

The Sabbath Recorder.

New York, May 29, 1856.

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

MOSES AND CHRIST—NO. 3.

Christ has been supposed to repudiate the doctrine of Moses in respect to the oath.

The practice of unauthorized and spontaneous oath-taking became, about the time of our Lord, of great frequency, and the nice distinctions made by Rabbinical writers reveal the subtle casuistry of that age.

Thus it appears that, while the Jewish Rabbis professedly adhered to the law, they had, in common conversation, introduced a number of oaths which they did not consider binding.

Now it is clear that what Christ aims at, when he says, "Swear not at all," is this unauthorized, spontaneous oath-taking—the practice of swearing in common conversation, and especially swearing by created things.

What is an oath? It is simply an appeal to God in attestation of the truth of what one says, or in confirmation of what one promises or undertakes.

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OUR CALLING.

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In answer to the questions suggested, I remark, first, the call is conditional; second, the demand will be satisfied when the earth is filled with the knowledge of the glory of the Lord, as the waters cover the sea.

the strong holds of Satan; in short, when we have done all that God requires of us, then, and not until then, may we conclude that our "call" has expired.

Before entering upon a life occupation, we should consult evidences, and, if possible, determine, beyond a question, what avocation is best adapted to our call, or in what pursuit we can best exemplify the Christian character.

Of the general topics discussed in the Association, our readers may get an idea from the resolutions printed herewith—concerning which we have only time now to say, that the resolutions on Education were made the special order for First-day afternoon, when addressed upon them were made by J. M. Allen, G. B. Utter, H. H. Baker, James Bailey, S. S. Griswold, and B. F. Langworthy.

THE EASTERN ASSOCIATION.

The twentieth annual meeting of the Seventh-day Baptist Eastern Association was held with the Church in Shiloh, Cumberland Co., N. J., commencing on Fifth-day, May 22d, and closing the evening of the following First-day.

Agreeable to appointment, the Introductory Discourse was preached by S. S. Griswold, who took for his text the 2d verse of the 11th chapter of Luke—"Let thy kingdom come."

Letters were received from all of the churches connected with the Association, excepting Newport, R. I. These letters were not particularly encouraging.

Letters were received from the churches at New Salem and Lost Creek, Va., asking to be received into the Association, and Eld. Samuel D. Davis appeared as a representative of those churches.

The missionary operations of the Association during the past year, as appeared from the report of the Executive Board, have been quite limited, nothing having been done except to make an appropriation in favor of the South Kingston Church.

were made at the last meeting of the Association, were preached at this meeting, as will appear more fully from the list of religious exercises printed herewith.

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The officers of the Association this year were David Dunn, Moderator; G. B. Utter, Recording Secretary; A. B. Burdick, Assistant Recording Secretary; S. S. Griswold, Corresponding Secretary; N. H. Langworthy, Treasurer. Delegate to the next meeting of the Central Association, Geo. B. Utter; to the Western Association, James Bailey.

The Association adjourned to meet at Petersburg, N. Y., on the fifth day of the week before the fourth Sabbath, in May, 1857; the introductory discourse on that occasion to be preached by P. S. Crandall—H. H. Baker, alternate.

On the evening after Fifth-day, May 22d, a sermon was preached by Phineas S. Crandall, from Matt. 6: 33, 34—"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

On the evening after Sixth-day, May 23d, a discourse was preached by Samuel D. Davis, from Psalms 125: 1—"They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever."

Sabbath morning, a discourse was preached by Charles M. Lewis, in compliance with an appointment made last year, on "the necessity of personal holiness in order to the greatest efficiency of the Christian Church."

On First-day morning, a missionary discourse was preached by A. B. Burdick, from Matt. 13: 58—"And he did not many mighty works there, because of their unbelief."

Resolved, That while the Association repeats its confidence in the sentiment that God hears and answers the prayers of his people, we feel great encouragement to the performance of this duty, from the many proofs which we have received during the past year, especially in the release of our brother Pardon Davis from his suffering and confinement in a Louisiana prison.

Resolved, That in view of the increasing demand for missionary labor, and the rich blessings bestowed upon us by our Heavenly Father, it becomes us affectionately to make more use of means and men to carry on the glorious work of saving souls.

Resolved, That we request the churches hereafter to present in their letters a response to the suggestions of the Report of the Committee on the State of Religion. [That Report next week.]

Resolved, That the Gospel was designed to save men, not only from the effects of sin, but from sin itself; and wherever we believe it fully adequate to a complete deliverance of mankind from all moral evil, wrong, and crime; therefore—Resolved, That the real evidence of the progress of Christianity in the world must be found in the diminution of crime, the ceasing to do evil and learning to do well, individually, socially, ecclesiastically, and politically.

Resolved, That it is the duty of the church to so preach the Gospel as to lay its axe at the root of those monstrous sins which now exist under the sanction of religion and politics, and which seem to threaten the church and state.

Resolved, That this Association cordially approves of the past efforts of this Denomination in the cause of education, and heartily responds to the measures that have been taken for establishing and the endowment of a Collegiate Institution.

Resolved, That, next to personal holiness, and a more fervent faith, zeal, and piety, a more diligent and careful consideration of the subject, duty may seem to demand of us.

LETTERS FROM PALESTINE—NO. 25.

Among the curiously strange things in the East, though by no means the least useful, is the Turkish bath. From what I had heard of it, I rather dreaded the operation, but now that it is over, I no longer wonder that Orientals esteem it a luxury.

My companions had preceded me—their clothes were upon the divans—money, gold watches, and all in apparent safety. While undressing, an Arab screened the front of the divan by holding a towel with arms extended; this was then wrapped around the body, and another around the shoulders, and then the head was enveloped with another in the form of a turban.

The question then, whether this individual enterprise shall be abandoned in consequence of an exhausted treasury, must be met. None but those who have watched its beginning, with half a dozen squalid children, until the number increased to 100—who have found these hardened, brutalized, lisping profanity, ignorant of the God who made them, and the Saviour who died for them—who have seen these little ones softened by the voice of kindness, roused up from stupid insensibility to know that hearts beat in their bosoms, and souls animate their bodies.

Contributions can be sent to the following names: Mrs. MAURICE HILGER, 37 London Terrace, Mrs. J. S. GIBBONS, 19 Lamartine Place, Mrs. ROBERT RAY, 221 West 28th-st., Mrs. W. ANABLE, 43 London Terrace.

MISSIONS IN CHINA.

A part of one session of the Old School Presbyterian General Assembly, recently held in New York, was devoted to a narration of experiences by returned missionaries.

Rev. M. S. Culbertson, of the Shanghai Mission, gave briefly the results of his observations in China during the eleven years he has labored in that region.

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of the Opium War, and the American and French treaties, by which the country was opened to Christian effort. The speaker considered the Chinese race next the Saxon in the race of enterprise and in tendencies to civilization. They are much superior to all other heathen nations. Still they have suffered so greatly at the hands of foreigners, that they hate all foreigners who now come among them, so that the congregations which are gathered by the missionaries are small, and it is no wonder that they are so. Yet these missionaries are not disheartened or discouraged; their hands never hang down, neither do they knee strike together with weakness, when they consider these difficulties and troubles through which they are called to pass; and, therefore, from year to year, with increasing love and with increasing life, they continue to hold forth the Word of Life.

A CHARITY TO BE AIDED.

The public are aware of the existence of a Charity School in 28th-st., near the North River, called the Hudson River Industrial School. Its origin, its success, and its subsequent difficulties, have been given to the community in two Reports, and those who have assisted to maintain it are probably aware of its position and circumstances.

The question then, whether this individual enterprise shall be abandoned in consequence of an exhausted treasury, must be met. None but those who have watched its beginning, with half a dozen squalid children, until the number increased to 100—who have found these hardened, brutalized, lisping profanity, ignorant of the God who made them, and the Saviour who died for them—who have seen these little ones softened by the voice of kindness, roused up from stupid insensibility to know that hearts beat in their bosoms, and souls animate their bodies.

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RELIGIOUS INTELLIGENCE.

The manumission of slaves in Georgia is forbidden by a statute of that Commonwealth, heretofore been in the habit of conveying free State, and then executing the requisite deeds. It has also been the practice of persons desirous of liberating their slaves after their death, to leave provision in their wills for their conveyance to some free State and the Georgia Senate which forbids both practices, and declares null and void all such voluminous bequests.

The Buffalo Post says, that a pastoral letter from Bishop Timon, read in all the churches of his diocese, announced that the death of Bishop O'Reilly, of Hartford, (who was on board the Pacific), a few years since—Vicar General of this Bishopric, and solicits the usual prayers and ceremonies following the death of a prelate.

The First Dutch Reformed church of Jersey City has sued Mr. Welch, the architect, for \$25,000 damages. They allege that Mr. W. furnished an estimate to build a church for \$20,000, but that already when only half completed, it has cost \$25,000. Hence the suit.

The New York Mirror states that the Trustees of the Brick Church have purchased eight lots of ground on Twenty-third and Twenty-fourth streets, within one lot and a half of Fifth avenue, on which to locate their new edifice—church, lecture room, and parsonage. The amount paid for them is understood to be \$72,000.

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A letter from Smyrna states that Rev. Mr. Riggs and family, Mrs. Ladd, and Mrs. Whiting, (American Missionaries), and Mr. Wm. A. Hallock, Jr., of New Haven, were about to embark for Boston.

On the 12th ult., at Galveston, Texas, Rev. Arthur Cleveland Cox was unanimously elected Bishop of Texas by the Convention of the Protestant Episcopal Church of that diocese.

Rev. David Dailey, the oldest minister of the Philadelphia Annual Conference of the M. E. Church, died at his residence in Snow Hill, Md., on Sunday, the 4th inst. His end was peace.

Five thousand slaves in the City of Charleston, South Carolina, have contributed the last year to benevolent objects, \$15,000—it being on an average \$3 each.

RELIGIOUS NEWSPAPERS IN NEW YORK.

The following statement, according to the N. Y. Independent, gives the present circulation of the principal newspapers published in that city: Christian Advocate and Journal (Methodist) 30,000; The Independent (Congregational) 24,240; New York Observer, (Roman Catholic) 16,000; The Evangelist, (N. S. Pres.) 15,000; The Examiner, (Baptist) 11,000; Christian Ambassador, (Universalist) 5,000; Christian Intelligencer, (Ref. Dutch) 6,000; New York Chronicle, (Baptist) 6,000; Church Journal, (Episcopal) 5,000; Christian Inquirer, (Unitarian) 2,800; Protestant Churchman, (Episcopal) 2,120; The Churchman, (Episcopal) 1,000.

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