



The Sabbath Recorder.

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AT HOME AND ABROAD.

The religion of some seems to be altogether for the place where they live. The country merchant, for example, is a very good man at home; attends church, helps to support the ministry, perhaps is even a communicant at the Lord's table.

We might go on to enumerate other classes of persons, who are equally guilty. Indeed, we have heard of ministers of the gospel, who did not behave as well as they ought, when they happened to be where they supposed themselves unknown.

The religion of such persons is, evidently, founded in the fear of man. They are upright, moral, church-going people at home, because they fear their neighbors will call them to account if they are otherwise.

Such persons ought not to be members of any Christian church. A body that is designed to be the light of the world—the salt of the earth—should not hold in its communion such rotten members.

We have specified a few classes of persons, whose religion seems to be limited to the time of their abiding at home; but it must not be supposed, that our remarks are intended for one more than another. It gives us pleasure to say, that many of all the above classes are Christians in deed, as well as in name.

sins are open beforehand, going before to judgment, yet other some they follow after with the most unerring certainty. (1 Tim. 5: 24. Compare Num. 32 : 23.)

THE CHURCH AND THE SCHOOL.

The dawn of light upon the dark ages was earlier and brighter upon the British Isles than upon the Continent. Schools and learning prospered there more than on the Continent; consequently the intellectual state was superior.

Among the first institutions established was the very flourishing one at Bangor. "It was at first a college of Christian philosophy, or an academy of liberal arts and learned men; but after a time was changed into a monastery."

Another very celebrated institution was the convent of Iona. "It was situated on a small island of that name on the western coast of Scotland, established by Columba, who, with twelve other monks, removed in the year 563 to that place from Ireland. This convent was an extensive Theological Seminary and Missionary School, and notwithstanding its title, was hardly more monastic in its character than are the colleges and seminaries of the present day.

These institutions produced such men as Bede and Alcuin, and preserved a knowledge of religion and a love for learning until the time of Wickliffe.

While these schools were thus flourishing, there arose a man great not only in his own age, but great for all ages—for all time;—a man rough, generous, brave, with energy indomitable, and invincible in war, yet ardent for the extension of civilization, and zealous for the prosperity of the church.

With such a man as Alcuin for instructor, and such a one as Charlemagne for pupil and patron, the spirit of learning soon revived throughout Western Europe.

printed, became from his time, instead of Saxon or other characters, the common form of writing adopted by all scholars. Many of the manuscripts of those times are preserved to the present.

Thus we see that the church in the early ages was the patron of schools and of learning, and that, as she emerged from the wreck of empire, she still, notwithstanding the corruptions she had suffered, showed herself the same patron and guardian, fostering with parental solicitude every means for the diffusion of Christian knowledge.

EDUCATION AND SPHERE OF WOMAN.

When we consider the injunction of our blessed Saviour, "Go preach the gospel to every creature;" when we see the good resulting from the efforts of Christians to carry out this injunction; and when we still hear the "Macedonian cry" from the isles of the sea, and from the uttermost parts of the earth, for Christian aid and sympathy; what disciple of Christ will not ask himself the question, Who is to respond to those calls, and bear the "good seed of the kingdom" to the destitute? And will not each Christian begin to ask, Is it I?—Lord, is it I?

All agree that we must have men, good men, for missionaries. So we must; and out of this necessity grows the duty of qualifying, sending forth and sustaining men endowed with the Spirit of God, as laborers in the gospel harvest. And corresponding to the imperativeness of this duty, we have schools and colleges endowed for the encouragement of intelligent and pious young men to prepare for the work. I rejoice at it; and my prayer is, God speed the work. I look for similar inducements to the young ladies of our land to prepare themselves for the Master's work; but I see them not. I ask, Is it not the duty, and may it not be the privilege, of females to be missionaries? Why not educate intelligent and pious young ladies, who are to be the companions of missionaries, and who would be their co-workers if equal advantages were afforded them? Is it less important that they should be missionaries? I answer, No; for woman, like man, is an intelligent and worshipful being. She too has a zealous heart, and is apt to feel for the woes of others. It is universally acknowledged, that the influence of woman is great, whether for good or for evil. Then why not educate and qualify her to use her influence properly, and then bid her God-speed in the work of evangelizing the world.

John, in his vision, saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. This must have been in the intermediate state, between death and the judgment; and from it we learn that soul and body do not lie dormant or unconscious in the grave; and further we learn, that white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, &c.

THE IMMORTALITY OF THE SOUL.

I feel incompetent to do justice to this subject, but as the doctrine of non-immortality and annihilation of the wicked, is advocated to a considerable extent in this section of country, I thought I would lay before your readers a few thoughts on it, hoping it may have a tendency to engage the talent of some able writer on a subject of such great importance.

We read that God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; hence I infer that he was endowed with a living principle superior to any of the animal creation; and, in connection with other scriptures, I conclude that this is nothing less than immortality. And again, in reference to man's dissolution, it is said by the wise man, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it;" and it seems to me that if that part which returned to God was mortal, it must have died in connection with the body.

We are taught that Enoch and Elijah were translated. Of the former it is said, that he should not see death, and was not found, because God had translated him; and of the latter, that he went up by a whirlwind into heaven. At the transfiguration there appeared unto them, (the disciples) Moses and Elias, talking with him (Jesus.) This proves clearly to my mind, that the soul of Moses was either immortal, or that he was raised from the dead; and the apostle tells us that now is Christ risen from the dead, and become the first fruit of them that sleep.

Again, at the crucifixion, Jesus said to the penitent thief that was crucified with him, "To-day shalt thou be with me in paradise." The term paradise I think must mean (to say the least of it) a place of enjoyment; consequently he could not mean by it the grave; therefore I must conclude that he was endowed with an immortal soul, that ceased not to live when the body died. Jesus has said in another place, "Fear not

them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Now, if the soul and body are inseparably connected, and both die at the same time, I can see no propriety in the first clause of the foregoing expression.

In another place, Jesus gives us a description of two persons, or characters, after death, and that too prior to the judgment. They are the rich man and the beggar. The rich man died and was buried, and in hell he lifted up his eyes, being in torments. The beggar died, and was carried by the angels into Abraham's bosom. This short narrative shows conclusively to my mind, that when the body dies, the soul enters into happiness or misery, as the case may be. I am aware that many call the above case a parable to represent the Jewish and Gentile nations; and if we admit it to be so, we should bear in mind, also, that Jesus made use of matters of fact, and common occurrences, with which the people were familiar, for that purpose.

The question is asked, If the wicked go away into misery, and the righteous into happiness, when they die, what is the use of the judgment? To this I would say, for illustration, when a criminal is arrested, he is shut up in prison. However enormous his crime may be, he must wait and suffer the horrors of the prison and a guilty conscience until the time for the court to sit and investigate the matter and pass judgment accordingly. On the other hand, a father promises his son, if he will serve him faithfully thus and so, at a certain period he will reward him with his estate, or some other great reward. The son loves the father, and cheerfully obeys his requirements, and feels in the time that he enjoys the approbation of his father; and when his labor is ended, he waits in happy anticipation of the promised reward at the time appointed.

The Apostle Paul seemed to have the opinion, that when he departed this life he would be with Christ, when he says, "For me to live is Christ, and to die is gain." What does he gain to die? He says, "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." He says in another place, "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

If the point is established, that the soul is immortal, then we see the propriety of the expressions used in the denunciations against the wicked, such as being "cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched;" and "shall go away into everlasting punishment;" "suffering the vengeance of eternal fire;" and many other like expressions, which would be useless, as far as I can see, if the wicked were annihilated.

I have thus briefly noticed some of the passages of holy writ in favor of the doctrine of the immortality of the soul and the conscious intermediate state of the dead; and if I have committed any errors, or presented any thing in an improper light, most gladly would I exchange error for truth, when convinced.

COLLEGIATE AND THEOLOGICAL STUDENTS.

At the Concert of Prayer for Colleges, held in one of the Boston Churches, on the last Fifth-day of February, an address was delivered by Rev. Mr. Tarbox, Secretary of the American Education Society, which embodied very important and solemn statistics in reference to the present condition of the Colleges and Theological Seminaries of the country.

According to his statement, as reported in the Sabbath Recorder, there has been a gradual but steady increase in the number of college students. The aggregate number in the New England colleges has increased, since 1840, from about 2,000 to 2,500. But things are quite different in the theological seminaries. In 1840, there were 322 theological students at the seminaries in New England. This year there are only 190. Andover, in 1840, had 150 students, and now, although the most prosperous of any, it has but 100. The same is true throughout the country. Auburn Theological Seminary is not in operation. The Theological Department of the Western Reserve College is suspended. Lane Seminary is educating a much less number than formerly. The decrease is not so marked in the Old School Presbyterian connection, but yet there is no increase. Mr. Tarbox went on to speak of this downward tendency as demanding the most serious inquiry and reflection.

He said there was a smaller number of pious young men in the colleges now, than ten years ago; and that the proportion among them having the ministry in view, was at the same time diminished. He attributed this unpropitious change, in part, to an erroneous sentiment in the churches respecting the obligation resting upon pious students in the choice of a profession. Our colleges should be regarded more as religious institutions, established and sustained for the church, and should be made more frequently and generally the subject of prayer.

MOVEMENT TOWARD JERUSALEM.—A letter from Stuttgart (Wurtemberg), of Nov. 18th, says: It may be remembered, that a very numerous Society was formed here some time

since, of persons who, from purely religious motives, propose to emigrate to Palestine. This Society denominated itself, "The Society for the Gathering together of God's People in the Holy Land." It has just presented a petition to the German Diet to the following effect: "The Society prays the Diet to ask the German States to address a demand to Sultan Abdul Medjid, requiring, 1st, a grant of land in Palestine, upon which the Society may found a colony; 2d, that the Society may have the right to administer the civil and religious affairs of this colony, according to their own ideas, that is, conformably to the word of God; 3d, that the person and property of the colonists may be protected against any arbitrary proceedings on the part of the Ottoman authorities, and against all oppressive taxes; 4th, that the colonists may be exempted from military service; and 5th, that all the colonists may have equal rights, whether they have been formerly Catholics, Protestants, Jews, Turks, or any other religion."

THE BAPTIST HOME MISSION SOCIETY.—The next anniversary of the Baptist Home Missionary Society is to be held in Brooklyn, and not at Chicago as previously intimated. The question where it should be held has been much discussed of late in the Baptist papers, because at that meeting it is expected that the subject of having rooms in the new building of the American and Foreign Bible Society will be considered and finally acted upon. Just now some of the benevolent institutions of the Baptist denomination seem to be endangered by partisan feeling. The American and Foreign Bible Society and the Bible Union stand in an attitude of hostility; and the Home Mission Society is threatened with the organization of a rival institution if it occupies rooms in connection with the American and Foreign Bible Society. This makes the question to be determined at the forthcoming anniversary one of great importance. The Baptists of Chicago—at least, those who belong to the First Church—are inclined to keep out of the controversy; and to prevent the unsealing of this fountain of bitter waters at the West, they recently adopted the following resolution in relation to the meeting of the Home Mission Society with them:—

Resolved, That we are unwilling that the harmony which happily exists among us in this city and in the West generally, should be endangered, and that our denomination and our holy religion itself should be covered with reproach in the eyes of this community, by the re-enacting here of those scenes of contention which have been witnessed on other anniversary occasions, and we accordingly withdraw our invitation to the Home Mission Society, as much as we love this Society, and should otherwise rejoice to entertain it, and decline to entertain or open our house to the other Societies named, until such time as the difficulties between their Boards shall have been definitely and amicably settled.

GLIMPSES OF AN EDITOR'S WORK.—The New York Baptist Register, after having been published more than thirty years at Utica, was recently removed to New York City, and united with the New York Recorder. Alexander M. Beebe, the veteran editor of the Register, in the last number issued from Utica, speaks as follows of his labors and anxiety during his thirty years connection with the paper:—

"For many, aye, for very many years, this humble journal has been a constant associate, by night and by day, in sickness and in health, at home and abroad, wherever we have roamed, in whatever company we may have fallen, on the land or on the water, it has never been separated from our companionship. Even in the silent watches of the night, it has lain in our bosom, and shared in our anxious regard. Had it only a tongue to tell all that has passed in our secret communings, what tale it could unfold of deep solitude, of elated hopes, of depressing fears, and mental labors that trench upon repose! What distress on account of the propagation of error—what efforts to meet and expose it—what earnest labors to rectify misapprehensions and mistakes among true disciples, in regard to the nature of Christ's kingdom, to restore peace where unhappy dissensions have crept in, and to promote healthful activity in Zion, and a universal interest in behalf of a perishing world. Nor would this comprehensive summary furnish any adequate idea of the character and diversity of editorial labors."

CLOSING THE CANAL LOCKS ON SUNDAY.—The subject of stopping business on the Canals by closing the locks on Sunday, is again before the Legislature of New York. A bill was offered by Senator Halsey for this purpose, and referred to the committee on Charitable Institutions. The Committee have reported back the bill for consideration by the Senate, accompanied by the following resolution:—

Resolved, (if the Assembly concur.) That hereafter all official duties of Canal Officers of this State shall cease on Sundays, between the hours of 12 o'clock on Saturday night and 12 o'clock on Sunday night.

PREJUDICE AGAINST COLOR.—The Cincinnati Times gives the genealogy of the mulatto boy who was recently turned out of school in Cincinnati, in consequence of his complexion. It is as follows:— "The great-grandfather was a full blooded white man, and a Methodist clergyman in the State of Indiana, where he died. The father, David E. Graham, was a Baptist clergyman in Athens County, Ohio, where he preached to several white congregations. The wife of Allen E. Graham was half Indian and half white blood, making the grand-parents on the mother's side—the grandfather, one eighth African and the rest white. The grandmother had no African blood at all in her veins, but had a small portion of Indian blood. The mother of the boy is about one sixteenth African blood, and about the same amount of Indian blood, but is of fair complexion. The boy Graham has one thirty-second part of African blood in his veins, and about the same of Indian. The boy has fair skin, a high Roman nose, and light, straight hair, and has no features about him."

DEATH OF A VETERAN PREACHER.—English papers, recently received, report the death, on the 2d of February, of the venerable Rev. G. Fletcher, at the age of one hundred and eight years. He was born February 2d, 1747, at Clarbrough, in Nottinghamshire. From six years of age he had been brought up in the tenets of Wesleyism, and remained a member of that body till his death. He spent 83 years of his life in active pursuits. He was at the battle of Bunker Hill, and followed Abercrombie into Egypt, where he gained the esteem and respect of his officers. He then entered the West India-Dock Company's service, where he continued 36 years, when he retired on their bounty, still preserving, up to within six months of his decease, that astonishing activity of mind and body for which he was so remarkable, often traveling great distances by rail, and pursuing his holy calling, preaching two or three times a day, regardless of personal inconvenience, for the objects of charity and benevolence.

A SUCCESSFUL MISSIONARY.—The London Missionary Society have had for twenty years a mission at Salem, (India), in the Madras Presidency, in a district containing 1,200,000 inhabitants, superintended by a single European missionary. Notwithstanding this inadequate agency, more than five hundred persons have embraced Christianity. About three hundred are now receiving Christian instruction, in six or seven adjacent villages. Several of the young men have been instructed in various handicrafts. The mission-house, two school-houses, and several other buildings, were erected chiefly by the hands of these young converts; also a church, 70 feet long by 46 wide, the first ever raised in this part of India by Christian workmen, and at half the estimate of heathen builders.

REVIVALS.—We learn that a pleasant revival is progressing in the Seventh-day Baptist Church at Pawcatuck, R. I. Seven persons were baptized there on Sabbath, the 17th ult., ten on the 24th ult., and twelve on the 3d inst., most of whom joined the church. Three additions to the church had been made by letter—one from a Seventh-day Baptist Church, one from a First day Baptist Church, and one from a Methodist Episcopal Church. In the Seventh-day Baptist Church at Scott, also, a revival is in progress, and some sixty or seventy persons have made a profession of religion.

LIFE OF DR. JUDSON.—There was an important case week before last in the Superior Court in New York, between Edward H. Fletcher and Charles P. Norton, the proprietor of "Norton's Literary Gazette," in regard to a life of Dr. Judson published by Mr. Fletcher. The facts are these: Dr. Judson died in 1850, leaving his wife, well known as "Fanny Forrester," and a large family of children, with no other provision for their support than an income of less than a thousand dollars a year. A life of Dr. Judson was commenced by Dr. Wayland, of Brown University, under the auspices of the American Baptist Missionary Union. The terms of various publishers were procured—among others those of Mr. Fletcher. Mrs. Judson decided upon Phillips, Sampson & Co., and looked to the sale of the book for an increase of income. The work was hardly finished before Mr. Fletcher, a New York publisher, employed some one to write another life, to be sold at a reduced price. Mr. Norton was involved in the affair by publishing a letter from Dr. Wayland to Mr. Fletcher, intimating that if he issued such a book he would be the means of depriving Mrs. Judson of subsistence, whereupon Mr. Fletcher brought a suit against Mr. Norton for libel. The case excited great interest, and terminated in favor of the defendant. [Independent.]

TREASURES THAT CANNOT BE REPLACED.—The house of Col. Benton, in Washington, was recently destroyed by fire. To a friend who inquired if it was insured, he said:—

"No, it was not insured; but I care nothing about that; insurance could not have saved all that I considered valuable—the bed on which my wife died, on which I sleep; her clothes, which were in a trunk sitting at the head of it; the articles which she prized most, around it—the last things I saw at night, and the first in the morning—and the papers in the adjoining room, many of which cannot be supplied. But what I shall most feel; more than I now do; will be the loss of the materials of my wife, whose body, still above ground, it will be my first care to remove to St. Louis when released from Congress, to be buried in the place in which I had collected the remains of my dead; my mother, children, grand-children, sister; to take the place by their side which she and I had marked out for ourselves."

RUSSIAN CRUELTY.—Information has been received in England, (of the correctness of which, however, there is some doubt,) that, in consequence of the refusal by the Moravians in the Crimea to take up arms, 300 of them have been hanged by the Russian authorities. It seems the colony of the Moravians in the Crimea hold opinions with regard to the unlawfulness of war precisely analogous to the principles maintained by the members of the Society of Friends in this country. During the lifetime of the Emperor Alexander and his mother, Mary Feodorowna, when Elizabeth Fry, William Allen, and other influential Quakers, were upon terms of intimacy with the Russian Court, a special ukase was promulgated, exempting the Moravian colony in the Crimea from military service, with the exception of converts added to the colony. The military authorities have subjected the Moravians to every indignity and cruelty, such as flogging, imprisonment, &c.

The London Morning Advertiser says that Jenny Lind has entered into an engagement to revisit England in her professional capacity. From religious scruples she has determined never more to appear before the public under any circumstances which could be construed into giving her sanction to theatrical or operatic performances. She has further resolved that all her future exhibitions before the public shall partake, more or less, of the character of sacred music; and, with this view, she has, we are informed, stipulated that she shall sing only in Exeter Hall. Jenny Lind is now the mother of two children.



