing on some point on the Coast of Onekaia and destroyed a village.

California News.—California papers to August 1st have been received, from which the following items are gleaned:

Bank Failures.—Four Banks failed last week, namely, the Bank of Carthage, N. Y., the Drovers' Bank of Odgensburg, N. Y., the Bank of Milford, Md., and the Merchant's Bank of Memphis, Tenn.

GROWTH OF ROMANISM.—A cotemporary argues that there is less danger of Catholic ascendancy in our country than is apprehended. He gives the following figures from the last United States Census:—

REVIVAL IN CHINA.—A letter from Canton, dated April 18th, brings cheering intelligence from Amoy. A few Sundays before, Mr. Doty, of the American Board of Missions, baptized ten individuals, and the missionaries of the London Society seventeen.

THE GREYTOWN AFFAIR.—The London News, in noticing the destruction of Greytown by the U. S. ship Cyane, gives the following statement of the origin of the difficulty:—

Some time back a native captain of the Mosquito shore was shot in a quarrel which took place between himself and an American captain, named Smith. On the news of this reaching Greytown, the Marshal of that place proceeded to arrest Smith, who had then arrived at Punta Arenas, on his ascent up the river to St. Juan.

Human Bodies Found at Sea.—Capt. Klockgether, of the ship Hindor, which arrived at New York a few days since from Bremen, met with quite an incident on the passage over.

PRE-EMPTION RIGHTS IN KANSAS AND NEBRASKA.—The Washington Union publishes Attorney-General Cushing's opinion on pre-emption rights in the Territories of Kansas and Nebraska.

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THE EIGHTH ANNIVERSARY OF THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY will be held at Little Genesee, Allegany Co., N. Y., on the fifth day of the week before the third Sabbath in September.

THE EXECUTIVE BOARD OF OUR MISSIONARY, TRACT, AND PUBLISHING SOCIETIES will hold meetings at Plainfield, N. J., on First-day, Sept. 10th.

THE ACADEMIC YEAR of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

Mr. John Giles of Woodstock, Conn., a gentleman well known to all dealers in improved stock and rare fowls, sailed last week for England and the Continent, for the purpose of procuring specimens of the best cattle and sheep that can be found, but more especially to visit Germany and France, in order to procure any description of rare aquatic birds and domestic poultry, particularly Ducks, which abound in Germany in greater perfection, it is said, than any where else in the world.

The white inhabitants on the shore of Lake Superior are agitating the question of forming a State, and apart from the present organization, taking what of Michigan lies west of Lake Michigan, and the points of Wisconsin and Minnesota bordering on the lake, and naming it the State of Superior.

One of the greatest triumphs of the invention for cutting staves out of solid blocks of timber that cannot be split, is the use of Cotton wood; hitherto considered one of the most worthless, yet most common trees of the West, and one that grows more rapidly than any other.

The papers announce the suspension of Messrs. Alfred Edwards & Co. Silk Goods Importers in Park-place, New York. They are understood to have imported \$300,000 worth of goods this fall, which probably involves considerable loss, and to have \$100,000 of Southern paper under protest.

At the Commencement of Madison University, the degree of LL.D. was conferred on Orrin B. Judd, editor of the New York Chronicle, and that of D. D. on the Rev. S. Dryden Phelps of New Haven, Conn., and the Rev. Lemuel Porter of Pittsfield, Mass.

It seems that the great victory at Greytown is to be overhauled before our Courts. Mr. Calvin Durand, a merchant of New York, has caused the arrest of Capt. Hollins on a charge of destroying his property at San Juan.

A Convention of Colored Men was held at Cleveland, Ohio, Aug. 24th, which adopted a platform favorable to the segregation of the colored race, to establish a Board of Commissioners, and reported a plan for issuing a quarterly periodical, to be called the Colored American Quarterly.

THE PACIFIC RECORDER is the title of a new semi-monthly Baptist paper, issued from San Francisco and Sacramento, California, Edward J. Willis editor. The first number looks well.

New York Markets—August 29, 1854. Ashes—Pearls \$6 00; Pots 75.

GRAIN—Wheat 1 70 a 1 87 for Western red, 1 90 a 1 92 for Western mixed, 2 10 a 2 15 for white Genesee. By 1 25 a 1 28. Barley not in market.

MARRIED.—On the 16th of August, by Eld. A. W. Coon, Mr. Jacob Whitely, of Dunkirk, to Miss Eunice Bevins, of Fulton, all of Wisconsin.

DIED.—In Albion, Wis., Aug. 18th, Mrs. Nancy Lawton, wife of Joseph Lawton, in the seventy-second year of her age.

RECEIPTS.—FOR THE SABBATH-SCHOOL-RECORDER: E. R. Brooks, New London, Ct. \$2 00 to vol. 11, No. 52.

Our Anniversaries.—The Baptist Missionary Society will be held at Little Genesee, Allegany Co., N. Y., on the fifth day of the week before the third Sabbath in September.

Board Meetings.—The Executive Boards of our Missionary, Tract, and Publishing Societies will hold meetings at Plainfield, N. J., on First-day, Sept. 10th.

New Market Seminary.—The Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

Mountain Glen Water Cure and Summer Retreat, For the Reception of Patients and Boarders.

THE location of this establishment is peculiarly inviting, being on the mountain side, where from the buildings a view is seen of the water in its romantic and beautiful. In every direction there are pleasant walks or drives.

Central Railroad Company of New Jersey. THE cars will run as follows until further notice: commencing Monday, April 10, 1854.

NEW ARRANGEMENT.—On and after Monday, August 14th, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York at 6 A. M., 12 M., 4 P. M., and 6 P. M.

New York and Erie Railroad. TRAINS leave pier foot of Duane-st., New York, as follows: Buffalo Express at 6 A. M. for Buffalo direct, with change of baggage at 10 A. M.

Trains moving Westward. Buffalo Express at 6 A. M. for Buffalo direct, with change of baggage at 10 A. M. for Dunkirk.

Trains moving Eastward. Buffalo Express at 6 P. M. for Dunkirk and Buffalo. Erie at 6 P. M. for Buffalo and Troy.

Election Notice. STATE OF NEW YORK—SECRETARY'S OFFICE, Albany, Aug. 10, 1854.—Notice is hereby given that the general election for the Third Congressional District, composed of the 1st, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 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