

The Sabbath Recorder.

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OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 3.

He agrees with us, that "no part of the finally executed punishment of sin consists in natural death," but in attempting to account for the existence of natural death, he takes common ground with those who deny the depravity of the human heart.

No doubt this view seems to Bro. G. much more philosophical and rational than any other. But like all others who adopt it, he appears to take for granted the premise from which it results.

Now, can any philosopher tell why this principle of growth stops at such an age, so that the man henceforward declines in strength? Why does it not continue in action forever?

The antediluvians lived, some of them, nearly a thousand years. The recuperative energies of their bodies, certainly, did not begin to fail when they were only half a century old.

Will it be said that the destructive influences bearing upon the human frame, in the antediluvian age, were not as numerous, nor as powerful, as they are now? Then why not suppose that, in the Paradiseal age, they were still less numerous and powerful?

The truth is, however, that philosophy is lame on this question. It cannot tell why the antediluvians lived to such an age, nor can it determine it to be impossible for men now to live as long.

True wisdom determines, therefore, that death remains in the world as long as sin does, notwithstanding the remark of Bro. G., that "there is no perceivable consecutive connection between moral transgression and physical suffering or death."

and established a connection between them. Not that natural death is the established penalty of sin, as the galleys under civil government is of murder, only that there is an established connection in the one case as much as in the other.

OBLIGATION TO WALK AS CHRIST DID.

"He that saith he abideth in Him, ought himself so to walk even as He walked." 1 John 2: 6.

The term "walk" has reference to a person's conduct. "He that saith he abideth in Christ," is he who professes to be his disciple. The sentiment of this text, then, is, that every professed disciple of Christ is bound to imitate him in all his examples—to pursue that course of conduct which he pursued.

1st. His treatment of his enemies. "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." "He was led as a sheep to the slaughter, and as a lamb dumb before his shearer, so he opened not his mouth."

2d. His resignation and meekness. Though trials surrounded him constantly, he ever exhibited a spirit of resignation and meekness. Though poverty was his lot, yet he did not complain. Though flesh shrunk back, in view of the cup he must drink—though he agonized in prayer, and said, "O my Father, if it be possible, let this cup pass from me," nevertheless, he added, "not my will, but thine, be done."

3d. His endurance of temptation. Satan assailed him, but he resisted and overcame the great enemy. "He was tempted in all points like as we are, yet without sin." And as he suffered, being tempted, he is able to succor them that are tempted.

4th. Jesus wept over sinners. The hardness of men's hearts was a source of grief to him. At one time, as he came in sight of Jerusalem, he wept over the devoted city, and said, "If thou hadst known, even thou, in this thy day, the things that belong to thy peace, but now they are hid from thine eyes."

5th. His condescension and humble spirit. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." "The glory he had with the Father before the world was," he laid aside. He made himself of no reputation, and humbled himself to death, even the death of the cross.

Owner. Yea, we shall feel, "when we have done all that is commanded," that "we are unprofitable servants, that we have done no more than our duty."

6th. His prayerfulness. The poet says: "Cold mountains and the midnight air Witnessed the fervor of his prayer."

And an Apostle has said that "he, in the days of his flesh, offered up prayers and supplications, with strong crying and tears, to him that was able to save him from death."

7th. His self-denying dependence. While here on earth, "he went about doing good," healing diseases, removing suffering, and "preaching the gospel of the kingdom."

Reader, are you shaping your course so as to imitate Jesus in these respects? Remember, "if you suffer with him, you shall also reign with him." Remember, too, "if you have not the spirit of Christ, you are none of his."

DUTY TO PASTORS. Rev. J. J. Butler, one of the editors of the Morning Star, furnishes that paper with an article on "Duty to Pastors," which suggests some things worthy of consideration by the people of other denominations as well as the Freewill Baptists.

We are not alarmists or complainers or fault-finders. We are not disposed to dwell needlessly on unfavorable aspects in the present, or auguries of evil in the future. It is best to look on the bright side, let patience have her perfect work, and trust in God. Still it is not possible to repress feeling always; nor would it be right, if possible. That many faithful ministers of the gospel are annually brought down to premature graves, or compelled prematurely to quit the pastoral office, from causes which they cannot remove, but which the people might, is obvious to all; yet there is a most painful indifference to the fact.

There is too frequently an unaccountable carelessness, not to say recklessness, on this subject. A people enjoy the labors of a faithful pastor whom they greatly esteem, yet will allow him to toil on month after month and year after year, with just enough to meet the absolute necessities of life, making no provision for the infirmities of age, or for the education of his children. If he has a little property, they will see him spend the last penny, and perhaps involve himself in debt, while they are accumulating by hundreds and thousands. And if money is to be raised for some benevolent object, from whom but these same ministers must it come?

Men in society will subscribe ten, twenty, thirty dollars a year for the support of their pastor, while he perhaps expends a hundred dollars annually besides his salary. Where is the equality? Here is a pastor who in some worldly calling could readily make hundreds more than he receives for preaching, yet his salary comes hard and slow. Where is the justice of such procedure?

Are ministers alone or mainly responsible for sustaining and spreading the gospel? Are they alone called to make sacrifices? We know of no evidence or reason why private members are not equally responsible according to their means and opportunities. If a faithful pastor is crushed, in consequence of the lack of co-operation of his people, and the consequence is that the church languishes, and souls are lost, the watchman has cleared his skirts, but some will have to answer for blood.

What is to be the issue of the present tendency of things in this respect, we would not attempt to divine. It is a deeply distressing subject. It is one attended with much delicacy to pastors, it is an unpleasant one to contemplate in any aspect. Yet it is of the highest practical importance.

The complaints are numerous of fluctuation and change, ministers leaving the sacred office, the ministry and the churches declining, few candidates for the sacred office, few laborers in the gospel harvest. But what wonder! In view of the worldliness, and parsimony, and covetousness of the times, the wonder is that so many are able to stand at their posts so long.

"THE INDEPENDENT" commences the year 1856 in an entire new dress. The paper is now eight years old, and has between twenty and twenty-five thousand subscribers. The success it has achieved is deserved, and we rejoice in it.

REVIVAL IN NEW YORK.—A series of meetings has been in progress in the Cannon Street Baptist Church, New York, during the past six weeks. The pastor, Rev. J. Barnard, was assisted by Elder Jabez S. Swan, who preached every evening, and twice and sometimes thrice on Sunday during the whole time. At the close of each evening sermon, a prayer meeting was held, at which the anxious were invited forward for prayers. These meetings were of an exceedingly interesting character. There were always a goodly number to come forward, some of whom with tears and sobbings confessed their guilt and asked the prayers of God's people. The spirit of grace and supplications was poured out, and not infrequently the brethren would continue their petitions for special cases until late in the night. On the first Sunday of the meetings the request was made in the Sunday School, by the Superintendent, A. Denike, for all those who desired the prayers of the church to signify it, by rising; and the whole school rose en masse, with but one or two exceptions. This was an unexpected development. Many of them the same evening went forward for prayers, and have been hopefully converted. The work extended to an interesting class of young men, who have taken hold of the cause with no little earnestness. Baptism was administered every Sunday either by the pastor or by Elder Swan. The whole number of those who have expressed hope in the Saviour is about fifty, and though the Elder has finished his labors, the work is still going on.

WHAT SOME EDITORS HAVE TO DO.—The editor of the Watchman and Evangelist, a Presbyterian paper published at Louisville, Kentucky, recently procured a new press; and as it came to hand at a late hour, he was obliged to turn machinist and set it in motion with his own hands. The circumstance led him to make various comments in the labors of editors, from which the following paragraph is copied:—

The query rises in our mind just now, do our readers know the work "we" have to perform? You call us an editor—and whether we think we are or not, we have that work to perform, according to the best of our ability. In addition to which we have to superintend the mechanical department of our printing office; read proofs of newspapers, magazines, books and job printing; do an amount of writing in keeping books, correspondence, &c., for which a clerk would claim a salary sufficient to support quite an expensive family; deal with butchers, market-men, butter-women, grocers, flour merchants, coal dealers, and paper mills, landlords and landladies, until, at times, pocket-book and pocket suffer a collapse of a most threatening character; then comes the financing to meet all these demands and pay the workmen their weekly earnings; and worried mind drives wearied body, until mentally and physically we feel ourselves upon the very verge of another collapse. For all this toil of mind and body—which we most sensibly feel pressing us while hastily penning these few lines—do you suppose, reader, we expect to be compensated in this world? No, never. We look for higher, better pay, than all your dollars can bestow. Acting as your servant, for all our toils and pains we get but our food and clothing; to this we are honestly entitled; and it is your duty to see that we get it promptly. For the rest, we are willing

RELIGIOUS PAPERS IN THE COUNTRY.—The following suggestions, by a pastor in Wisconsin, to the editor of the Chicago Herald, are worthy of consideration:—"Many of the subscribers of religious journals reside in the city of its publication, or in other places in circumstances where they have access to much religious and secular reading other than the paper which they take; but vastly the greater number are scattered throughout the sparsely settled regions of the country, belong to the small and feeble churches, where they have little or no religious or secular reading other than the weekly paper. Now, we do not get so much knowledge as influence from a religious journal. The influence which principally characterizes it, and which is most enduring, will be the spirit which it diffuses. Here, more than anywhere else, it entombs itself upon the mind and heart of the habitual reader. We are in no danger of over-estimating the value of a sanctified periodical press, especially in those localities where there is little other reading."

SLAVERY IN THE EAST.—Of the advance made of late years by the Mohammedan nations toward civilization, there is no stronger proof than their repudiation of domestic slavery, for which the Mohammedan religion, especially in its doctrine of the plurality of wives, holds out many temptations and inducements. Yet slavery, within a few years past, has been formally abolished by the Bey of Tunis; it has been greatly restricted in Turkey; and now, according to the following paragraph from Galignani's Messenger, it has been abolished also in Egypt:—"A letter from Alexandria states that the Egyptian Government has recently put into execution the decision come to by the Divan relative to the abolition of slavery. Not only is it not allowed any longer to buy or sell slaves in Egypt, but all those in possession of private individuals were informed that they were free."

THE SABBATH-SCHOOL VISITOR for January is the first number of a new volume. Now is the time to subscribe for it. The following is the table of contents for January:—Jericho, Ancient and Modern, with a cent. Perseverance. The Child's Christian Alphabet. Banquet. Biographical Sketch of Thomas S. Titworth. The New Year. Pity the Neglected. A Beautiful Thought. The Stranger's Visit. How to be Happy. Sulky Tempers. Strength of a Kind Word. My Father. What a Picture! Missionary Beds. Sagacity of a Dog. The Power of Kindness. Alfred the Great, &c., &c.

CONGRESS is not yet in working order. The President, having tired of waiting for the House of Representatives to choose a Speaker, sent his Message to the Senate on the last day of the year. Since that time, the House has occupied itself mainly in considering whether or not to receive the Message.

THE LEGISLATURE OF NEW YORK spent all of last week in an unsuccessful attempt to organize. The difficulty is to elect a Speaker for the Assembly. Probably the present week will see one chosen by a plurality vote. The treasury of the London Missionary Society last year received more than twelve thousand four hundred pounds, or \$62,000—being a fifth part of the Society's income—from the Mission Churches and stations.

opened it, and found nothing therein. He did not, however, lose his presence of mind; but turning the paper on both sides, he said: "My brethren, here is nothing, and there is nothing; out of nothing God created all things; and proceeded to deliver a most admirable discourse upon the wonders of creation."

THEATRES AND SUNDAYS IN GERMAN.—The Watchman and Reflector has occasionally letters giving Pictures of German Life, written by a student in that country. The following is an extract from one of them:—

Here in Germany the theatre is as much a regular place of resort for all classes, and is considered as respectable and proper, as the church or vestry is in one of our New England villages. I remember hearing an anecdote when I was here before, of which I recollect the substance only. It was as I follow:—

An American clergyman, in conversation with Neander, the great historian of Christianity, spoke of the desecration of the Sabbath here, and especially of the theatres being open on Sunday. Neander made some reply, which led the other to exclaim in astonishment, "Why! you would not go to the theatre on the Sabbath!" "I have no taste for the theatre any way," was Neander's reply, "but if I had I should not hesitate to go on that account."

The most curious specimen of German feeling on the matter of Sunday, which I have met with personally, happened a few months since, when I was invited by a professor in one of the universities, to meet a Protestant Theological professor at his house for a game of whist on that evening!

MISSION FOR THE AFGHANS.—The Old School Presbyterian Record says that the Executive Committee have had under consideration the question of commencing missionary efforts for the Afghans. This people inhabit the country between Persia and India, and were contemplated by the first missionaries of the Board in India, as eventually to be included within the sphere of their labors. Indeed, several Afghan youths were under instruction in the first school of the Mission at Lodiana, in the year 1834. It is not yet practicable for missionaries to live in Afghanistan, but considerable numbers of the Afghans are accessible at some places in the Punjab. It is proposed to form a mission for their benefit, but in view of its chief object, the conversion of their countrymen. Amongst the measures considered practicable at present, and also of great importance, are those which contemplate the translation of the Sacred Scriptures into their language, the Pushto. The population of Afghanistan is estimated at five million, nearly all Mohammedans.

WORSHIP IN RUSSIA.—Pewed seats are unknown in Russian churches, and there are no chapels of ease for fashionable Christians. While abhorring the superstitions that are current, both among nobles and serfs, we may imitate with profit the profound reverence which forms an important element in their public worship:—"There are no seats in any of the Greek churches, and even the Emperor himself must stand during the services. The priests are almost all majestic looking men—tall, with hair falling over their shoulders, and beard sometimes half way to their waists. They are not allowed to wear any ornament. In the center of the church, on Good Friday, is placed a body of the Redeemer, either painted or in relief, and the people come in and kiss the wounds, and a book which is laid upon the breast. Their sorrow seems real. Their sad faces and earnest manner show what they feel."

RELIGIOUS INTELLIGENCE. The King of Sardinia, in his late visit to England, was cordially received; probably, the more so from his excommunication by the Pope. "Not only has he maintained, inviolate, the constitution established by his father," says the Freeman, "and thus secured civil liberty in the States under his control—he has also promoted religious liberty, by freeing public instruction from the control of the Jesuits, and by passing a law for the gradual suppression of the monasteries."

The Puritan Recorder has a letter from Mr. Walter Dickson, formerly of Grotton, Mass., now prosecuting an agricultural and religious mission among the Jews at Jaffa, near Jerusalem, which speaks in terms of great encouragement of the enterprise. He also mentions the interesting fact that the Mosque of Omar, which has been religiously closed against all but faithful Mussulmen, is now thrown open to all people. The event is regarded as very significant by the observers of signs.

It is stated in the London Morning Chronicle, that an envoy from Madagascar is now in Rome, with letters also for the French Government, to which he is proceeding. The nature of his errand is left to be inferred from the statement, of the truth of which, however, no evidence is given, that "the Sovereign of Madagascar has been converted to the Church of Rome, and has driven all the Protestants out of his State!"

In order to relieve several of the weaker churches in Philadelphia from debt, and to assist in carrying forward other enterprises, the Presbytery of Philadelphia resolved, not long since, to endeavor to raise the sum of \$25,000, to be appropriated to these objects. The effort has been entirely successful, the subscriptions having been completed within a few days.

The Worcester Spy reports that the Hon. Stephen Salisbury has recently given to the American Antiquarian Society the sum of five thousand dollars, as a fund for binding the books and papers of that institution. This, with former donations made by Mr. Salisbury to the same society, amounts to about fifteen thousand dollars. Within twenty years, 100 churches have been planted along the coast of Africa, numbering about 12,000 converts. Hundreds of natives have received a Christian education in schools. It is just twenty years since evangelical operations commenced in the Madras Collectorate, and the present fruits are 5,000 nominal Christians and 500 church-members, with more than 100 native helpers, in the service of the Mission. The London Record affirms as a matter of fact, that two Episcopal clergymen of the diocese of Exeter, regularly employed a reporter to take down the sermons of a popular dissenting minister, and to transmit them for their use, for the edification of their own people. The Committee of the Glasgow Bible Society has given to the Chinese Evangelization Society the handsome sum of £500 for the purpose of publishing and distributing Guffe's version of the entire Bible in Chinese.

Miscellaneous.

President's Message.

government in this respect, and maintained the self-constituted rights of the States. In truth, the thing attempted was, in form a separation of the general government, while in reality it was a usurpation of the power of the general government, to force the ideas of internal policy, entertained in particular States, upon all the States. Once more the constitution and the Union become the subjects of a dispute, and were thus left to judge in that particular respect, and the sense of constitutional law proved vigorous enough in Congress not only to accomplish its primary object, but also the incidental and nearly less important one, of amending the provisions of the statute for the extradition of fugitives from justice, as to place that public duty under the safeguard of the general government, and thus relieve the frontiers raised up by the legislation of some of the States.

Horses and Wolves.

In a state of freedom says the Portfolio, the horse is a powerful enemy to contend with. Valiant in disposition, and showed by nature with a consciousness of his strength, he is able to wage fearful war when occasion requires. The horses of the Russian steppes, which are congregated together under the care of a herdsman, in large droves or "taboons," are often called upon, especially in the spring season, when the foals are delicate, and the wolves rendered desperate by hunger, to defend their young from the attacks of these ravenous animals. A traveler in Russia says that at such times—

some seasons—an effect of unknown cause—the Gulf Stream impinges more strongly against our coasts than at others, and it did so in 1775, when Benjamin Franklin made his recorded observations upon it—the first of any value which we possess; and again during the three mild winters that immediately preceded the last severe one, and which owed their mildness apparently to that very circumstance. It was found during later seasons, that the temperature of the sea around our western coasts rose from one and a half to two degrees above its ordinary average; and our readers must remember how, during these seasons, every partial freezing that set in at once yielded to a thaw whenever a puff of wind from the west carried into the atmosphere the caloric of the water over which it swept. The amount of heat discharged into the Atlantic by this great ocean current is enormous. 'A simple calculation,' says Lieut. Maury, 'will show that the quantity of heat discharged over the Atlantic from the waters of the Gulf Stream in a Winter day, would be sufficient to raise the whole column of atmosphere that rests upon France and the British Islands from the freezing point to Summer heat.' 'It is the influence of the stream upon the climate,' he adds, 'that makes Erin the Emerald Isle of the sea, and clothes the shores of Albion with ever-green robes; while in the same latitude, on the other side, the shores of Labrador are fast bound in fetters of ice.'

Amid modern cant, one of the most mistaken is the cant about the 'mission of genius,' the 'mission of the poet.' Poets, we hear in some quarters, are the anointed kings of mankind, at least so the little poets sing, each to his little fiddle. There is no greater mistake. It is the practical, prosaic fanatic who does the work, and the poet, if he tries to do it, is certain to put down his spade every five minutes to look at the prospect, and pick flowers, and moralize on dead asses, till he ends a 'Nero in spite of himself,' fiddling melodiously while Rome is burning.

ed, but at last had given up in despair, and was now returning home to die. To die, thought I; must he, so young, once so full of hope, must he leave kind friends, his own sweet home, far more sweet to him at the thought that he must leave it forever—and pass to that bourne from which no traveler returns.

FOR all the purposes of a Family Physic. There has long existed a public demand for an effective and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown that it successfully accomplishes the purpose designed. It is easy to make a physical Pill, but not so easy to make the best. All Pills—no which should have none of the objectionable qualities of every other. This has been attempted here, and with success would respectfully submit to the public decision. It has been unfortunate for the patient hitherto that almost every energetic medicine is so irritating to the bowels. This is not a Pill of them, it produces no griping pain and revulsion in the system, and more than counterbalances the good to be derived from them. These Pills produce no irritation or pain, unless it arises from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the boxes. Among the complaints which have been speedily cured by them we may mention Liver Complaint, in its various forms, Jaundice, Indigestion, Langor and Loss of Appetite, Liteness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins, for in truth, all these are but the consequence of diseased action of the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury Colic, with some of every variety of Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

Ayer's Cherry Pectoral. FOR the rapid cure of Coughs, Hoarseness, Bronchitis, Whooping-Cough, Asthma, and Consumption. This remedy has won for itself such a popularity for its cure of every variety of Pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every individual of the country abounds in personal acquaintance with its efficacy. It has cured the most public and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate, and which are in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c. and for Children it is the pleasant and safest medicine that can be obtained.

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