

# 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.

### FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 9.

The Weekly Division of Time a Divine Appointment. Nothing can be more apparent than this: "The cosmogony of Moses is designed to subserve a moral or religious purpose." He who disregards this consideration, and treats it only as a historical or philosophical treatise, is sure to err. The beginning of creation, even chaos itself, is ascribed to God's almighty power; and every step of the work, as related by him, is plainly marked with design to prepare the world for the residence of intellectual and accountable creatures. The alternations of day and night, and the special notation of time on each successive evening until a full week is completed, could have no bearing whatever upon the physical laws by which creation is governed. No one indulges so absurd a theory as to suppose that the diurnal and hebdomadal division of time was made to subserve the purposes of geological, vegetable, or animal formations.

We may admire the variety and beauty of the alternating seasons and their changing temperatures, and the adaptation of animal and vegetable functions to their influences, but these functions and influences are as independent of the divisions of time, as their forms are of the science of geometry. Squares and circles, triangles and parallelograms, trapeziums and polygons, existed before the Egyptians practiced mensuration, and would have continued if Archimides had never written. And nature is equally unaffected in the tropics, the temperate and the frigid zones, by the division of time into days and weeks. The geological theory of making the Mosaic account tally with seven thousand years of antecedent formations, is an infidel invention to get rid of the moral claims of the Sabbath of Jehovah. No geologist that I have known of, pretends to seven, or to six, distinct geological formations, answering to the six days preëminent existence of the world. Nothing in the seasons of the year, nothing in the laws of nature, answers to the weekly division of time; and yet it is indisputably as old as the annals of the world, and continuous with the successive and enlarging history of man. No age of the world can be found without it; its revelation, therefore, in the oldest annals in existence, is proof of its primitive existence, and the Mosaic account of its origin bears the plain foot-prints of Jehovah, the divine founder thereof. The institution of the Sabbath stands the monumental evidence of the truth of Mosaic cosmogony, against all the assaults of scepticism and science. It is the first great connecting link between creation and redemption; on its claims, as the oldest and most venerable institution given to man, rests the whole fabric of the absolute government of God over man. Abandon it, and man is every where, either the creature of superstition, or a speculating theorist, afraid over all the voids of a bewildering imagination. Receive it, and the history of the world and of man is luminous with the teachings of Jehovah, and hopeful with the beamings of divine condescension and love. Its effect is alike in the governments and religions of the world. Without the Sabbath, man defies his fellow man, and falls down a craven serpent at the foot of a human despot, or talks of giving up original rights for the advantages of human association, and then labors to revolutionize all order to the changing phases of ambition and lust. Receive the Sabbath, and you receive the revelations of the Creator; and in that man has no original rights! Start on your feet, readers, and look around. Where is the creature that is above or independent of his Creator? Or did the Creator fling the world out at random, as the school-boy starts the snow-ball down hill, to crumble and dissolve, or accumulate force, as it may happen? Nay verily, in wisdom hath he made all things; and man at the head of this lower world, that he may obey and honor the God that made him and it; and with the history of this holy revelation is the history of divine teachings, requiring every where the universal homage of man to his Creator. Neither possessions, nor power, nor science, nor religion, are original with man; all are of God. The use of the earth, the dominion of the lower creation, as fishes, fowls, and animals, and the use of the fruits that grow, are restricted, regulated GRANTS FROM GOD TO MAN; and his time is allotted to him in the same manner; revelation makes him every where accountable. Nature in its creation was adapted to this end, and instruction was given to complete the design. The vast variety and beauty and order of the works of God are suited to the enlargement of intellect, but the first development of it is always by intelligent tuition. Without the sign manual instruction, what were the deaf and dumb above idiocy? Without an instructor, what would Adam have been above the animal creation around him? God was his instructor. Egypt is frequently called the cradle of the arts and sciences. Nay! Armenia more probably. At least, it was in Eden. Egypt may now

have the oldest monuments of human art, but the cradle of the sciences was in Eden. There language was first given. "GOD SAID, Let there be light. God CALLED the light day, and the darkness he CALLED NIGHT. And the evening and the morning were the first day." And thus this revelation proceeds to the notation and enumeration of seven days, and the works thereof. This is sometimes called the golden number, and sometimes the sacred number, among ancient nations. Why? Because the first given, and divinely given. In the cosmogony of Moses there is the first vocabulary, the first enumeration, the first grants, the first prohibitions, the first law, the first institutions, the first sanctifications, and the first warnings. Here, then, is the fountain head of history, language, numeration, and natural and moral science, originating in a divine plan, and developed in divine teaching. The plan and the narrative seem to me equally designed and adapted to make the great moral purpose of Jehovah apparent. Each successive day is marked by distinct creations; and the close of each day is noted by a special notation; at the close of the sixth day creation is pronounced complete; and yet the day following is added to the series, with the same distinctness in occupancy and enumeration, but with a speciality above all the others, as an integral part of an arrangement for a great moral purpose. It is thus that the Sabbath stands a great monumental evidence of the divine institution of religion, and the truth of that revelation which gives us the history of creation and providence by the hand of Jehovah. Is it not apparent, that this is what Jehovah means when he says to Israel, "It is a sign between me and you, throughout your generations, that ye may know that I AM the LORD that doth sanctify you?" Was it not equally so to Adam, and to as many of his posterity as observe and keep it? s. d.

### THE ANNIVERSARIES.

American Seamen's Friend Society. The 27th Anniversary of this Society was held on May 7, in the Broadway Tabernacle. Addresses were delivered by Rev. Mr. Jones, Rev. O. G. Hedstrom, Rev. A. Peters, Rev. J. H. Towne, Capt. Hudson of the U. S. Navy, and Rev. B. J. Betlehem. The following abstract of the forthcoming Annual Report was read:—

The operations of the American Seamen's Friend Society are both foreign and domestic. Its chaplains and missionaries are stationed in the Sandwich Islands, New Granada, Chili, the West Indies, France, Denmark, Sweden, New Brunswick, and the Bay of Mobile; besides, its concerted action with auxiliary and local societies at home and abroad, bears extensively on the social and moral improvement of seamen. The number of boarders at its Sailors' Home in this City the past year has been 3,800, and during the thirteen years of its existence 43,856. Of the last year's boarders 98 were shipwrecked and destitute, who received aid in board and clothing to the amount of \$389, besides various articles for their comfort, whose pecuniary value is not estimated in this statement. This Institution, under the Superintendence of Capt. Tracy, has never been more useful than at present. The Colored Sailors' Home, also under the direction of the Society, Mr. Albro Lyon, Superintendent, continues to be very useful. The number of its boarders, from Sept. 22, 1851, to Feb. 1, 1855, is 1,573; of whom 161 were shipwrecked and destitute, and for whose relief, in addition to former aid, the Society has recently appropriated \$400.

The receipts of the Society for the year ending May 1, without including large amounts raised and expended by auxiliaries, have been \$22,845, and the expenditures \$22,816.

The Report alludes to the allegation considered and answered one year ago, that there has been no improvement among seamen, and assigns four causes for this mistaken impression:—

1. Within the last five years, some 1,500 energetic seamen have left American vessels for the gold mines in Australia, and probably twice that number to dig gold in California.

2. Many excellent Northern seamen, Swedes, Danes, &c., who served in American vessels for higher wages than they could get elsewhere, have been drawn off to the East-ern war.

3. Many of the best men on the sea have lately left it for a home on the land; prompted, some by better prospects of a pecuniary livelihood, and some that they may enjoy social and religious blessings which they can not have on the sea.

4. Combined with these causes producing a great scarcity of seamen, the tonnage of American vessels has increased 75 per cent. within the last ten years, and called for a corresponding increase of sailors; so that in order to man the vessels, there has been a necessity for shipping many incompetent, worthless, and wicked specimens of humanity. But these causes, so far from staying the progress of improvement among seamen, are only the eddies and counter-currents which abrade the banks, while the river rolls on to make glad the city of God.

And mercantile apprenticeship system, and of the inland sailors, the Report presents a summary review of the year. From this, two things are increasingly obvious:

1. That labor for the elevation and salvation of seamen is eminently a work of faith.

2. That it is a work of most encouraging fruits.

These are exhibited in the following three-fold aspects, viz:

1. In their improved temperate and provident habits.

2. In their increased desire to procure and distribute Bibles and good books.

3. In their increased desire to procure and distribute Bibles and good books.

The literature of the sea is improving, as well as its men; and through them evangelical truth is carried into countries inaccessible in any other way.

But most of all its improvements seen—

3. In the frequency and number of seamen converted to God.

Under each of these aspects the Report contains facts and statements demonstrating the progress and hopefulness of this work.

American and Foreign Christian Union. This organization is engaged for the most part in labors to benefit Roman Catholics. Its receipts last year were \$75,805 57, and its expenses fell short of that sum by \$241 88.

In the department of Missions the Board have employed, with much encouragement, laborers in thirteen States—among German, French, Spanish, Polish, Italian and Irish residents, native or immigrant. For details they refer to the Annual Report itself.

They have also instituted a plan of popular lectures for the benefit of Romanists, and have been much encouraged in the effort. They also invited a number of distinguished ministers of the gospel to deliver a series of sermons in the city of New York, during the last winter, on topics more or less intimately connected with the doctrines and practices of the Romish Church. Ten able lectures or discourses were delivered; and the Board hope to be able to continue the series next winter.

The Romish Church in this country at the commencement of 1855 may be stated to embrace 7 Archbishops, 33 Bishops, 1,704 Priests, 1,824 Churches, 21 incorporated and 5 unincorporated Colleges, (having 2,662 students), 31 Theological Seminaries, (with 500 students), and 117 Female Academies. The entire nominal Papal population can hardly be less than 3,250,000 at this time.

The Society has aided the French Canadian Society to the amount of \$1,000 during the year, which sum supported six laborers in the field.

It has one Missionary in Hayti and two in South America.

In Ireland the Board have three Missionaries, including the Rev. Alexander King; a part of the year they had five.

In Sweden the excellent Auhfelt and Rosenius continue to labor with much success for the Society.

In Belgium the Society has now four missionaries.

In France the Board give to the "Evangelical" and "Central Protestant" Societies the means of employing eighteen or twenty missionaries of various classes.

In Piedmont the Table of the Waldenses employ five missionary laborers at the expense of the Society.

The Rev. Edward D. G. Prime has taken the place, as chaplain, of the Rev. Charles W. Baird, whose health compelled him to return to this country.

The Rev. Mr. Dudas, a converted Hungarian priest, was employed last year among his countrymen and other Romanists in Constantinople and its vicinity, at the expense of the Society.

The entire number of missionaries of all classes supported by the Society last year was 108, of whom 62 were in the home field and 46 in the foreign.

American Baptist Missionary Society. This Society held its Second Anniversary in the First Baptist Church, Brooklyn, on the evening of May 7th, when the Annual Report was read, and an address was delivered by Rev. William R. Williams, D. D. The following abstract of the Report we copy from one of the daily papers:—

In order to extend the operations of the Society, the curators have added to the list of corresponding members a number of intelligent gentlemen, both in Europe and America, and we trust that with their co-operation and that of our brethren at large, much of the fugitive Baptist literature of past days, and the mass of standard literature of the present, may be gathered together, and placed in one common storehouse of preservation. We are perfectly assured that this can be accomplished if our ministers and churches give our Society some of their leisure time and much of their prayers. Among the donations of the past year are several very rare and valuable manuscripts. One of these is a volume of fifty-seven pages from the pen of the Rev. Morgan Edwards, the learned and indefatigable historian. Its title is "Materials toward a History of the Baptist Churches of Delaware State. Vol. III." As far as we can learn, this volume was never published, and as there is no other history of the early Dela-

ware Baptists, and most of the churches mentioned in this volume have become extinct, or exist only in name, its value is very great. The volume is without any date, but was probably written in 1791, about four years before Mr. Edwards' death. The donation was made by the Rev. Dr. Benedict, of Pawtucket. The family of the late Wm. M. Fainstock, M. D., of Bordentown, N. J., have given us several rare manuscript volumes in the German, dated as early as 1746 and 1762, written and used by the brethren of the German Seventh-day Baptist Church, at their Monastery in Ephrata, Lancaster Co., Pa. The same family have also presented us with a set of Communion Service, carved out of solid wood, likewise used by the Seventh-day brethren at Ephrata. At our last anniversary Dr. Fainstock himself presented us, through our Chairman, Dr. Belcher, with a fine portrait of the Rev. Dr. Stoughton. The Report went on to announce the publication of Dr. Peck's "Memories of the Rev. Jas. Clark," who was the first man to preach the Gospel west of the Mississippi, and that the Rev. Dr. Brown had contributed to the Society "A Sketch of the residence of Hansard Knollys in America." The ensuing year it is expected that President Malcolm, of Lewisburg, will prepare a biographical sketch of the Rev. Dr. Stoughton; and the Recording Secretary of the Society has promised a memoir of the Rev. Ebenezer Kinsley, who was the associate of Dr. Franklin in most of his early discoveries in electricity. It is with deep regret that we record the death of Dr. Fainstock, once one of our most zealous members. He was in full communion with the Seventh-day Baptists, to whose periodicals he was a frequent contributor of valuable historical papers. At the time of his death he had just completed a History of the German Seventh-day Baptist Church in America. The Report concluded by noticing the organization of the New York Baptist Historical Society, and dwelt upon the importance of preserving the historical records of the Baptists.

COLONEL HENRY RUTGERS.

This remarkable man had laid early in life the foundation of his characteristic liberality. Like the son of Isaac and heir of Abraham, he promised to the Lord a portion of the substance with which it should please the Creator and Redeemer, in subsequent life, to provide him. This was done upon one of the most interesting occasions conceivable, while under arms for the independence of his country. It was in the year 1777 that he was called to leave his native city, in discharge of his duty to that cause which he piously and patriotically espoused. His father and mother were far advanced in years, and Henry was the only surviving son. He bore a commission in the army, and was under orders to proceed with his regiment. Mounted upon his horse, he reached the division lines which separated his father's estate from the Delaware possessions. The spot is worthy of recollection; and this notice of it may perhaps remind the citizen and the stranger of the transaction of which it was then the theater and the witness. It was at that time in the remote suburbs of the city of which it is now a part, being in the district bounded by Division, Rutgers, and Jefferson streets and the East river.

Halting his horse, he turned around on the extensive domain, and the happy abode which he had forsaken for the chances of war, without knowing whether he should ever again behold his home. He asked himself the question, What would I give for a peaceful return to enjoy my patrimony; and how much of it, in case of such an issue, would I willingly bestow upon public and pious purposes, to glorify my God in promoting the welfare of my fellow men? Jacob's vow occurred to his recollection; and he thought he should not be less liberal than the Patriarch was at Bethel. Henry Rutgers devoted the fourth of his future income. He returned in peace to enjoy the freedom which he had assisted in securing to his country, and he long lived to verify, by his munificence to every pious and benevolent enterprise, the resolution which he had then formed. On his own estate he saw, before his death, the Rutgers and Market street churches, Free school No. 2, Fayette street school, and other public institutions, the site of which is his donation, and which, besides other extensive endowments throughout the city and the land, he contributed liberally to erect and maintain. [Life of McLeod.

PRAYER AND REFLECTION.—An hour of solitude passed in sincere and earnest prayer, or the conflict over a single passion or "subtle bosom sin," will teach us more of thought; will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the school without them.

A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist, "The entrance of thy word giveth light; giveth understanding even to the simple." [Coteridge.

HE ALMOST SUCCEEDED.—"In what?" In giving a portion of his large property to the cause of God. "Why did he not quite succeed?" Because he did not begin soon enough. "Was his property gone before he had time to give a portion of it to the Lord?" No, the property is all there yet. "What, then, was the matter? Pray explain your self!" Well, the case was simply this: Brother C— was wealthy, loved the church, and intended to leave it a handsome legacy. He made his will, inserting the requisite provision, and laid it by for a few days for further reflection; was taken sick, and died unexpectedly, and the will was never signed. Thus Christ lost what was his due, and Bro. C— failed forever to do his duty.

### THE WORLD BETTER FOR IT.

If men cared less for wealth and fame, And less for battle, fields and glory; If, with human hearts, a man and story; Seemed better than in song and story; If men, instead of nursing pride, Would learn to hate it and abhor it; If more relief, On Love to guide; The world would be the better for it.

If men dealt less in stocks and lands, And more in bonds and deeds of mercy; If Love's work had more willing hands To link this world to the eternal; If men stored up Love's oil and wine, And on braised human hearts would pour it; If "yours" and "mine" Would once combine; The world would be the better for it.

If more would act the play of Life, And fewer spoil it in rehearsal; If Bigotry would sheath its knife "Till Good became more universal; If Custom, gray with ages grown, Had fewer blind men to adore it; If Truth alone, In Truth alone; The world would be the better for it.

If men were less in little things— Affecting less in all their dealings; If hearts had fewer rusted strings To isolate their kindly feelings; If men, when wrong beats down the Right, Would strike together and restore it; If Right made Might, In every fight; The world would be the better for it.

### FUNERAL OF A BUDDHIST PRIEST.

A young priest—a mere boy—came running breathless one morning into the house where I was staying, and called out to my host, also a priest, "Come with me, make haste, for Tanga is dying." We hastened to the adjoining house, which was the abode of the sick man, but found that the king of terrors had been before us, and the priest was dead. By this time about a dozen persons were collected, who were all gazing intently on the countenance of the dead man. After allowing a few minutes to elapse, orders were given to have the body washed and dressed, and removed from the bed to a small room with an open front, which was situated on the opposite side of the little court. Mosquito curtains were then hung around the bed on which the body was placed, a lamp and some candles were lighted, as well as some sticks of incense, and these were kept burning day and night. For three days the body lay in state, during which time, at stated intervals, four or five priests, decked in yellow robes, chanted their peculiar service. On the third day I was told that the coffin was ready, and, on expressing a wish to see it, it was led into an adjoining temple. "Are there two priests dead?" said I, on observing another coffin in the same place. "No," said one, "but that second coffin belongs to the priest who lived with the deceased, and it will remain here until it is needed."

On the evening of this day, when I returned from my labors amongst the hills, I called in again to see what was going on, and now a very different scene presented itself. And here I must endeavor to describe the form of the premises, in order that this scene may be better understood. The little house or temple consisted of a center and two wings, the wings being built at right angles with the center, and forming with it three sides of a square, a high wall connecting the two wings, and so a little court or Chinese garden was formed, very small in extent. A square table was placed inside the central hall or temple, one in front of it, and one in front of each of the two wings. Each of these tables was covered with good things—such as rice, vegetables, fruits, cakes and other delicacies, all the produce of the vegetable kingdom, and intended as a feast for Buddha, whom these people worship. This offering differed from others which I had often seen in the public streets and in private houses, in having no animal food in any of the dishes. The Buddhist priesthood profess an abhorrence of taking away animal life or of eating animal food, and hence no food of the kind was observed on any of the tables now before me. On two strings, which were hung diagonally across the court, from the central temple to each end of the front wall, were hung numerous small paper dresses cut in Chinese fashion, and on the ground were large quantities of paper made up in the form and painted the color of the ingots of Sycee silver common in circulation. The clothes and silver were intended as an offering to Buddha, and was certainly a cheap way of giving away valuable presents. A rude painting of Buddha was hung up in the center of the court, in front of which incense was burning; and these, with many other objects of minor note, completed the picture which was presented to my view. "Is not this very fine?" said the priest to me; "have you any exhibitions of this kind in your country? You must pay a visit in the evening, when all will be lighted up with candles, and when the scene will be more grand and imposing." I promised to return in the evening, and took my leave.

About eight o'clock at night an old priest came to inform me that all was lighted up, that the ceremonies were about to begin, and kindly asked me to accompany him. On our entrance, the whole court was blazing with the light of many candles, the air was filled with incense, and the scene altogether had an extraordinary and imposing effect. A priest dressed in a rich scarlet robe, and having a sort of star-shaped crown on his head, with four stars of an inferior order, were marching up and down the court, and bowing lowly before the images of the gods. At last they entered the central hall, and took their seats at two tables. The high-priest, if I may call him so, occupied the head of the room, and had his chair and table placed on a higher level than the others, who were exactly in front of him. A servant now placed a cup of tea before each of them, and the service began. The high-priest uttered a few sentences in a half-singing tone, making at the same time a great many motions with his fingers as he placed and replaced a number of grains of rice on the table before him. Two little boys, dressed in deep mourning (white), were engaged in prostrating themselves many times; before the table at which the high-priest sat;

### and, as a singular contrast to all this seeming devotion, a number of Chinese, were sitting smoking on each side, and looking on, as if there was a play or other kind of like amusement. The other priests had now joined in the chant, which was something slow, and at other times quick and loud; but generally in a melancholy tone, like all Chinese music.

A priest, who was sitting at my elbow, now whispered in my ear that Buddha himself was about to appear. "You will not see him, nor shall I, nor any one in the place except the high-priest, who is clothed in the scarlet robe, and has a star-shaped crown on his head; he will see him." Some one outside now fired three rockets, and at once every sound was hushed; one might have heard a pin drop on the ground; and the priest at my elbow whispered, "Buddha comes." "Prostrate yourselves; ah! pull your caps off," said one to the young priests in white, already noticed. The boys immediately took off their little white caps, and bent low on the straw cushions placed in front of the various altars, and knocked their heads many times on the ground. At this particular moment, the whole scene was one of the strangest it had ever been my lot to witness, and although I knew it was nothing else than delusion and idolatry, I must confess that it produced an almost superstitious effect on my feelings. "And is Buddha now here in the midst of us?" I asked the gentleman at my elbow. "Yes, he is," he said; "the high-priest sees him, although he is not visible to any one besides." Things remained in this state for a minute or two, and then the leader of the ceremonies commenced once more to chant in that drawing tone I have already noticed, to make various gyrations with his hands, placing and replacing the rice grains, and the others joined in as before. My old friend, the priest, who had brought me in to see these ceremonies, now presented himself, and told me that I had seen all that was worth seeing, that the services were nearly over, and that it was very late, and time to go home. On our way to our quarters, he informed me the funeral would take place early next morning, just before sunrise, and that if I wished to attend he would call me at the proper time.

Early in the twilight of next morning, and just before the sun's rays had tinged the peaks of the highest mountains, I was awakened by the loud report of fire-works. Dressing hastily, I hurried down to the house where the scene of the preceding evening had been acted, and found myself among the last of the sorrowful procession. Looking into the court and hall, I found that the sacrifices had been entirely removed, the tables were bare, not a morsel of any kind remained, and it seemed as if the gods had been satisfied with their repast. The silver ingots, too, and the numerous gaudily painted dresses which had been presented as an offering, were smouldering in a corner of the court, having been consumed by holy fire.

As the funeral procession proceeded slowly down, inside the covered pathway adjoining the temple, the large bell tolled in slow and measured tones, rockets were fired now and then, and numerous priests joined in as we went along. Having reached the last temple of the range, the body was deposited on two stools in front of the huge images, and Chinalek, before proceeding further, all went home to breakfast. This important business finished, the assembly met again in the temple and performed a short service, while the coolies were busily employed in adjusting the ropes by which they carried the coffin. All being ready, two men went outside the temple and fired three rockets, and then the procession started. First went two boys, carrying small flags on bamboo poles, then came two men beating brass gongs, and then came the chief mourner, dressed in white, and carrying on a small table two candles which were burning, some incense, and the monumental tablet. After the chief mourner came the coffin, followed by the young priests of the house to which the deceased belonged; also clad in white, then the servants and undertaker, and last of all, a long train of priests. I stood on one side side of the lake, in front of the temple, in order to get a good view of the procession as it wound round the other. It was a beautiful October morning; the sun was now peeping over the eastern mountains, behind the monastery, and shedding a flood of light on water, shrubs, and trees, while every leaf sparkled with drops of dew. In such a scene this long and striking procession had a most imposing effect. The boys with their flags, the chief mourner moving slowly along with his candles burning in the clear daylight, the long line of priests with their shaven heads and flowing garments, the lake in front; and the hills covered with trees and brushwood behind, were at once presented to my view. As we passed a bridge, a little way from the temple, a man belonging to the family of the deceased, and who carried a basket containing cash—a Chinese coin—presented a number of the followers with a small sum, which they received with apparent reluctance.

Most of the persons followed the bier but a short distance from the temple; but the chief mourner, the intimate friends, and servants, with a band of music, followed the body to its last resting-place. The spot selected was a retired and beautiful one, on the lower side of a richly wooded hill. Here, without further ceremony than the firing of some rockets, we left the coffin on the surface of the ground, to be covered with thatch or brickwork at a future opportunity. [Athensum.

GLORY TO CHRIST.—A friend called to tell Dr. Owen that he had put to press his "Meditations on the Glory of Christ." There was a momentary gleam in his languid eye as he answered, "I am glad to hear it; but O, brother Paine! the long wished-for day is come at last; in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world." A few hours of silence followed, and that glory to him was revealed. "Another, whose anticipations of heaven have been already cited in part, as he was drawing still nearer Canaan, exclaimed, "More praise yet, O help me to praise God; I have now nothing else to do!"

The Sabbath Recorder.

New York, May 17, 1855.

Editors—GEO. B. UTTER & THOMAS B. BROWN (P. R. B.)

"STATE OF THE DEAD."

The other correspondent to whom we alluded last week, taking his lesson from those who, for the sake of sustaining a foregone conclusion, quote Scripture out of its proper connection, shows himself a ready scholar in this line.

He also quotes Ps. 115: 17. "The dead praise not the Lord," &c. Careful examination of the context shows, however, that what the Psalmist means is, that the dead no more praise God for blessings which are enjoyed on earth, their participation in such things having ceased.

Next comes Eccles. 7: 2. "It is better to go to the house of mourning than to the house of feasting; for that is the end of all men, and the living will lay it to his heart."

We had said, "If a person's existence comes to a full end when he dies, then the person that comes up in the resurrection is not the same conscious being that once merited reward or punishment"—in reply to which our correspondent insinuates, that we might as well have not used the word "full," and then professes to find in God's omnipotence sufficient power "to bring a man, a whole man, all that constitutes him a man, to an end—to cause his whole existence to cease, and then bring him into existence, (call it what you please,) and raise him in the resurrection, the same conscious being that he was before, and reward him according to his works."

During the quarterly meeting, as such, the preaching was arranged with a view to bring out the ministering talent of our own denomination that was present, and to afford all an opportunity in prayer and conference to give vent to their burdened hearts.

It is surprising that the advocates of annihilation do not see the difficulty that encumbers their scheme. Likeness, even to the most exact resemblance, is not sameness—it is not identity. The identity of a person, or being, in any two successive periods, consists in the continued, undying existence, through these periods, of that in which the essence of the person or thing resides.

Readers of the Recorder doubtless rejoice at the announcement of a refreshing in any part of our beloved Zion. With this view I have felt, for some time, that it might be duty to declare to them what the Lord has done and is doing among us.

At our regular Sabbath meeting previous to the quarterly meeting at Scott, it was agreed to invite the churches to meet with us again at about the usual time in February.

During the quarterly meeting, as such, the preaching was arranged with a view to bring out the ministering talent of our own denomination that was present, and to afford all an opportunity in prayer and conference to give vent to their burdened hearts.

The School Law in Illinois.—A letter from Eld. Samuel Davison, of Farmington, Ill., says: "It may be gratifying to our friends to know, that the Legislature of Illinois granted our petition last winter, and so altered the School Law that all school meetings are now required to be held on the second day of the week, instead of the seventh, as they were heretofore."

A severe irritation of the throat and lungs, his words seemed to tell well on the hearts of his audience. This brought us to a critical juncture of the work; and how to carry it by, without loss of interest, was an inquiry of great solicitude and fervent prayer.

The school in the Institute has shared largely in this work, and many who came seeking only the light of science, so successfully imparted here, will return, we trust, with the lamp of heavenly radiance lighted up in their souls, to cheer the hearts of parents, and to bless the churches from whose bosoms they have come.

The following additional facts concerning the revival here, I send you, since it is thought that they can not be altogether uninteresting or without cheer to the readers of the Recorder.

The New Liquor Law.—In New York City, the question has been much discussed of late, whether a penalty can be imposed for selling liquor without a license between the 1st of May and the 1st of July.

"THE MEMORIAL"—At the late meeting of the Board of Managers of the Publishing Society, it was stated, that the editors of the Memorial had not of late found time to prepare a copy for the work.

The School Law in Illinois.—A letter from Eld. Samuel Davison, of Farmington, Ill., says: "It may be gratifying to our friends to know, that the Legislature of Illinois granted our petition last winter, and so altered the School Law that all school meetings are now required to be held on the second day of the week, instead of the seventh, as they were heretofore."

THE ANNIVERSARIES.

The American Baptist Home Mission Society. This Society held its 23d Anniversary in the Baptist meeting-house in Pierrepont st., Brooklyn, on the 9th inst.

From the Treasurer's Report, presented on the occasion, it appears that the receipts during the past year were \$64,346 33, while the expenses were a trifle less than that sum.

The following is the resolution adopted by the Society in relation to removal:—Resolved, That this Society will remove its place of business to another location, the property of which shall be vested in this society, and that the following shall be the method and conditions for the attainment of this result.

From the Annual Report presented to this Society, it appears that the total receipts of the year amounted to \$15,000 more than any previous year save last; but \$19,000 of that amount being applicable to the building fund, the net amount received for the current work of the Society was \$5,000 less than usual.

The Annual Report of this Society, after enumerating the results of labor in past years, says that a large portion of the Society and of the Committee are now impressed with the belief that more direct efforts should be made than heretofore for the abolition of Slavery in the United States.

The following were declared as the sentiments of the New Abolition Society:—1. Slaveholding is sinful, illegal, and unconstitutional. It has no right to be in the Church or in the State.

The number of ministers of the Gospel in the service of the Society in twenty-seven different States and Territories during the year has been 1,032; of the whole number 64,000 families were adherents of Papacy.

copies of "Saw Up and Saw Down," and 1,000 copies of By-Laws. Three thousand new subscribers have been received, and 126 life members; part payment, 50.

The whole number of children received in the Home for the Friendless since July, 1847, is 1,891; whole number of adults, 4,771—total, 6,662. Number of children admitted from May 1, 1854, to April 30, 1855, 230; readmitted, 64—total, 294.

The Home Industrial School, now located at No. 654 Sixth-av., has been well sustained during the year, and has brought within its influence about 400 vagrant girls, who, from various circumstances, the claims of dissolute parents, &c., were not properly the recipients of the charity of the Home.

A change has been made in the financial year of the Society, closing its accounts December 31, instead of April 30. This change is made as a matter of convenience, the current expenses in the publication office closing with the year.

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in its assumptions, the most murderous in its spirit, the most demoralizing in its influence, the most hideous in its features, and the most calamitous in its operations.

Resolved, That its immediate and unconditional abolition is the primary and paramount duty of this nation, before which all other questions fade into insignificance, all other issues are as dust in the balance.

Resolved, That such a church is, in the graphic language of Scripture, "a cage of unclean birds and the synagogue of Satan," and that such religious teachers are "wolves in sheep's clothing," "watchmen that are blind," "shepherds that cannot understand, that all look to their own way, every one for his gain from his quarter."

The Annual Report says that the periodical department has become one of the most considerable of the means of usefulness employed by the institution. About one-third of the whole amount of truth issued from its presses is in the form of newspapers in English and German for young and old.

The gratuitous distribution of publications has been larger than in any previous year, amounting, in 6,600 distinct grants, including gratuitous to life-members and directors, to nearly 73,000,000 pages, of the value of about \$52,000.

The number of colporteurs for the whole or part of the year has been 659, of whom 104 were students of theology, connected with 31 institutions, and 126 were employed among the German, Dutch, French, Irish, Spanish, Welsh and Norwegian population.

The number of families visited during the year has been 639,000—70,000 families more than in any preceding year, making an aggregate of about 4,500,000 reached by colportage since the beginning of the enterprise.

most murderous... in its in-... features, and... operations...

The American Bible Society.

Henry Fisher, Esq., Assistant Treasurer, read an abstract from the Treasurer's Report: The balance on hand last year was \$2,200 50; the receipts for the year, \$412,504 98; the expenditures for the year, \$413,676 37; the balance on hand, \$1,338 11.

Asia is becoming more and more apparent... the Mohammedan mind is being slowly... by the Word of God...

European News.

Five days later news from Europe has been received, the substance of which will be found below. The bombardment of Sevastopol continued, without material progress toward reducing the town...

Prussia appears to be siding with Austria in favor of Russia. From Japan, we hear of the ratification of the Treaty with the United States, which took place at Simoda on the 21st of February.

California News.

The California steamer Illinois, with the mails and treasure from San Francisco to April 17, arrived at New York May 13th. The accounts from California are interesting, but beyond the usual budget, which has been but too common of late, of untoward advices of dull trade, over crowded markets, and financial embarrassment, they are not important.

The decision of the Massachusetts House of Representatives in the case of Joseph Hiss is at last on record. Mr. Hiss having been expelled by a vote of 127 to 15.

New York Markets—May 14, 1855.

Askes—Pots \$5 87; Pearls 6 25. Flour and Meal—Flour 10 50 for State, 10 50 for 10 75 for Michigan, Indiana, and Ohio, 11 00 a 13 00 for extra Genesee. Rye Flour 7 00 a 8 50. Jersey Meal 3 25.

The ship canal at the Saute, connecting Lakes Huron and Superior by navigable water, was ready to pass vessels on the 18th April. It was commenced in June, 1853.

MARRIED.

In Clarkville, N. Y., on the 2d inst., by Ed. J. Clark, Mr. CHARLES W. CRANDALL to Miss FRANCES L. DARRISON, both of the above place.

Savory's Temperance Hotel and TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. MEALS AT ALL HOURS OF THE DAY.

THE Eastern Association.

The Nineteenth Annual Meeting of the Seventh-day Baptist Eastern Association will be held at the Church at Pawtucket, commencing on Friday, May 24, 1855, at 10 o'clock A. M.

Or, NOTES PRICE, Indianapolis, Ind. The Very Book for every body has been wanting. The Book for the Parlor, the Book for the Study, the Book for the Professor, and the Book for the Non-Professor.

