

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.
NORTHERN EDUCATION.
Valley City Oration of the Anniversary Exercises of Alfred Academy, July 4, 1855, by J. W. Nelson, of Mississippi.

It is predicted that the American Republic must fall. We grant that the prediction will be true, if her acts of vice and violence are not checked. In this great political and moral crisis, it behooves men of judgment, and as lovers of right and justice, to look to the eradication of these evils, and her preservation. But all great reforms must have time for completion; they are not the work of months, but of years. And what are the means by which this great reform is to be effected? It has been said, that vice is the offspring of ignorance. But we do not at- tribute the vices of our country so much to ignorance as wrong instruction. If this is true, which we think no one will doubt, the system of education essential to accomplish this end, must embrace, not the cultivation of the mental man alone, but the moral. In the elucidation of this proposition, we have chosen for our theme *Northern Education*, as being the embodiment of these two great qualities.

Man has a threefold nature—physical, intellectual, and moral. The moral, which is far superior in its tenuous structure, and which demands our strictest attention, is often neglected in the cultivation of the others. For this reason avaricious men have blighted all moral aspirations, all feelings of sacredness, by overwhelming our country with vice, in order to satiate their voracious passions. The neglect of any one of these fundamental qualities of man, will destroy the beauty and power of the whole. The cultivation of the moral alone, leads to superstition and bigotry; and no class of individuals are so much used against the cause of religion. Yet without moral instruction the highest intellectual attainments become finally allied to infidelity and skepticism, and are only weapons placed in the hands of wild maniacs, who, in their raging madness, pierce their own hearts, and diffuse their poisonous blood through peaceful communities, to pollute all whom it may touch.

Many who have written and spoken on education in its general acceptation, have limited it simply to mental discipline. This, evidently, is not a true education; for, pluck the flower from the violet, and you destroy its beauty; so, likewise, deprive man of his moral principles, and you not only destroy his beauty, but true greatness; and he who relies wholly upon his intellectual powers, will soon be absorbed in the misty doctrines of Atheism; and far better is it to grovel in ignorance, than to grow in immorality equally with knowledge. Hence, any system of education which does not assist in developing the whole nature of man, is, in a certain sense, false; and no system will supply the demands of a true education, unless it contains the elements of freedom, morality, and truth. This we claim for *northern education*; and to those doubting it, we only have to refer to its influence upon northern citizens. For where is there a higher cast of intelligence, of morality, and where are the principles of freedom better understood, and more extensively practiced? But the great and destructive evil of our nation first originated from a mis- construction of Divine revelation, and as the people have become enlightened in the correct and just views of truth, much of this evil, and others of a similar character, have been eradicated. The North, by a superior dis- cernment, discovered one of the grand and principal means of extirpating vice, and therefore established free institutions, and now she proposes to infuse into her citizens the accurate conceptions of morality and truth, and teach them their obligations to God and man. Until this is done, every effort will fail successfully to extirpate error. In the hoary-headed despots of the past, the minds and souls of men grow only as the oak would in the rocky depths of the Mammoth cave, deprived of the balmy breezes and re- freshing showers so essential to its vitality; and thus it always has been, and always will be, in despotic governments; but free educa- tion, unmonopolized by a few, has been the fairest and foremost victim of despotism—the very life-sustainer of our republican principles. For if we were to attempt to adopt the system that has been practiced through all time, and by nearly all nations, our Republic would fly like ashes to the four winds. The strongest ligament that holds her together amid her political broils and feuds, is the morally educated few, who are devoting their whole energies in perpetuating the great democratic principle, "The greatest good to all."

In looking again at this system, we find it not only adapted to the welfare and prosper- ity of a Republic, but to the natural wants and nature of man. Every man has an in- tuitive love of freedom. This, like his other powers, is susceptible of cultivation, and in our age, in our country, by the aid of edu- cation, it has unmanacled itself, and is now

walking forth in new life and freshly-dis- covered energies. Few nations, however, have succeeded in cultivating this attribute of their nature to any great extent. Greece and Rome boasted of their freedom; Poland flourished a few days in what she called free- dom; but they, like the flower crushed by the footstep of the heedless savage, soon faded and passed away. The defects were, that free education never was introduced into their governments, and they continued to obey castes, submit to the delusive doctrines of paganism, and look back with increasing wonder, magnifying through the mystic past the deeds of their ancestors, until they were hurled into the pit of despotism. Every ef- fort at improvement, every effort to carve human equality from its rude quarry and polish it by instruction, was stigmatized by their aristocracy. But Plato has well re- marked, that to have a perfect people, we must have perfect institutions; and we add, to have a free, energetic, and progressive people, we must have free institutions. All history unites in confirmation of this. But we need not refer to the past to prove it. The North, in which all nature sparkles with intelligence, in which the gentle flame of genius sheds down its light, guiding the young to virtue and wisdom, in which the wheels of progress have increased in velocity, until heated with motion; upon whose mount- ing the banner of liberty is unfurled to the gaze of the world, displaying those significant words *E pluribus unum*,—all these prove that a nation must have free institutions to have a free and perfect people. This is not mere delusion; for who can view the acts of the North without reading her highest aspira- tions? The bright-eyed boy, from his first dawning of reason until he arrives to the age of manhood, is taught the elements of free- dom, benevolence, love and reciprocity. Im- bued with such principles, guided by such lights, the North has never lost sight of the polar star of our forefathers. Onward and upward she has marched, until, arrived at a proud eminence, she is now becoming the university of the world, in which the rich gems of science and literature are free for all, irrespective of color, sex, or age.

Such, my friends, is your condition, such your advantages. The hearts and minds that are to regulate your state, your church, and all other affairs, are powerful, being intensely stimulated and supplied with the most for- midable means against vice and error. But the time is not far distant when these hoary- headed fathers, who have labored so ar- duously in constructing this great social and religious fabric, will pass from their stage of action; then who are to take the responsibil- ities of perpetuating this system of education? Fellow classmates, we are to assume this re- sponsibility; we who have finished our course in this institution, and similar bodies, are to be the conservators of liberty and learning. Then how can we leave these walls, this altar from which a daily prayer has ascended to the high throne of Omnipotence in our be- half; how can we leave these kind teachers, whose countenances bespeak their arduous toil and anxiety for our prosperity and hap- piness; that one with pallid cheeks and trem- bling nerves, who has sacrificed himself in building up this great bulwark of our nation, and now, though tottering with disease, still whispers a silent prayer to our Father who is in heaven, that He will enable us to fill our stations nobly as citizens and immortal beings—can we, I say, leave all these with- out feeling our obligations to God, to man, and to ourselves—without resolving to use our first, our last, and whole energies, in perpetu- ating this system of education. Then, class- mates, let us go and fight the great battles of freedom and progression. The East calls us; the South needs us; the West demands us. But as we go, let the leading motives of our actions ever be controlled by a clear appre- ciation and conviction of our duty in all stations. Study profoundly and reverentially the Will of God. Let truth be our guiding star, ever remembering that evil is punished and virtue rewarded.

And now, kind teachers, we take our leave of you; but how can we express our emotions on separating? O that I could portray be- fore your eyes our inward feelings, that when we are gone they might be a consolation to your care-worn spirits, and cheer you on in your worthy efforts. But, alas! the noblest powers can give but a faint shadow of our emotions. We now separate, perhaps never to receive another word of counsel, another word of instruction, from you. But be as- sured, as we go, that your teachings will be our guide to happiness and renown. Should misfortune meet us, we will refer to your ex- amples for guidance. Should prosperity be our happy lot, and fortune smile upon us, our happiest moments of reflection will be when we recall the remembrance of your as- sociations. And, finally, for your assistance in difficulties, for your kindness in times of need, for the patience with which you have borne our imperfections; for all these, we most heartily thank you. Then continue in your noble cause; continue to enlighten and guide the young; and when you are called

from this earthly pilgrimage, may you meet with your reward, by receiving a crown of eternal glory. Farewell!

For the Sabbath Recorder.
EVIDENCES OF PERSONAL RELIGION.

"Man, know thyself; all knowledge centers here," is one of the most important pieces of advice ever presented to an eternity-bound creature. To know ourselves is a difficult acquirement, from the fact of there being an unwillingness to look deep enough into our own hearts. The investigation of our real character must be attended with some painful sensations, if that, investigation be faithful. Man would fain throw a cover over his moral deformities, even to his own sight. The best of men see enough in themselves to loathe and abhor, and prostrate their souls in the very dust; and the more their minds are en- lightened by the Spirit of God, the more they discover the abomination of their de- praved nature. Persons of holy living and lovely demeanor are disgusted with the praises of others who can only look at the outer man. These very persons know ex- perimentally the dreadful struggle within, between the two great principles of good and evil. They know the crowds of evil thoughts, desires, and purposes, which rise up in fearful array in the soul, and threaten their down- fall and ruin.

After all, however, there is a way of as- certaining what we are in the sight of God. We may fairly recognize the opposition to that mass of corruption and abomination rising up in the soul, as one evidence of a divine change. How comes it to pass that there is opposition? Human nature cannot be opposed to itself, any more than the devil can be his own antagonist. The moment we take up arms against the wickedness within, we have an evidence of a principle the very reverse. It may be true, that an individual may refrain externally from those vices to which his vile inclinations would induce him from selfish ends, but a consciousness of in- ward hatred and opposition to sin, is a far different thing. It is a grief to the renewed soul, that there should be such a vile principle within; hence we find sorrow for sin a prominent feature in the Christian character; not the kind of sorrow experienced by the culprit, because his crimes have brought him to justice, and exposed him to a fearful con- demnation; but because sin is an evil in itself, being at war with God and his holy govern- ment. Why, the revelation of the Spirit to the soul in reference to the supreme and perfect beauties, the Divine glories, the spotless purity of God, must awaken the deepest sen- sations of grief on account of such an antagonistic principle in existence within. As sure, therefore, as this kind of sorrow is experi- enced, is the evidence of such a Divine revelation to the soul. As the Christian ad- vances in the Divine life, and still more light breaks in upon him, improving his percep- tions of the Divine excellencies, will he see sin as exceeding sinful, and more deeply mourn on account of its indwelling. This sorrow for sin, which we have considered, is not confined to self, though it commences there; for all the manifestations of this vile principle in the world fill the soul with pain and holy indignation. The oaths, the blas- phemies, and all the infernal language uttered by the wicked, are so many darts of anguish piercing the heart. A Christian's views of sin, however, are not merely apprehensive of the evil in this light, but its results as it regards the transgressor; and hence we have another evidence of personal Christianity brought before us—*compassion* for a lost and guilty world. This is the natural consequence and a veritable evidence of the possession of a Divine nature. It is the same mind as the Divine Being possesses. It is the same dis- position as is beautifully described by the Incarnate Deity, "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." This love could not be the love of complacency, for there were no moral excellencies to love, but the tone of compassion and pity on account of the miser- able condition of the human race. A true Christian looks upon the world of mankind, groaning under the curse attached to it, as the natural result of violated law in every shape and degree in this life, and extended to the future life, where it will fall, with all its terrors and woes, without intermission or cessation; and his soul is moved with the tenderest compassion for his fellow man. This Divine emotion is not a dormant prin- ciple in the renewed soul, but develops itself in active efforts to save and bless. Hence, as soon as spiritual life begins in the soul, its possessor enlists his talent and time and influence, and all his energies, in the various departments of labor attached to the church of Christ.

These few remarks may suffice for the present on the subject of Christian evidences, leaving room for extension at a future time. May the Lord help us all to possess a more deep, sound, and practical Christianity.

GEORGE R. WHEELER.
Salem, N. J.

FAITH'S ANSWER.

Still, as of old, Thy precious word
Is by the nations dimly heard;
The hearts its holiness hath stirred
Are weak and few.
While men the secret dare not tell,
Still in thy temple slumbers well
Good Eli; O, like Samuel,
Lord, here am I!

Few years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to thy throne
I bring; and pray
That child of thine I may go forth,
And spread glad tidings through the earth.
And teach and hearts to know thy worth.
Lord, here am I!

Thy Messenger, all-loving One!
The strands of thy truth to ram,
The wisdom of thy holy Son
To teach and live!
No purse or scrip, no staff or sword;
Be pure intent my wings, O Lord!
Lord, here am I!

Young lips may teach the wise, Christ said;
Weak feet and wanderers' home have led,
Small hands have cheered the sick one's bed
With fresh flowers;
Yet teach me, Father! heed thy signs,
While many a soul in darkness lies,
And wait thy message; make me wise!
Lord, here am I!

And make me strong; that, staff and stay
And guide and guardian of the way,
To thee—ward I may be, each day,
Some precious sword,
"Speak, for I hear!" make "pure in heart"
Thy face to see Thy truth impart
In hut and hall, in church and mart.
Lord, here am I!

I ask no heaven till earth be thine,
Nor glory-crown while work of mine
Remains here; when earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto thee,
For crown, new work give thou to me,
Lord, here am I! [Religious Mag.]

PRESIDENT DAVIES IN LONDON.

In the year 1753, Rev. Gilbert Tennent, of Philadelphia, and Rev. Samuel Davies, then of Hanover, Virginia, afterwards Pres- ident of Princeton College, visited England to solicit aid for the then new collegiate in- stitution in New Jersey—a mission in which they met with much success. From a manu- script volume containing the diary of Mr. Davies, Dr. Belcher, of Philadelphia, has copied for the *Christian Watchman and Re- flector* some passages to show the kind feeling of the Baptists of London towards the Col- lege. We reprint the article for the addi- tional purpose of showing the standing at that time of the Stennetts and Robert Corn- thwaite, all of whom were Seventh-day Baptists.

Sunday, Dec. 30, 1753.—In the afternoon I preached for one Mr. Dewes, who was in- disposed, in a Baptist congregation, with some freedom, on Jeremiah 31:18—20. It is grievous to see how small the congregations are in this vast city. Spent the evening at one Mr. Edwards', a Turkish merchant, who treated me very kindly. He is a member of the committee for managing the civil affairs of the Dissenters. I find Mr. Stennett, a Baptist minister, has most influence at court of any of the Dissenting ministers. I find it is the custom here for the clerk to choose the psalms.

Dec. 31.—There are so many parties here, that it is very perplexing to us, how to behave so as to avoid offense, and not injure the business of our embassy. The Independents (Congregationalists) and Baptists are more generally Calvinists than the Presbyterians; though I fear some of them are tainted with Antinomianism.

Tuesday, Jan. 1, 1754.—Went to the Am- sterdam coffee house, where the Congrega- tional and Baptist ministers meet on Tues- days.

Tuesday, Jan. 8.—Dined at Mr. Eleazer Edwards', a Turkish merchant, in Devon- shire Square, of the Baptist persuasion. There we enjoyed Mr. Stennett's company, and his son's. He is a judicious, prudent, and candid gentleman, and has more influ- ence at Court than any [other] Dissenting minister in London. Mr. Tennent having visited Mr. Partridge, the agent of Pennsylvania, was ad- vised to apply to some of the Court, particu- larly to the Lord Chancellor, Lord Halifax, and Mr. Pelham, and he seemed inclined to do it; but to me it appeared very doubtful. I was afraid that in case the college should be discontinued by them, they would find some flaw in the charter, and so overest it; and that a refusal at Court would have a bad influence on those that might otherwise con- tribute to it. We consulted Mr. Stennett, and he was fully of my mind. He gave us an account of the affair of the Glebe in New England, in which the Episcopal party was cast, after a trial of some hours in the privy council. He also related a conference he had with the Duke of Newcastle, and [the] Archbishop of York, about the Mission of Bishops into America, which was very enter- taining, but I have no time to relate such things.

Sunday, Jan. 13.—Mr. Tennent preached for Mr. Gibbons, A. M., and for Mr. Stennett, P. M. I find a good number of people are displeased with his using notes.

Wednesday, Jan. 30.—We waited upon Dr. Gill, the celebrated Baptist minister. He is a serious, grave little man, and looks young and hearty, though I suppose near sixty. He signed our petition, [I appeal in behalf of the college,] though he modestly pleaded that his name would be of little service, and that the Baptists in general were unhappily ignorant of the importance of learning.

Wednesday, Feb. 6.—Went to Mr. Sten- nett's, who went with us to introduce us to the Duke of Argyle, to deliver Governor Belcher's letter. We found eight or ten gen- tlemen and noblewomen waiting in his Grace's levee. His Grace took us into his library, a spacious, elegant room, about forty feet long, and twenty broad, furnished all round with books, philosophical instruments, curiosities, etc. His Grace told us, after reading the letter, that as the College related to the Plantations, we ought first to apply to the

Lords of Trade and Plantations; and if they approved of it, he would willingly coun- tenance it, both here and in Scotland. He advised us to apply to Lord Halifax, or Lord Duplin, and Mr. Stennett accordingly went to the latter, while we stayed at a coffee house, and showed him our instructions from the Trustees, and the petition we had drawn up. Mr. Stennett told him that he applied to his lordship in confidence; and his lordship assured him that he would do nothing to in- jure us. He thereupon told him we had our charter only from a Governor, and asked him whether he thought it would be deemed valid in Court. His Lordship replied, that he doubted it; but he would soon satisfy him- self, by inquiring into the extent of the Governor's commission; and in case it ap- peared valid, he would advise us to lay the matter before the Archbishop of Canterbury, and he himself would go with Mr. Stennett to Mr. Pelham in our favor, and so introduce the matter in Court. For my part, I am afraid of all applications to that quarter, lest we should lose our charter, and stir up an opposition; and it is against my mind that the matter has been carried so far. Dined at Mr. Stennett's, who gave us five guineas for the College.

Sunday, Feb. 10.—Preached in a vacant Baptist congregation, who formerly had one Mr. Bently for their minister. They have generally, as I am informed, imbibed some antinomian notions; particularly that no offers of grace should be made to the unconverted, because they are dead in sin, and incapable to receive them. I preached before and after noon on Isa. 45:22, with some freedom; but as my sermon was full of exhortation to sinners to look to Christ, I suppose it did not well suit the taste of the people. Dined with good Mr. Savage, who used a very inof- fensive freedom in making remarks upon my sermon, which he seemed to think was not sufficiently evangelical.

Thursday, Feb. 14.—Waited on Mr. Sten- nett to hear Lord Duplin's opinion of the va- lidity of our charter; but he was indisposed, and had not waited on his Lordship. Visited Mr. Brine, a Baptist minister, who is reputed a speculative Antinomian, though a good man. Spent the evening with Mr. Thompson, Jr., [of Clapham] an ingenious young Baptist minister, who, though educated a strict Calvinist, has imbibed the modern latitudinarian principles. I had an amicable dispute with him about the lawfulness and expediency of sub- scribing tests of orthodoxy besides the Scrip- tures.

Saturday, Feb. 23.—Spent last Wednesday night very agreeably with Mr. Stennett, Jr., an affectionate Baptist minister. Dined last Thursday at Mr. Brine's, a Baptist minister, and a warm advocate for the doctrines of Calvinism, with something of an Antinomian tincture.

Saturday, March 16.—Last Sunday I preached A. M. for Mr. Gibbons, on the words, "So then neither is he that planteth anything," etc., and as I was deeply sensible of the withdrawing of Divine influences, and the inefficaciousness of the means of grace without them, my tender passions were greatly moved throughout the sermon, and in the conclusion burst out into a flood of tears. Sundry of the hearers were tenderly affected, particularly Mr. Cromwell, great-grandson of the famous Oliver; who gave Mr. Gibbons three guineas for the college after sermon, and thanked me for my dis- course with tears in his eyes. He afterwards conducted me to Dr. Stennett's, and talked freely and warmly of experimental religion. Dined at Mr. Samuel Stennett's in company with his brother, who is also a minister. Preached P. M. for Dr. Stennett, and my spirits were so exhausted with my forenoon discourse, that I had not much tender solemnity. Spent the evening with Mr. Stennett, Jr., who seems a pious, ingenious youth.

As Dr. Stennett has a great deal of influ- ence in Court, I gave him last night a par- ticular account of the rise and progress of the Dissenting interest in Virginia, and the restraints and embarrassments the people labored under from the government. He was very much moved with the account, and prom- ised me his utmost influence in their favor. He had been yesterday waiting upon the Duke of Newcastle to condole the death of his brother, and told me that it was the most tragical scene he ever witnessed.

Dined to-day at Mr. William Stead's, in company with Cornthwaite, his minister, a Seventh-day Baptist Socinian minister.

Tuesday, March 19.—Went to the Am- sterdam coffee house among the Baptist and Independent ministers, where I enjoy most satisfaction. Received the thanks of the Governors of the Charity school in Bartholomew Close for my sermon there, which were presented to me in a very respectful manner by Dr. Guise as their deputy. Though it be hard to repress the workings of vanity, even in a creature so unworthy as I, under so much applause; yet I think my heart rises in sincere gratitude to God for advanc- ing me from a mean family and utter ob- scurity, into some importance in the world, and giving me so many advantages of public usefulness. Indeed, I hardly think there is a greater instance of this in the present age. Alas, that I do not better improve my op- portunities.

Sunday, March 24.—Preached yesterday P. M. for Dr. Stennett, in a small congrega- tion of Seven Day Baptists, who seem very serious people.

[After an absence of several months, traveling in the Provinces, where he generally met with kindness, the worthy man re- turned to London, and writes:]

Oct. 20.—Since I have been in London, I have moved in the same circle [as before] and nothing new has occurred, but that I find by conversation with Dr. Stennett, there is a prospect of obtaining licenses in the Bishop of London's Court for meeting-houses in Virginia.

Monday, Nov. 18.—We came yesterday to Gravesend. [On his return to this country.] * * * Since Oct. 27th, I have preached for Mr. Hall, Mr. Winter, Dr. Stennett, Mr. Lawson, Dr. Gifford, etc. I cannot but ob-

serve; that I found unexpected freedom and solemnity in preaching a neglected old ser- mon that I thought not worthy of hearing, from Heb. 11:1. I have met with so many solicitations, both in conversation and by let- ters, to publish some of my sermons, that I continue my purpose of finishing some of them for that purpose.

Now, when I have parted with London forever, I cannot but think with affection upon the many friends I have left behind me; who are entitled to my warmest gratitude. I have preached in many of the pulpits of the three denominations, and from the warm ap- probation of a number, I cannot but hope I have been of some service in that way; though alas, nothing to what might be expect- ed or wished.

The Petition from Virginia [for the increase of their religious freedom,] being returned, I waited with it on Dr. Avery, Mr. Manduit, etc., and communicated it also to Dr. Sten- nett, and begged he would act in concert with the Committee, which he cheerfully promised. And indeed, I expect more from his influence and zeal than from the Commit- tee, that seem very slow and dilatory in their motions. As the majority of them are of the new scheme, they cannot look upon the Dis- senting interest in Virginia as a religious in- terest, because founded upon principles which they disapprove; and therefore they can only espouse it as the cause of liberty. But a zeal for it in this view, is not so vigorous a principle as in the other. The courtiers are so regardless of religion abstracted from politics, that it will be difficult to carry such a point with them; especially as the whole weight of the government in Virginia will lie on the other side. However, I am in hopes the alternative of taking out licenses in the Bishop's Court, or of presenting the petition, will succeed; and I have begged the Committee and Dr. Stennett to take one or the other method, as they think most exped- ient.

A PERSONAL SERMON.

Mr. Jay had become aware of a growing evil among his brethren, arising from a cause with which, being familiar, he determined upon rebuking and denouncing. When in the midst of an ordination discourse he said: My young brother, it is to be regretted that many enter the ministry after they have been educated, to whose services the church has a claim; they look around and select a lady for their wife, but they are careful she pos- sesses a fortune. After a time they begin to get weary in well doing. They take cold, it results in a cough, they are so weak that they cannot attend to the duties of their office. They resign, and live upon their wife's for- tune. I know five cases of this kind—may it never be your lot!

During the delivery of this keen rebuke, there was a young minister, or rather an ex- minister, who did not seem very comfortable. After the service was closed, the merits of the discourse were canvassed, and the general opinion was, that it was only such a one as could be delivered by Mr. Jay. Said one to the ex-pastor: "How did you like Mr. Jay? it was fine, quite a treat, wasn't it?" "Well, I liked him very well, but I think he was rather personal."

"Personal, eh? how so?" "Why, you must have noticed his refer- ence to ministers out of health resigning."

"Yes, yes, he was a little close there, I must admit."

"I shall speak to him about it," said the delicate, fastidious, ex-minister.

He sought the vestry, and found Mr. Jay there. He congratulated him on his health and discourse, but hinted that he was personal in his remarks, and would like to know if he referred to him.

"Personal?" said the patriarch; "per- sonal, eh! in what part of the discourse?" "When you were speaking about minist- ers resigning."

"Oh," said Mr. Jay, "I see; yes, have you resigned?" "Yes, sir."

"Did you marry a rich wife?" "Yes, sir."

"Did you have a cough and become dis- abled for service?" "Yes, sir."

"Ah! my friend, yours is the sixth case, then!"

This young man reaped the reward of his folly, and retired, confused and abashed, from the presence of Mr. Jay.

HOW TO BE HAPPIER.

Said a venerable farmer, some eighty years of age, to a relative who lately visited him: "I have lived on this farm for over half a century. I have no desire to change my resi- dence as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any happier, I must have more religion."

CHRIST IS ALL.—The following lines were taken from a very old grave-stone in Devon- shire, England:—

"Christ is the Way, the Truth, the Life Divine;
Seek thou on earth to take the Christ as thine;
For he that lives in Christ, in Christ shall die,
And dwell with Christ in heaven eternally."

To talk well is a gift, just as much as a taste for music is. But fine talkers are seldom good thinkers. They like to float on the surface—do not dive into the depths of the sea of existence.

With love, the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors, but without it, it is a bleak desert, parched and fruitless.

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Editors: GRANT, UTTER & THOMAS B. BROWN (C. B. B.)

THE WORLD OWES ME A LIVING.

And how came the world to be so much in debt to you? What did you ever do for it? What mighty favor have you conferred upon it, that it should be obliged to provide for you, the rest of your life?

We think it altogether likely, that the balance is on the other side. You have drawn your living from the world, thus far, and have done nothing in return.

If the world owes you a living, how much does it owe those who are always toiling in works of usefulness? Employ yourself on this question for a while; see if you can work out the answer.

The truth is, the world has nothing to bestow upon those who will not labor. If you get a living without work, you get it dishonestly.

We sometimes find fault with those who toil for the things of this world as if their salvation depended on it.

No doubt, you have often uttered this maxim of the idol man, in a jocular way, without meaning to intimate your belief of it.

SCOTTISH MUNIFICENCE.—We observe, from the proceedings in the Free Church General Assembly, that Dr. Wm. Clark, of Wester Moffat, has placed at the disposal of the church the munificent sum of \$100,000, for the erection and endowment of a Free Theological College in Glasgow.

He offers to pay down or secure an additional sum of \$50,000 for the same object, provided a like sum of \$50,000 additional should be guaranteed by responsible parties within the next twelve months.

EDUCATION—DISCIPLINARY.

When the young spirit has awakened to the realities of self—its power, its relations, and its destiny—when it begins to turn the reflecting eye within, and perceives its latent powers—when it looks out upon the world as its field of activity—when it begins to look forward to eternity as the play-ground of its deathless power—then it is there is prone to come over the young spirit wild dreamings, vague longings, fitful, wayward activities.

A spirit thus conditioned, is like a ship in a night of storm—its compass unboxed—its rudder gone—its lights extinguished. It is drifting amid the fitful glare of the moon, the shriek of winds, and the howl of waves, drifting hard upon destruction.

No one is safe, has started on the sure and right course, until, from strong promptings within, he has firmly, solemnly resolved to improve—to make the best of the powers God has given him.

Youthful education should be disciplinary, preparatory, restraining, and developing. It should lay broad foundations. It should give a quick and comprehensive grasp.

Education, at this period, needs the experience and guidance of able instructors, the general culture and enthusiasm of schools. It needs theory and practice, precept and example. There must be abundant and self-denying effort on the part of parents, patrons, and teachers, for the advancement, the elevation of educational systems, and the proper instruction of the young.

CHINESE REVOLUTION.

The following is an extract of a letter written by O. E. Roberts, Esq., of Canton, China, dated March 30th, to a friend in Boston, and kindly furnished for the columns of the Christian Watchman and Reflector:—

Political matters are now quiet, and the people in and around Canton feel very comfortable and safe, which is doubtless a great luxury to them after ten months' of harassing anxiety and fear of being sacked and murdered.

duced by their proceedings; no principle seems to have governed them but the hope of plunder.

The rebels here and at Shanghai have nothing to do with the rebel forces now at Nankin or marching towards Peking. Those who held possession of Shanghai for eighteen months, were full of all wickedness. They lately evacuated the place, being hard pressed by famine, and being scattered in small parties, were mostly caught and beheaded.

Yet amid all these confusions, a revival, as it may be called, commenced at Amoy, a city on the coast, and some two hundred converts sat down to a communion table not long ago, as a person told me who had just come from there.

THE PALESTINE MISSION.

Extracts from a letter of Eld. Wm. Jones to the Corresponding Secretary of the Seventh-day Baptist Missionary Society, dated Jaffa, Syria, April 30, 1855.

In regard to the purchase of land. I know nothing only report of any mortgage of Palestine to the Rothschilds. If true, it is not yet believed in this country. I have taken some pains, by request of Mrs. Minor, who has bought, and of Mr. Dickson, who wishes to buy, to inform myself as thoroughly as possible concerning a good title to land.

As to the ownership of the profits or income from the labor of our missionaries, I would say, if they have fixed salaries, the profits or income belong to the society—that is just and equal.

In regard to the ownership of outfit and salary. I believe both belong to the missionary, though the Secretary has expressed himself otherwise in regard to the outfit, in the Recorder of Dec. 14, 1854.

Since I commenced the study of the Arabic, I have labored to great disadvantage for want of a competent teacher. For three months I was destitute of suitable books, but am now supplied.

action in relation to outfit, donations and salary, and I intend them as a guide for my course in the future.

My expenses thus far have been managed in the most economical manner possible—even in several instances to the injury of my health, especially in my late tour to Jerusalem. Rather than go to a hotel, I took a room where I was obliged to sleep on the cold cement floor, and suffer horribly from bed-bugs.

When I forwarded my bills of purchases to the Treasurer, I was not aware that a published account of them was to appear in the Recorder. Had I been apprized of it, I should have prepared a statement showing at one view the amount I had spent for myself.

The cost of food of all kinds has been gradually increasing for some months past. My house rent remains the same as at the first, \$25, or 3000 piastres, per annum.

My labors and studies do not vary much from those last reported, save that I have less manual labor, and much more to do in the way of conversational preaching in English, French, Italian, and Arabic, and sometimes in German, through an interpreter.

You will see by my published letters, that the Sabbath is frequently up for private discussion here at Jaffa. I should not be surprised to have an opportunity for its public discussion, or to give a lecture at Jerusalem.

Since I commenced the study of the Arabic, I have labored to great disadvantage for want of a competent teacher. For three months I was destitute of suitable books, but am now supplied.

and Arabic, which I use the most; also a French Arabic grammar, vulgar language. Rev. Mr. Krause, Church Missionary at Jaffa, and thirty years in the East, lent me these books, and has occasionally given me many valuable suggestions on the language.

Affectionately and truly, Your brother in Christ, Wm. M. Jones.

THE WEST.

DOUGLASS, Iowa, July 1, 1855. To the Editors of the Sabbath Recorder:—

In the Recorder of June 21st, I noticed an extract from the letters of F. MOULTON, containing some remarks which I apprehend have a tendency to mislead those wishing to settle in "the great West."

The first questionable statement that I noticed, was that the land was mostly taken in the region of any near settlements. I concluded from this extract, that the writer was traveling through Minnesota, for the purpose of viewing the natural advantages of the country, landing perhaps at St. Paul's, or some landing below on the Mississippi.

Of course his information must be obtained from "mine host," who perhaps is as unqualified to give correct information on this subject as any one in town. If not of the landlord, perhaps he inquires of the driver, who, from the nature of his business, is quite as incompetent; still, all tell him that the land is all taken, perhaps they tell him the truth.

In regard to disputes about claims, there is no danger of a man's losing his claim, provided he contents himself with the quarter section guaranteed to him by law, stays upon it, and improves it.

THE NEWSPAPER BUSINESS.

Joseph Medill, Esq., has sold out the Cleveland Leader, and has bought an interest in the Chicago Tribune. In taking leave of the readers of the Leader, Mr. Medill makes the following most truthful remarks on the business of publishing newspapers:—

"It is said that he that putteth on his armor should not boast, but he that taketh it off. In laying down the editorial armor, I will not make the occasion of boasting; but I may be pardoned for offering a few remarks in relation to the business in which I have been engaged for the past six years. During this time I profess to have acquired a pretty thorough insight into the newspaper business and the state of the craft, and to know something of its difficulties, its labors, and its recompense.

GERMINATING OF LONG-BURIED SEED.—The New York Chronicle states that Rev. A. D. Gillette lately baptized, in the Calvary church, of which he is pastor, two persons, one of whom, a venerable merchant of New York, was a member of Dr. Stillman's congregation, in Boston, ten years, he being at the time a clerk in that city.

THE ACADEMY AT ALBION, Wis.—We have received a twenty-four page "Catalogue of the Officers and Students of Albion Academy and Teacher's Seminary, for the year ending July 4, 1855," from which it appears that the whole number of students in the preparatory course is 45, and in the academic course 100, making a total of 145.

"THE MASSACHUSETTS GUARDIAN" is the title of an industriously-edited and neatly-printed temperance paper just started at Worcester, Mass. Rev. P. Crandall is its editor; H. J. Howland & Co, Publishers.

THE MINUTES OF THE WESTERN ASSOCIATION have been delayed in consequence of the copy having been lost or stolen from the pocket of the messenger by whom it was sent.

THE THIRD BROOKFIELD CHURCH AND SOCIETY have recently paid to the Treasurer of the Seventh-day Baptist Missionary Society \$62 65, being the avails of selling their old meeting-house—a better way of disposing of the money than to put it at interest, or invest it in a new house at the expense of dissatisfaction.

Is the law that was given to the children of Israel, as recorded in the eleventh chapter of Leviticus, binding on us? Would it not be well to discuss this subject in the columns of the Recorder? I would be pleased to see a few pieces on the subject.

Alexander Campbell, the founder of the denomination of Christians known as "Disciples," died at New Orleans, June 27th, of a disease of the heart.

