

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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WHOLE NO. 567.

The Sabbath Recorder

STAND ON YOUR WATCH-TOWER.

Stand on your watch-tower; for the enemy is abroad, and is active. Christianity is assailed on every hand. The citadel of truth is attacked, and God's people must defend it.

Geology, true as it is in itself, abstract from divine revelation, is taking the place in some minds of revealed truth, and the latter is rejected, so much as to throw doubt on all or any of the sacred writings.

Philosophy, too, with its vast and interesting disclosures, is often placed in the room of gospel truth, and spoken of as far more interesting than the old story of the Crucifixion, and the heart-cheering doctrines which cluster around the Cross.

We have another formidable enemy to the Christianity of the Bible, in the numerous periodicals of the day. These are got up professedly to suit all tastes and dispositions; and hence consist of a variety of matter—of truth and fiction—good and bad history—true and false morality.

Perhaps, upon a certain class of professors, the new fangled system of psychology and the old systems of magic and necromancy, have done the most harm, and are still doing their mischief. Oh, to see such numbers of church members crowding in to see all the antics and foolish tricks of persons under a mesmeric influence, is astonishing.

foundation untouched. Our Lord said to his disciples, 'Watch and pray, lest ye enter into temptation.' The apostle Paul says, 'See that ye walk circumspectly,' and again, 'Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.'

THE REFLEX INFLUENCE OF BENEVOLENCE.

A Lecture by the Rev. N. V. Hull, delivered before the Ladies' Home Society, of Alfred, Feb. 10, 1855.

Mankind are so constituted, that whatever they hear, see, feel, taste, smell, or do, immediately impresses them with its nature and character. This is not true with regard to our intelligence simply, but is equally true in regard to our moral sense.

So, also, when you listen to the woeful tale of the sufferer, and look upon the living testimonials of the truthfulness of his sad recital, you feel rushing unbidden, as from pent fountains, tears of sympathy and compassion, and at once your feet haste on errands of mercy, and tarry not by the way, and your hands become angels who grudge not their service, nor the offering their generosity has supplied.

Again, how often have you, when sitting by the suffering sick, and looking upon their feverish countenances, felt an inward distress because of your conscious inability to bring that relief which your sympathizing heart would gladly extend to them.

But, that we may cover the whole ground taken in the commencement of this address, let us proceed to show that this principle obtains also in respect to our doing. In order to this, we will select an example or two illustrative of the point. Take, then, the miser—allow, if you please, that he has naturally a covetous and penurious disposition. But once let that disposition be indulged, let him cultivate the 'love of money,' let him begin to hoard his wealth, hiding it as it were from himself, how will its precocious increase in his estimation, and how will his mind become excited to devise new plans for the future safe-keeping and faster increase of his idolized treasure.

Again, let a young man, perhaps mild and gentle—it may be reared under the influence of Christian example—let him become the soldier, exposed to all the congealing influences of the camp—let him become familiar with the blood and carnage of the battle-field, and how hardened will he become!

But, let the heavens be glad, and the earth rejoice, that cold as the human heart is, there is a heat that can warm it. Dark as it is, most hidden recesses. Wild and drear as it may be, there is a power that can regenerate it, a spirit that can charm and tame it, and make it to become a fruitful field, all covered with flowers, the most odorous and beautiful, with vines and shrubs and trees bearing fruit most delicious to the taste, giving strength to the spirit, as well as life to the flesh.

truth of that saying of Holy Writ, wherein it is declared, that man, when he came from the hand of his maker, was not only 'good,' but 'very good.' It may be that these evidences are hidden beneath the dust and rubbish of fallen greatness, but they are there!

But let us for a moment think of the extraordinary character of this arrangement of the 'maker of our frames.' It was said by the apostle, 'Whatsoever a man soweth, that shall he also reap.' Hence, if you sow wheat, you shall reap wheat, but if you sow tares, you shall reap tares.

There are, ordinarily, two principles which control men in their actions—one is the pleasure to be derived from them, and the other is the profit. We will then consider these two principles, as they bear upon the theme we are considering—'The reflex influence of benevolence.'

1. The pleasures of benevolence. But upon the very threshold of our statement, we are questioned as to who it is that experiences pleasure in performing the works of benevolence? I answer, All those who have a heart for it.

We invite you to look into the history of the past, and see what abundant proofs are afforded of the truth of our position. There is not a page written where they do not abound—not a generation of men have lived, who have not experienced and witnessed the development of this sentiment; so that the Gentile as well as the Jew, the Pagan as well as the Christian, has become familiar with it, and learned to respect its truthfulness.

Another of the reflex influences of benevolence is, that it makes man better. It gives him clearer views of the law of natural dependence, arising out of human weakness and universal human misery. As he witnesses the necessities, he is led to consider his own liability to come to want, and therefore becomes chastened in spirit, seeing that he is also 'compassed about with infirmities.'

Up, then, and earn for yourselves the character beautifully described in the living oracles. 'When the ear heard me, then it

that thou art mindful of him, or the son of man that thou visitest him!' But it does not stop here. The savor of his influence extends, and the whole man partakes of this grace, and seems excited by its example to perform its own office so that we say he is a better man.

But another of the reflex influences of benevolence, and the last I shall mention on this occasion, is that it brings one so within the range of the divine favor that he who sendeth the rain and withholdeth the frost, and who 'loveth the cheerful giver,' has decreed in his behalf that the law of increase shall decide in his favor, so that it is said, 'There is that giveth, and yet increaseth.' Indeed, strange and bold as the saying may seem to be, it is nevertheless true, that he that is kind to the poor, and has therefore laid him under obligation, has created in his own behalf a debt which shall not fail to be paid; for inspiration saith, 'He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again.'

This sentiment may seem strange to some. They may say, 'How can giving increase one's wealth?' Now this may seem strange for a man who lives in this world like the swine under the oak, which never looks up to see whence its supplies come. A man that only looks to the earth for corn and wheat, to the vine and tree for fruit—may be expected to question, and higgie, and doubt, when such sentiments are uttered. Still, we believe, and firmly believe, that he 'that casteth his bread upon the waters shall find it after many days;' and the ground of our faith is this, that 'there is a God, in whom we live, and move, and have our being'—that from Him 'cometh every good and perfect gift'—that He 'causeth the grass to grow for the cattle, and herb for the service of man.'

It is as much the purpose of this Divine Being, who 'worketh all things after the counsel of his own will,' to cause the blessing bestowed upon the needy to return upon the bestower, as that the clouds that shed their grateful contents upon the dry and thirsty ground shall themselves be replenished. It always has been, and always will be, that the 'merciful shall find mercy,' and 'he that watereth shall himself be watered.'

But touching those faculties which yield us enjoyment upon yielding to their demands, it will have been observed, that those possessing moral qualities bring us far greater pleasure than those lacking this quality. Hence those actions that combine with the moral sympathetic qualities of our nature, always having the consent of the intelligence, are capable of yielding us the greatest amount of pleasure possible, and the duties of ordinary benevolence are precisely of this character. We say, then, that one of the reflex influences of benevolence is to produce a divine satisfaction in the heart. It calls for no wrath from God, nor demands repentance of the creature, but is continually whispering peace to the conscience, and bestowing blessing upon the heart. O, with what gentle, yet full accent, does it say, 'Well done, good and faithful servant.' Even the gentle winds as they blow seem to declare it, and the murmuring water-fall, as it winds its devious way among the rocks, and leaps laughingly from precipice to precipice, speaks approvingly of the 'good deed done to the impotent man.'

And finally, how appropriate, that among the many worthy objects of charity that present themselves before us, and press their claims upon us, and receive our attention, the one in whose interest this organization is, should receive a share of our attention, and whose poverty shall excite our sympathy, if that of helpless innocence does not? Whose wretchedness shall command the exercise of our benevolence, when the terrible destitution of guileless children does not? Only think once of destitute stranger children—of fatherless, motherless, comfortless, friendless, poor children—cast forth upon this cold, gray, thoughtless, running, jostling, rushing world, without a hand to lead, a kind voice to soothe and direct, or a friend to protect them—and there are thousands of such—and tell me, are they not objects worthy of your benevolence!

Up, then, and earn for yourselves the character beautifully described in the living oracles. 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of God and I caused the widow's heart to sing for joy; I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth.'

ed in the Confession of Faith of the church to which I belong.' 'Yes, I have studied it in former days.' 'The difference between us then is, that I have a written, and you an unwritten creed.' 'I do not admit that I have any creed.' Besides, there is another great difference. You believe every thing there is in your creed, whether you understand it or not. I never believe anything unless I fully understand it. 'That is an important difference, truly. You say you believe only what you fully comprehend.' 'Yes; and in my view that is the only course befitting a rational man.' 'You must have a very short creed, then; or else you are gifted with powers of understanding superior to those of other men.' 'I make no pretension to anything beyond plain common sense. As to a short creed, I think that the shorter a thing is the better.' 'You would not apply that remark to life. But as to length of creed, let me consider. You believe in the electric telegraph.' 'Yes, I have the evidence of testimony and of my own senses to authorize that belief.' 'What is it which makes the recording apparatus work?' 'The electric fluid.' 'Do you know it is a fluid?' 'It is generally called a fluid by philosophers.'

NOT FOR MYSELF ALONE. The bright-winged bird, that with varying flight, joyously seeks the azure dome, Finding in heaven's glorious light, Portugal's beating minstrel's home, Speaks to earth's children in voice of song, From the height of its airy throne, 'I live the notes of joy to prolong, And not for myself alone.'

The tiny flower, that lovingly peeps From the moss in the deep-wild-wood, Hid from the blast that darkly sweeps Over earth in her darkening mood, Makes bright the dark shadows that circle its home, With a light that is not their own, And cheering ad hearts as they wearily roam, Lives not for itself alone.

The radiant gems, that so proudly gleam In the coronet of night, Keeping their vigils while weary ones deem Of a home of changeful night, Forget not love's mission, but still look down, Through the mist of the upper deep, A semblance bright of that glorious crown, Reserved for those who sleep.

The cooling breeze, that wafts to our hearts The cadence of nature's sweet voice, Robbing from sorrow her poisonous dart, And bidding the weary rejoice, On its velvet wing bears the mourner's prayer, To the foot of our father's throne, And backward to earth brings the incense of love, And not for itself alone.

And man, shall he live in this beautiful sphere, Mid the glories of earth, sea, and sky, The fragile shrine of ambition to rear, That shall crumble, and fade, and die—Not heeding the pallid cheek of woe, Nor the bondsman's weary moan, Guarding earth's treasures with miserly care, And all for himself alone? JANE CLIFTON, HORTON, N. H.

THE MAN WITH A SHORT CREED.

'I am not skeptical, as many suppose,' said Mr. Williams, 'but I confess I have but little respect for the creeds of sects. Men study to find the means of supporting them; that is, such is the course pursued by the advocates of each creed. Hence every one is satisfied with his own creed, and of course regards all others as heretics. If there were no creeds in the world, there would be more religion in the world; there would not be so many infidels.'

'What is your idea of a creed?—what do you understand a creed to be?' 'A set of dogmas which a man must believe, whether he can understand them or not, under pain of perdition.'

'I do not think you will find that definition in any standard dictionary, nor will you find the word used in that sense by good writers.' 'What is your idea of a creed?' 'A creed is a statement of one's understanding of the Scriptures—of the interpretation he puts on the Scriptures.'

'Why not take the Scriptures just as they are, and have a divine instead of a human creed?' 'All denominations of Christians do take the Bible as their only inflexible rule of faith and practice; still, it is well for men to compare their views as to their understanding of the Scriptures, and the great points of the system therein taught. You know there are diversities of views as to the meaning of many portions of Scripture. Those can walk together best who are agreed on those points. How can that agreement be known, or rather, how can those of like views be brought together so readily, as by having summaries of doctrine, which may enable men to know when they do agree, and to act together accordingly?'

'If that were the only use of creeds, they might not be so very objectionable; but they are forced down men's throats, and put an end to all freedom of thought.' 'May I be excused from assenting to your assertion, till you have proved it?' 'There are some things so plain that there is no need of proving them. I take this to be one of them.' 'I do not; I require proof. We have no forcing process that I am aware of—no injunction. The creeds of all denominations are before the world, are open to attack, and are defended only by the arguments of their advocates. No one is forced to attach himself to any denomination. Men are free to adopt whatever creed they choose, as they are to adopt any form of dress they choose.'

'Only they must keep within the bounds allowed by public opinion.'

'In that respect the case is the same with creeds as with dress.'

'You cannot deny that creeds have been sources of great intolerance, and for that cause, if for no other, ought to be abolished.'

'I might deny your premises so far as free countries are concerned; but your conclusions would not follow necessarily, even if your premises are true. Would you abolish your creed with the rest?' 'I have none to abolish.'

'Do you not believe any thing?' 'Yes, I believe the Bible, or that part of it which came from God.'

'What do you understand the Bible to teach as to the character of Christ and the atonement? You know my views on that subject; do you agree with me?' 'By no means. I do not regard Christ as a divine being, and I do not believe that anything but repentance is necessary in order that God may forgive sin.'

'My views are, as you well know, expressed in the Confession of Faith of the church to which I belong.'

'Yes, I have studied it in former days.' 'The difference between us then is, that I have a written, and you an unwritten creed.'

'I do not admit that I have any creed.' Besides, there is another great difference. You believe every thing there is in your creed, whether you understand it or not. I never believe anything unless I fully understand it. 'That is an important difference, truly. You say you believe only what you fully comprehend.'

'Yes; and in my view that is the only course befitting a rational man.' 'You must have a very short creed, then; or else you are gifted with powers of understanding superior to those of other men.'

'I make no pretension to anything beyond plain common sense. As to a short creed, I think that the shorter a thing is the better.'

'You would not apply that remark to life. But as to length of creed, let me consider. You believe in the electric telegraph.'

Small further... Buffalo, and all in... Buffalo, and all in...

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AWARDS OF THE FUTURE—AGAIN.

We thought we would say nothing more on the subject suggested by Bro. Griswold's communication, but further consideration induces us to submit a few additional remarks.

The fact that the Law of God is revealed, and commanded, gives the whole of it the character of positive law. A distinction between what is positive and what is moral in religion is sometimes made, and there can be no reasonable question but what the distinction is a just one. But as the whole Moral Law is as much matter of revealed command as positive Institutions are, they both stand, in this respect, upon a level; the whole has the character of positive Law.

The administration of positive Law is put in the hands of Jesus Christ. It was for His sake that the Law was revealed. To serve as a "schoolmaster to bring us to Christ," it was given (Gal. 3: 24), and this is said, not merely of ceremonial law, but of that law from whose "curse" Christ has redeemed us Gentiles. (See verse 13.) To convince of the exceeding sinfulness of sin, was the Law given, (Rom. 5: 20, and 7: 9, 13), that the sinner might be driven to Christ for mercy; and but for this, it had never been given at all. The world would have been left without any written revelation. Had God never intended to send His Son into the world, men would have been left without any other knowledge of the Law than what is naturally written in their hearts. For why should God give them additional light, and so increase their guilt, if He did not intend to offer them a way of escape from His wrath?

And since the Law was given for Christ's sake, that sinners, seeing in it the abounding magnitude of their offense, might be driven to His Atoning Blood, so its administration is committed to Him. He it was who spoke to Moses at Mount Sinai, (Acts 7: 38), and though designated as an "angel," he was no ordinary angel, but was the Angel of Jehovah's presence, (Gen. 22: 6, 8), of whom God said, "My name is in him," (Exod. 23: 21)—the Captain of the Lord's host, before whom it was no sin for Joshua to fall on his face to the earth and worship. (Josh. 5: 14.) It was his voice the Israelites were directed to obey, (Exod. 20: 21), and between Him and the Father there was such a oneness, (John 10: 30, 38), that their rebellion was considered as tempting and provoking the Most High God. (Ps. 78: 40, 46.)

The common idea, that the New Testament order of things is placed under the administration of Christ, while all before was under the administration of the Father, is not strictly correct. It is certain, that the Being who gave the Israelites the Law, and challenged their worship, was no other than the Creator of the world and the Dispenser of providence. It is equally certain, that Jesus Christ is both the Creator and the Preserver of all the things which he made. For not only were all things made by him, (John 1: 3, Col. 1: 16), but he upholds all things by the word of his power. (Heb. 1: 3.) And, that this last passage may not be construed as having reference to the power of his Father, (a construction which some do impose upon it, who reject the supreme divinity of Christ,) it is expressly declared, that "by him all things consist." (Col. 1: 17.) And though the Scriptures, in speaking of those interpositions of Providence which respect the material world, and the life of the different animals, are not accustomed to direct our attention particularly to that Person, by whom the divine power is exerted, they do intimate, that the particular economy of Providence, which respects the restoration of the human race, was administered in all ages by that Person, by whose manifestation it was accomplished. Hence, almost every Christian who admits the pre-existence of Jesus, holds that he who in the fullness of time was made flesh, appeared to the patriarchs, gave the law from Mount Sinai, spoke by the prophets, and maintained the whole of that intercourse with mankind which is recorded in the Old Testament as preparatory to the coming of the Messiah.

Such being the divine constitution, it is clear, that the moral government of the world is, in some degree, modified by the mediation of Jesus Christ. For though Christianity is a republication of Natural Religion, we must guard against the mistake that it is merely such a republication. It does not merely ascertain for us, and establish with certainty, the doctrines and duties which may be investigated by the light of reason, but it commands these doctrines and duties with an authority corresponding with the mediatorial dignity of Him to whom all power and government are committed. Moreover, it develops doctrines concerning the Son and the Spirit, and their offices in the salvation of men, of which Natural Religion did not give any intimation; and there are duties resulting from the interposition of Christ, which could not possibly exist till the knowledge of that interposition was communicated to man. Hence, the government of the world, as modified by the mediation of Christ, implies such a distribution of rewards and punishments, at the Last Day, as will vindicate the authority with which He is invested. For this reason, "the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor

the Son even as they honor the Father." (John 5: 22, 23.)

To the retributions of the Last Day, when the Son (not the Father) shall execute judgment, the miraculous resurrection of the body is necessary. For one very important respect, in which the condition of man has been modified by the mediation of Christ, is his relieve from the punishment threatened for his transgression. The execution of the penalty is stayed for a season. Judgment is made to linger, and damnation to slumber, that man in the mean time may be put upon a new probation. But no part of the finally executed punishment consists in natural death; for, according to the original constitution under which man was placed, natural death, or the separation of soul and body, was not threatened, and could not have taken place. The punishment threatened was evil to the whole man, as made up of soul and body. The whole man was to be punished, and not one part only, while the other is taken down and annihilated. Man is capable of suffering intensely in his mind; he is also capable of suffering unspeakable evil or pain in his body. But if part of the punishment consist in natural death, (which is the annihilation of the body, or its complete insensibility to suffering,) then it is not an evil, but a negative good, that is threatened, which is contrary to the notion of punishment. Separation of body and soul would be, not punishment, but rather a mitigation of punishment, because, however intense might be the sufferings of the soul, they would not be so great as those of soul and body united. And under that constitution under which the threatening was made, there was no provision for a reunion, if the separation once took place; nor was it, indeed, possible that there should be a reunion, if the separation was intended as a punishment. It is evident, therefore, that natural death, or the separation of soul and body, could not have taken place at all, had men been punished for disobedience according to the threatening.

Why then is natural death inflicted, if it is not intended (in part at least) as the punishment of transgression? It was introduced under a new dispensation of grace, and to answer important ends respecting it; and when this new dispensation is finished, the separation of soul and body will be ended, and men will be united to their bodies again. When each person's probation under the new dispensation is finished, the next thing is to render him invisible, or to place him in prison, as a criminal, (if finally impenitent), waiting for the execution of the sentence against him at the Day of Judgment; and natural death is the method of rendering him invisible. But this dissolution of the body could not take place, unless man had sinned; nor then, if the threatening had been executed without remedy. Both these must take place, the sin of man, and redemption by a Mediator, in order that the separation of soul and body may be at all consistent with the nature of his accountability.

Annihilationists utter a sound sentiment, when they say that the death threatened to Adam was the death of the whole man, but they err most egregiously in supposing that the death threatened means entire extinction of being, and that natural death is the execution of the threatening. For if natural death is the execution of the threatening, then no one escapes, not even the believer in Christ. Every body suffers the penalty of the law, and remission of the penalty is a boon granted to none. They may say what they please about the resurrection, and subsequent immortality as the gift of Christ, it is clear that believers obtain no gift at all, according to their scheme, till after they have died—been annihilated—and so satisfied the law's penalty in their own persons; a scheme which makes the whole system of redemption a perfect farce! Besides, the absurdity of supposing that the same person can live a second time, after his existence has been absolutely destroyed—that is, of supposing that he can have, not two modes or conditions of existence, but two absolutely different and distinct existences—is so glaring, that none but those who have married themselves to folly, with a determination never to be divorced, would seek to defend such a contradiction.

As we have seen, the constitution under which man was first placed did not recognize natural death—the separation of soul and body—nor did it admit of it. The death with which he was threatened, was endless punishment, in his whole person, soul and body—a separation from all natural good and happiness unto all natural evil or misery. This is to die, in the highest and most proper sense. It is the original and proper meaning of the word death, and no other idea was affixed to it when the threatening was denounced to man. Adam unquestionably understood it in this sense, and could not have understood it of the dissolution of the body, inasmuch as the constitution under which such a dissolution is at all consistent with the divine government had not yet been introduced, nor the least intimation given that it would be introduced.

T. B. B.

CONTRIBUTIONS OF A NEW YORK CHURCH.—In the afternoon of Sunday, April 15th, the children of the Sunday Schools connected with St. George's Episcopal Church in New York, were gathered in the splendid edifice; the pulpit was adorned with flowers, and the galleries were filled with spectators. The Pastor, Dr. Tyng, spoke to the children in a most interesting way on the life and character of Timothy, after which he received from the various classes their missionary contributions, which amounted in all to more than \$1,800. This Sunday School commenced seven years ago with nine teachers and thirty-five scholars; it now numbers ninety-five teachers and over

thirty-five hundred scholars. Dr. Tyng stated, that during his connection of ten years with the church, more than \$77,000 had passed through his hands from the congregation for religious purposes.

AFFAIRS IN CHINA.

Extracts from a letter of Eld. Solomon Carpenter to the Executive Board of the Seventh-day Baptist Missionary Society.

We have still to dwell upon the sad condition of Shanghai besieged. The Insurgents, who have held the city so long, and are able, if they can obtain supplies, to hold it for an indefinite time, against all the efforts to retake it by the Imperialists, now find themselves in a bad case, and there is very recent and reliable proof, that they would be glad to relieve themselves from their unpleasant situation, if they could. But the probability is, that they cannot, and that both they and the unfortunate people who are within the walls must meet death, either in battle and conflagration, or in the form (more horrible if possible) of starvation. It is really sad to think of their case, especially that of the unoffending people, who have already suffered so much from fear and anxiety. But justice and judgment are the habitation of His throne whose kingdom ruleth over all.

Since we last wrote, there has been some sharp fighting but a little way from our house, and some random shots have told us that our position was not without danger. The 25th of last month (December) was a day of great excitement. The Imperialists were out in great numbers, not apparently for battle, but seemed to be waiting to catch a prey, should it come in their way. At about eleven o'clock A. M., while we happened to be standing on our verandah, with our faces towards the city, our attention was caught by an immense column of smoke rising suddenly and to a great height in the air. After considerable of an interval, a dull, heavy report, simultaneously with a jar of the house, reached us. The report was succeeded or prolonged by a great rattling, which, although the scene was more than a mile distant, by means of a favoring breeze, was distinctly audible, and resembled the falling of a great quantity of earth and brick upon a great number of tile roofs. And this was doubtless the fact. A great breach was at that moment made in the city wall, and it only remained to see how the Imperialists would use their opportunity. Immediately there was a great shouting throughout the rebel hosts, somewhat resembling the voice of many waters, and a united rush to the breach. The rapid report of firearms which then ensued told of the work which was going on, and placed our minds upon the pivot of uncertainty as to whether that was the day of Imperial success and of the downfall of the rebels. The contest, however, was not long, and the rebels were left masters of the city still.

But in the failure of the Imperial hosts to retake the city, the French have stepped in to try what western arms can do, and perhaps, by performing an act of great public benefit, to win upon the affections of the Chinese, and turn it to the glory of their nation, and in favor of the Roman Catholic religion. For a long time it was currently reported, that they were anxious for a provocation from the rebels, so that they might find a justifiable reason for going to war with them. Such a provocation at length they fancied they had found—(others thought differently)—and hostilities commenced. From one step it has progressed to another, until it has become a serious affair to them. Three Sabbath days, instead of reasoning with them in their temples, they have dealt out to them bomb-shells, cannon balls, bullets, and even bayonets. And on the last occasion, they lost nine men and several more wounded. These failures and losses constitute another chapter of Sabbath accidents, with which to balance the account of Sunday accidents so much vaunted in the papers. They have, however, entered the city only once, and their failure is said to be owing to wrong information as to the breadth of the wall at that place. They supposed it was twenty feet, and would allow the use of several cannon, whereas it was scarcely five feet, and they would hardly admit of a howitzer. It is said they will make another attempt before the close of the present week.

I send you a map of Shanghai and vicinity, in order to show that blame cannot be attributed to me for selecting an unsafe site for our dwelling within the "race course." If the events of last April did not afford a guaranty that it was the intention of the foreign powers to afford protection to the whole extent of the concession, I should be at a loss to know what acts could do it. But since that time new plenipotentiaries have been here, and a new policy prevails. All the region to the west of the inner line of defense (which runs through the "old race course") is given up to the Imperialists, and they can come there to build batteries, encampments, to skirmish, and what not. It has been only within a few weeks that the practical inconvenience to us has been felt. On the 4th inst. (January) I made a representation of our circumstances to our Consul, who directed me to abandon the house as unsafe. Had his counsels prevailed, the Imperialists would not have been allowed to occupy any ground within the outer line of the foreign concession. But as he stood alone, he could not prevent them. But he has done himself honor in that he has, by an unyielding determination, obtained from the Chinese authorities funds enough to pay for seven American houses (in case they shall be destroyed), among which are Bro. Gardner's and mine. His has been partly destroyed, and he will receive the cost of it immediately. [A note says the money was already paid.] Two of the others

have been recently burned down, leaving the walls standing, and the others, except mine, have been more or less injured. If mine should not be injured, I shall not receive pay for it. But all of us are to receive something for our inconvenience. Our family is snugly quartered in a little bungalow belonging to Jas. Mac Donald, and Bro. W.'s in the house of Mr. Wright, a mutual friend of us both. Our effects are all, or nearly all, removed from the house we have thus reluctantly abandoned. This is the fourth time I have removed the whole of our effects since we first settled in the city. Besides which, I have made two partial removals. It is not desirable to be obliged to spend so much time in merely taking care of ourselves. But it seems to be our only alternative, unless we abandon the field, which we should be very loth to do.

Since but little time and opportunity has been left me for strictly missionary work, I have but little on that head at present to report, beyond my somewhat irregular labor at the language of the country. Before we were all entirely excluded from the city by the French, I used to continue my visits to the widow and fatherless, and others in affliction, shut up within the walls. And it afforded me some satisfaction, while witnessing their anxiety for their temporal safety, to be able to commend to them their only Rock of Defense against all the evils that affect and dangers that threaten them. And especially so as there was evidence of affliction being a means of humbling the natural pride of the heart, and of breaking up its carnal security.

On the 23d of September, Sabbath, I visited Widow Chung, also her mother Annah and sister Nyung-ee, who reside in another part of the city. Widow Chung was sick, and worse probably than I was aware of. She appeared more than usually affected when speaking of her daughter Ne-May, and her daughter in law and grandson, the wife and child of my former teacher, whom she had not seen for many months, and probably began to feel that she should see them no more. She solemnly besought me to look upon the face of teacher Chung, and then extend my guardianship over his widow and fatherless child. This was no more than I might have expected under the circumstances, and I should have thought less of it, had it not been for her faltering voice, and the big tears that coursed her face as she spoke. These bespoke tender feelings and strong affections. And as such a state of heart appeared favorable, I was delighted with so good an opportunity to commend to her warmest regard the precious Saviour. With considerable earnestness, she then professed her belief in the gospel, which from time to time I have endeavored to preach to her. It was the first time, I think, that in my presence she ever yielded any thing more than a polite assent to the message of salvation.

The next Sabbath I visited her again. As usual, she appeared very glad to see me. But her health was still more impaired. She again professed faith in Christ, and said, with considerable emotion, that He was her comfort in her affliction. This she avowed in the presence of the only surviving brother of her husband, who is Confucianist enough to be an infidel, and who labored to turn the conversation to other and more agreeable topics. There were two other aged ladies present, one of whom, so far as I know, listened for the first time to the word of life. I then repaired to our house on the Brilliant Clothing Street, and near the Fish Market Bridge, where I had an interesting conversation for the first time, with two men and their wives, natives of Ur Hway province. They were sojourners in Shanghai when it fell into the hands of its present masters. Latterly they had obtained refuge in my house, and were professing inquirers. They listened with respectful attention, and appeared solemn and thoughtful. They also willingly knelt with me in prayer to the Author of their being.

The next Sabbath, Oct. 7, in company with Bro. Gardner, I paid my last visit to Widow Chung, little thinking, however, it would be the last. She was more feeble, but able to sit up in her couch and converse. We closed the interview with prayer for her, she still professing her belief in Christ; and expecting to see her again, we repaired to our house, and conversed and prayed with the two families there.

The next Sabbath, Bro. W. and I went into the city, and first to the house of Widow Chung; and what was our surprise when the first thing that met our eye in the reception room was her coffin. She died, suddenly and unexpectedly, four days previous. Whether she truly believed in and loved the Saviour is known only to Him who seeth not as man seeth. All that we know of the movements of the Tae Ping Wang party for some time past has come to us through the distorted medium of the Pekin Gazette. These represent the Imperial forces as gaining ground. But my impression is, that sooner or later they will be obliged to succumb to the superior skill of Tae Ping Wang.

In addition to providing for my own household, the acquisition of the Mandarin or general language of the country, by which one can be understood in any part of the Empire, is to be my chief business at present. We have a pleasant understanding and acquaintance with our new neighbors within the race course, and some of them were quite sad at the thought of our coming away. But none of them manifest, as yet, any taste for the glad tidings of salvation.

But I will resume my journal. On the 12th

of Oct., Mrs. C. went with me into the city. Widow Chung's mother, Annah, the blind woman of whom you have often heard, is so far advanced in age and second childhood, that it is difficult to know whether or not she be a true-believer. She was quite overwhelmed with the loss of her daughter, and with the other trouble of being shut up in a besieged city, with the prospect of starvation before her. Under these circumstances, it was impossible to draw her attention steadily to contemplate the more spiritual things of the kingdom of heaven. Her daughter Nyung-ee also seemed to be so much occupied with her present griefs, that there was about as little success in attempting to get her fixed attention. I think, if a disciple of Christ had been able to work a miracle, and save them from their perilous condition, perhaps she would feel so much gratitude that she could appreciate the power of Jesus to save from the greater evils of sin and perdition.

On the 4th of Nov., I saw a man from Leoo, a hundred lee distant, who came to Shanghai to seek foreign medical aid for a disease of the heart. He has the reputation of being a man of benevolent disposition; and he himself (sincerely I think) supposed that he was really a good man; and it was a puzzle to him, that a man possessed of a good heart should be afflicted with a disease located in that organ. Here is materialism with a witness.

I visited the city about every Sabbath up to the 22d of Dec., and on the 8th of Dec., Sixth day, I went in for the last time. Since that time foreigners, unless having a special passport, have been debarred from the city by the French.

The two families occupying our house professed to like the doctrine, both men and women, and I regret the necessity of ceasing my labors with them. The prospect they now have before them is such that if they enjoy peace of mind which is any thing more than a stoical indifference, it must be something resulting from faith in Christ. May their heavenly Father be gracious to them.

THE FRENCH AT SHANGHAI.

Under date of Shanghai, Jan. 18th, 1855, a correspondent of the New York Tribune gives the following account of the operations of the French around Shanghai, China:—

In my last communication, I think, I stated that the French Admiral was protecting the Imperialists in building a wall intended to cut off the rebels' communication with the foreign precincts. As was expected by many, it brought the French into collision with the rebels. December the 9th, 1854, they went beyond their wall to guard men in pulling down a mud breastwork thrown up by the rebels. Here they got into a very serious difficulty, having several of their men killed and wounded. This kindled the Admiral's wrath exceedingly. More men were immediately landed, and he commenced firing on the city, both from land and water. Without any respect for the gods, he sadly battered two temples on the city wall, and burnt the third with shell. No other damage was done, as they did not then attempt to set the city on fire. Waiting till the 13th of the month, the Admiral again attacked the rebels and took a mud battery outside of the east gate. After spiking the guns, the French returned to their ships. On the 20th of December, the French and Imperialists made a combined attack, which lasted for several hours; but accomplished nothing. The French threw shells rapidly into the city, but could not succeed in firing it—there being so little wood about Chinese houses. One of their concussion shells lodged in the tower of the Baptist Church without burning. The rebels had been previously told, that if the French attempted to shell the city, they could burn it up in a few hours, and so most foreigners thought, and many trembled for the fate of the thousands within the walls. To the surprise of every one, the battle ended without any fearful results. The spell was now broken. The rebels laughed at shells, and said, if the Americans and English would only remain neutral, they did not fear the French. This, of course, nettled the latter, who determined to give the city a demonstration of their power. By the 6th inst., they had their battery prepared, and commenced early in the morning to make a breach in the wall, which they soon accomplished. They then, 250 strong, bravely entered this breach, but with the loss of their First Lieutenant and Ensign—the rebels firing from the houses and concealed batteries. The first object of the French was to get possession of the north gate, just above the breach, and let in their allies—the Imperialists. It is said the latter rushed in, and some, supposing the city then taken, thought only of plunder, to which they gave themselves up with all diligence. Others, hastening on through the narrow streets in quest of the rebels, suddenly found themselves cut off by persons concealed in the houses closing and fastening gates behind them. In the mean time, the rebels were collecting from all parts of the city, and fell upon them with such violence that they retreated in confusion to the wall where the French were stationed. The French held their position for some time; but finally, finding their allies useless, and their ammunition nearly exhausted, they retired with 9 killed and 36 wounded—a very serious loss out of 250 men. The Imperialists, it is thought, lost several hundred. The French are very much chagrined at their want of success, and will use every effort they can to retrieve their reputation. At present, they satisfy themselves by remaining behind their breastworks, and firing at the rebels as they pass beyond them to get into the western part of the foreign precincts, where they purchase vegetables, &c.

UNOSTENTATIOUS BENEVOLENCE.—On Sunday, April 22d, among the contributions at the Church of the Holy Communion to the funds of St. Luke's Hospital, New York, was a roll of five one thousand dollar bills. They were dropped so quietly into the plate, that not even the gentleman who received them knew from whom they came. The giver is to be envied less for his ability to spare such a sum, than for the disposition which led him to bestow it on such a cause in such a way.

CONGRATULATORY TEMPERANCE MEETING.—On the evening of April 26th, a congratulatory meeting of the friends of temperance was held at the Metropolitan Theatre, New York. Wm. E. Dodge presided, and addresses were delivered by Prof. Mattison, Rev. Henry Ward Beecher, Wm. H. Burleigh, Rev. Drs. Peck and Tyng, and Rev. T. L. Cuyler. The audience was very large and much enthusiasm in the good cause was manifested.

DEATH OF A VENERABLE MISSIONARY.—Rev. David Poor, D. D., aged 65 years, and who had been 35 years a Missionary of the American Board, died in Jaffa, Ceylon, on the 3d of February, 1855. The Morning Star, published at Jaffa, Feb. 22d, gives the following particulars of his last hours:—

"On the morning of Thursday, Feb. 1st, Mr. Poor attended the funeral of Mary Moody, a member of his church whom he much esteemed, and who had died the night previous of cholera. Before attending the funeral, in writing to a brother missionary in the town of Jaffa, he, speaking of Mrs. Moody's death, concluded his note with the following words, which are very striking when viewed in connection with his own death so soon after: 'We are sorely afflicted this morning. We regarded her (Mrs. Moody) as a gem of great value. The Lord of the harvest seems to be gathering in the choicest fruit.'

"Late in the afternoon of Thursday, Mr. Poor visited a house in the village, where one of the teachers of the Oodoville Female Boarding-school was then sick of cholera. He conversed and prayed with the sick person, and remarked, that at the present time 'God was gathering in the wheat with the tares,' and expressed the hope, that though they might not meet again on earth, they should at last in heaven. This was Mr. Poor's last missionary and pastoral visit—the last visit of thirty-five years of direct labor among the heathen—and was the last time he prayed in a native house; for the next morning he found himself in the grasp of cholera, that, to nearly all, most dread messenger of the king of terrors. It was not so, however, to him, for Christ had removed the sting of death. Before day-light of the morning of Feb. 2d, and before Mrs. Poor was aware of his being ill, he held quite a long conversation with her on various matters, but with an evident design to prepare her mind for the scenes he doubtless felt were before her. Among other things he quoted those truthful and beautiful lines of Dr. Young:—

"The spider's most attenuated thread Is cord, is cable to man's tender tie On earthly bliss: it breaks at every breeze."

"One of his expressions in his sickness, which is well worthy of remembrance, was made when alluding to the text of his last sermon, he said, 'The righteous,' and then pausing for a moment, he added, 'the ABANDONABLE—in Christ Jesus.' His last sermon was upon the text in Proverbs 14: 32: 'The wicked is driven away in his wickedness, but the righteous hath hope in his death.' It was preached the Sabbath before he died, and was with special reference to the prevalence of sickness and death. Mr. Poor's last hours, dying expressions, and final exit from earth, are a most fitting commentary on the last clause of the verse."

BAPTIST MISSIONS.—The Executive Committee of the American Baptist Missionary Union have issued a circular and appeal based upon the following facts:—

1. The gross income of the Union for the financial year ending the 31st March, has fallen \$30,600 below its expenditures for the year. \$65,000 were needed in March, and less than \$34,000 were received. The debt existing March 31, 1854, was thereby doubled.

2. This excess of expenditure above receipts has not been owing to unforeseen exigencies. By direction of the Board, at its annual meeting in May last, \$155,000 was made the basis of the year's expenditure, including the debt of the previous year. The deficit is in consequence of withholding contributions.

3. The deficit of \$30,600 must be made up at once and fully, or the missions of the Union will be reduced to want and sore disaster. Care has been taken throughout the year just closed, to grade expenditures on the lowest scale compatible with the regular prosecution of the work in hand. But in doing this, even a debt has been incurred of more than \$20,000 additional to that of previous years. And, if adjusted to the existing scale of operations, the first remittances of the year on which we are entering will increase the debt by thousands more. The Committee consider themselves to be not at liberty to add thus to the liabilities of the Missionary Union. The only alternative is to restrict the monthly remittances within the monthly income realized. Unless, therefore, the deficit is made good, and the income largely increased, and that immediately, there must be from this time a large and most injurious withholding of remittances, besides the relinquishment of one or more of the missions.

METHODIST MISSIONS.—At a late meeting of the New England Methodist Conference, held at Chelsea, a statement was made of the operations of the Missionary Society, showing that the receipts from the churches in 1854, were \$245,000. This sum was expended mainly in the following appropriations: Foreign German Missions, \$23,470 23; Oregon and California, \$3,779 46; Liberia Mission, \$37,233 38; China Mission, \$8,136 20; New Mexico Mission, \$1,095 85; Buenos Ayres Mission, \$2,376 55; Domestic Missions, \$143,866 68. The appropriations for the current year amount to \$260,000, which the Board at New York hope to receive, notwithstanding the pressure in the money market.

THE LIQUOR LAW IN NEW YORK.—Mayor Wood of New York has written another letter on the Liquor question. He says that for his duties as Mayor, the Corporation Council is his guide; while for his guide as a Magistrate, he depends upon the District Attorney. Under the advice of these officers, Mr. Wood concludes, that we shall be entirely without laws to restrain or regulate the sale of Liquor from the 1st of May to the 4th of July, except the statute prohibiting sales on Sunday; and for this the utmost fine will be \$2 50 for a whole day's work. The Mayor, therefore, calls upon all good citizens to put themselves upon their best behavior during these two months, that we may show the world how little we really need a prohibitory law.

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