

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.

"SWEAR NOT."

To the Editors of the Sabbath Recorder:

In a late number of the *Sabbath Recorder*, I find an article headed as above, which is evidently intended to ridicule the answer to the three questions propounded in a former number of the same paper. In answering those questions, I merely gave my views of the propriety and necessity of judicial oaths or affirmations. I did not wish or expect to engage in any debate. Nor would I attempt to answer "S. B." on any other consideration except by the advice of Solomon, in Prov. 26: 5.

Mr. B. says that the first form of oath given by L. Jones is acknowledged as a sin; "therefore so much is gained without argument." If any thing is gained, in this or any other part of his article, I think all that read it will readily admit that it is gained without argument. Now the man that does not know the difference between judicial proceedings and church meetings, proves his lack of common information in the next sentence, when he says, "For the laws of our land recognize no Sabbath but Sunday, and subject us to a fine for laboring on the first day of the week."

I don't know what particular locality, or how much territory, he includes in the phrase *our land*; but I know that the Seventh-day Baptists as a society have known for many years, that the laws of the State of New York guaranteed to them the privilege of laboring and traveling on the first day of the week; and I would refer friend B. to the Revised Statutes of the State of New York, passed May, 1839, in which the seventh day of the week is recognized as a Sabbath of rest by divine commandment; and all persons observing the same as a Sabbath are exempt from serving as jurors or appearing as witnesses, and from the service of all civil processes, or appearing to answer to or defend any suit, on that day; and the same Statute declares, that all proceedings had against them on that day shall be utterly void. A copy of this Statute was published in the *Sabbath Recorder*, and was known and read of all men and some women throughout the Seventh-day Baptist denomination. A still later Statute declares, that if any person knowingly and maliciously shall serve any civil process, or cause any to be issued and made returnable on the seventh day of the week, or procure any cause to be adjourned to be tried on that day, against any person observing the same as a Sabbath, he shall be deemed guilty of a misdemeanor, and punishable by fine not exceeding \$100, or imprisonment not exceeding 30 days, or both.

Mr. B. refers me to Heb. 9: 3, and 7: 21, to prove that all judicial oaths and affirmations are forbidden by direct precept of Christ. I would ask, how the first passage quoted has any reference to the subject? and if Heb. 7: 21 does not prove the validity of an oath? St. Paul says, "Those priests were made without an oath, but this with an oath;" by so much (that is, by an oath) was Jesus made the surety of a better testament. When any law or precept suits Mr. B.'s notion of things, then it is right; but when it contradicts his views, then a certain verb makes it to mean one thing, and again another verb something else.

I conclude, by Mr. B.'s article, that he thinks the ten commandments are the whole and all the law that remains in force of the laws delivered to the Israelites through Moses, God's representative. But I trust that if ever the cloud of ignorance clears away, and lets in the sunshine of reason, he will be able to see, that the laws delivered to Moses were moral, judicial, and ceremonial. Nobody pretends that the ceremonial laws are now in force, or that we have any thing to do with them. But that the judicial law are in force and binding, no man of sense would deny. In the first place, God gave the moral law, written on tables of stone. He then gave the judicial law, which, we are told, was written on parchment, and preserved in a similar manner as they are in books at present. In the 20th chapter of Exodus, immediately succeeding the moral law (or commandments) is the judicial law—the law of murder, manslaughter, man-stealing, theft, trespass, seduction, incest, blasphemy, false witness, wrestling of judgment, raising and receiving of false reports, slander, depositing money or goods to keep (called in our law bailment), also of hiring, borrowing, &c., which occupy the most of the three succeeding chapters; all of which are at present, and always have been, recognized as law, where the Bible is acknowledged to be a divine revelation. They are the only code of laws sent down from heaven to man. Our laws are a copy of them. The penalty in some cases differs a trifle, but they are after all substantially the same. The Lord, foreseeing the times, and knowing what was in man, very wisely provided laws and rules of conduct for him, and directed Moses to appoint judges to try matters of difference, and marked out the course to be pursued in the trial. Read Ex. 22: 11. I deny there being any precept or example to be found, from that chapter to the end of the book of Revelations, that in the least diminishes the force of that law, or in any way intimates that any portion of the judicial law delivered to Moses was ever abolished. The judicial law was given to enforce the moral law and punish a breach of it. For example,

the moral law says thou shalt not kill. Well, suppose you do kill, what then? Why, the judicial law says, he that sheddeth man's blood, by man shall his blood be shed. This is repeated in the book of Numbers, and the reason given for executing the murderer: For blood it defileth the land, and the land cannot be cleansed of the blood shed in it but by the blood of him that shed it.

Mr. B. refers us to what the Apostles said, "We ought to obey God rather than men." Does he really think that any body is so ignorant as to believe that the judicial law of the Jews forbade the preaching of the Gospel? Read the whole book of Acts, and you will not find it once intimated. But you will find, on every occasion where any of the Apostles were beaten or imprisoned, that they were without law, or any authority. The book says that they could not find any thing by which they might accuse them. The fact was, the Apostles told too much truth for them, and exposed their wickedness, and all the law they had to punish or imprison them, was mob law. Forty of them combined, and took an unlawful oath to kill Paul; they had agreed to mob him. The chief captain being apprised of that, ordered 470 armed men to take Paul at the third hour of the night, and escort him out of the country. The same mob law is still resorted to, by wicked combinations of men. It arrays itself against every good man that has the moral courage to stand up and expose secret wickedness, spiritual wickedness in high places; or, in other words, wicked spirits in the church. Let any man say anything against any secret combination, or in the least expose any wicked practice, and see how soon his character will be assailed; see what an amount of envy, malice, and deadly hatred, will be gathered together, not only by that society, or individual, but all the allied powers will appear in formidable array to punish the offender. So we see, that men have been very much alike in all ages of the world—some good, and others not so good. And it is but a short time since we heard of any too good to take an oath before a civil magistrate. It has always been considered that the better the man, the better his evidence. But if there are any that have become too good to testify under oath, they ought to be publicly known.

Mr. B. says, "I can see no possible necessity or reason for the Christian to take an oath." Suppose it was the law that Christians were not required to take an oath, how would courts of justice determine who should and who should not? Let us suppose a case, and see how short it might be. Say Mr. B. is called as a witness. The court says, Mr. B., come forward and qualify. Says Mr. B., I am qualified. How? says the court. Says Mr. B., I am a Christian. Says the defendant, I don't believe it, I object to his testifying until sworn. Says the court, Mr. B., how can you make it appear, that you are a Christian? Here Mr. B. perhaps would propose to tell his experience, which might occupy one hour. The defendant still objects. The court next calls the neighbors and acquaintances of Mr. B., and asks if they have perfect confidence in Mr. B.'s integrity, stability, and love of truth; to believe him without first being sworn; and a majority of them should decide against him. It would now be time for Mr. B. to rebut their statements—to enumerate his good deeds—tell how he had fasted and prayed—how much he had given to the poor, how much to charitable institutions, how liberal he had been to the preachers of the gospel, and thank the Lord that he was not as other men. And the court should then put him on his cross-examination, and ask him if he had not done these things to be seen of men, and to have his charity published in the newspaper, or if it had been done so privately that his left hand could not know what his right hand was doing; and continue and ask him if he had not sometimes pinched a little in weight and measure, and tried to get a little of the best of a bargain, and sometimes put a little shade to the truth to make things appear in a more favorable light than was honest, or been a little mean about something else. And after wasting two hours in this way, the court would have to say, Stand aside, Mr. B., you are impeached by your own statements and those of your neighbors. The next witness comes on the stand, and claims to be a Christian, and the same manoeuvre is to be gone through with. What an exhibition this would be in a court room; and when would a case be tried. Was it not in great wisdom that the Lord instructed Moses to have in judicial proceedings an oath of the Lord between them, which should be an end of all strife? And is not the present law and practice a continuation of the law of Moses, and a good one too? Here the witness comes forward, and the officer says, You believe in a Supreme Being, and rewards and punishments. Ans. Yes. Well, in view of all this, you sincerely promise and say, in confidence, that what you shall here state as witness shall be the truth, the whole truth, and nothing more; is this your promise. I ask what shorter or better method could be devised to put an end to all strife. Once more—suppose that all that professed religion had refused to sign the temperance pledge, on the ground that they were Christians; and as Mr. B. says, "by virtue of their relation as children of God, were under the most solemn obligation to keep sober," &c., and so withheld their influence, what would the state of society have been at this day? And if oath-taking in courts of justice were abolished, so that character had no protection, what would be the state of society twenty years hence?

Did Christ ever condemn the law? Did he refuse to pay tribute? Although he was independently poor, and had not where to lay his head, yet he honored the law, and instructed Peter how to obtain the tribute money. When Christ was arraigned before Pilate, to be tried for his life, he did not dispute the law. No; he did not claim that it was an unholty enactment of men. He said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above. He recognized the laws and powers that existed as coming down from heaven, and being ordained of God. And Pilate, as a judge of the law, could not find any law to condemn

him. He was crucified by mob law, and without trial, or sentence.

Mr. B. says, in conclusion, that he fails to see the force of that assertion, that business transactions, national and individual, could not be done, and perjured persons brought to justice, without swearing by oaths. I wonder if he sees how any person could be tried and state-prisoned for the crime of perjury, before they were ever put under oath. In my answer to Eld. Griswold's questions, I gave what I understood to be a common sense view of the subject, and I trust it will be so considered by a majority of the readers of the *Sabbath Recorder*. Notwithstanding what may be said by the advocates of a higher law, the seventh-day people are acknowledged to be an enlightened and well-informed people; and if I do not mistake their characters, the majority will never become anti-renters, mobsters, or advocates of any higher law than the moral and judicial laws given to Moses.

Mr. B. says, yea and nay are sufficient for all Christian communication. That is not disputed. But how can he prove that yea and nay are sufficient for all legal communications? Suppose Mr. B. was about getting married, and should say to his intended wife, Will you marry me?—and she should answer, Yea; and she in turn should ask him the same question, and he should say, Yea; would this be such a marriage as would satisfy the church, or would they consider him living in adultery? And again, suppose the ceremony was said over by an individual who was neither an ordained minister of the gospel nor a justice of the peace or judge of any court; would a man that was too good to be sworn as a witness be satisfied with such a marriage? Once more—suppose Mr. B. was taking a deed of a farm, would a yea satisfy him, or would he require an acknowledgment before an officer that was under oath, so that the same might be recorded.

HOW TO STUDY.

Religion is the only gate to true learning and science. Those who go through their studies without it, have at least double work to do, and in the end not an equal product. While in the enjoyment of religion, a person's mind will become enlarged to take in every thing useful; he will be separated from every thing that can hinder his studies, darken or debase his mind. Learning and science come from God, because he is the fountain of all knowledge. Properly speaking, these things belong to man; God created them, not for himself—not for angels—but for man; and he fulfills not the design of his Creator, who does not cultivate his mind in all useful knowledge to the utmost of his circumstances and power. God helps those who try to help themselves; therefore, first be reconciled to Him, and then learn His sciences. ALARIC WILLIAMS. BROOKFIELD, N. Y., Jan. 1855.

PREACHING TO SLAVES.

The following is an extract from the report of the Rev. H. B. Whipple, of St. Augustine, Florida, communicated to the *Spirit of Missions*—

"The slave has a deep interest in Missionary labor. He is naturally religious, and the plain, practical teaching of our church is well calculated for these poor sons of Africa. To them the missionary is always a welcome guest. It reminds you that 'the common people hear Him gladly.' 'Is you well?' 'Me glad to see you.' 'Is you gwine to preach?' 'We is trying for de kingdom of Heben,' are the welcomes of many swarthy friends. They need simple, home illustrations; in a word, the old, heart-breaking story of Christ crucified. When interested, they hang on the words of the speaker, as though he were the messenger of life. I have never held more delightful services than these; there is earnestness in listening, devout responses in prayer, and sweetest singing of old hymns to African melodies. I have witnessed many touching instances of piety among slaves; they always bring an offering to Holy Communion, and are ready to obey the truth."

On this the *Church Herald*, Vicksburg, Miss., remarks—

"All blacks of course are not alike, any more than all whites. We do not doubt, therefore, that the old, heart-breaking story of the crucifixion is effective in awakening religious feeling in many or most of them. But we remember that a friend of ours in Wilkinson County in this State, once related to us a circumstance that illustrates the design of old Fetish and Obeah, in a word, genuine African feeling, that still remains among them. He had procured the services of a rather eminent Methodist preacher for their benefit, and after his sermon was ended, asked the 'religious leader' on the plantation—an old black woman—how she liked Parson D—'. 'Don't like him,' was the answer; 'he don't preach the Debbil.' 'Why,' said the master, 'but he preached the Lord.' 'Yes,' was the reply, 'dat berry well; but it would do for Niggers. If you want to do 'em good you must preach the Debbil.'"

THE POOR OF THIS WORLD.—God's ways are not as the ways of men. They often seem inexplicable to the human mind. None are more so than those which concern his choice as to the objects of his favor. He selects, as a general thing, not the rich of this world, but the poor; not the noble and the mighty, but the humble and the weak. Moses was the son of a poor Levite—Gideon was a thrasher—David was a shepherd boy—Amos was a herdsman—the apostles were "ignorant and unlearned." The reformer, Zwingle, emerged from a shepherd's hut among the Alps. Melancthon, the great theologian of the Reformation, was a workman in an armorer's shop. Martin Luther was the child of a poor miner. Carey, who originated the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker

in Northampton. Dr. Morrison, who translated the Bible into the Chinese language, was a last-maker in Newcastle. Dr. Minnie Clarke was the child of Irish cotters. John Foster was a weaver; Andrew Fuller was a farm-servant. William Jay, of Bath, was a herdsman; and the present Archbishop of York is the son of a draper.

For the Sabbath Recorder.

THE RAIN.

I've been sitting by the window,
Holding converse with the rain,
Listening to its dreary music,
As it falls upon the pane.
All of earthly care forgetting,
As I listened to the rain—
Listened to its dreary music,
Calling from the window pane;
Gently calling to my spirit:
Gently, yet with earnest tone,
Sought to soothe and reach my soul,
Spoken of the old above us,
Telling of the airy portals,
Formed within the "upper deep,"
Where the storm-king waves his sceptre,
Cawing all the clois to weep;
Telling of the time when earth-bound
How it sought to soar on high—
Sought to soar, and reaching heaven,
Kiss the anemone in the sky;
How it rose in graceful beauty,
Gathered in a vapor wreath,
Rose while smiling hills and valleys,
Lay in calm repose beneath.
Then the drops came falling fast
Down upon the window pane,
And all drearily I listened,
Listened to the falling rain,
Till it told me that in heaven,
It awoke all bright and fair,
Fair enough to be a jewel
In the purest casket there;
Then to earth again descended,
In a cool, refreshing shower,
Laving all the withered verdure,
Falling on each dying flower—
On the lily in the valley,
And the wild-rose on the hill—
On the daisy in the meadow,
On the violet by the rill.
Then the rain-drops ceased their falling—
Ceased the falling of the rain,
And the last drop taught this lesson,
As they fell upon the pane:
Child of earth, useful thy pinions;
Bathe thy soul in founts above,
Backward turn, and scatter round thee,
Blessings thou hast sought above.

JUNE CLIFTON.

THE KING OF TONGA ISLAND.

Among the many interesting speeches made at the anniversary of the Wesleyan Missionary Society at Exeter Hall, London, was one by the Rev. Robert Young, who had recently returned from a visit to the Wesleyan missions in Australia, Van Dieman's Land, New Zealand, Tonga, Feejee, and Ceylon. The account he gave of his visit was thrilling. Everywhere, he said, he had beheld scenes of moral beauty, and everywhere he had heard songs of joy and holy triumph. Of his visit to Tonga he thus spoke:—"Their King George is a most remarkable man, and I suppose I shall be expected to give some account of him. On my arrival at Tonga, I immediately paid my respects to him, and hearing that he had a desire to visit Australia, I at once offered him passage in the John Wesley. He accepted the offer, but said he must provision the ship. I refused, stating that I was quite sure, from the high estimate which the missionary committee had formed of his character, they would be delighted to know that I had the means of offering him that accommodation. He said that was all very well, and looking at me very archly, and smiling at the same time, he said, 'You are in a strange land, and you must be kind enough to obey the will of its king.' I of course submitted, and he provisioned the John Wesley. He sent on board five and a half tons of yams, fifteen cwt. of pork, upwards of two thousand cocoa nuts, and about six hundred fowls. It certainly was a kindly provision. On our arrival at Feejee, he evinced the same kind of disposition, for on the day following our landing he sent me my dinner to the mission house, and it was well cooked. And what you think that dinner consisted of? Six large puddings, four capacious baskets of tallow, and two large baked hogs. Whatever others may be disposed to do, it is evident that King George has no disposition to stop the supplies.

He is also a most decided and exemplary Christian. I had the privilege of being with him for nearly two months, and during that period I never heard a foolish word drop from his lips, nor did I see anything in his spirit or deportment inconsistent with the most entire devotedness as a disciple of the Lord Jesus Christ. He is a local preacher, and I heard him preach in Feejee a most interesting, powerful, and effective sermon.

On his arrival at Sydney he attended the missionary meeting. It appears that some years ago he gave to Mr. Rabone, a missionary in the Friendly Islands, an idol god which he and his family had been accustomed to worship—that the idol god had been preserved by Mr. Rabone, who being at the mission in Sydney, showed this to the king, and re-king George did so, and on the platform he held the idol up and said, 'This is the thing which I and my family were accustomed to worship.' Then holding up first one hand and then the other, each of which was minus two joints of the little finger, he said, 'My father cut off these fingers and offered them in sacrifice to this very thing.' The thrill that went through the congregation on his making this statement was indeed most wonderful. But the king had been amply revenged upon his idol gods. On his embracing Christianity he had them all collected, and to the indescribable alarm of his people he hanged the whole fraternity of them in his kitchen, and left them dangling in evidence of their inability to save themselves or those who had put their trust in them.

King George is a most enlightened and humane warrior. About two years ago the heathen part of the population, instigated by some of the emissaries of Rome, refused submission to his authority, and after the exercise of even a longer forbearance than that which England has shown to Russia, he was at last obliged to take up arms in defense of the laws

and liberties of his country. But he went forth to war as a disciple of the Prince of peace, not to destroy men's lives, but if possible to save them, and by a course of conduct unknown to military tactics, he succeeded in destroying his enemies without slaying any one of them, and in transforming the most inveterate foes into the most admiring and ardent friends. One of the rebel ringleaders came to me, and with tears in his eyes, said, 'O, sir, the king has slain all our hearts.' I visited the tree under which the king sat to receive his rebel subjects—they approached with fear and trembling, knowing that they had forfeited their lives to the law of their country—they expected to die. But as they came, King George magnanimously said, 'Live.' In a transport of joy and wonder, they began to thank the king for his clemency. But he said to them, 'Thank Jehovah, whose love (religion) has enforced me thus to act. If it had not been for Jehovah's love, every man among you would have perished.' They now desired to attend family worship with the king, and he had it performed in his camp, and for the first time did they bow the knee at the foot of the great Jehovah. King George returned from the conflict not with his garments rolled in blood, or with his head covered with the excretions of widows and orphans, but richly laden with the blessings of those that were ready to perish. His extraordinary conduct has made a powerful impression in that part of the world, and it seems to have utterly confounded both Paganism and Popery."

CURIOUS ILLUSTRATION OF HABIT.

The omnipotence of habit receives illustration from what happened to a constant reader of the *London Times*. So addicted to it was he, and so dependent upon it for all the news, as to refuse intelligence from any other source; and to this fountain he persisted in applying personally. Nobody was suffered to read its broad and stately columns in his stead on his account. No information was acceptable, even in that select source of light and knowledge, which did not shine through his own eyes.

This gentleman fell sick, and was confined to his bed. The stream of intelligence, therefore, from that journal, and he had no other, self, and would not permit any one else to do it for him. As his illness happened to be of a bad kind, and as obstinate as himself, he may easily be conceived to be in a tight place. For two whole years he was without any hint from the external world. His only mental sustenance was such as he had collected and laid up, squirrel like, in former days. He subsisted as bears do, on his old fat; but it was getting pretty well used up, one may believe, when, though he was carefully attended by doctors—'we forgot what 'opathy, for he was rich—he was given over—as cured, at the end of the time mentioned. No sooner was permission granted for the indulgence of his appetite for the *Times*, than he fell with incredible ardor to the perusal of that paper, beginning where he had left off two years before.

We shall not stop to relate what alternations of joy and sorrow, of satisfaction and chagrin, played by turns over his still pallid countenance, as he rushed with eager curiosity, not through a fable, but the real and stirring history of his country and the world at large, during a space filled with the most agitating events that ever, perhaps, occurred in Europe, namely, the two years preceding the downfall of Napoleon. But when he came to the battle of Waterloo, his interest grew perfectly intense, and at the victory for England and the allies, which terminated forever that battle and the struggle in which his country had been engaged so long, he was thrown into a paroxysm of exultation. He rose up and vociferated a *hundred huzzas* with all his might; nothing could appease him, and a sudden loss of voice was only able to stop his clamor, and allay somewhat the violence of his excitement. It was, it may be well supposed, a trial of no small magnitude to satisfy the longings of his pent-up curiosity for so long a period, and to come to the knowledge of the state of his country's affairs in the space of a few days, which no person had dared to whisper to him before.

What a strength of habit was displayed by this eccentric person! But upon a nice inspection of himself, every person will ascertain, perhaps to his surprise, that some habit—may be more than one—rules equally respectably in his own bosom. [Dr. Olin's Greece.

PROTESTANT PRESS IN PARIS.

I shall just tell you a little anecdote respecting the unfortunate gazettes or periodicals which represent in Paris the Protestant interest. Recently the editors of those papers—three in number—were summoned before the *Procureur Imperial*.

"Gentlemen," said the magistrate, when the first civilities had been exchanged; "Gentlemen, I am instructed to forbid your publishing in the newspapers you edit any information leading people to suppose that Protestantism is gaining ground."

"But if, in a certain locality, the number of conversions to evangelical truth warrants the building of a church, can we not?"

"No; not a single allusion."

"If the whole population of a village or district calls among them a regularly ordained minister of the gospel, surely then we may state the fact?"

"No; not the hundredth part of a paragraph."

"Well, sir," replied one of the parties concerned, "I am so far glad that your superior and yourself bear witness to the spread of Protestant Christianity. But as my *abbones* are constantly sending me information, which, from what we have just been saying, I shall henceforth not be at liberty to print, it will be better if in the next number of my paper I tell them I must decline their communications for the future."

"No!" exclaimed the *Procureur*, "a line on that subject is enough to condemn you. Remember, we do not wish to seem to inter-

I DESIRE TO DIE.

The following reasons for desiring to die, were written by Mrs. Jane Ratcliffe, an eminent Christian lady, who died at Chester, two hundred and eighty years ago:

I desire to die, because I want, while I live here, the glorious presence of God, which I love and long for, and that sweet fellowship of the angels and saints, who would be glad of me, as I am of them, and would entertain me with unwearied delight.

I desire to die, because, while I live, I shall want the perfection of my nature, and be as an estranged and banished person, from my Father's house.

I desire to die, because I would not live to offend so good a God, nor to grieve His Holy Spirit; for his loving kindness is better than life itself.

I desire to die, because this world is infected with the plague of sin, and some have this plague sore running upon them, and I myself am tainted with the same disease, so as while I live here, I can be in no place, nor in any company, but I am still in danger of being infected, or infecting others; and if this world doth hate me because I endeavor to follow goodness, how will it rejoice if my foot do but slip?

I desire to die, because the devil's malignant and incessant assaults. I can stand nowhere before the Lord on earth, but one devil or other is at my right hand, and I must of necessity enter into conflict with them, and their temptations, and be buffeted and gored by them, which is a thousand-fold worse than death.

I desire to die, because by death I shall rest from the hard labors of this life.

I desire to die, because nothing in this world can give me solid and durable contentment.

I fear not death, because it is but the separation of the body from the soul.

I fear not death, because death is such an enemy as has often vanquished, and because I am armed for it, and the weapons of my warfare are mighty through God, and I am assured of victory.

I do not fear death for the pain of it, for I am persuaded I have endured as great pains in life as I shall find in death, and death will cure me of all sorts of pains; and because Christ died a terrible and accursed death, that any kind of death might be blessed to me; and that God, who had greatly loved me in life, will not neglect me in death; but His Spirit will succor and strengthen me all the time of the combat.

I do not fear death for any loss, for I shall but lose my body by it, and that is but a prison to my soul, an old rotten house or ragged garment; nay, I shall not lose that neither, for I shall have it restored again at my Saviour's second coming, made much better than it now is; for this vile body shall be like the body of Christ, and by death I shall obtain a far better life.

TALKING AND DOING.

When Dr. Chalmers was executing his plan of establishing parochial schools in connection with St. John's parish, in Glasgow, a site, which belonged to the college, was selected for the first school to be erected. Dr. Chalmers called on Dr. Taylor, the head of the College, in order to purchase this site. He expressed his hope of obtaining it on reasonable terms, in consequence of the novelty and importance of the undertaking.

"The undertaking," said Dr. Taylor, "is an important one; but it is not a new one. We have been talking for twenty years of establishing parochial schools in Glasgow."

"Yes," said Dr. Chalmers; "but how many more years do you intend to talk about it? Now we are going to do the thing, and not to talk about it; and so you must even let the price be as moderate as possible, seeing we are going to take the labor of talking and projecting entirely out of your hands."

There is a great difference between talking and doing, though all men do not seem to be aware of it. In this case above alluded to, more was accomplished by the latter in six months than the former in twenty years.

LIFE A VOYAGE.

A writer, whose name is unknown to us, says: I love to contemplate this life; this world, and all my passage through it; and to compare it to the ocean, and to the mariner urging his way across its troubled and ever varying waters; and then to consider heaven as being faintly shadowed by the port or haven where reside the dearest friends or kindred of the voyager, and where his heart and best affections are continually flying, and where he fain would himself be. O my blessed Jesus, now and then

By faith I see that land,
That port of endless rest;

and every glimpse I am able to catch through the mists and clouds of frail mortality, only serves to endear that land to my soul, and to make me still more desirous to be gone. And can it be that I shall fall short of it? Oh no, for it is God the Holy Ghost who hath given me a desire to depart from sin and from a sinful world, to be with Christ, which is far better. I will then endeavor to expand the wings of faith, and to urge on my course homeward, still trusting

That I shall reach the heavenly shore
Where sins and pain distress no more.

LIFE EXCURSION.—"A solemn thing this life-excursion—once made, forever! It is something to move the soul's lowest depths, to look out on the boundless expanse beyond, and the vast swells, and catch the solemn sounds of eternity; and happy he, who, sailing down the stream, has an eye to behold the sweet field beyond, who maintains calmness amid the swelling of Jordan; yes, whose peace God maketh like a river! What believing pilgrim can keep his thoughts away from a better land, that is, a heavenly life? There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved."

The Sabbath Recorder.

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STATE OF THE DEAD.

It is held, by some, that the dead lie dormant till the resurrection of the body. If it is meant, by this, that they go out of existence, or suffer annihilation, at death, we reply that, if this be so, then the resurrection is not a resurrection, but a new creation; for a resurrection means a rising again—implying, evidently, that the being who comes up from the grave has existed before, and is not a new conscious being. But if a person's existence comes to a full end when he dies, then the person that comes up in the resurrection is not the same conscious being that once merited reward or punishment. Where, then, would be the justice of rewarding or punishing him? True, it is possible that Almighty Power might make a new conscious being, that should suppose itself to remember things done in a former state, before it had any existence; but as it would be a false apprehension, and not a real memory of what was done before, it would lay no just foundation for the recompenses of vice or virtue.

But if by a "dormant" state is meant, not a full end of existence, but merely a state of inactivity, or sleep, we would first ask the question, Has God created the soul without a capacity of being recompensed according to its works? Reason at once answers, that He has not. For if, by creation, man is invested with powers which enable him to love and obey his Maker, it is clear that, by these same powers, he is capable of dishonoring and blaspheming him. But to suppose that the Creator furnished him with such powers, and yet implanted, in connection with them, no capacity of being recompensed according to the use that he might make of them, is to suppose the infinitely Wise God to have been guilty of a great oversight, not to say a most egregious blunder.

Now suppose a man of great piety to have toiled and labored, through great self-denial and sorrow, to accomplish some good for his fellow creatures. Suppose that, just as he brings about his end, and before he can possibly have received any recompense in this life, some wicked person suddenly puts an end to his earthly existence. Does such a wicked act prevent all God's rewarding goodness and justice, with regard to that righteous man? Or, suppose a man of great wickedness to blaspheme and insult his Maker, and commit all possible outrages against his neighbors; and then suddenly to make away with himself by knife, or halter, or poison; does God therefore lose the power of punishing such wickedness according to the course of nature? Yet, if the soul goes to sleep, when the body dies, the designed rewards and punishments of divine justice are as effectually disappointed as if the soul went into a state of annihilation. For the dormant or sleeping state of the soul is a state without perception or consciousness. From this state it cannot awake by any power of its own. For it cannot reasonably be supposed, that this dormancy is analogous to the ordinary sleep which we take at night, from which we awake with perfect regularity, by reason of a law of our nature. For if it were in accordance with fixed or natural law, that the soul should awake from this state, there would be—not one general and simultaneous resurrection of the human family, but—a multitude of different resurrections. That is, Adam, and all those who died about the same time that he did, having fulfilled the law which laid them to sleep, would rise first. Then those who died some time later would rise. These would be followed by those who died still later; and so on, till time should end. But there would be this difficulty, that those who died just before the end of time, not having got their nap out, would not awake to be either rewarded or punished. They would lie till all was over. For by what law of nature would Adam not awake till after some thousands of years, others in half that time, others in a still shorter period, and so on, till at last some would have been in the dormant state but a few days, or hours?

We say, then, that the soul cannot awake from the dormant state by any power of its own. It can never awake, to be rewarded or punished, except by a miracle. But if it require a miracle to bring this about, then it is not a thing which takes place according to the course of nature. And so we come to the conclusion, that God cannot, in the cases above supposed, reward or punish according to the course of nature. The good man who is cut off before it is possible for him to receive any recompense in this life, cannot be recompensed without a miracle; and the wicked man who, after blaspheming his Maker, and outraging his neighbors, kills himself, cannot be punished till a miracle has raised him from the sleeping state. And what is this but saying, that God has created man without a capacity of being rewarded, or punished, according to his works? For if He had given man such a capacity when He created him, then this capacity would be a natural capacity; and if man possessed a natural capacity of being rewarded or punished according to his works, then it would not require, in any case, a miracle to bring him into a state where he could be recompensed.

But we know, from experience, that man

has a natural capacity of being rewarded for virtue, and punished for vice, in this respect, that the performance of virtuous actions is followed by happiness to himself, and the commission of wicked ones is followed by misery. This is the way in which the Creator recompenses his creatures according to the course of nature. And reason teaches that, if one is suddenly cut off, before it is possible for him to be recompensed in this life, in this natural way, death does not place him in a state which renders such a method of recompense utterly impossible.

But if God can distribute the recompenses of vice and virtue according to the course of nature, and without any miracle at all, why, it may be asked, does He resort to a miracle for the purpose of introducing the great day of accounts? For it is after the resurrection that the world is finally assembled for judgment, and not till then does the grand separation between the righteous and the wicked take place. If men can be recompensed previous to this miracle of the resurrection, and without its taking place at all, why is it resorted to? We might say much in answer to this question, but for the present we deem it sufficient to say, that the resurrection is ordered, not to render it possible for God to recompense his creatures, but in order that soul and body may be rewarded together.

T. B. B.

THE CHURCH AND THE SCHOOL.

1. The spirit of the church must be infused into the family institution, and control and guide it. It has been well said by some one, that the family and the home is the sister of heaven, though fallen and confined to earth. It is at least the great mission of the family to train candidates for a home in the skies, and preparatory to that, for the church militant. In order that the family may be an earthly sister of heaven, it is necessary that the spirit of heaven should reign in it. The spirit of Christ must be here. The altar and the mercy-seat must be here. The cherubim must hover here. The pure incense of religion undefiled, as a continual offering to the Most High, should ascend from the homes of all youth. This cannot be until the church has carried her conquests into these homes and subdued them to herself.

2. The spirit of the church must be infused into the state—not in the sense of an offensive, obnoxious union of church and state, but in that higher, spiritual, and at the same time more practical sense of the Christian carrying his religion into all the relations and activities of life, acknowledging at all times and in all places the presence and power of a higher, a religious law. The only true and sure foundation of perpetuity in the state is virtue, and this virtue must of necessity be the natural outgrowth of the religion of that nation. In this republic, the Christian is the national religion, and the church is its exponent, its representative, its herald, and preserver; hence the church becomes the exponent and guardian of the nation's virtue—consequently of a nation's liberties. It is the nation's great moral instructor. As is the church, so may we expect to find our nation. As far as the principles taught by the church govern man, as far as man becomes subject to her moral sway, the state will not have to govern. The law of force will not have to be applied when the higher law of the church is sufficient. The governmental duties of the state are either prohibitory or regulatory—prohibiting the evil and regulating the good. In as far as the church accomplishes its mission and removes evil, by its moral and renovating power, the state will not have to restrain it by its arbitrary power.

3. The School must be subject to its influence, must be guided by its principles. The relation existing between these is more intimate and important, if possible, than between the others. Religion and knowledge must not be divorced. They are essential to each other for the full and perfect development of either. What God hath thus joined in mutual relations, let no man sever. Science is often said to be the hand-maid of religion, but we would rather say, that what the eye is to the body, what the ear is to the tongue, so is knowledge to the religious element of our natures. Without the eye, the body gropes in darkness—without knowledge our religious aspirations grope in worse than Egyptian darkness. If the ear never listens to sound, the tongue is voiceless and silent—so if the knowledge of the way of life never enters the soul, faith is never there to lift forth its sublime strains; or if the ear has lost its hearing, the tongue soon forgets its accustomed accents—likewise the spirit, robbed of its former knowledge, soon forgets, in its idiocy, its accustomed devotions. Religion furnishes the great motive power to knowledge. Knowledge, on the other hand, gives light and guidance to this holy motive power. Religious sentiment unenlightened, is blind, superstitious, bigoted. Knowledge without the religious element is a servile slave, working as readily in the ranks of sin as of holiness.

Education without being deeply imbued with the religious element, is education unto death. There is no neutral ground. Death or life will ever be mixed in the fountain from which our spirits drink. Those systems of education that would shut out all religious education, shut out the Bible, and prayer, and all reference to the higher law, are to be shunned, are to be spurned by every Christian educator and philanthropist. Some institutions of learning have attempted it; but they have proved a failure, a curse. Some States, by an excessive, abnormal democracy, are taking incipient measures to exclude the Bible

and prayer, and all religious instruction, all reference to the higher law, from their common schools. If the attempt succeeds, *menes, mene, tekel upharsin*, will be written by an unearthly hand all along the walls of their otherwise great and glorious common school system. It was the glory of the Reformation, it is to the praise of the Protestant, that his religion and knowledge go hand in hand, his faith is according to and sustained by knowledge. Luther resurrected the Bible from its long entombment, and from it educed a purer form of Christianity. The progress of this reformation has ever been identified with the progress of learning and of schools. The Protestant of the present day, and in our country, has bequeathed to him through the toil and sacrifice and blood of the Protestant of the past, three great legacies—the reformed church, the Christian school improved and adapted to the multitude, and a government guaranteeing freedom of thought, speech, and conscience. A simple reference to history will convince any one that these three great ideas of modern civilization have sprung from the Christian religion. Any attempt of learning to cast off its allegiance to religion, to deny its parentage, should be spurned with contempt by every Protestant.

If these statements are true, then it follows that next to piety and all of its collateral, attendant virtues, the church needs intellectual culture. It needs a clear intellect, a strong comprehensive mind, a mind well stored with knowledge. The church will have to meet and fight its way through many and varied foes, in all the departments of literature and science. It must expect to stand in the high places of the earth as well as the low places, and there fight the battles of the Lord. It will have to contend with strong minds and keen minds, with error subtle, and far-reaching, and Proteus-shaped. It must contend with duplicity and cunning, and false philosophies grown gray in the affections of the people.

Instruction is an essential element in the mission of the church. It is to teach all nations and kindreds and tongues. It is to instruct not only the ignorant but also the learned. It must teach not only by "Greenland's icy mountains," and on "India's coral strands," but also on Mars hill, in academic groves, in college halls, and from the chair of the university. Christianity must regenerate our literature and baptize our philosophy into its pure spirit. Science must be christianized, art must be christianized, politics must be christianized, society must be christianized. In order to do this, the church must have not only the preacher, but also the teacher, the press, the school. Academic groves and college halls must be consecrated to her service. The pen of the writer must be devoted to her cause. The pleading of the lawyer and the eloquence of the statesman must be baptized from on high. The farmer, the mechanic, the day laborer, need the learning of schools, that they may reason understandingly, knowingly of temperance, righteousness, liberty, and a judgment to come.

In order to attain these objects, the church must be thoroughly educated, deeply, profoundly educated. Christian youth must be trained early and long. They must tarry long in the halls of science. They must drink deep from the fountains of knowledge. They must submit to stern and long-continued mental and moral discipline.

NEW LIQUOR LAW IN OHIO.

The Supreme Court of Ohio has pronounced the new liquor law of that State constitutional. The result is a general conformity to its requirements by liquor sellers and liquor drinkers. It seems to have been thought best, by the friends of temperance in Ohio, not to insist on the seizure and confiscation of liquors, but to punish the sale and use of them so severely as to put an end to the traffic. Accordingly, they have accepted a law of which the following is a synopsis, and which is said to be working admirably:—

SECTION 1. Provides that it shall be unlawful for any person, by agent or otherwise, to sell in any quantity, to be drunk in or about the premises where sold, any intoxicating liquors, ale, beer, native wine and cider excepted, under a penalty of \$50 fine and 30 days' imprisonment and costs of suit.

Sec. 2. That it shall be unlawful to sell intoxicating liquors as aforesaid, to minors, unless upon the written order of their parents, family physician, or guardian, under the same penalty as in Sec. 1.

Sec. 3. That it shall be unlawful to sell liquor to persons intoxicated, or in the habit of getting drunk. Penalty as before.

Sec. 4. That all places where intoxicating liquors are sold in violation of the law shall be declared to be common nuisances, and shall be shut up and abated as public nuisances; and upon conviction the keeper may be fined \$100, and jugged 50 days; and before re-opening it bonds shall be given that the law shall not again be violated.

Sec. 5. That it shall be unlawful for any person to get drunk, and upon conviction he shall be fined \$5 and imprisoned three days, and pay costs of suit.

Sec. 6. That any person who shall by the sale of liquor cause the intoxication of any other, he shall be liable to any third person, and compelled to pay all expense of taking care of said drunken man, and one dollar per day for the loss of his time until he gets sober and well.

Sec. 7. That wife, parent, child, guardian, employer, or other person, who shall be injured in person or property in consequence of the intoxication of any person, shall have a right of action for damages against the person who furnished the liquor, and if the plaintiff be a married woman, she shall be entitled to exemplary damages.

Sec. 9. That the giving away of liquors, or other shift or device to evade the law, shall

be deemed an unlawful selling and punished accordingly. Sec. 10. Provides that the premises where the liquor is sold, shall be liable for all fines, costs, and damages assessed against the vendor, whether he be a tenant or owner.

GLIMPSES OF DOMESTIC LIFE IN CHINA.

NUMBER TWELVE. As affected by the Rebellion. You are doubtless anxious to know how the present civil commotion affects the common people. Volumes would not exhaust the theme of their suffering. This would be inseparable from a state of civil war any where. It may have its varieties, incident to the peculiarities of this peculiar people. If so, you will as readily discover them, in illustrations from particular examples; so I shall introduce to your notice the same characters formerly taken to illustrate these "glimpses," as possessing particular interest for you, as well as ourselves.

The marriage of "my friend" Nema occurred more than two years ago, as you were duly informed. Her husband, Low-Chung-Yuen, was, and had been from his youth, in the employ of the Tautai, as secretary or scribe, an office inherent in his family, and so considered as secured to them for generations to come; insuring them a competency, and giving a sort of aristocratic tinge to their friendship, which could not fail to be seen and felt by the "outside barbarian" friends of their new inmate, our beloved Nema. Her husband, she had always told us, was friendly to foreigners, and designed to make our acquaintance, but the father was obstinate, and would be greatly enraged should we presume to visit her. Once only did we meet her husband, (and that was at the house of her mother, near the close of her first year of married life, and several months previous to those irruptions which have since caused such shaking among us,) until after the capture of the city in September last. Then was "his occupation gone," swept away with the same blast that demolished the grandeur and the power of "His Excellency, the Tautai;" and poor Low-Chung-Yuen had plenty of leisure for making acquaintance with the long-neglected friends of his wife. It is strange how circumstances alter cases; but so it was, that his first visit to us was to beg permission to come, accompanied by his wife, to consult about the future, in view of the troublous prospects just opening up. It is needless to say, how cordially we granted his petition, or how speedily the little feet of Nema brought her to our house, unused as they were to such an exploit, to say nothing of that strange innovation of custom, a walk in the public streets, and that too accompanied by her husband! But she braved the double ordeal, fatigue and custom, and a pleasant interview we had. It ended in our promise to protect them, and their infant son, as far as in our power, and to allow them to share our retreat should we be compelled to leave the city, an alternative we confidently hoped to avoid, although our arrangements had already been made, in accordance with Consular advice, for leaving the city, should it finally become necessary. They also begged us to visit them at their own house, an invitation we were not slow to accept, as you will believe from the fact that before evening we had gone to our reserved quarters "down town," and in returning had actually made the long desired, but recently permitted visits. The hitherto unfriendly father was standing outside his gate when we came up, and stopping to make inquiries, (uncertain as to the precise house we were seeking,) for a family "surnamed Low," we were assured by a listening wag, that every body was "surnamed Low," when the old man stepping forward, pronounced our names, and entering his own door, welcomed us with all the cordiality of a patriarch and a friend. We well knew that self-interest was at the bottom; still, we rejoiced that Providence had overruled the obstinacy of man, and that this desire of our heart had been granted us.

We remained in the city during the month of September, although our neighbors were constantly leaving. Thousands on thousands had gone; for days and weeks, we could not look abroad, or move in the streets, but our eyes were arrested by fleeing multitudes, with their loads of valuables, until a strange look of desolation was spread over and within our once crowded streets. Fear was on every face, and we were constantly met by the inquiry, "Are we safe?" If I chanced to go out in my sedan, my return was looked for with the greatest anxiety; and if I chanced to remain longer than usual, the neighbors would become alarmed, and could only be quieted by seeing me come back. They said, "While you are at home we feel safe, but when we know you are gone, we fear there is danger, and we are troubled till you return." Understanding their feelings, we resolved to remain as long as possible, and we did so at length one day too late; for when the emergency came, we had not time to inform our friends of our departure, or even to take with us proper supplies of clothing for ourselves. The next day Mr. Carpenter returned to the city, but so far from liberating others, he was himself obliged to remain prisoner at large for two whole days, and one sad, gloomy night, a lively engagement having taken place in the interval, during which our house had received one cannon ball, giving him warning to seek a safer retreat. Another whole month elapsed before he could again get admission within the city walls, and it was still quite impossible to liberate our friends. Mr. C. continued to go in at intervals, and to visit the family, and none were more friendly to him than Mr. Low, Senior. Two or three months thus passed, when a note was brought to Mr.

Carpenter from the Low family, having been passed over the city wall, and entrusted to some passer by, to hand to him. It contained merely a request that he would go in at once, as our friends were in trouble. They could not write more; as a strict surveillance was kept all around the city, and no notes might pass in or out, which could not be read by the guard. He immediately went, and found that the old man had been taken and imprisoned by the rebels, for the purpose of extorting money from him. This was their common mode of raising funds, and the family were no strangers to the dreadful tortures often inflicted in such cases, nor to the fact, that death often closed the frightful scene, where the required amount of money was not forthcoming. The wealthiest had suffered first, and doubtless many had suffered to death, rather than give up the treasure which might have purchased their lives. This may appear anomalous to those (if any such there be) who have not heard the frequent cases of Chinese who have sold themselves for a sum of money to die instead of some condemned criminal, an anomaly it is difficult to explain, except upon the principle of buying merit for another world or securing the means to perpetuate their honors in this, by leaving the price of their own blood a treasure in the hands of their friends. Mr. Carpenter found a rebel guard at the house, and the family on their knees, begging that the old man's life might be spared, which they were told might be, on condition of the payment of a certain sum. This the family declared themselves unable to raise. What could Mr. C. do? Foreigners might not interfere. He could only exhortate. He told the guards, he believed the family too poor to raise the ransom money, and they professed themselves willing to release the father, if the sons would come forward. No faith could be put in their promises; so the sons prudently kept themselves concealed, the younger at home, and the other, Low-Chung-Yuen, at our house, where he had taken refuge. Had the old man ever been in our employ, or any way connected with foreigners, there would have been some what on which to found a plea for his release, but the plea of acquaintance, or friendship even merely, would not be sufficient, and any interference on his behalf would have been considered a violation of neutrality, which could not be tolerated. It was, however, confidently predicted, that the fact of Mr. C.'s having met and conversed with the guards at the house, being a proof of their being somewhat under our patronage, would effectually prevent the use of violence in the old man's case. And it may have been so; for after a while, upon the payment of a much smaller sum than at first demanded, the old man was restored to his liberty, of which he speedily made the best use, by effecting his escape from the beleaguered city. This he accomplished by the help of a small bribe to the guards on the wall, who, in consideration thereof, allowed him gently to pass down their rope ladders, and thus into the free air of the outside world. This will seem strange to one who does not know, that *policy* is the proper term for Chinese *honesty*, and that *gain* is a sort of universal watchword. No wonder, then, if it is used by the watchmen on the walls of a besieged town. It is also a well known fact, that the second officer in command now in the city does many a good turn in this way of letting the oppressed go free. L. M. C.

CHAPLAINS IN CALIFORNIA.

The recent action of the Assembly of California in relation to Chaplains, shocks some portions of the community, while it amuses others—giving to all a glimpse of the state of religious feeling among politicians and legislators of the new State. It seems that the Assembly of 1854 had no Chaplain. They passed a resolution for the appointment of a Committee to invite all the clergymen in Sacramento City to appear, on alternate mornings, at the opening of the House, and offer gratuitous prayers. Immediately after the passage of that resolution, a letter was received from a Mormon priest and read. The following is the conclusion and pith of it: "Believing it to be inconsistent with the principles of the Gospel, the practice of Jesus Christ and the economy of the government of God to sell prayers at the rate of \$12 a piece, and not believing that a prayer which costs \$12 will have any more influence with the Almighty than one which is offered freely, I propose, should it meet with the approbation of the honorable members of this House, that inasmuch as God bestows His blessings "without money and without price," to offer my services to ask those blessings freely as they are given, and thereby give a slight testimonial of my regard for the interests of the State and community."

A motion was made and carried—38 to 14—that this Mormon be considered one of the clergymen invited. The next day a couple of indignant letters were addressed to the House by evangelical clergymen, stationed in Sacramento, declining the invitations. The Rev. J. A. Benton declines because there is no pay. The Rev. J. Lewis Shuck says: "I am now precluded from accepting the invitation you have extended, from the fact of the Assembly having, by a large vote of yesterday, acknowledged the Christianity of that daring imposture of systematic licentiousness called Mormonism. And with it, or its 'Elders,' I can have no religious affinity, sympathy, fraternity, or intercourse. I claim for myself, individually, no superiority in righteousness over other men; but as a Christian Minister, I do claim for Christianity a superiority over every other religious system on the face of this whole earth; and as to Mormonism itself, I regard it as a dishonor to the one living and true God, a libel upon Christianity, a disgrace to the philosophy of human

progress, and a bold insult to the intelligence of the nineteenth century." The large vote, 38 to 14, in favor of inviting the Mormon, was not owing to the fact that the majority were Mormons, (there is one only, Mr. Hunt, of San Bernardino,) nor that they were disposed for political or other reasons to pay respect to Mormonism, but they were merely desirous of casting ridicule on the chaplain project.

SUNDAY IN NEW YORK.—Mayor Wood's crusade against those who sell liquor on Sunday has proved quite successful. He is now trying to prevent the exposure and sale of goods on that day—a movement which may be consistent with the statutes, but which is by no means as generally approved as his anti-liquor-selling movement. The barbers, also, acting it is said on the suggestion of Mayor Wood, are endeavoring to have their shops all closed on Sunday. The extent of their zeal, and the degree of piety which characterizes it, may be judged of from the following paragraph:

"Some weeks since a paper was circulated, by which every one signing pledged himself to close up on that day, provided all who were engaged in the business would unite in the movement. But here was the difficulty. There were found to be many who would not consent to such an arrangement. We have, at present, a law on our statute-books, making it an offense finable with one dollar to keep such places open on Sunday; but the profits of a majority of the shops on that day are sufficient to enable them to pay this paltry fine (even when it is enforced, which is rarely) without feeling it materially. To obviate this difficulty, the barbers have drafted a petition to the Legislature, to which the signatures of three-fourths of both the employing and the employed barbers in the city have been obtained, asking for an amendment to the existing law, so as to make the fine \$25, which would probably bring the few opposing members of the profession into the traces.

PROSPECTS IN CHINA.—An English paper says that the relations of that country have assumed a serious aspect. Grave apprehensions have been excited amongst the friends of Protestant missions, by the conduct of Sir John Bowring, in his relation with the Imperial Government at Peking. There is ground for believing that an influence, hostile to the evangelization of China, is actively at work, and that an effort may even be made to lure England into an alliance with the Manchew dynasty, in order to prop up the tottering idolatries of China, and the domination of a foreign race over its native inhabitants. (To be forewarned is to be forearmed, and we are glad to see that the Committee of the Chinese Evangelization Society have already presented a memorial to Lord Clarendon, praying that in any revision of existing treaties, ample security may be obtained for the free exercise of the Protestant faith and worship, and the propagation of Christianity in China.

HONOR TO WISCONSIN.—The United States District Court for Wisconsin recently convicted Messrs. Booth and Rycraft, of Milwaukee, on a charge of assisting in the rescue of the fugitive slave Glover—a crime subjecting them to fine and imprisonment. The Supreme Court of the State, however, issued a writ of habeas corpus, on which the convicts were brought to Madison, the capital, to have the merits of their conviction and imprisonment inquired into. It seems that they were convicted for rescuing a "fugitive from labor," whereas, in the indictment it was not averred that Glover, who was rescued, was a "fugitive from labor," nor was there a particle of evidence before the Court to establish that point. It was on this ground that the State Court set them free. In granting the writ, one member of the State Court declared his conviction that the fugitive law is entirely unconstitutional; the other two reserved their opinions on that point, and granted the writ on the ground that no offense had been proved.

IMPORTANT EXPEDITION.—An expedition has just been sent out by the United States Government, to ascertain whether on the Llaros de Estacado—a region through which the Pacific Railroad would have to pass—water can be obtained by means of artesian wells. The expedition consists of Capt. J. Pope, of the U. S. Topographical Corps, with a detachment of 150 United States troops. Dr. G. G. Shumard accompanies the expedition as Surgeon and Geologist.

RE-ELECTION OF MR. SEWARD.—On Second-day, Feb. 6th, WILLIAM H. SEWARD was by the Legislature of New York elected Senator of the United States for six years from the fourth of March next, to fill the vacancy which will then occur by the expiration of his own term. In the Senate he had 18 votes, being a majority of 5 over all other candidates. In the Assembly, he had 69 votes, being a majority of 12 over all others. His election is considered a victory for freedom.

ELD. THOMAS E. BARCOCK'S post-office address is Albion, Dane Co., Wisconsin. In a business letter just received from him, he says: "My health has so far given way to the advance of a long-seated asthma, that I felt obliged to try to do something for relief. While revolving the question as to what it should be, I received a call from the Albion Church; and in view of the representations I receive of the favorable influence of that climate in such cases, I have determined to try it. I start on Second-day, Feb. 12th."

DR. EDWIN R. MAXSON has recently removed from Adams Center to Geneva, N. Y., where his correspondents are requested to address him.

A party of gentlemen left New York last week for the purpose of taking part in the proceedings at the opening of the Panama Railroad.

