

# The Sabbath Recorder.

Joseph ...

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.

### THE CHURCH AND THE MINISTRY.

Report on Ministerial Supply, read before the Seventh-day Baptist Western Association, by J. M. Allen, and ordered to be published in the Sabbath Recorder.

#### PARENTS.

If the church is properly supplied, there are, doubtless, some one or more Christian families, in almost every church, whose son or sons are to be devoted to this work. The Lord hath need of many of them for this work. And it is interesting to notice here, how frequently and how powerfully the biases and tendencies and pursuits, as well as the habits of the child, are affected and determined by the influences and teachings of home. The habits of the child are molded and patterned after those of the parents; his biases and beliefs, in his young days at least, are faithful daguerreotypes of the parental biases and beliefs. Indeed, it is in some sort a tendency, a law of nature, that the spiritual as well as the physical nature of the child should be but an image of the parent, and that the life of the one shall be reproduced, with more or less faithfulness, in that of the other. There is a natural tendency, for instance, that the children of whigs should be whigs, and those of democrats should be democrats; that the descendants of Presbyterians, Congregationalists, Baptists, Methodists or Catholics, should hold to the same creed as their fathers; likewise the sons of farmers and mechanics and merchants, fall naturally into like pursuits; and the sons of ministers have peculiar facilities for preparing for a like vocation. Dr. Spring remarks as follows on this subject:—

"To what extent the Christian ministry in other lands has been supplied from the families of Christian ministers, I am not extensively informed; but the history of the American church abundantly indicates, that this has been one of the greatest sources of this supply. Not far from seventy ministers in the American church can trace their lineage to the elder Edwards; he himself was the son of a clergyman; and his earliest known ancestor was a preacher of the gospel, settled in London, in the reign of Elizabeth. There are ministers now living among us, who can trace their genealogy to five, and some to six generations, in a direct, unbroken line, to the house of Levi. Others there are, who have been permitted to introduce, some two, some three, and some five of their ancestors into the same sacred vocation with themselves. We should probably be not a little surprised by our inquiries into the lineal descent of the living ministry, to ascertain that such multitudes of them are sons of those who themselves served at God's altars. After some considerable research and correspondence on this subject, I have come to the conclusion, that more than one-fifth part of all the ministers in the Presbyterian and Congregational churches in this land, are of ministerial descent."

What Dr. Spring thus affirms of the above-named denominations will, doubtless, hold true, to a greater or less extent, of other denominations. It is doubtless also true, that nearly all of those who prove worthless, or a disgrace to the ministry after entering it, are those whose early religious training has been neglected. If these remarks be true, they go to show how important it is, in order to the supplying the church with an able and pious ministry, that parents should make their homes nurseries of elevated piety and practical religion. It is not possible for water to rise higher than its fountain. Thus also from those homes where the standard of religion is low, the church cannot expect that there will proceed bright and shining religious lights. Indeed, ministers are, or ought to be, the products of genial culture and warm spiritual climates. The church need not look to those families where the domestic duties demanded by religion are neglected, nor to those families where the ministry is not held in esteem, nor to speak of those families where both the ministry and ministers are ridiculed, despised; where the young grow up with feelings of bitterness or contempt towards ministers; to such, we say, the church need not look for ministerial supplies. But she is rather to look to those homes where childhood and youth are carefully nurtured in the pious principles of religion, where the young are taught to respect and love the institutions of religion, and to treat with especial honor those that minister in the sacred office. The church is to look, not to those families where the old Levitical law is reversed, and the spiritual dwarfs, and blind, and lame, and bruised, and deformed, and paralytic, and dyspeptic, are offered for the sacred ministrations—while the strong, and talented, and noble, and healthy in spirit are dedicated to the law, or medicine, or merchandize, or the farm; but she is to look, rather, to those families where all are unreservedly dedicated to the Lord and His service; to those families where the spiritual is of such a high and practical nature, that the young can pass from such training into the highest offices of the church, by natural and easy transitions; where they are carefully trained for the highest and holiest responsibilities of life, as well as the humblest. Do not parents too frequently fix too low and groveling an ideal according to which their children are being molded and educated? Do not parents too frequently predetermine, fore-

ordain, that their children, at best, shall be but seekers of dollars and cents, and hence plan and shape their whole education accordingly? They too frequently starve, and shrivel, and cramp, and carve, and chisel those young spirits which God has given them to be trained for high and holy purposes, until they are dwarfed in spirit and hardened in heart, and become fit devotees to mammon. How often are the great ends and aims of life neglected and forgotten, and the all-absorbing love of money takes their place. And the young are early imbued with the same principles. By day and by night, as they sit in the house, and as they walk by the way, as they lie down and as they rise up, they hear the long, deep, all-absorbing cry, "Money, money!" They see its image engraven upon the door posts, and upon the gates; they see it as a sign upon the hands, and as a frontlet between the eyes. Is it any wonder, then, that they fall down and worship? How often do parents, forgetting the high commission given them, to train and educate the spirits committed to their charge, for the highest and most responsible duties appertaining to man, train them as if all of life was summed up in dressing with primness, in measuring tape, balancing a ledger, or making out a bill with nimbleness and elegance, and a due regard to custom, and in scrupulously observing the forms and ceremonies imposed by etiquette and fashion. Many are the parents who have children, endowed by nature with capacities for blessing the church and the world, who would, if properly educated, be strong champions in the cause of Christ;

"But knowledge to their eyes her ample page,  
Rich with the spoils of time, did ne'er unroll;  
Chill avarice repressed their noble rage,  
And froze the genial current of the soul."

Let parents so educate their children, that if the Lord hath need of them for the highest offices in his church, or for standard-bearers in the world's progress, they can enter upon their mission unfettered by habits or prejudices, or the want of early mental or religious culture.

#### THE SPIRIT OF CRITICISM OR OF KINDNESS.

A young man approaching the ministry with the approval of the church, should be encouraged, assisted, confided in; not held back, restrained, kept down, even for the sake of seeing how much vital strength and energy he may possess, or how many difficulties he can surmount. Throw not too many barriers in the way of his progress. Do not urge the candidate faster than he is able to go. In a matter so difficult, no arbitrary rules can be laid down for the guidance of the church; yet much prudence and wisdom, joined with kindness and sympathy, are necessary for the proper conducting of this matter. Perhaps the spirit manifested by the church is a safer and more infallible criterion than any other. The spirit is everything, the form but little. The spirit of kindness, rather than of criticism, is the spirit in which the church should meet and test the youthful candidate. Criticism is cold, is negative, is fault-finding. If we read or listen as a critic, in the spirit of a critic, we shall not sympathize with the writer or speaker. He cannot do us good. The spirit of love, of charity, on the other hand, is affirmative, is sympathizing, is genial and cordial. It falls in readily with the spirit and thoughts of the speaker. Guided by this spirit, we shall discover pure veins of precious gold; flashes of light, where the critic can see nothing but ashes and dross and rottenness. If the hearers encounter the young candidate as certain philosophers of the Stoics and Epicureans encountered Paul, with a quizzical spirit, with a desire to hear what the young babbler can say, they will undoubtedly, like them, turn away to mock; but if they come with kindly hearts and sympathies, they will, most probably, return to pray. Meeting the candidate in a kindly and generous spirit, the judgment of the church will be charitable, and her decisions according to the best merits of the candidate; yet, even such decisions are not infallible, and must be considered only advisory, as counsel, but never to be disregarded by the candidate, save for the most weighty reasons. It is not infallible, we say, for who has not heard of instances where praying Christians, pillars of the church, have been greatly troubled in spirit and cast down, because some one deemed by them incompetent, had commenced preaching; yet that individual, perhaps, has proved to be one of the brightest ornaments of the church, one of the most polished shafts in the quiver of the Lord. On the other hand, individuals who were deemed in their youthful ministrations as "little lower than the angels," have, on farther trial, proved themselves unfit for the vocation, unworthy of all confidence, a disgrace to the sacred office.

A young man commencing to preach in his native place, will experience peculiar trials and difficulties, and a forbearing, charitable spirit should be exercised towards him. "A prophet is not without honor, save in his own country, and among his own kin, and in his own house." "We have known him from a boy," is not generally a commendatory assertion. Possibly he has been somewhat wild in his younger days, or he may have descended from a family not held in the highest esteem, at least, not counted among the magnates of the realm. He may be a carpenter, and the son of a carpenter, or blacksmith, or farmer; and his mother, is she not called Mary? and his brethren, are they not called James and John and Joseph? and his sisters, Anna and Dorcas and Abby? Are they not all with us, and all young men and women of the common sort, as their common names imply—all humble sons and daughters of toil? Whence then the presumption in this one of the humble group, that he should set himself up as a young teacher in Israel? These associations of home often weigh as

heavily as unjustly upon the youthful preacher, and are made the occasion of offense and stumbling. The Saviour himself, with all the power of the Godhead with him, was so trampled and opposed by this prejudice, that he could do no mighty works in the country of his childhood and youth, save that he healed a few sick folk; and he marvelled because of their prejudices and unbelief. Human nature is the same in all times and places, and the youthful preacher must expect to meet now what Christ did then. This tendency should be guarded against by the church.

Every church of medium size ought to have at least one young man who is being trained for the ministry, assisted by prayer, by counsel, and by material aid, if need be. "That church," says a writer on this subject, "cannot be in a healthful condition, which can find no individual of suitable character for the ministry of the gospel among them; or who, if found, is suffered to languish through lack of their Christian sympathy."

Does the young candidate have to elbow his way into the ministerial office, as he would have to work his way in the hard and jostling strife and rivalry of the world, or is he received with cordial hands and warm hearts? If unhappily the former is the spirit manifested, then two classes will in a great measure form the ministerial supply. The one composed of the bold, persevering, and talented, who undaunted would "rush through a troop or leap over a wall," to accomplish their object, will, with their own earnest effort, and without the thanks or favors of others, fulfill the mission whereunto they are called. The other class which will succeed will be composed of the brazen and the brainless, who, not possessing sufficient acumen or discernment to perceive that their aspirations lead them where they are not wanted, to positions for which they are not fitted, will, nevertheless, with their dearth of true merit, by dint of pertinacity, thrust themselves upon needy churches, and cling there, until the church, because of their impertinence, will arise, like the unjust judge, and give him whatever he asketh, perhaps hoping thereby to supply in the official what is lacking in the man. If, on the other hand, the latter of the above named courses should be pursued, there would naturally be brought forward all true merit—the unobtrusive and diffident, with the dauntless—until the supply of the good would obviate the necessity for using the worthless.

#### GREAT WORDS AND LITTLE MEANING.

In the Recorder of July 5th, there appeared a somewhat remarkable production, of the decidedly remarkable signature "Secundum Naturum." I do not deem it proper for me to occupy the columns of the Recorder in replying to such communications. I would now take up the pen, did I not deem it my duty to expose and rebuke the ignorance and arrogance of the writer. He wishes to explain or to defend some of my statements in "defense of geology." If he had done this understandingly, and shown himself capable of understanding my statements and explanations, I would most cheerfully comply with the request. But I cannot afford time to explain my statements to such writers; it won't pay. One of two things is true of this Mr. "Secundum Naturum;" he is either incapable of understanding statements clearly and definitely made in the English language, or he is guilty of the grossest and most palpable misrepresentation of what I have written. I am inclined to think the former is true, and would therefore advise the writer to abstain from attempts at criticism through public journals, until, by careful study and patient application, he becomes competent to understand the English language.

The first question propounded is in reference to the former melted state of the earth. No one who has carefully and understandingly perused what I have written, would need ask that question. The answer is clearly deducible from what I have already written. Let the writer study his lesson over again, and he will probably find the answer. If he does not, it is not my fault.

He next asks, "how could be called dry land while it was molten lava?" It was not called dry land while it was molten lava.

"Why did not that vast body of liquid fire boil away the entire ocean, and convert it into salt?" Because there was no ocean on it, until the surface had sufficiently cooled for the vapors of the atmosphere to condense and settle upon it.

"How was it ascertained that the crust of the earth is fifty miles thick, and that the stratified rock is ten miles deep?" You will find that out by going to school and studying geology. I have already referred you to the standard works on geology, from which the facts of the science may be learned.

In my reply to "No Scio," I stated my reasons for the supposition that the crust was once in a melted state, and that its crust had cooled to the depth of about fifty miles, and also that the depth of the stratified rock was ascertained by actual measurement. This fact of geology is not questioned by any who understand the science, any more than the fact that the earth is eight thousand miles in diameter, and the son of a carpenter, or blacksmith, or farmer; and his mother, is she not called Mary? and his brethren, are they not called James and John and Joseph? and his sisters, Anna and Dorcas and Abby? Are they not all with us, and all young men and women of the common sort, as their common names imply—all humble sons and daughters of toil? Whence then the presumption in this one of the humble group, that he should set himself up as a young teacher in Israel? These associations of home often weigh as

schoolroom for information. The truly modest man will learn these facts before he essays to become a public critic.

My critic next proceeds to state: "I understand you to say, that this crust was formed by the cooling of the earth, which commenced on the outside, and that this crust is in fact composed of and contains the remains of vegetables and animals to its entire depth?" and then proceeds triumphantly to ask, "Do you wish to be understood, that all these plants and animals existed in melted lava, (liquid fire) until, by the cooling of the crust, they necessarily died, and formed a part of said crust; and, by parity of reasoning, shall we understand that the center of the earth, which you say is now molten lava, is now teeming with vegetable and animal life; would you wish to be understood, that the fifty miles of crust has accumulated since creation? \* \* \* If this earth has increased since creation 100 miles in diameter, I ask where the materials came from to enlarge it?" After propounding these pompous questions, and saying something about the chipmuck's hole dug wrong end foremost, our critic remarks, "How you are to explain the above, and make it appear reasonable, is a problem not easy to solve." And, to make the desperate dilemma in which he has placed me appear the more conspicuous, he has invoked one or all of the nine muses, and perpetrated the following remarkable specimen of poetry:—

"I am willing that geology should have its full due;  
I will believe all I can, to accommodate you;  
But that you are in a tight place, where it's not easy to get out,  
After looking it all over, I have no reason to doubt."

It seems too bad to break in upon the ecstasy which this poetical effusion must have created in the poet's mind; but poets like other folks, must have their reverses. When the writer affirms that he "understands me to say that this crust is, in fact, composed of and contains the remains of vegetables and animals to its entire depth," he does not credit to his understanding powers, for I have said nothing of the kind whatever, nor anything which could be thus construed, except by the most stupid ignorance or willful carelessness. It is an hallucination of his own brain, and all his questions about animals and vegetables living in liquid fire, and the earth increasing a hundred miles in diameter, fitly illustrate that hallucination. How I am to explain the above, and make it appear reasonable, he thinks "is a problem not easy to solve." I think so too, and shall leave the task of explanation to the one who has involved himself in the absurdities above transcribed. What I have affirmed concerning the existence of animal and vegetable remains in the stratified fossiliferous rocks, I am ready to explain to such as are capable of understanding the "entire depth" of the crust of the earth, and therefore in liquid fire, he must explain himself, and the effort may show which is in a tight place, where it is not easy to get out." His poetical genius may somewhat assist him.

In relation to the creation of the progenitors of the present races of men and animals and plants of full size, I have said nothing, nor do I intend to. Our "No Scio's" and "Secundum Naturum's" may enlighten us all they please on that point. I have not undertaken to discuss it. I do not wonder that the critic thinks "that it is very unreasonable to ask any one to believe, that fifty miles of the surface of the earth is made up of decayed and petrified vegetable and animal substances." He alone is responsible for the monstrosity. I have not asked any one to believe it. I do not believe it myself.

It is some comfort to be informed that a person so learned as to subscribe himself "Secundum Naturum" does not doubt "that Mr. M. is candid in his belief of the great antiquity of the earth." But still he thinks my "hypothesis has taken the place of reason, and led him astray;" and although "his suppositions are somewhat plausible at first view, yet they do not bear the test of examination, in reason or scripture." I wonder how "Secundum Naturum" found that out. Certainly, he has not applied the test of reason and scripture. His is the test of ignorance and conceit.

If my positions had been stated in language as all obscure or ambiguous, I would re-state them. But the language of my positions is clear and definite, and hence the greater condemnation on the writer under review, for so totally misrepresenting them.

The subscription of a great Latin name (as he supposed) to such a production, only makes the failure more glaring. He that understands the Latin language, is supposed to understand the English also; but this writer clearly evinces, that he is incapable of understanding plain English. Some more unassuming name would better befit a production so void of every characteristic of a just and able criticism. But this pompous name "Secundum Naturum," appears still more like the mountain laboring to bring forth a mouse, when it has a blunder on its own face. The writer evidently meant to give the appearance of great learning to his production by the use of this name; but aside from the fact that such a signature always savors more of pedantry than learning, here is the evidence of ignorance of the proper orthography of the terms employed. Our friend's no doubt, thought he had got some Latin words, by which to designate himself, but if he will inquire of somebody who knows, he will learn that there is no such word in the Latin language, or in any other, as "Naturum." It is a word which means nothing at all; and there is a significance in such a word subscribed to such a production. I earnestly recommend to our friends who wish to labor me on account of my views of "Geology and the Bible," to adopt my suggestions to "No Scio," on the use of such high sounding names. If you are ashamed of your own initials, had better leave the place for the signature blank, and you will at least save yourself the mortification of blundering in the very effort to appear learned.

D. E. MAXSON.  
Watertown, Ct., July 8th, 1855.

#### TO D. E. MAXSON.

DEAR SIR—In your reply to my communication of June 21st, you request that in my future communications I would give my proper name. Your request shall be complied with. I wish to correct two errors of the press or the pen. 1st. The words "of miles" should have been inserted immediately after trillions. 2d. My signature should have been printed *Ne Scio* instead of *No Scio*, which is neither Latin nor English.

My reasons for using a fictitious, instead of my real name, were: 1. I thought it appropriate to the position I wished to occupy. 2. I have no ambition to spread my name before the public, unless circumstances render it imperious. In most of my communications for the press, I have used a fictitious signature. 3. I wish to have whatever I may write judged by its merits, rather than the character of the writer. 4. I have known some old men to be treated with rather more severity than I covet. You stated in a former communication, that your views were not "theory but demonstration," and once, "mathematical demonstration." Believing, as I honestly did, that your views, without such demonstration, were calculated to shake the faith of weak believers in the divinity of the Scriptures, especially of the Mosaic records, and as I have no objection to receiving your views, if demonstrated, I therefore respectfully asked you to give the demonstration. Instead of this, you stated that you had given facts, and sent me to measure the distance between Herschell's telescopic stars and the earth, a task which I believe never has been and never will be performed. In kindness to the illiterate Christian, whose faith you have shaken, you should have given the demonstration or proof requested, if in your power; instead of which, you have given a few facts, and your deductions from them; which, in my opinion, falls far short of demonstration, amounting at most to nothing more than probability, which is too weak a ground to overthrow the common acceptance of the Mosaic record.

You insinuate, that I have not carefully read your articles—that the first and third statements are not given as hypotheses, but as facts arrived at by accurate measurement. So I understood you; but I doubted the correctness of your statements, and therefore, you have reaffirmed the declaration, and tell me, if I don't believe it, to measure it myself. Rather a new method of demonstration.

In reply to my query concerning trees, you say you have made no such declaration, and of course it demands no reply. I admit you have not; but have you not made declarations involving the same principles in regard to rocks? The analogy is too striking not to be perceived.

You labor to avoid collision with the Mosaic record, by giving it a different version; but I conceive your effort a failure. Your criticism on the original Hebrew I am not qualified to judge of, not being a Hebrew scholar; but I judge by your own showing, that the common version is not a perversion of the Hebrew text; but you contend that it will admit of a different rendering.

You have given the names of a number of learned men who think that the Mosaic account does not fix the date of creation. Many of these men had a theory to defend, and, in my opinion, should be received with caution. A far larger number of learned men can be found who deny the scriptural authority for the Seventh-day Sabbath. Will brother Maxson yield his views of the Sabbath to their version of the Scriptures? I presume not.

Having disposed of your reply, I wish to revert to some of your former statements, and request you to explain certain facts in accordance with your theory. I think you contend, that primitive rocks were formed of melted lava, and that neither animals nor vegetables had any existence until a long, indefinite period of time had elapsed; of course no animals or vegetables were found in primitive rocks. I believe that granite is reckoned among primitive rocks. In the state of Rhode Island, between the villages of East Greenwich and Wickford, there is a large granite rock, known by the name of Devil's Foot. In this rock there are various indentations, resembling the tracks of animals, toes and all. There is likewise a perfect impression of the foot of an ox or cow. Now, if your theory of the formation of the earth be correct, how came these impressions there? If you say that the rock was the result of volcanic eruptions after animals and men were created, the impressions were made by them, I ask, can men, or other animals, walk in melted lava, and leave impressions which will last for ages? If so, men and oxen were different beings from what they are now. Or were these tracks a mere freak of nature? Please to respond.

You perhaps will say, I am no geologist, and am ignorant of its facts. I frankly confess I am not very learned in any thing, and yet I have read the productions of some of your named authors, particularly Professor Hitchcock's Elementary Geology, and his Religion of Geology, and would state, that though he adopts the same theory with yourself, yet he is far from occupying that positive position you have assumed.

In my next I intend to notice your remarks on Niagara Falls.

Yours respectfully,  
ELI S. BALEY.

#### From the American Messenger.

#### CHRIST IN THE STORM.

One dark stormy night, we were tossing in a rude little native boat, near the coast of Ceylon. As I lay in my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder, while the rain was pouring in on all sides, and our boat tossing like a bubble on the angry waves, I could not but think of our danger. I knew that the native boatmen were timid and ignorant, and that many such little barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion, as he inquired for the master of the boat. "He is in the hinder part of the ship, asleep," was the reply.

Little did the rude heathen who uttered these simple words, know how they made my very soul thrill. In a moment I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy lake of Gennesareth. Never did I so realize that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near to us as he was to those fearing disciples, and that he could as easily say to the foaming billows about us, "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish?"

My fears were gone. I felt that Jesus was near, that I could almost put my hand in his, and hear his voice, "It is I; be not afraid." Often since then, in hours of darkness and trial, have I lived over that night, and been comforted by the same sweet thoughts.

Afflicted, sorrowing child of God, forget not Him who was a man of sorrows and acquainted with grief. Do heavy burdens press you down? Fear not to carry them to Jesus. None are too heavy for him to bear, none so small as to be beneath his notice. In him all fullness dwells. Are we poor? he is rich. Are we weak? he is strong. Are we sinful and unworthy? he is righteous and infinitely worthy. If we are Christ's, then he is ours, and in him we are complete.

#### From the Central Christian Herald.

#### RELIGIOUS PAPERS.

There is one cause, and only one, for the struggles, trials, and pinching economy to which all our religious papers are subjected. The members of our several churches do not realize the value of these papers to the cause of Christ; they do not estimate as they should, the journal, published by their own church, as its organ, with a direct, earnest, and prayerful endeavor to do good, is to them nothing but a newspaper after all; and a political newspaper—a "Dollar Weekly," full of silly stories and sickening details of crime—will be preferred to it. While this spirit lasts, while Christian men care more for politics than religion, while Christian parents take papers because they are cheap, without regard to their moral character or poisonous influence on their families, we must abandon our religious papers, or expect to sustain them by a heavy sacrifice of toil and money. It is high time that there was a general waking up on this subject—that ministers began to preach about it more, and to inquire, in their pastoral visitation, what is being read in the families under their care.

Every day deepens our own conviction of two facts; first, that to try to make a paper to please Christians of one denomination is about the most arduous and thankless effort to which a minister can be called; and, second, that a paper circulated generally in the families attached to all the members of the family, and endeavoring to benefit each, is one of the cheapest and most hopeful means of doing good that God has ever put into the hands of his people to employ—that it is worth in each church half as much as the labors of an additional pastor, and that he who feels no interest in the success of such papers is sadly indifferent to the cause of Christ, or strangely blind to the teachings of Providence and the signs of the times.

#### REMOORSE NOT REPENTANCE.

One test of acceptance with God is the estimate which we put upon our own sins. If they are equally hateful to us, whether public or private—if we loathe them for their sinfulness towards Him, and not for the disgrace of their discovery—we may believe, that God has imparted to us a godly repentance, and may take courage. But, on the other hand, we may well distrust ourselves when we find that on looking back we mourn only or chiefly for those sins that brought with them some consequent punishment. Such a feeling is *disappointment, not repentance*. It is the smart of the rod, not distress that the rod was deserved. Far different is the experience of the true Christian. He finds himself mourning with the deepest acuteness over the most secret sin, because it is that which betrays most strongly the innate corruption of his heart. Public sins cause him distress enough, God knows; but they are mostly the result of some extraneous temptation, and may in other cases be treated as disciplines sent by God himself. But the sinful thought that pervades the heart in the night watches, is the source of the most poignant misery, from the nakedness and gratuity of its ingratitude. "Against these only have I sinned." And perhaps we may understand from this the sequence, "That thou mayest be justified in thy saying." It is this very penitence for secret sins which justifies God in the sinner's sight, and through our Lord's merits, the sinner in God's.

There is nothing which contributes more to the sweetness of life than friendship; there is nothing which disturbs our repose more than friends, if we have not discernment to choose them well.

The Sabbath Recorder.

New York, July 19, 1855.

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

A TALK WITH OUR FRIENDS.

Among the positions in life somewhat disagreeable, is that of an editor obliged to communicate with some hundreds or thousands of readers, at regular intervals, and always have his leading article ready at the time appointed, whether he has anything to say or not.

It certainly ought not to be the object of the editor, any more than of the preacher, simply to utter a discourse of a given length. The minister of the gospel is recreant to his duty, who does not, in every sermon to dying men, propose to himself some definite object to be accomplished.

But what if, when the time comes round for him to communicate with his readers, the editor feels that he has nothing to say? Must he deliver the tale of bricks, as usual, though no straw has been furnished him, at the risk of being beaten for his neglect?

We are well aware, that the salutary tendency of much that we have written has been called in question. And far be it from us to say, that we have not sometimes mistaken error for truth. Infallibility is not the lot of mortals, and it would be presumption in us to affirm, that we have not, in the course of several years, written some things which might better be retracted, or at least greatly modified.

If our articles have seemed dull and spiritless—perhaps to some of our readers they are always so—we cannot promise that they will not often seem so again. A writer cannot always be on fire. And though the passing events of the world may furnish such a rich variety of themes, that an editor should never complain of any want of excitement for his work, especially in this age so full of wonderful occurrences, yet it must be remembered, that the same events do not assume the same importance in the eyes of all persons.

Perhaps, if our denomination were more active; if, in this exciting age, our own people were doing more by way of fulfilling their mission; if we were exerting the power we ought, as a people to whom is entrusted an important branch of divine truth; we might find in all this the inspiration we would need for our weekly talk with those who read the Recorder.

world, it need not be wondered, if there should be even a greater lack of instruction than usual in our editorial column. T. B. B.

"STATE OF THE DEAD"—NO. 5.

Revealed Religion.

Bro. Brown, in his article of Feb. 15th, said, that mankind were recompensed in a future state according to the course of nature; but in his subsequent articles, has endeavored to show that such was not the fact, nor his meaning. Yet he admits, that had mankind enjoyed only natural religion, such would have been the case. But he thinks, that revealed religion, especially the mediation of Christ, has modified the Divine government, that recompense, additional to the course of nature, will be awarded. In order to sustain his view, Bro. B., (April 26th), assumes a distinction between the penalty or curse for violating the law of nature or revealed religion. Bro. B. there maintains, that "Christ endured the curse—the penalty proper—of the revealed law of God."

Bro. B. acknowledges, that "what the constituent elements of this additional suffering (the proper penalty of the law of revealed religion) are, or in what manner it is brought about, he pretends not to say. But I ask, how does Bro. B. know that Christ suffered the identical and proper penalty of the law of revealed religion, if he does not know what that penalty was, nor even its constituent elements, nor how it was brought about. Bro. B. surely cannot expect us to receive it on his mere ipse dixit. For one, I do not believe that Christ suffered the penalty proper of the revealed law of God. If the letter of Scripture is to be taken as to what the penalty proper of revealed religion is, but few, I think, will agree with Bro. B. That declares the penalty proper of the gospel, or revealed religion, to consist in worms that never die, in fires that never shall be quenched, in fire and brimstone, in hell fire, in everlasting punishment, in indignation and wrath, in being banished forever from the presence of the Lord, in being cast into a lake of fire burning with brimstone, the smoke of which ascendeth up forever and ever, everlasting destruction from the presence of the Lord. Such are the penalties proper of the revealed law of God; and if the letter alone is our guide, they are not according to the course of nature. It follows, then, that these penalties are the additional ones to the course of nature. Now Bro. B. maintains, that Christ suffered the penalty proper of revealed religion. But when did Christ ever suffer the above penalties? I know Calvin maintained that Christ actually went to hell three days and three nights, but I think Bro. B. will hardly face that music. If Bro. B. is correct, punishments are those penalties, Christ himself is now in hell fire, in the lake of fire and brimstone, being punished with everlasting destruction from the presence of the Lord. For these penalties are eternal, unless restorationism may terminate them. For I cannot see how Bro. B. can escape these consequences, if he insists that Christ suffered the identical penalty proper of the revealed law of God. My sensibilities are shocked, horrified, at what seems to be the legitimate consequence of holding that Christ suffered the identical penalty proper of the revealed law of God. It is no wonder to me, that a "Cognit of Ages" has been going on. That conflict will continue to go on, until reason, common sense, man's intuition, and revealed religion, are explained more in harmony with each other.

To return, I am constrained, therefore, to believe that Christ did not suffer the penalty proper of revealed religion. Nor can I agree with Calvin, that Christ descended into hell, and suffered the pains of the damned three days, nor that Christ suffered exactly as much pain as all the redeemed would have suffered under the penalties of eternal justice, nor that it was requisite that Christ should feel the severity of the Divine vengeance in order to appease or cool off the wrath of God. According to either of the above schemes, no suffering has been prevented, not a pang spared the universe. Just as great an amount of suffering and woe has transpired as if Christ had not come, and the whole race had been doomed to eternal woe. "The storm has had its way, and spent all its rage, and effected its ruin, only the scene of ruin was transferred to another field. The punishment has fallen in all its weight, and produced all its pangs, only it has taken a different direction. All the difference is this—that the guilty who deserved it would otherwise have borne it, whereas the innocent that did not deserve it bears it now." But, further, Bro. B.'s theory involves the suffering of two penalties, (in the case of the lost), whereas, if Christ had not come, only one could have followed. Christ, as the substitute for the lost sinner, suffers the proper penalty of the law of revealed religion, which is one penalty, and the lost sinner has to suffer the same penalty himself. Thus, according to this theory, the mediation of Jesus Christ has so modified the Divine government, that misery has actually been doubled in the case of all the finally impenitent. The monstrosity of this theory drove Foster, Murray, and Ballou, to Universalism, which evidently is by far the more consistent conclusion. In fact, the limited atonement view saw that to extend the vicarious, satisfactory, or substitutionary atonement, so as to admit that Christ died for all mankind, Universalism followed of course. Therefore the limited atonement theory saves all for whom Christ paid the penalty. Such maintain, that Christ only laid down his life for the sheep, but not for the goats. All for

whom Christ endured the penalty were saved. But the general atonement theory, which makes Christ die for all mankind, saves only the same number that the limited atonement view does. Therefore, soon after theologians admitted the atonement to be general, and that Christ suffered vicariously for all men, Universalism started up as from a hot-bed. For they reasoned, that if Christ paid the ransom for all, then all were redeemed—if Christ suffered the proper penalty of the law for us, then we must be let go free. And I confess, that I find it difficult to consistently controvert the argument. I have long thought that much of the current theology was chargeable for Universalism, if not infidelity. Once Calvinism ignored a general atonement, and limited its elect to those only for whom Christ died, which elect were made up of here and there an individual adult or infant, while it reprobated all remaining adults and infants to perdition. But now, Fullerized Calvinism makes Christ's death to cover all mankind, while it only saves the same identical persons as before. Once it was maintained, that Christ suffered the identical penalty, in quantity and quality, which all the elect would have suffered had they been lost; again, that Christ suffered equally what all mankind would have endured had they all been lost; again, that what Christ suffered was an equivalent for the sufferings of the whole world, had all sunk to hell. Whether Bro. B. holds that Christ suffered the penalty proper of the revealed law of God for all mankind, or only for the elect, he has not definitely stated, although I supposed he held the former.

From the fact that so great a diversity of opinion has and does still obtain concerning the above subject, I more than suspect they cannot explain the plan of salvation consistent either with Scripture or reason, and I have been compelled to seek a different explanation, which will be given in its proper place. I will, however, remark, in passing, that the sufferings of Christ, I apprehend, were rather incidental than penal or infictive. They lay along the pathway of the Redeemer, which he trod for the salvation of man. They were according to the course of nature, rather than miraculous. Hence nothing can be drawn therefrom as proof that the awards of a future state will not be according to the course of nature. P. S. This article has been delayed on account of other engagements.

LETTER FROM CHARLES SAUNDERS.

JAFFA, May 20th, 1855.

DEAR BRETHREN—It is a long time since I wrote to you. I trust you will excuse me, for I have been so much sick since the 12th of March, 1855. I was confined to my bed. Mrs. S. and I have been sick much of the time for the last five months. We were all sick at one time with fever and chills for a number of weeks. It was thought best by our friends, that we should get another house. We have hired one of five minutes walk from Jaffa, and pay 3,000 piastres a year. It amounts to about \$133, at the common rate of exchange. We moved about the middle of March, and as soon as we were able, we took the steamer for Beirut. Mrs. S. was very feeble at the time, and it was with difficulty that she rode to Jaffa. We could not get a private boarding place, consequently had to board at a hotel, and pay 75 piastres a day for the three, which was a considerable reduction from the common price, and the best that we could do in Beirut. After remaining in Beirut three weeks, finding our health somewhat improved, Mrs. S. and Martha took the steamer for Jaffa, and I took the land route for Kaiffa and Mount Carmel. I wanted to see the land through that part of the country. The land on the plains of Sidon, Tyre and Acre, is about the same quality as on the plains of Sharon—in several places having the advantage of water from the mountain streams to irrigate the lands. It is brought to the gardens at considerable expense; and I presume those gardens that have the water are in hands that wish to keep them. Having but little time at each place, and being much fatigued with the journey, I could not investigate so fully as I should have been glad to. The American Board have a station at Sidon. Eld. Thomson and Dr. Vandike are there. At Tyre there is no land within two miles of the city that is worth cultivating. At a place called Rass el Ain, one hour or a little more from Tyre, there is a small river, where they have a mill for grinding wheat. I was told that a rich man, a native, had bought a large tract of land, and was going to bring the water in an aqueduct, from quite a distance, and at great expense, to irrigate the land. I do not know why it is, but there are many miles on the plains that there is not a house of any kind to be seen. I suppose it is not so healthy as in the mountains; yet they are most cultivated. I do not think I saw half a dozen houses in three days' ride, except in the cities. Probably the access to the people near Jaffa will more than outweigh the advantages of the water in those other places. The land about Acre is tolerably good; perhaps at Kaiffa the land is not quite so good as at other places, and no privilege for watering except from wells. But I think it is more healthy than any place along the coast, standing at the foot of Mount Carmel, having the wind either from the mountain or from the sea, which keeps the air quite comfortable. On the north-west end of Carmel, the Catholics have a large convent. The mountain is quite barren, with the exception of a

vineyard of some four or five acres, which looks very well. I staid all night at the convent. Everything is kept clean and neat. Under one part of the convent, they showed me a cave, where they say Elijah the Prophet dwelt. We cannot have all the advantages at one place. Kaiffa has the advantage of being more healthy, (which is no small item in this country,) and the steamer stops there; whilst at Acre, Tyre, and Sidon, the steamer does not stop.

Whilst at Beirut, we visited the missionaries, conversed with them about their plan of operations, found that their main success had been through their schools, and their future hopes rested on them, together with the preaching of the Gospel. In Beirut they have a primary school, and a female seminary. At Aubay, on Mount Lebanon, they have an academy for young men; the course of study is four years. This place is five hours from Beirut. They have also a missionary station at Bhamdoore, on Lebanon, (it is 3,600 feet above the level of the sea.) This place is five or six hours from Beirut. I visited both of the above places on Lebanon. I met with a kind reception from the missionaries at all the stations that I visited.

It is no doubt our duty to cultivate the soil in this country, and give employment to the poor, as a work of charity. But we cannot compete with the natives, at the present time, in the cultivation of this land, for several reasons. First—Americans cannot stand it to work but little under the burning sun, consequently will have to hire a great portion of their work done, and pay much higher for it than the natives pay. Secondly—The natives all work in the field, men, women, and children. It costs them next to nothing for their clothes. Their living is extremely simple—vegetables, fruit, and a little bread, is about all; much of it is eaten in a raw state by the poor, thus avoiding the expense of fuel. Thirdly—Their house-rent is not much of anything, so that what they raise is nearly all profit. My impression is, from what I have seen, that our main dependence for Christianizing the people of this land, is educating the young, making the Scriptures one branch of their regular study. This done in connection with an industrial home, which must be near some town or city, is perhaps the best plan that we can adopt. We have had a number of applications from young men to teach them English; but thus far our time has been so much broken up, that we could not take them. I have regretted that we had not left our daughter in America, so that she might have been thoroughly educated and qualified to teach in this land. It seems almost impossible to give that attention to her education that she needs, being so often interrupted by callers; and then she has so her.

The Jews here say, that the Rothschilds have a mortgage on Palestine, and it may affect us to what extent I am unable to learn. We have made as thorough inquiries in regard to holding land in this country as we could, and have ascertained, that foreigners cannot hold land here legally. It is the opinion of Bro. Jones and myself, that it is not safe for us to purchase land at this time. Mr. Dickson thinks the same; he has money to buy, but is afraid to risk it. We hope there will soon be some way provided whereby we can hold lands in safety. There are many that are very anxious to sell their land.

Our winter crops, that we hoped to realize something from, have done nothing. We shall not get more than our seed, with the exception of the wheat; that may do a little better. We got near two dollars' worth of oranges, and probably had near as many more carried off. We had planted a fine lot of sweet corn, but it has been so dry this spring that probably there will be no corn on it. I am sorry to be under the necessity of speaking of our own necessities. But having so much sickness in our family, we were obliged to borrow \$50 before our letter of credit came to hand. Then our voyage to Beirut, which was necessary; my tour to Sidon, Tyre, Acre and Kaiffa, on my way home, (which was accomplished with much less expense than it could have been to make the trip from Jaffa,) all together cost us \$125; consequently we have but little left.

We hope to be able to remain here; but it may be necessary for us to go to some place in the mountains to spend the hot part of the season. Our prayer is that the work may prosper, and that our health may be such that we can labor successfully in this land. Your brother in Christ, CHARLES SAUNDERS.

THE CATHOLIC PRIESTHOOD.—The predominance of prelates of foreign birth in the Catholic Church of this country has been often noticed, and has been generally regarded as an indication of its un-American spirit. But the cause seems to lie deeper, and to spring from the unwillingness of American Catholics to enter the clerical ranks. The Catholic Herald of Philadelphia speaks despondingly of the future prospects of the priesthood: "Whence come Roman Catholic priests to this diocese of Pennsylvania, or rather, from what quarter comes the material out of which they are fashioned? Few of these young men are from France, comparatively few are natives of this country, and without doubt the main portion of the supply is of Irish origin. Catholicity is not likely to be a very fashionable creed in this country for many years, if indeed it ever become so, and one of the last pursuits that Catholic parents, rich or poor, are likely to desire for their children, is the ministry of Roman Catholicism. Weak,

well-meaning fathers and mothers won't encourage their sons to an avocation that will bring their offspring obloquy along with it. So that the States are not likely to supply the ranks of the priesthood with many soldiers, and though hitherto Ireland, in the exuberance of its Catholicity, has been supplying us with as many priests as would meet the exigencies of the mission here, still it cannot be doubted that the Hibernian supply is on the decline—and every year brings us less priests from that country, and less young men desirous of becoming priests, than the preceding year did. The excellent Seminary of St. Charles, in this city, which had in it a year or so since nearly fifty students, does not now number half the amount."

THE CASE OF PARDON DAVIS.

BERLIN, Wis., July 4th, 1855.

It has been with pleasure that I have noticed the action of the Eastern and Central Associations in relation to Bro. Pardon Davis; and I take this method of saying to our dear brethren at the East, that it is a matter of great satisfaction to us here, to know that you sympathize with our brother in his imprisonment. His imprisonment on account of his kindness to the poor panting fugitive, has been to me a subject of deep and anxious solicitude, a subject over which I have often wept, and besought the guidance of that wisdom that cometh from above.

Dear brethren, the last Sabbath in June, the day appointed by you for special prayer to God on his behalf, as well as on behalf of the bondmen of this Republic, the Berlin church did not forget; but a discourse was preached appropriate to the occasion, and at four o'clock, the usual hour of holding our prayer-meeting, many prayers, I trust in faith, were offered to God on behalf of our distressed brother, as well as the millions of bondmen in our land. This stroke falls heavily on his family, and the sorrowful looks and falling tears of his mother and sisters last Sabbath, almost unmanned me, while I was trying to preach; but in all their sorrows they do not forget to cast their care on Him who has promised rest to the weary and heavy-laden. This morning the booming cannon reminds me that another national jubilee has come; but my heart is so full of thoughts of the oppressed of our land, that I can scarce feel one pulsation of joy, but something seems to whisper in my ear, "Remember them that are in bonds, as bound with them." J. M. T.

PROPHETS AND PASTORS.

The following letter from a distinguished Unitarian preacher in New York to the Corresponding Secretary of the American Anti-Slavery Society, contains many original suggestions, which are "important if true." We copy them, because we believe that a careful reading of them, whether true or false, will be useful:—

New York, April 17th, 1855.

OLIVER JOHNSON, Esq.—Dear Sir: I am much obliged by the invitation of the Executive Committee of the American Anti-Slavery Society, to share in the public exercises of their coming Anniversary. The honor of the call I fully appreciate, and the terms in which it is conveyed are generous and attractive; so much so, that I find great difficulty in resisting your complimentary appeal. Yet, after careful consideration, I am compelled to decline your invitation; and out of respect to your Society, I wish to state frankly my reasons for doing so. I might trouble them in equivocation, or gloss them with courtesy; but this would neither become me, nor be just to you.

I decline your invitation explicitly on the ground of ministerial prudence; and this prudence I hold to be a more binding duty than the claims of your platform. There are two classes of persons interested in the Anti-Slavery cause; those who make it the business of their lives, and who take it up as the Apostles took up the Gospel, determined to know nothing else, and those who make it subsidiary to other interests and aims, and urge and sustain it only as those other interests and aims allow.

Now, I rejoice in the existence of the first class, as one indispensable, and entitled to great gratitude—a class without which the cause could not move at all; but I belong to the second class, and for reasons entirely satisfactory to myself, reasons of providential position, temperament and convictions, expect to stay there, and perform only the offices which belong to that class.

I am a preacher of the Gospel, a pastor, the head of a religious congregation. The plan of my life is arranged with reference to its best guidance and patient instruction, and ultimate evangelization. I teach on a plan. I am to do in ten years, or twenty years, a certain work in my parish, and my system is based on a knowledge of the wants, prejudices and affections of my parishioners. Nothing can persuade me that it is pusillanimity, timidity, the love of money or place, that restrains me from shocking, angering and dispersing them by statements on any subject wholly beyond their sympathies. It is the love of their souls, it is a sense of what is wise, kind, Christian, that induces me to study how to commend their duties to them; how to lead them gently into all truth. As the father of a family chooses his own times and seasons to win his children's hearts to duty, so a true pastor does by his flock. Taking this course, I feel that I have gradually planted my own sentiments on the subject of slavery in the hearts of perhaps a majority of my own congregation, and I hope, with prudence, to win more and more of them to a right feeling. All the action of a more direct sort in behalf of the Anti-Slavery cause, which my more binding duties as a pastor allow, I avail myself of, just as fast as prudence justifies it—and beyond that justification I shall be neither tempted nor driven.

I do not feel that prudence would justify me in taking my place on your platform, on an occasion when what I regard as intemperate opinions, and others regard as blasphemous and treasonable sentiments, are not unlikely to be spoken. If I had committed myself to your cause, as to the great thing to be done, as to the prime object of my life, (and I can easily see how a man might do it, nay, how I might do it myself,) then I would

work with anybody, and set all other things at naught, except faithfulness to this one cause, the slave's freedom. As a Christian minister, I will work with any and all Christian ministers, and count all differences of creed as naught. But, as a pastor, I cannot put all considerations of ministerial prudence aside for the Anti-Slavery cause, or any other cause; for that is first in my affections and on my conscience.

I hold that prophets and pastors have quite different functions. Prophets address communities; pastors, flocks; prophets cry aloud and spare not; pastors give milk to babes and meat to strong men; prophets obey a divine madness; pastors follow the rule of common sense and sober discretion. Every age hath need of both; this age in an especial manner; and I rejoice that prophets have been raised up to testify against the sin of Slavery—who have forgotten everything but their clear office to blow the trumpet against the walls of the doomed city. But I do not belong to their ranks. It is only when the pastor's and the prophet's duties run together, that I can temporarily occupy the prophet's place, and then, only haltingly, and in second rate style—as a minor prophet indeed.

I hope this explanation of my views, on this account of the grounds on which I decline your invitation, may seem consistent with the views I have always expressed, on the course I have hitherto taken. I cannot expect the prophets of the Anti-Slavery cause to think very highly of the pastors, or their views of duty; but that is of less consequence than that the pastors should be faithful to their vows and their Master.

With great respect and cordiality, Yours, truly, HENRY W. BELLON.

AMERICAN MISSIONARY ASSOCIATION.—This organization (which is strictly anti-slavery, and excludes all slaveholders) recently held a public meeting in Boston, at which the reports of the different officers were presented.

The Treasurer stated that the receipts for the fiscal year amounted to \$48,000. Donations have been received from various persons in slave cities. One gentleman in Washington has offered to give \$1,200.

The Corresponding Secretary of the Home Department stated that in this country one hundred and two missionaries are now employed by the Society, and three colporters. The field of operation is the West and North Western States, including Kentucky, North Carolina and Minnesota. There have been many revivals during the year, and a large number of conversions. One object of the Society is to plant churches in the West, particularly in Kansas, and also on the border of the Slave States, and to extend the work as far as possible into the Slave States.

The Secretary of the Foreign Department in the Association, then gave an account of the operations of the Society abroad. Since the last annual report, 16 have sailed to foreign ports. A number of stations are located on the coast of Africa. The intelligence from the missions is every way encouraging, especially from Africa. Cries of the are coming up from that country. Those who have gone there, say where we have missions of Jamaica are progressing finely, having eight well-established churches.

KNOX COLLEGE.—One of the most successful experiments in the way of establishing a College at the West by a Colony from the East, is that at Galesburg, Ill., known as Knox College. The pupils in all of the departments last year was 400. In one of the exchanges we find it stated that the Trustees have resolved to erect a College edifice at an expense of thirty thousand dollars, and building for the better accommodation of the Female Collegiate Department, at a cost of twenty-five thousand dollars, to be commenced this year, and completed next year following. The available or productive funds now in the hands of the Board, as reported by the treasurer, is one hundred and ninety-four thousand five hundred and ninety-eight dollars; the property in real estate is estimated at two thousand one hundred and eleven dollars of which \$22,322 is to be deducted for the present buildings, and site of the College, and the Academic Department. All of this, with the exception of twenty-five thousand dollars given recently by a gentleman in Cincinnati is the product of the property placed in the hands of the Board at the founding of the College.

ALFRED ACADEMY.—Through Eld. N. Hull, we have received a Catalogue of the Officers and Students of Alfred Academy, Teachers' Seminary for the year ending July 4, 1855, from which we learn that the whole number of students in the institution last year was 387, of whom 149 were ladies and 238 gentlemen. The graduating class at the anniversary consisted of 12 ladies and 23 gentlemen. The next term opens on the third Wednesday in August.

THE PROHIBITORY LIQUOR LAW appears to be pretty generally obeyed in the small towns throughout the State of New York. In the large towns, however, there is much difficulty in enforcing it, and will continue to be until decisions in its favor are obtained from the higher courts. Prosecutions have been commenced in Buffalo, Albany, and New York, which will doubtless soon settle the question which is and what is not legal. Meanwhile the drunkards all over the State are being arrested, fined ten dollars, and imprisoned for non-payment of the fine.

Dr. Wm. Terrill, of Sparta, Hancock Co., Ga., died on the Fourth of July. He donated some time before his death to the Athens College, \$20,000, the interest of which is to be devoted forever toward procuring a course of lectures every year on "Agriculture as a Science and the practice and improvement of different People; on Chemistry and Geology, so far as they may be useful to Agriculture; on Manures, Analysis of Soils, and on Domestic Economy, particularly referring to the Southern States"—the lectures to be free. He had traveled much in this country and Europe and had seen what science can do in producing crops without wasting the soil.

The Sabbath Recorder.

New York, July 19, 1855.

Editors—GEO. B. UTTER & THOMAS B. BROWN (C. S. B.) Occasional Editorial Contributors: JAMES BAILEY (C. S. B.) WM. B. MAXSON (W. M. B.) T. E. BARBOUR (C. S. B.) N. V. HILL (C. S. B.) J. M. ALLEN (C. S. B.) A. B. BURDICK (A. B. B.) British Correspondent—JAMES A. BEGG.

A TALK WITH OUR FRIENDS.

Among the positions in life somewhat disagreeable, is that of an editor obliged to communicate with some hundreds or thousands of readers, at regular intervals, and always have his leading article ready at the time appointed, whether he has anything to say or not. No matter what may have been his hindrances, or what his lack of facilities for making up his usual discourses, sick or well, in a mood for writing or not, moved by the inspiration of exciting events or deprived of such incentives, he is nevertheless expected to be always ready, and always entertaining. Like the pastor, before whom regularly assembles his congregation, and who is expected to be always prepared with "things new and old," so the editor is required to be always on hand with some interesting topic of discussion.

It certainly ought not to be the object of the editor, any more than of the preacher, simply to utter a discourse of a given length. The minister of the gospel is recreant to his duty, who does not, in every sermon to dying men, propose to himself some definite object to be accomplished. And we conceive that an editor, of a religious paper especially, should aim, in every article, to say something useful to his readers. By useful we do not mean that which is true, but that which is suitable to the occasion, and adapted to the circumstances of the people. The editor should aim at an object.

But what if, when the time comes round for him to communicate with his readers, the editor feels that he has nothing to say? Must he deliver the tale of bricks, as usual, though no straw has been furnished him, at the risk of being beaten for his neglect? Perhaps it is right that he should do so, for if he should be excused on this ground in one instance, the offense might be too often repeated. For, reader, the man who writes for you is often in this predicament than you have any idea of. Whether this is his misfortune, or his fault, he does not undertake to say, but his conscience fully justifies him in declaring that, as long as he has occupied his present post, he has made it his habitual aim to benefit the denomination of which he is a member, and to promote their conformity to Christ. He is conscious of the dearth of his mind, and feeling that whatever he might say, under such an unfavorable condition, might be like water spilt on the ground, but in no instance has he labored without a sincere desire to advance the cause of truth.

We are well aware, that the salutary tendency of much that we have written has been called in question. And far be it from us to say, that we have not sometimes mistaken error for truth. Infallibility is not the lot of mortals, and it would be presumption in us to affirm, that we have not, in the course of several years, written some things which might better be retracted, or at least greatly modified. We must be permitted to say, however, that, for the most part, those of our editorials which have called forth the most bitter opposition, do, upon a review of them, appear to be well based upon the foundation of truth. It is true, if we were to re-write them, in the light of all the strictures that have been passed, and of the additional experience that we have acquired, we would modify some expressions, and perhaps omit others altogether. But we think that we should reiterate substantially the same sentiments. We have really more suspicion of the soundness of some things which we have now and then said without so much as encountering the first whisper of opposition, than of what has rendered us so obnoxious to the criticism of those with whom we are sorry to differ.

If our articles have seemed dull and spiritless—perhaps to some of our readers they are always so—we cannot promise that they will not often seem so again. A writer cannot always be on fire. And though the passing events of the world may furnish such a rich variety of themes, that an editor should never complain of any want of excitement for his work, especially in this age so full of wonderful occurrences, yet it must be remembered, that the same events do not assume the same importance in the eyes of all persons. Even editors may be unmoved, or but feebly impressed, by things which agitate the community of their readers; and unless they are but the mere reflectors of public feeling, exerting no plastic influence themselves, but only moving as they are moved, it need not be very surprising if they sometimes fail to make as much of passing events as some would have them do. However, we do not intend this as an apology for our natural sluggishness.

Perhaps, if our denomination were more active; if, in this exciting age, our own people were doing more by way of fulfilling their mission; if we were exerting the power we ought, as a people to whom is entrusted an important branch of divine truth; we might find in this all the inspiration we would need for our weekly talk with those who read the Recorder. But if the heart of every one goeth after his covetousness, to the neglect of what is so evidently our denominational and Christian duty, in this important period of the

world, it need not be wondered, if there should be even a greater lack of instruction than usual in our editorial column. T. B. B.

"STATE OF THE DEAD"—No. 5.

Revealed Religion.

Bro. Brown, in his article of Feb. 15th, said, that mankind were recompensed in a future state according to the course of nature; but in his subsequent articles, has endeavored to show that such was not the fact, nor his meaning. Yet he admits, that had mankind enjoyed only natural religion, such would have been the case. But he thinks, that revealed religion, especially the mediation of Christ, has so modified the Divine government, that recompense, additional to the course of nature, will be awarded. In order to sustain his view, Bro. B., (April 26th,) assumes a distinction between the penalty or curse for violating the law of nature or revealed religion. Bro. B. there maintains, that "Christ endured the curse—the penalty proper of the revealed law of God." And yet Bro. B. acknowledges, that "what the constituent elements of this additional suffering (the proper penalty of the law of revealed religion) are, or in what manner it is brought about, he pretends not to say. But I ask, how does Bro. B. know that Christ suffered the identical and proper penalty of the law of revealed religion, if he does not know what that penalty was, nor even its constituent elements, nor how it was brought about. Bro. B. surely cannot expect us to receive it on his mere ipse dixit. For one, I do not believe that Christ suffered the penalty proper of the revealed law of God. If the letter of Scripture is to be taken as to what the penalty proper of revealed religion is, but few, I think, will agree with Bro. B. That declares the penalty proper of the gospel, or revealed religion, to consist in worms that never die, in fires that never shall be quenched, in fire and brimstone, in hell fire, in everlasting punishment, in indignation and wrath, in being banished forever from the presence of the Lord, in being cast into a lake of fire burning with brimstone, the smoke of which ascendeth up forever and ever, everlasting destruction from the presence of the Lord. Such are the penalties proper of the revealed law of God; and if the letter alone is our guide, they are not according to the course of nature. It follows, then, that these penalties are the additional ones to the course of nature. Now Bro. B. maintains, that Christ suffered the penalty proper of revealed religion. But when did Christ ever suffer the above penalties? I know Calvin maintained that Christ actually went to hell three days and three nights, but I think Bro. B. will hardly face that music. If Bro. B. is correct, punishments are those penalties, Christ himself is now in hell fire, in the lake of fire and brimstone, being punished with everlasting destruction from the presence of the Lord. For these penalties are eternal, unless restoration may terminate them. For I cannot see how Bro. B. can escape these consequences, if he insists that Christ suffered the identical penalty proper of the revealed law of God. My sensibilities are shocked, horrified, at what seems to be the legitimate consequence of holding that Christ suffered the identical penalty proper of the revealed law of God. It is no wonder to me, that a "Conflict of Ages" has been going on. That conflict will continue to go on, until reason, common sense, man's intuition, and revealed religion, are explained more in harmony with each other.

To return, I am constrained, therefore, to believe that Christ did not suffer the penalty proper of revealed religion. Nor can I agree with Calvin, that Christ descended into hell, and suffered the pains of the damned three days, nor that Christ suffered exactly as much pain as all the redeemed would have suffered under the penalties of eternal justice, nor that it was requisite that Christ should feel the severity of the Divine vengeance in order to appease or cool off the wrath of God.

According to either of the above schemes, no suffering has been prevented, not a pang spared the universe. Just as great an amount of suffering and woe has transpired as if Christ had not come, and the whole race had been doomed to eternal woe. "The storm has had its way, and spent all its rage, and effected its ruin, only the scene of ruin was transferred to another field. The punishment has fallen in all its weight, and produced all its pangs, only it has taken a different direction. All the difference is this—that the guilty who deserved it would otherwise have borne it, whereas the innocent that did not deserve it bears it now." But, further, Bro. B.'s theory involves the suffering of two penalties, (in the case of the lost,) whereas, if Christ had not come, only one could have followed. Christ, as the substitute for the lost sinner, suffers the proper penalty of the law of revealed religion, which is the penalty, and the lost sinner has to suffer the same penalty himself. Thus, according to this theory, the mediation of Jesus Christ has so modified the Divine government, that misery has actually been doubled in the case of all the finally impenitent. The monstrosity of this theory drove Foster, Murray, and Ballou, to Universalism, which evidently is by far the more consistent conclusion. In fact, the limited atonement view saw that to extend the vicarious, satisfactory, or substitutionary atonement, so as to admit that Christ died for all mankind, Universalism followed of course. Therefore the limited atonement theory saves all for whom Christ paid the penalty. Such maintain, that Christ only laid down his life for the sheep, but not for the goats. All for

whom Christ endured the penalty were saved. But the general atonement theory, which makes Christ die for all mankind, saves only the same number that the limited atonement view does. Therefore, soon after theologians admitted the atonement to be general, and that Christ suffered vicariously for all men, Universalism started up as from a hot-bed. For they reasoned, that if Christ paid the ransom for all, then all were redeemed—if Christ suffered the proper penalty of the law for us, then we must be let go free. And I confess, that I find it difficult to consistently controvert the argument. I have long thought that much of the current theology was chargeable for Universalism, if not infidelity. Once Calvinism ignored a general atonement, and limited its elect to those only for whom Christ died, which elect were made up of here and there an individual adult or infant, while it reprobated all remaining adults and infants to perdition. But now, Fullerized Calvinism makes Christ's death to cover all mankind, while it only saves the same identical persons as before. Once it was maintained, that Christ suffered the identical penalty, in quantity and quality, which all the elect would have suffered had they been lost; again, that Christ suffered equally what all mankind would have endured had they all been lost; again, that what Christ suffered was an equivalent for the sufferings of the whole world, had all sunk to hell. Whether Bro. B. holds that Christ suffered the penalty proper of the revealed law of God for all mankind, or only for the elect, he has not definitely stated, although I supposed he held the former.

From the fact that so great a diversity of opinion has and does still obtain concerning the above subject, I more than suspect they cannot explain the plan of salvation consistent either with Scripture or reason, and I have been compelled to seek a different explanation, which will be given in its proper place. I will, however, remark, in passing, that the sufferings of Christ, I apprehend, were rather incidental than penal or afflictive. They lay along the pathway of the Redeemer, which he trod for the salvation of man. They were according to the course of nature, rather than miraculous. Hence nothing can be drawn therefrom as proof that the awards of a future state will not be according to the course of nature. s. s. G.

P. S. This article has been delayed on account of other engagements.

LETTER FROM CHARLES SAUNDERS.

JAFFA, May 20th, 1855.

To the Seventh-day Baptist Missionary Board.—I DEAR BRETHREN—It is a long time since I wrote to you. I trust you will excuse me, for I have had so much to do since the 12th of March, 1855, I was confined to my bed. Mrs. S. and I have been sick much of the time for the last five months. We were all sick at one time with fever and chills for a number of weeks. It was thought best by our friends, that we should get another house. We have hired one about five minutes walk from Jaffa, and pay 3,000 piastres a year. It amounts to about \$133, at the common rate of exchange. We moved about the middle of March, and as soon as we were able, we took the steamer for Beirut. Mrs. S. was very feeble at the time, and it was with difficulty that she rode to Jaffa. We could not get a private boarding place, consequently had to board at a hotel, and pay 75 piastres a day for the three, which was a considerable reduction from the common price, and the best that we could do in Beirut. After remaining in Beirut three weeks, finding our health somewhat improved, Mrs. S. and Martha took the steamer for Jaffa, and I took the land route for Kaiffa and Mount Carmel. I wanted to see the land through that part of the country. The land on the plains of Sidon, Tyre and Acre, is about the same quality as on the plains of Sharon—in several places having the advantage of water from the mountain streams to irrigate the lands. It is brought to the gardens at considerable expense; and I presume those gardens that have the water are in hands that wish to keep them. Having but little time at each place, and being much fatigued with the journey, I could not investigate so fully as I should have been glad to. The American Board have a station at Sidon. Eld. Thomson and Dr. Vandike are there. At Tyre there is no land within two miles of the city that is worth cultivating. At a place called Rasse el Ain, one hour or a little more from Tyre, there is a small river, where they have a mill for grinding wheat. I was told that a rich man, a native, had bought a large tract of land, and was going to bring the water in an aqueduct, from quite a distance and at great expense, to irrigate the land. I do not know why it is, but there are many miles on the plains that there is not a house of any kind to be seen. I suppose it is not so healthy as in the mountains; yet they are mostly cultivated. I do not think I saw half a dozen houses in three days' ride, except in the cities. Probably the access to the people near Jaffa will more than outweigh the advantages of the water in those other places. The land about Acre is tolerably good; perhaps at Kaiffa the land is not quite so good as at other places, and no privilege for watering except from wells. But I think it is more healthy than any place along the coast, standing at the foot of Mount Carmel, having the wind either from the mountain or from the sea, which keeps the air quite comfortable. On the north-west end of Carmel, the Catholics have a large convent. The mountain is quite barren, with the exception of a

vineyard of some four or five acres, which looks very well. I staid all night at the convent. Everything is kept clean and neat. Under one part of the convent, they showed me a cave, where they say Elijah the Prophet dwelt. We cannot have all the advantages at one place. Kaiffa has the advantage of being more healthy, (which is no small item in this country,) and the steamer stops there; whilst at Acre, Tyre, and Sidon, the steamer does not stop.

Whilst at Beirut, we visited the missionaries, conversed with them about their plan of operations, found that their main success had been through their schools, and their future hopes rested on them, together with the preaching of the Gospel. In Beirut they have a primary school, and a female seminary. At Aubay, on Mount Lebanon, they have an academy for young men; the course of study is four years. This place is five hours from Beirut. They have also a missionary station at Bihamdoore, on Lebanon, (it is 3,600 feet above the level of the sea.) This place is five or six hours from Beirut. I visited both of the above places on Lebanon. I met with a kind reception from the missionaries at all the stations that I visited.

It is no doubt our duty to cultivate the soil in this country, and give employment to the poor, as a work of charity. But we cannot compete with the natives, at the present time, in the cultivation of this land, for several reasons. First—Americans cannot stand it to work but little under the burning sun, consequently will have to hire a great portion of their work done, and pay much higher for it than the natives pay. Secondly—The natives all work in the field, men, women, and children. It costs them next to nothing for their clothes. Their living is extremely simple—vegetables, fruit, and a little bread, is about all; much of it is eaten in a raw state by the poor, thus avoiding the expense of fuel. Thirdly—Their house-rent is not much of anything, so that what they raise is nearly all profit. My impression is, from what I have seen, that our main dependence for Christianizing the people of this land, is educating the young, making the Scriptures one branch of their regular study. This done in connection with an industrial home, which must be near some town or city, is perhaps the best plan that we can adopt. We have had a number of applications from young men to teach them English; but thus far our time has been so much broken up, that we could not take them. I have regretted that we had not left our daughter in America, so that she might have been thoroughly educated and qualified to teach in this land. It seems almost impossible to give that attention to her education that she needs, being so often interrupted by callers; and then she has so

her. The Jews here say, that the Rothschilds have a mortgage on Palestine, and it may affect us, but to what extent I am unable to learn. We have made as thorough inquiries in regard to holding land in this country as we could, and have ascertained, that foreigners cannot hold land here legally. It is the opinion of Bro. Jones and myself, that it is not safe for us to purchase land at this time. Mr. Dickson thinks the same; he has money to buy, but is afraid to risk it. We hope there will soon be some way provided whereby we can hold lands in safety. There are many that are very anxious to sell their land.

Our winter crops, that we hoped to realize something from, have done nothing. We shall not get more than our seed, with the exception of the wheat; that may do a little better. We got near two dollars' worth of oranges, and probably had near as many more carried off. We had planted a fine lot of sweet corn, but it has been so dry this spring, that probably there will be no corn on it. I am sorry to be under the necessity of speaking of our own necessities. But having so much sickness in our family, we were obliged to borrow \$50 before our letter of credit came to hand. Then our voyage to Beirut, which was necessary; my tour to Sidon, Tyre, Acre and Kaiffa, on my way home, (which was accomplished with much less expense than it could have been to make the trip from Jaffa,) all together cost us \$125; consequently we have but little left. We hope to be able to remain here; but it may be necessary for us to go to some place in the mountains to spend the hot part of the season. Our prayer is that the work may prosper, and that our health may be such that we can labor successfully in this land.

Your brother in Christ,  
CHARLES SAUNDERS.

THE CATHOLIC PRIESTHOOD.—The predominance of prelates of foreign birth in the Catholic Church of this country has been often noticed, and has been generally regarded as an indication of its un-American spirit. But the cause seems to lie deeper, and to spring from the unwillingness of American Catholics to enter the clerical ranks. The Catholic Herald of Philadelphia speaks despondingly of the future prospects of the priesthood: "Whence come Roman Catholic priests to this diocese of Pennsylvania, or rather, from what quarter comes the material out of which they are fashioned? Few of these young men are from France, comparatively few are natives of this country, and without doubt the main portion of the supply is of Irish origin. Catholicity is not likely to be a very fashionable creed in this country for many years, if indeed it ever becomes so, and one of the last pursuits that Catholic parents, rich or poor, are likely to desire for their children, is the ministry of Roman Catholicism. Weak,

well-meaning fathers and mothers won't encourage their sons to an avocation that will bring to their offspring obloquy along with it. So that the States are not likely to supply the ranks of the priesthood with many soldiers, and though hitherto Ireland, in the exuberance of its Catholicity, has been supplying us with as many priests as would meet the exigencies of the mission here, still it cannot be doubted that the Hibernian supply is on the decline—and every year brings us less priests from that country, and less young men desirous of becoming priests, than the preceding year did. The excellent Seminary of St. Charles, in this city, which had in it a year or so since nearly fifty students, does not now number half the amount."

THE CASE OF PARDON DAVIS.

BERLIN, Wis., July 4th, 1855.

To the Editors of the Sabbath Recorder.—It has been with pleasure that I have noticed the action of the Eastern and Central Associations in relation to Bro. Pardon Davis; and I take this method of saying to our dear brethren at the East, that it is a matter of great satisfaction to us here, to know that you sympathize with our brother in his imprisonment on account of his kindness to the poor panting fugitive, has been to me a subject of deep and anxious solicitude, a subject over which I have often wept, and besought the guidance of that wisdom that cometh from above.

Dear brethren, the last Sabbath in June, the day appointed by you for special prayer to God on his behalf, as well as on behalf of the bondmen of this Republic, the Berlin church did not forget; but a discourse was preached appropriate to the occasion, and at four o'clock, the usual hour of holding our prayer-meeting, many prayers, I trust in faith, were offered to God on behalf of our distressed brother, as well as the millions of bondmen in our land. This stroke falls heavily on his family, and the sorrowful looks and falling tears of his mother and sisters last Sabbath, almost unmanned me, while I was trying to preach; but in all their sorrows they do not forget to cast their care on Him who has promised rest to the weary and heavy-laden. This morning the booming cannon reminds me that another national jubilee has come; but my heart is so full of thoughts of the oppressed of our land, that I can scarce feel one pulsation of joy, but something seems to whisper in my ear, "Remember them that are in bonds, as bound with them." J. M. T.

PROPHETS AND PASTORS.

The following letter from a distinguished Unitarian preacher in New York to the Corresponding Secretary of the American Anti-Slavery Society, contains many original suggestions, which are "important if true." We copy them, because we believe that a careful reading of them, whether true or false, will be useful to—

NEW YORK, April 17th, 1855.

OLIVER JOHNSON, Esq.—Dear Sir: I am much obliged by the invitation of the Executive Committee of the American Anti-Slavery Society, to share in the public exercises of their coming Anniversary. The honor of the call I fully appreciate, and the terms in which it is conveyed are generous and attractive; much so, that I find great difficulty in resisting your complimentary appeal. Yet, after careful consideration, I am compelled to decline your invitation; and out of respect to your Society, I wish to state frankly my reasons for doing so. I might shroud them in equivocation, or gloss them with courtesy; but this would neither become me, nor be just to you.

I decline your invitation explicitly on the ground of ministerial prudence; and this prudence I hold to be a more binding duty than the claims of your platform. There are two classes of persons interested in the Anti-Slavery cause; those who make it the business of their lives, and who take it up as the Apostles took up the Gospel, determined to know nothing else, and those who make it subsidiary to other interests and aims, and urge and sustain it only as those other interests and aims allow.

Now, I rejoice in the existence of the first class, as one indispensable, and entitled to great gratitude—a class without which the cause could not move at all; but I belong to the second class, and for reasons entirely satisfactory to myself, reasons of providential position, temperament and convictions, expect to stay there, and perform only the offices which belong to that class.

I am a preacher of the Gospel, a pastor, the head of a religious congregation. The plan of my life is arranged with reference to its best guidance and patient instruction, and ultimate evangelization. I teach on a plan. I am to do in ten years, or twenty years, a certain work in my parish, and my system is based on a knowledge of the wants, prejudices and affections of my parishioners. Nothing can persuade me that it is pusillanimity, timidity, the love of money or place, that restrains me from shocking, angering and dispersing them by statements on any subject wholly beyond their sympathies. It is the love of their souls, it is a sense of what is wise, kind, Christian, that induces me to study how to commend their duties to them; how to lead them gently into all truth. As the father of a family chooses his own times and seasons to win his children's hearts to duty, so a true pastor does by his flock. Taking this course, I feel that I have gradually planted my own sentiments on the subject of slavery in the hearts of perhaps a majority of my own congregation, and I hope, with prudence, to win more and more of them to a right feeling. All the action of a more direct sort in behalf of the Anti-Slavery cause, which my present binding duties as a pastor allow, I avail myself of just as fast as prudence justifies it—and beyond that justification I shall be neither tempted nor driven.

I do not feel that prudence would justify me in taking my place on your platform, on an occasion when what I regard as intemperate opinions, and others regard as blasphemous and treasonable sentiments, are not unlikely to be spoken. If I had committed myself to your cause, as to the great thing to be done, as to the prime object of my life, (and I can easily see how a man might do it, nay, how I might do it myself) then I would

work with anybody, and set all other things at naught, except faithfulness to this one cause, the slave's freedom. As a Christian minister, I will work with any and all Christian ministers, and count all differences of creed as naught. But, as a pastor, I cannot put all considerations of ministerial prudence aside for the Anti-Slavery cause, or any other cause; for that is first in my affections and on my conscience.

I hold that prophets and pastors have quite different functions. Prophets address communities; pastors, flocks; prophets cry aloud and spare not; pastors give milk to babes and meat to strong men; prophets obey a divine madness; pastors follow the rule of common sense and sober discretion. Every age hath need of both; this age in an especial manner; and I rejoice that prophets have been raised up to testify against the sin of Slavery—who have forgotten everything but their clear office to blow the trumpet against the walls of the doomed city. But I do not belong to their ranks. It is only when the pastor's and the prophet's duties run together, that I can temporarily occupy the prophet's place, and then, only haltingly, and in a secondary style—as a minor prophet indeed.

I hope this explanation of my views, and this account of the grounds on which I decline your invitation, may seem consistent with the views I have always expressed, and the course I have hitherto taken. I cannot expect the prophets of the Anti-Slavery cause to think very highly of the pastors, or their views of duty; but that is of less concern than that the pastors should be faithful to their vows and their Master.

With great respect and cordiality,  
Yours truly,  
HENRY W. BELLOW.

AMERICAN MISSIONARY ASSOCIATION.—This organization (which is strictly anti-slavery, and excludes all slaveholders) recently held a public meeting in Boston, at which the reports of the different officers were presented.

The Treasurer stated that the receipts for the fiscal year amounted to \$48,000. Donations have been received from various persons in slave cities. One gentleman in Washington has offered to give \$1,200.

The Corresponding Secretary of the Home Department stated that in this country one hundred and two missionaries are now employed by the Society, and three colporters. The field of operation is the West and North Western States, including Kentucky, North Carolina and Minnesota. There have been many revivals during the year, and a large number of conversions. One object of the Society is to plant churches in the West, particularly in Kansas, and also on the border of the Slave States, and to extend the work as far as possible into the Slave States.

The Secretary of the Foreign Department in the Association, then gave an account of the operations of the Society abroad. There are now 80 missionaries in the foreign field. Since the last annual report, 16 have sailed to foreign ports. A number of stations are located on the coast of Africa. The intelligence from the missions is every way encouraging, especially from Africa. Cries of hosanna are coming up from that country. Those who have gone there, say where we have our missions of Jamaica are progressing, and having eight well-established churches.

KNOX COLLEGE.—One of the most successful experiments in the way of establishing a College at the West by a Colony on the East, is that at Galeburg, Ill., known as Knox College. The pupils in all of the departments last year was 400. In one of our exchanges we find it stated that the Trustees have resolved to erect a College edifice at an expense of thirty thousand dollars, and building for the better accommodation of the Female Collegiate Department, at a cost of twenty-five thousand dollars, to be commenced this year, and completed next year following. The available or productive funds now in the hands of the Board, as reported by the treasurer, is one hundred and ninety-four thousand five hundred and ninety-eight dollars; the property in real estate is estimated at thirty-two thousand one hundred and eleven dollars of which \$22,322 is to be deducted for the present buildings, and site of the College, and the Academic Department. All of this, with the exception of twenty-five thousand dollars given recently by a gentleman in Cincinnati is the product of the property placed in the hands of the Board at the founding of the College.

ALFRED ACADEMY.—Through Eld. N. V. Hull, we have received a Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary for the year ending July 4, 1855, from which we learn that the whole number of students in the institution last year was 387, of whom 149 were ladies and 238 gentlemen. The graduating class at the last anniversary consisted of 12 ladies and 11 gentlemen. The next term opens on the 11th Wednesday in August.

THE PROHIBITORY LIQUOR LAW appears to be pretty generally obeyed in the small towns throughout the State of New York. In the large towns, however, there is much difficulty in enforcing it, and will continue to be until decisions in its favor are obtained from the higher courts. Prosecutions have been commenced in Buffalo, Albany, and New York, which will doubtless soon settle the question what is and what is not legal. Meanwhile the drunkards all over the State are being arrested, fined ten dollars, and imprisoned for non-payment of the fine.

Dr. Wm. Terrell, of Sparta, Hancock Co., Ga., died on the Fourth of July. He donated some time before his death to the Athens College, \$20,000, the interest of which is to be devoted forever toward procuring a course of lectures every year on "Agriculture as a Science and the practice and improvement of different People; on Chemistry and Geology, so far as they may be useful to Agriculture; on Manures, Analysis of Soils, and on Domestic Economy, particularly referring to the Southern States"—the lectures to be free. He had traveled much in this country and Europe and had seen what science can do in producing crops without wasting the soil.



