

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

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

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The Sabbath Recorder.

TRACT OPERATIONS.

To the Editors of the Sabbath Recorder:

In accordance with a vote taken at the last meeting of the Board of our Tract Society, namely, that I should furnish articles containing incidents of my travels as agent of the Society, I send you the following.

About the last of November, 1854, I left home, with a view of visiting some of the German Seventh-day Baptists in Pennsylvania, and to distribute tracts among them, and at the principal places on the route, particularly in Philadelphia. On my way to the above-named city, I stopped at Bordentown, and staid one night with the now lamented Dr. Wm. M. Fahnestock. It is hardly necessary to say, that I had a pleasant visit with Dr. F. and his interesting family. All who had the privilege of a personal acquaintance with them, would expect a visit there would be interesting. Those too who knew the Doctor by the productions of his pen only, would doubtless draw the same conclusion. Religion, of course, was the theme of conversation with us. Science, as connected with religion, was brought in. The subject of Geology was one among the topics had up. The Doctor seemed to think that what he had written as a sarcasm on the unwarranted assumptions of some foreign geologists, had been in some degree misapprehended by those who replied to him. Dr. F. appeared to have the opinion, that his reviewers supposed he wrote in the style which he did, because the doctrines of geologists could not easily be exploded argumentatively; but he assigned as a reason of the course he took, that the positions of geologists, which he opposed, were so entirely groundless and untenable, that they neither required nor deserved a more formal or systematic exposition. Whether it is admitted the Doctor was correct or not in his judgment of the merits of the geological doctrines in question, it cannot be denied, that the position of affairs, every way considered, touching the subject of geology, especially in regard to the primary condition of the earth, is such as perfectly to account for Dr. F.'s manner of treating the case. Besides, those acquainted with the Doctor's predominant characteristics of mind, know, that he discovered a vein of humor, wit, and pleasantry, in speaking and writing on almost all subjects, and occasions. It was the natural bent and drift of his mind. It often occurs, that such persons are not understood, or are misunderstood, because, like poets, they employ language in such a manner that it requires a good share of like genius in the reader, to that possessed by the author, in order to a full comprehension of the former by the latter. And it not unfrequently happens, that persons of equal and rare faculties of perception, mistake each other's ironic and playful remarks, for grave and serious imputations, or disguised reflections. Such difficulties are inseparable from the style of Dr. F. He was well aware of that fact, and gave due weight to it in reference to the geological discussion in which he had been engaged. The Doctor (as usual) bestowed upon me every attention that could be expected by a visitor. In the morning, he went with me to the depot, where our intercourse on earth ended. But how unconscious was I that such would be the case! I presume it was much the same with him. He might have been more thoughtful than I, and probably was. I may be more thoughtful in the future. I should have mentioned, that the Doctor, learning that I intended to visit the German Seventh-day Baptists in Pennsylvania, gave me letters of introduction to some prominent persons among them. Those letters were of no small use to me.

Exchanging a hearty "good morning" with Dr. F., I took passage for Philadelphia. When I arrived there, I called on Mr. John E. Potter, formerly of Hopkinton, R. I. Mr. P. very generously invited me to put up with him. As it was too late to reach Ephrata before the Sabbath, I accepted Mr. Potter's invitation, and put up with him at the American Hotel, where he was boarding. While in the city I learned that there was a church in Third-st., above Franklin, by the name of "Bible Christians." I had some curiosity to know more about that people, and in my walks for tract distribution, I called to make the acquaintance of their Pastor, the Rev. William Metcalf, M. D. I did not find Mr. M. at home. A distinguishing doctrine of this church is Vegetarianism, to which, I understand, they strictly adhere in practice. I saw a daughter of their pastor, who told me she was thirty years old, and had never tasted any meat. In conversation as to whether they did not find inconveniences in their manner of life, and whether they had any desire to eat meat, this lady replied, that meat was always disgusting to her, and that when she had occasion to go through the markets, it made her feel sick.

Mr. Elsegood, a shop keeper at the corner of Sixth and Walnut streets, told me that he knew a man in the city, by the name of Fowls, carpenter, who kept the seventh day, an old

gentleman. I asked if he was not a Jew. Mr. E. said, "No, he is a Christian, a good man, and is often in my shop, and we have much conversation together." I tried to find this man, but did not succeed. Mr. E. said that man had changed his boarding place about that time, and he did not know where he had gone, so as to tell me where I could find him. This Mr. Elsegood told me, also, that he had been so troubled about the Sabbath, that he had sometimes thought he should be obliged to keep it, though he should have to beg his bread—that he had talked with his minister on the subject, but could get no satisfaction in regard to the matter. Mr. E. alluded to the necessity of providing for his family, as palliating his neglect of the Sabbath. How many there are who act thus! But how difficult it is to reconcile such a course with the teachings of Christ! Indeed, it seems impossible to reconcile these things.

Mr. Potter informed me, that he knew a man in the city, who, having picked up one of our tracts, some time since, when on one of the eastern thoroughfares, had become much impressed with the importance of the subject, and the force of the arguments brought forth by the observance of the seventh day. I regret that the brevity of my stay in the city, and the much that I had to do, did not afford an opportunity for us to call on the gentleman together, that I might have an introduction to him, as Mr. Potter proposed.

My visit to Ephrata was very agreeable, to myself at least. It is true, that the church and community there, whether contemplated in a numerical or financial point of view, is on the decline. Nor will the friends there, who treated me so hospitably and kindly, be disappointed as to my opinion of the principal cause of that state of things, when I say it is, in my judgment, the result of a lack of Gospel discipline in the church. They hold to the duty of admonition and reproof for delinquency, or wrong doing, on the part of their members, but seldom, if ever, proceed to the act of exclusion, or suspension from the communion. They are open communions, in the general acceptance of that phrase, at least in respect to offering those of other denominations the opportunity to partake with them. Other causes have combined with the above to accelerate their decline, but they are only secondary or incidental thereto. That the Society at Ephrata is blessed with members of unusual piety, is, I presume, will doubt, who witnesses their devotions. The aged pastor of the flock, Elder Andrew Fahnestock, is a man of good endowments by nature, and of a godly deportment. With his light drab suit, his white broad-brimmed hat, and his silver white and long flowing beard and hair, he is, I think, the most truly patriarchal looking man I have ever met with. His religious and Christian simplicity in conversation, add force to his personal appearance. Mr. William Konigsmacher, who so hospitably entertained me while in the place, told me the following anecdote, which at the same time illustrates the scrupulous conscientiousness of Elder Fahnestock, and the cunning sometimes employed by artists to accomplish their purposes. Some of Elder F.'s relatives were desirous of having his portrait painted. But the Elder would not consent to it, seeming to regard such things as a breach of the law against making and worshipping images. But the artist, and those in his cause, were not to be thwarted in their plans by such scruples. So when the Sabbath came, and the Elder stood up to preach, the artist came also, and taking a seat in a convenient place to see, rather than to be seen, with his drawing-paper and pencil in hand, drew a very accurate likeness of the venerable minister of truth, as he was delivering his message to the people. I did not understand that the Elder was really offended with them for "stealing him" in that way, as he called it, yet they seemed to think he might almost be tempted to spoil the artist's work, if it should fall in his way. They informed me that the Elder had never seen that sketch, though it is carefully preserved by a relative of his, Mr. Joseph Konigsmacher, the enterprising proprietor of the thriving watering place kept by him at Ephrata Mountain Springs, where I saw it. Mr. K. intends to have a painting from that sketch in due time. It would be a fine thing to lithograph, and I hope it will occur to Mr. K. to have it done by some competent hand ere long, as it would be just what we should want to insert in the *Sabbath-day Baptist Memorial*, in connection with an article on the history of that people.

The music (and I think the hymns) in most common use at Ephrata, were written by Conrad Biesel, the founder of the Society. I had heard Dr. Fahnestock often speak of the excellencies, and peculiarities of that music, though he informed me that they had almost lost the art of performing it. Yet, on hearing them sing, I found that the music had qualities in it which fully justified the Doctor's description of it. It is singularly pleasing and highly promotive of devotional affections, and emotions in the mind. One of their members made me a present of a small manuscript volume of that music. All their music books

are in manuscript, and many of them are large, and not only beautifully written, but artistically illuminated. L. CRANDALL.

THE SECOND COMING OF CHRIST—NO. 6.

BY S. CLARK.

"Unto them that look for him, shall he appear the second time, without sin unto salvation."

Courteous religious discussion is profitable. I acknowledge already having received benefit in one respect from brother Elias Burdick's notice, in the *Recorder* of December 21st, of my article in the *Recorder* of December 21st, (not December 1st, as he has it.) Not taking particular notice, I always read or understood the words, "The dead in Christ shall rise first," or before the dead out of Christ. But brother B. understands the word "first" in the text to mean before the living saints are changed, which appears more correct. 1 Thes. 4: 16. Otherwise, the reader will please to take the two above-named articles, and compare them, and see if I have not clearly proved, that there will be a "first resurrection" of the saints only—a "resurrection of the just," at the coming of our Lord Jesus Christ with all his saints; (1 Thes. 3: 13.) before the last or general resurrection. Rev. 20: 12. John 5: 28, 29.

Brother Burdick (if I understand him), thinks that Christ will not personally come with his saints and martyrs to reign on the earth, before the last, or (what he calls) the general resurrection. I am one of those who understand that Christ will personally come, and all his saints and martyrs with him, and reign on the earth one thousand years before the "rest of the dead" will live again, or before the general resurrection.

I have space to notice only a few of his remarks; and as he has introduced Dan. 12: 2, saying, "It can have no reference to the general resurrection," I would respectfully ask, To what resurrection does Daniel allude? Again, he asks, "How came the righteous back in their graves again to rise in the same hour with the wicked?" (that is, after the 1000 years.) I answer, in his own words, "All that are (that is, that shall be at that time) in the graves." Some will die at that time, for it is said, "The child shall die an hundred years old," &c. Isa. 65: 20.

Respecting the Revelation, brother B. says, "And we observe, first, that it would be well to wait till the meaning of John's prophetic visions is more generally understood and acknowledged, before we undertake to prove and establish doctrines from any part of them entirely incapable of proof from the plain teachings of the Bible." But Jesus Christ does not tell us to wait some eighteen hundred years to have this book more generally understood and acknowledged before we establish doctrines from it; but, "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." If there is any one particular book in the Bible which our Lord Jesus Christ commanded to be written and given to the churches, "to show unto his servants things which must shortly come to pass," surely this "Revelation of Jesus Christ, which God gave unto him," is one such book. We may prove doctrine from this book in accordance with the doctrine of the prophets and apostles. This book teaches plain, practical, as well as metaphorical doctrine.

Brother B. says his opponent "will hardly say that Jesus will again veil his glory to mingle with sinful men; and unless he does, a mortal man can no more live in his presence than we can live in devouring fire." But the three mortal apostles did not die when they saw his glory on the holy mount. We read that "without holiness no man shall see the Lord." He was seen of "more than five hundred brethren at once," after his resurrection. But did he mingle with sinful men after his resurrection?

Brother B. says, "We only observe, first, that only the martyrs are embraced in this description; and, second, that it is not their whole persons, for the soul of a man cannot be the whole man," &c. Rev. 20: 4. We observe, that if "only the martyrs are embraced," then only that little part of the martyrs which were beheaded—which had their heads taken off—can be embraced, and the millions of martyrs which have been burned, killed, and destroyed otherwise, can have no part nor lot in the matter! Impossible! Let us examine the text, and see who are embraced in it. Verses 4, 5, 6—"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now, to understand this, we look for other

Scriptures which will compare with it. We see *these* embraced in this description, before we come to the *martyrs*. There are *thrones*, and some that sat upon them, and judgment was given unto them. We find the words of Christ, and of the prophet Daniel, to agree with John here on the same subject. Christ says, (Luke 22: 28,) the apostles shall "sit on thrones, judging the twelve tribes of Israel." Daniel says, (7: 2,) "Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Here Daniel, Christ, and John, all agree, concerning the reign of Christ and his saints at the first resurrection. But John continues, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," &c. This appears to be the same company of martyrs mentioned Rev. 6: 9, 11, that were to "rest for a little season," until their brethren should be killed, as they were. But now, in the twentieth chapter of events that should transpire, they are seen to live and reign with Christ in the first resurrection one thousand years.

Of 1 Cor. 15: 23, brother B. says, "The apostle's whole theme is the saints' resurrection, with no reference to the resurrection of the wicked." But the reader will see, that the apostle's theme was to answer some who said "that there is no resurrection of the dead," (verse 12, &c.), and to show that as by Adam all die, (for it is said, "Dust thou art, and unto dust shalt thou return,") so by Christ shall all be raised again to life—all, both the just and the unjust, (verse 21, &c.) "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first-fruit; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign [this reign is after his coming as above] till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The apostle is here very plain and comprehensive in few words: 1st. As by, in, or through the act of one man, Adam, all die, return to dust, so by, in, or through the act of one man, Christ, the same shall all be made alive, raised from the dead. 2d. Here are three orders of the resurrection, or two after Christ's resurrection, and every man to be raised in his own order." Christ is called the first-fruits of the resurrection; "afterward," the next in order, is "the resurrection of the just"—the saints—"they that are Christ's at his coming"—"them that sleep in Jesus with God bring with him." The next in order is at the "end," that is, the last order of the resurrection. (Rev. 20: 5, 6, 12-15.) 3d. After "they that are Christ's at his coming," and before the "end," Christ is to put down all rule, authority, and power, and is to reign till death is destroyed—"death and hell cast into the lake of fire," when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Paul does not tell us, here, how long this reign of Christ will continue, after his coming with them that are his, before the "end." But John says, "a thousand years." Brother B. says, "And immediately upon the events of this day of the saints' resurrection, his mediatorial kingdom is to be delivered up to the Father, with the express statement, 'then cometh the end.'" Now I ask, When cometh the end? Now I ask, "Immediately upon the events of this day of the saints' resurrection," &c. But Paul says, "when he shall have delivered up the kingdom to God, even the Father." When is that to take place? "When he shall have put down all rule, and all authority, and power." When is that? "For he must reign till he hath put all enemies under his feet"—till death, the last enemy, shall be destroyed. All this great work may be done "immediately" after his coming with his saints; but I should think it would take something like "one thousand years."

GOOD REASON FOR LEAVING A PARISH.

When Dr. Chalmers was called from St. John's parish in Glasgow, to the chair of Moral Philosophy in the University of St. Andrews, a public dinner was given him by the magistrates and most distinguished men of the former city. Chalmers—who was as modest as he was great—was embarrassed by these enthusiastic expressions of regard from a people he was about to leave. His heart smote him for tearing himself away from such kind friends, and he thus frankly declares the cause which compelled him to this painful step:

"I am the prime, and in one sense the voluntary, mover in this separation; and, however strong the reasons for it in my own mind, it is impossible fully to present those reasons to others, and to divest it of an air and aspect of unkindness, seeing how I may be thought to have inflicted a shock on all those ties of friendship that exist between Christian connections; and I feel, under demonstrations of kindness so palpable, that you have heaped coals of fire on my head. If this were a place to enter upon the reasons that have led to my

determination. I would state them; but however strong and satisfactory those reasons might be, I should still be left to struggle as I can under the unlooked-for difficulties and delicacies of this manifestation. One feeling, however, I must indulge, which alleviates the pain of this separation. I must say, that it is not a change of local situation, but of life, that I have deemed essential to my continued existence and usefulness in the world. I would not have given up the parish and congregation of St. John for any other parish and congregation in Scotland. It is not another parish, but another profession, that I have taken up; and short of a change so complete, I would not have been a party to any one whatever; a change which relieves me from all those drafts on my physical strength, that must ultimately have overpowered me. It is an office which combined all the great objects, and was singularly suited for all the duties of a Christian minister; and as I have before said, short of this, nothing on earth should have torn me away."

THE CZAR'S RELIGION.

As the present Eastern war is ostensibly, upon the part of Russia, a contest for the religion of the Greek Church, our readers may be not unwilling to become acquainted with the tenets of that ecclesiastical power which has for ages disputed the sway of a large portion of the eastern hemisphere with the Papal hierarchy. The Greek Church originated in a schism virtually occurring in the fifth century, though not fully consummated until much later, in what was then the Catholic Church, dividing it into the Oriental or Greek, and the Occidental or Latin, the former having its centre in the Patriarch of Constantinople, and the latter in the Bishop of Rome. Originally the Greek division occupied as its territory East Illyria, Greece Proper, with the Morea, and Archipelago, Asia Minor, and Syria, with Palestine, Arabia and Egypt; but the rise and progress of Mohammedanism afterwards deprived it of almost all its provinces in Asia and Africa; and even in Europe the number of its adherents has been diminished by the Turks. This loss, however, was somewhat repaired by the accession of several of the Slavonic nations, and especially of Russia in the tenth century. Since that time, the latter has been the chief temporal power by which the Oriental Church has been upheld. The Greek Church has never displayed the vigor and aggressiveness which have been so characteristic of Rome—she has seemed rather to be a fossil handed down from one generation to another, than a living organization, aiming to extend her power, and keep pace with the advancing footsteps of nations and civilization. Though usually regarded as purer than the Papal hierarchy, she holds virtually the same tenets, practices many of the same ceremonies, and is equally guilty of betraying the truth by overlaying it with heretical dogmas and unmeaning forms. Both acknowledge the Bible and tradition as the sources of doctrine; both hold to the seven sacraments; both regard confession as indispensable, though in the Greek division the priest must be married; both practice the invocation of saints and the worship of the Virgin, and regard with adoration crosses, relics, &c., and both deny salvation to all who reject their tenets. In the observance of saints' days, festivals, &c., there is a similar agreement—the holy days in the Greek Church being so numerous as to leave but one hundred and eighty working days out of three hundred and sixty-five.

The Greek Church differs from that of Rome in allowing the marriage of the clergy, and to some extent the use of the Scriptures, and in the absence of instrumental music in its services, and ostensibly in denying transubstantiation and purgatory, and forbidding the use of images. As to the latter however, paintings are profusely substituted, and are regarded apparently with the same adoration as the Romanist pays to his statues. Although they have been regarded as denying transubstantiation, one of their councils has declared that "the bread is changed, transubstantiated, transmuted, transformed into the true body and blood of our Lord," and that the wine is converted and transubstantiated into the true blood of our Lord." They have no masses for the dead; but the same council, alluded to, declares a probation for certain classes of the dead, and on three separate days prayers are said at the grave of the deceased, in behalf of his soul. The priests, too, claim—going even beyond Rome—power of absolution for the dead as well as the living. The confessional also virtually exists, monasteries abound, and the priests are equally indolent, ignorant, and prone to those of Rome; the Scriptures are practically unknown to the people—indeed, "all Scripture" is forbidden to be "read by the untrained;" infallibility is involved in their dogmas, and they have no less than sixty-seven liturgies. In Russia, as well as other countries, the prayers are uttered in eight tones, and two huge volumes are necessary to prescribe these variations. "It is hardly credible," says a writer on this subject, "yet a positive fact, that the changes of the service for each day, and for almost every devotion of each day, occupy twenty folio volumes, and these volumes render necessary another, called 'The Regulation,' as a sort of index to them. The whole system of the Eastern Church is thus minced into endless particularities, or rather peculiarities, and it is no easy task to discriminate exactly the measure of its orthodoxy amid such encumbering rubbish. As to marriage, all the priests, except the monks, and those promoted from their number to higher offices, are permitted to marry once, but not a widow; on the death of his wife the priest must relinquish his charge and go into a cloister.

Such is, briefly, the religion which holds in subjection sixty-five millions of people—the religion which Russia, with its gigantic power, endeavors to uphold and propagate—the religion in defence of which, professedly, the Czar has called out his embattled legions, and for whose altars tens of thousands are to be slain. Whatever may be the motives which have led the allies into this strife, it can

hardly be doubted that their success would augur more favorably to the advancement of the gospel than the triumph of Russia. Whatever may be the machinations of France for favoring the interests of Rome, England is too wary not to look out for her share of the spoils; and where she plants her standard, with all her faults, she will secure an open door for civilization and the Bible. The defeat of Russia; by any Protestant power, cannot result otherwise than in weakening the miserable structure of that Church, whose light to its enthralled millions has for so many generations been darkness. [Presbyterian.]

A GERMAN COLPORTEUR.

A German colporteur, who for the past two seasons labored in the copper region on Lake Superior, returned to his field after attending the Colporteur Convention at Chicago. On landing late Saturday evening, he was glad to hear that there were three persons from the neighborhood of his native place in Germany. One of them received him very kindly, and invited him to stay with him, but learning that he was a colporteur, he withdrew the offer. As his other countrymen were also infidels, he was left without a lodging for the Sunday. He however went several miles in the mountains to one of the mines, where he found a Roman Catholic family, who received him very kindly, though it was late at night.

The next day he preached twice to his countrymen, most of whom were Roman Catholics. They were much pleased, and raised two dollars, which they gave him for his personal use. He declined accepting of it, telling them that he did not preach for money, but to save their souls from eternal destruction. The next day he gave them books for their donation.

In visiting among the mines, he entered a house where a number of infidels were assembled, who expressed a desire to hang up and destroy all the priests in the country. He began to preach the gospel to them, and many felt its power. Instead of offering him violence, they invited him to dine with them, and purchased several books of him.

On the evening of the 4th of July, he was at a place where many were assembled to drink and dance. He had a full box of books, and though, as he says, "the evil one would tell me, here is not the place to sell books and to save souls," I commenced speaking with the miners about heavenly things, and in about an hour I had sold all my books, with the box, and went home with a joy and peace in my heart which the dancing people did not and could not feel.

On visiting a settlement where he had been the year before, many Roman Catholics and infidels received him kindly, and he had the evidence that his labors had been blessed. An American, whose wife was a Roman Catholic German, anxious to bring her out of her superstitious prejudices, had purchased several books, and now took the *American Messenger*. He was kindly and hospitably received by them on this visit, and was told by the wife, that she no longer believed in the Pope and his doctrine. Showing him one of the volumes her husband had bought, she said, "This precious book is now my favorite book." She bought several other books. Had it not been for the books, he thinks she would probably have fallen from her superstition and infidelity.

On visiting an intertemperate Roman Catholic, who the year before would not buy any books, he offered him his books again, but he and his companions refused to buy. "Countryman," said the colporteur, "here is just the book you need to free you from your dreadful vice. It is worth a thousand dollars to you, and only costs you ten cents." He looked up, and probably feeling that the colporteur spoke the truth, and that there was no other escape, he stretched out his hand for the book, opened it, and began to read, for he was now sober. After reading a little, he exclaimed, "Boys, these are nice books; buy some from this man." Several stopped their work and came after the books to read them, and bought many. After beseeching them to repent and believe in the Lord Jesus Christ, the colporteur left them.

In six weeks the colporteur sold nearly \$200 worth of books, and procured 175 subscribers for the *Messenger* and *Child's Paper*. He was more kindly received, and met with better success, than in the previous year, when he found wickedness everywhere prevailing.

HARD CASES.

In every congregation there are some hearers for whom ministers and others have but little hope. The force of early training, perhaps, brings them to the house of worship, but the seed falls not in good ground. For a time ministers feel for them, and cherish hope that they may be reached. After a while they yield to despondency, and such characters are given up for lost. How can a minister permit himself to be thus faithless and recreant to his trust? His sermons should be studied, in view of the peculiar traits, habits, and tastes of such men. He should labor and pray to be able to present such instructions and warnings as may reach such cases. The most successful ministers, and the same is true of every laborer in the vineyard, adopt it as a rule, ever to be in pursuit of particular persons. This will give earnestness and point to preaching, and such persons will not long remain unaffected.

Dr. Griffin, speaking of his discourse, published in the *Murray Street Lectures*, says: "I wrote that sermon with my eye on Dr. W., then an infidel, and sick with what proved to be his last sickness. I was most deeply affected through the whole of it, and wrote it with a strong desire for the conviction and salvation of Dr. W. He had just before resisted my arguments with vehemence, if not with passion. After I had finished my sermon, I read it to him, at two different sittings, half at a time. He never resisted afterwards; and gave such evidence of his conversion and faith, that his pious wife, and other pious friends, have no doubt that he went to heaven." [Presbyterian of the West.]

The Sabbath Recorder.

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

LIBERALITY TO ERRORISTS.

It is recorded of Doctor Gill, that he would allow no man to preach in his pulpit, whom he knew to be unsound in doctrine.

Perhaps some may think that this was unnecessary rigidity, not to say bigotry. But to whatever extreme the good old Doctor may have verged, in this matter, we think it was far safer, and better for the interests of Zion, than that excess of liberality, which offers an open door for the discussion of every question that the caprice, or corrupt principles, of the enemies of truth may dictate.

But, bold as the truth is, it should never be forgotten, that "men love darkness rather than light." Hence, it is a very questionable kind of policy, to say the least, to lay before the people of a religious assembly all the arguments by which a bad cause is sustained, unless we feel the greatest moral certainty of our ability to confute those arguments, and to present the cause of truth in such a light as to leave the hearers without the least shadow of excuse.

To grapple with error, and overcome it, is a healthful exercise; but there is no little danger, that we may be overpowered in the contest. Whoever engages in such an undertaking, should be first qualified for it. It would be an ill-judged policy to set little children, who had never been trained in the knowledge of truth, to combating important errors, in the expectation that, if they were successful, they would be so much the stronger in the truth.

So, in the church, there are but few, comparatively, who are sufficiently well grounded in the truth to be competent for a discussion with an errorist, or even to listen to such a discussion, without danger. For one full grown man, there are ten babes in Christian knowledge, who require to be guarded with the utmost care, fed with the sincere milk of the word, and kept in comparative ignorance of the cunning sophistry by which error always supports its pretensions.

The Christian Church, too, is designed as a school for the instruction of its members in the practice of those virtues which adorn our every-day life, and for the promotion of spiritual communion with God, the Father of all. The saints assemble, not merely to be instructed in doctrine, but to have their consciences probed, their devotion awakened, and their longings after Christ satisfied.

Truth and Error must, necessarily, often meet in battle. And it is well for the gospel minister to be well armed, and prepared for the contest, whenever it may be forced upon him. But to order our religious assemblies in such a way, that the errorist shall not only have liberty to come in, and advocate his pernicious principles, but even be invited to do so, is, in our opinion, taking the very course to destroy their usefulness, and must, soon or late, be followed by fearful consequences.

THE CHURCH AND THE SCHOOL.

Modern civilization is a development, an out-growth of Christianity. The Christian school, likewise, is at once the offspring of the church, and one of her most efficient agents in the civilization of man.

That the school of the present is but an out-growth of the church, is a historic fact. Schools for the popular instruction of proselytes and youth, and also others for giving to religious teachers a scientific knowledge of Christian doctrines, were early established. In the language of the Secretary of the Society for the Promotion of Collegiate and Theological Education, "Whether or not the opinion of Mosheim is entitled to credit, that the apostles of Christ undoubtedly both set up for themselves, and directed others to set up, seminaries, in which young men devoted to the sacred office were taught whatever was necessary to qualify them properly for it, there is clear evidence that, before the close of the second century, a regular theological school was in successful operation at Alexandria, and which, for more than two hundred years, exerted a prodigious influence throughout the Christian church.

Other schools, similar to that at Alexandria, are known to have existed in the early ages of the church. One was founded at Caesarea, about A. D. 290, and furnished with a library; another was founded at Antioch by learned presbyters; and another at Edessa about A. D. 360; and also at various places throughout the Eastern Church, and in the West, as at Rome and Carthage."

Monasteries began to be established in the West, where they at once assumed more of a liberalizing, educational, and elevating character, than in the East. "They were designed for religious men, who, in retirement from the world, might find enjoyment and discharge duty in Christian studies, devotional exercises, self-discipline, useful labor, and beneficent deeds. Religion fled to them as a covert from the times, and literature and science were saved from utter destruction, by finding an asylum in these retreats. Indeed, of many of them, schools were at first the leading characteristics."

These institutions rapidly increased, until they spread like a net-work all over Europe. Episcopal or cathedral schools also existed, at least one in each diocese, in which young men preparing for the ministry, were instructed in those studies deemed of importance for the sacred office. These, in connection with the rural schools, gave a religious character to the learning and literature of the middle ages.

Guizot informs us, that at the end of the fourth century, two literatures, two philosophies, marched, as it were, side by side—profane literature and sacred literature, pagan philosophy and Christian theology. It is true that profane literature and pagan philosophy were dying, but still they breathed. Soon they disappear. Sacred literature and Christian theology alone remain. Intellectual development is in the religious sphere. Come down to the seventh century, Christian theology and sacred literature themselves have disappeared. Nothing but sermons, legends, monuments of an entirely practical activity, devoted to the wants of actual life, and foreign to research, investigation and progress. Here the dark ages had reached their darkest point, the nadir of descent. Henceforward the light began to break in, the scene began to brighten, an upward movement commenced.

"Opportunities were not wanting for suitable preparatory instruction. We have already seen, that in every diocese there was at least one general or cathedral school, designed not only to instruct catechumens, of whatever age, in the faith, but also to carry forward in the principles of Christian learning, those young men who aspired to the sacred profession. These schools were, at first, under the immediate personal superintendence of the bishops. But when these officers came afterwards to be involved more and more in the complicated affairs of the church, they appointed learned men, to act under their general supervision, as teachers of the young. With such masters, the cathedral schools were gradually formed into organizations, which were the germs or forerunners of those great seminaries of learning which adorn modern ages. It does not appear, that the profane sciences were taught in Christian schools previous to the fourth century. But from that time Christians availed themselves, to a considerable extent, of the famous pagan classical seminaries which flourished in all the great cities of civilized Europe, Christian masters, also, though professedly confining themselves to theology and morality, introduced human science as not without its utility in enabling one to understand and defend the dogmas of the church."

In these seminaries of the pagan world were taught philosophy, medicine, jurisprudence, literature, grammar, and astrology. They were under the especial patronage of kings and emperors. Ample salaries and rare privileges were conferred upon the teachers. It was ordained by several emperors, that the professors, with their families, be exempt from all public duties, and all taxes, and that they be not obliged to entertain guests, nor be harassed by law; and if any one annoyed them, the offenders were to be prosecuted by the magistrates, to the end that the teachers might be spared all trouble, and might have facility to instruct many people.

But the schools thus endowed with costly libraries, competent and well-paid instructors, and all of the educational facilities afforded by the age, were under the control of pagans. The professors were pagans, and although Christians had in most instances, at least, the lawful right to attend, yet such were the prejudices and influences brought to bear against them, that very few availed themselves of their rights in the "great schools." Very few other sources for the study of science and literature were open to them. Christianity struggled on amid its disadvantages. Decay and death seized upon the pagan institutions of learning: The dark night of the middle ages drew on. The civilized world went down amid the overwhelming incursions of northern hordes. Pagan seminaries, being without any inherent life-giving power, and opposed by Christians, perished in the general shipwreck. Not so with the religious society. Inspired by a great and living principle, it incessantly labored and struggled to instruct, convert the world! In the church, there was as yet much life, thought, activity, civil society, about this time, with its institutions, and teachers, was in a state of inertia and decay. Religious society possessed earnestness, zeal, perhaps progress. Pagan literature gradually degenerated into a tame and nerveless system, of effeminate forms, fancies, and routines. Christian literature, on the other hand, abounded more and more in the productions of great philosophers, statesmen, and divines. "It agitated the most important questions, the most pressing interests."

"The battle of Inkermann was preceded by a remarkable intercessory meeting, at which ministers and other persons of various denominations assemble to commend the allied arms to the blessing of the God of battle—and while the hostile armies were actually contending on the field, the Christians at Constantinople were commending them to the care of Heaven. During the entire progress of that tremendous conflict, until victory crowned the cause of right, were its brave champions sustained by the intercessions of their fellow Christians."

"In heaven it has been decreed, that the sceptre to rule over the world shall remain alone in the right hand of the Lord's anointed, the Autocrat of all the Russias."

"If you are the conquerors, great joy is in preparation for you. The English heretics have in their camp an enormous sum, which God will give into your hands. The Emperor makes you a present of a third part of this tremendous sum. As to those of you chosen by God for a glorious death, your Emperor will permit you to dispose of your share in the booty by will."

Before Nicholas left St. Petersburg, in November last, a solemn religious service was held in the presence of 35,000 troops, when he and his two sons and the troops all knelt down on the field and invoked the blessing of Heaven upon their arms.

Mr. Wm. H. Wyckoff, Corresponding Secretary of the American Bible Union, sends us for publication the following letter from the German Missionary Oncken:—

"I think that letter occurs the following: 'I think it right to inform you of the present state of financial matters with us. I fear that only the beginning of troubles has come upon us. Every department of benevolent effort is already affected. We have paid for German Bible operations over \$5,000. I hoped we would be able to make it \$10,000 by July next. This hope indeed has not entirely vanished. My belief is, that before the next Anniversary we will be able to do it. But it will come in later than I anticipated. To give you some idea of the pecuniary distress, I will copy from a letter received since I commenced writing. A brother says: My progress is onward. The Union is fast gaining favor among the people. The masses, wherever I go, are for it. Nearly every Baptist, after hearing the subject, is decidedly

a Bible Union man. But I can't get money. It is not now to be had. Another writes: I would love to do something for our dear brother Oncken. The Lord bless that dear man of God. But it is hard to obtain money for anything.'"

The contents of the above have greatly depressed my spirits, and are calculated to paralyze my efforts in the cause of Bible circulation. I am now just on the point of raising steam and to set a powerful printing press into operation. Five brethren, you know, have already been engaged, and are in the field hard at work as colporteurs of the American Bible Union. Twenty thousand Bibles have been circulated already, and an edition of five thousand more is in the press. The paper for another five thousand has been already purchased. But in the midst of it all comes your discouraging letter. Now picture to yourself my feelings. What shall I do? Any state is preferable to this uncertainty. And I do beg of you to state as early as possible what I may expect from your Board. As I am at present fully one thousand dollars in advance, and the paper for ten thousand Bibles has been purchased, of which one half is now in the printers' hands, I should feel greatly obliged for any remittance that could be made just now.

But my head and nerves are at present in such a condition that I must break off here. With love to yourself and all the brethren, Your affectionate brother, J. G. ONCKEN.

CHRISTIANITY AND WAR.

Had Paul lived to see the union of Christianity and War, he would never have declared that there could be no union between Christ and Belial, or concord between a believer and an infidel. But to such an intimate union have Christianity and War arrived, that Mars even now dictates prayers to be said by Christian soldiers, and lays claim to the honor of fighting for Christ. Surely, if we are living in the dawn of the millennium, what will be its meridian glory! I can only say, From it, good Lord, deliver us. I used to think that a war camp was not the most favorable place for prayer-meetings and revivals; but from reports from the war department, I must have been mistaken. Hear the report:—

"The Russian Archbishop says:— 'In heaven it has been decreed, that the sceptre to rule over the world shall remain alone in the right hand of the Lord's anointed, the Autocrat of all the Russias.'"

"If you are the conquerors, great joy is in preparation for you. The English heretics have in their camp an enormous sum, which God will give into your hands. The Emperor makes you a present of a third part of this tremendous sum. As to those of you chosen by God for a glorious death, your Emperor will permit you to dispose of your share in the booty by will."

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gallows staring him in the face. Perhaps such scenes as transpired at Alma, Inkermann, Sevastopol, St. Juan, Buena Vista, Waterloo, and other places of human butchery, may have a similar effect. I know that Paul thought it wrong to do eye that good might come. But Paul had some strange notions. He thought it best to overcome evil with good, and Christ seems to have been of the same mind. But we live in the age of progress. Only 30,000,000 of dollars, annually, I believe, is now necessary for Congress to defend our country with, in connection with bomb-shells, cannons, mortars, guns, the army and navy, and the chaplains. Only \$30,000,000 now, after all the revivals of the past half century. But no man can tell what we should have needed without their influence, or the vast quantity of religion which this nation has. It occurs to me, however, on reflection, that if we go on in this way, the "good time coming" is a great way off, and that it will require nearly all our iron and steel to make swords and spears. But we can use the old Dutch plough, and pewter jack-knife. So let them have the 30,000,000 dollars for war. S. S. GRISWOLD.

To the Editors of the Sabbath Recorder:—

Being aware that there is a diversity of opinions, conflicting each with the other, entertained in the Christian Church in regard to the moral condition of unconscious infants, and considering the importance of the subject, I am induced to refer it to your readers through the columns of the Sabbath Recorder, hoping that some of them will give us light on the subject. The question proposed is, How, and to what extent, is the infant affected by the sin or transgression of Adam? How, and to what extent, restored by Christ? When dying in infancy, if they are saved through or by the atonement of Christ, how and when applied? If you deem the subject above referred to of sufficient interest, please publish the above. M. W. VERONA MILLS, 21st Feb., 1855.

THE CRISIS IN CHINA.—Since our publication, says the N. Y. Observer, of a long letter from China, giving an account of the revolution, and setting forth that the hope of China is in the success of the Tae-Ping-Wang rebellion, the Rev. I. J. Roberts, a Baptist missionary to the Chinese, has arrived in this city from the field of his labors. The object of his return home, where he designs to make only a temporary stay, is to seek men and means in aid of the missionary work in China. For this purpose, he makes an appeal to his denomination through the Recorder and Register, in which he gives some facts concerning the revolution, that confirm our correspondent's statements, and are hopeful of the freedom of China. He says:—

- 1. It is a fact that Tae-Ping-Wang is so firmly established at Nanking that no Tartar force will ever be able to expel him.
2. It is a fact that the revolutionary spirit is so universally diffused through China that no foreign power, if directed against the patriots, (and God forbid that such should be allowed), could extinguish it; if driven out of Nanking it would come to consummation elsewhere.
3. It is a fact that Tae Ping-Wang destroys idols and publishes the Scriptures without note or comment; hence, that his revolution gives greater promise for China's renovation and advancement than any thing we had ever dreamed of before.
4. It is a fact that he and his party have solicited the aiding co-operation of wise counsellors, skillful physicians, surgeons, and missionaries, and offered a large money-incentive.

DEFEAT OF THE NEW JERSEY PROHIBITORY BILL.—The following scene in the Senate of the New Jersey Legislature, upon the defeat of the Prohibitory Bill, on Thursday, Feb. 22d, is described by the Trenton correspondent of the Newark Mercury:—

"In the afternoon, long before 3 o'clock, the passages leading to the galleries were completely jammed with ladies, and the doors being opened, there ensued a great scramble for seats. It seemed as if the fair ones had turned out en masse for the purpose of awing the 'grave and reverend' Senators into the enactment of the desired law. The lobbies were also crowded long before the opening of the afternoon session, and hundreds were obliged to go away as they came, being unable to obtain admittance. A large proportion of those in the lobbies were ladies who could not get into the gallery.

"Speeches were made on the question by Messrs. Howell, Martin, I. Bonnell, Franklin, Hoxsey and Smith. Messrs. Howell, Franklin and Hoxsey spoke in favor of the bill, and Messrs. I. Bonnell, Martin and Smith against it. The speech of Mr. Howell was a fervent and manly appeal in behalf of those whose lives are resting under the blight and shame of drunkenness, and presented the strongest reasons why the law should be passed. Mr. H. was frequently applauded during the delivery of his remarks. Mr. Franklin's remarks were also characterized by great fervency and force. Mr. Hoxsey was argumentative and energetic, and was listened to with great attention. The bill was finally lost by a vote of 10 to 9.

TRACTS IN TURKEY.—There were printed last year in the mission press in Constantinople 5,268,000 pages, in the Armenian, Armeno-Turkish, Greek and Hebrew-Spanish languages; of which 2,132,000 were of the Scriptures. This agency will probably be far more extensively employed during the present year. At a recent weekly business meeting of the station, letters were read from the British and Foreign Bible Society, offering funds for printing two editions of the Bible in different languages, and one of the New Testament; and from the London Religious Tract Society, expressing the desire of the committee to participate in the great work, and requesting to know in what way they may co-operate conformably to the principles of their institution.

SENATOR CHASE ON THE FUGITIVE SLAVE LAW.—Under date of Washington, Feb. 7th, Senator Chase wrote to Sherman M. Booth, enclosing ten dollars to help pay his fine for assisting a fugitive slave. We copy a paragraph of his letter:—

The telegraph flashes to us the news that the Supreme Court of Wisconsin has delivered you out of prison. If this be so, as I most earnestly hope it may be, that Court has the honor which I trusted the Supreme Court of Ohio might have had, of first practically declaring the unconstitutionality of the Fugitive Slave act. The decision may bring on a conflict between the State and Federal Judiciary, in which the State Court will certainly have the right side, and, doubtless, the courage to maintain it. Wisconsin now presents a most interesting spectacle of constitutional right and eternal justice, opposed to unconstitutional usurpation and arbitrary power. The progress and results of the struggle most deeply interest all good men and true patriots."

TRACTS FOR MORMONS.—A Mormonite has been convinced of his error by the tracts of the London Religious Tract Society, and has been the means of causing more than 100 persons, through the tracts against Mormonism, to renounce the above belief; and this has so weakened them that they have been obliged to give up two of their places of meeting, one in Bermondsey street. "The Mormonites have been driven off my district," says a distributor, "more than once by these two tracts. There is not a Mormon in the district now, nor have the party attempted anything here for some months past."

BIBLES AT NICE.—When Lord Shaftesbury was at Nice, two or three years ago, he took a step of which some sticklers for formality complained. He listened to the complaints made with reference to the want of Bibles, and acting with that boldness which generally characterizes true wisdom, he took it on his own responsibility, as President of the British and Foreign Bible Society, to order the immediate issue of 20,000 Italian Bibles. This order was carried out through the instrumentality of the Rev. W. Curtis Wilson and others. The Bibles were circulated throughout Piedmont and the North of Italy.

AMERICAN MISSIONARIES AND RUSSIAN AGENTS.—A correspondent of the London Daily Times at Mosul reports, on the 4th of December, that through the exertions of the Russian envoy in Persia, M. Rhankoff, the Shah has interfered with the proceedings of the American missionaries among the Nestorians in and around Oroomiah, prohibiting their books and teaching, and limiting the number of their schools. The missionaries, however, are well protected by the British Consul at Tabriz.

DR. FAHNESTOCK'S LIBRARY.—The Medical Library of the late Dr. Wm. M. Fahnestock, of Bordentown, N. J., is to be sold at public sale, by order of Administrator, on Thursday evening, March 15th, at the auction rooms of Thomas & Son, 67 and 69 South Fourth-street, Philadelphia. His Miscellaneous Library is to be sold at the same place on the following evening. Orders for purchases will be executed by the Auctioneers free of charge for gentlemen unable to attend the sale.

REVIVAL AT NEW MARKET, N. J.—We understand that the church at New Market, N. J., are enjoying a precious revival. On Sixth-day last twelve were baptized and have been added to the church; and on Fifth-day next they contemplate visiting again the water side, when more will follow their Saviour, and symbolize his burial and resurrection, and come forth to newness of life.

PROHIBITION IN NEW YORK.—The Prohibitory Liquor Bill passed the Assembly of New York, last week, by a vote of 80 yeas to 46 nays. It is now before the Senate, where strong hopes are entertained that it will triumph.

A WHOLESOME VERDICT.—The case of Elizabeth Jennings vs. the Third-ay Railroad Company, was tried last week in the Brooklyn Circuit, before Judge Rockwell. The plaintiff is a colored lady, a teacher in one of the public schools, and an organist in one of the churches in New York. She got upon one of the Company's cars last summer, on Sunday, to ride to church. The conductor finally undertook to get her off, first alleging the car was full, and when this was shown to be false, he pretended the other passengers were displeased at her presence; but as she saw nothing of that, and insisted on her right, he took hold of her by force to expel her. She resisted; they got her down on the platform, jammed her bonnet, soiled her dress, and injured her person. Soon a crowd gathered around, but she effectually resisted, and they were not able to get her off. Finally, when the car had gone on further, they got the aid of a policeman, and succeeded in getting her from the car. She instructed her attorneys, Messrs. Culver, Patton, and Arthur, to prosecute the Company, together with the driver and conductor. The two latter interposed no defense; the Company took issue, and the case was brought to trial. Judge Rockwell gave a very clear and able charge, instructing the Jury, that the Company were liable for the acts of their agents, whether committed carelessly and negligently, or willfully and maliciously; that they were common-carriers, and as such bound to carry all respectable persons; that colored persons, if sober, well-behaved, and free from disease, had the same rights as others, and could neither be excluded by any rules of the Company, nor by force or violence; and in case of such expulsion or exclusion, the Company was liable. The plaintiff claimed \$500 in her complaint, and a majority of the Jury were for giving her the full amount; but others maintained some peculiar notions as to colored people's rights, and they finally agreed on \$225, on which the Court added ten per cent. besides the costs.

