

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD"

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The Sabbath Recorder.

FUTURE PUNISHMENT OF THE WICKED—NO. 9.

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DEAR BROTHER S.—
It is admitted on both sides, that the penalty of God's law is in its nature the opposite of the reward of the saint. Our opponents say that the reward of the saint is "animated existence;" the penalty is the opposite, which is the destruction of being. We cheerfully admit that they are opposite in their nature.

Before proceeding, however, I will state the question, in part, in the language of one of the advocates of annihilationism. A Mr. Cornell, in speaking of what he called "the hope of the gospel," said that the "hope of the gospel was eternal life," which he defined as follows: "Eternal is unending; life is animated existence; animated existence is the hope of the gospel." This is a fair specimen of his efforts for some seven or eight evenings. Some of his auditors thought he was astonishingly wise. If I mistake not, this would be lowering down God's mercy to man in a very great degree. Of what consequence is it to live? (for he makes nothing else of it.) Think of it; God's grace to man comprehended in the single thought of living. Or does he think that man's felicity will be derived from some source aside from his "hope of the gospel," far outweighing his gospel privileges or joys? To make God's grace to man through Jesus Christ to consist in mere animated existence, is to strip it of all that makes life desirable. Think of it; a man enjoying all of the benefits of the blood of Christ in simply living, living, living!—no "crown of life"—no "palms of victory"—no "white robes"—no "new name"—no "gold-paved streets"—no New Jerusalem—no "songs of Moses and the Lamb"—no "mansions prepared"—no "glory and honor"—no light of "the Lord God"—none of these help to swell the praise of God for this mercy through Jesus Christ. None of these belong to the gospel hope, because these interests are not "animated existence." Therefore, no thanks to Christ for them. Christ's mercy to be credited for "animated existence." To preach the gospel, then, is to preach "animated existence." To preach any thing else, then, is to preach some thing else than the "hope of the gospel."

But another able writer, of the destruction faith, in the *Recorder* of Sept. 4, 1856, in presenting her views of what she calls "the gospel," goes on to discourse on the "promise made to Abraham," and finds that it consisted in "a land grant." To preach the gospel, or "the hope of the gospel," would be to preach "Abraham's land grant." Here is "another gospel." If an error in faith in relation to the gospel makes it necessary for the subject "to be rebaptized," I am inclined to think that our brethren of the "Philadelphia church" will find it necessary to adopt the doctrine of *trine* immersion, unless they could make it appear that "animated existence" is Abraham's "land grant"—a thing perhaps not the most difficult with those who can make a "land grant" out of the gospel that is "the power of God to salvation to every one that believeth."

But, in justice to Mr. Cornell, I ought to say, that his definition is not the result of a blunder, or ignorance of the doctrine; it is a necessary appendage of the life and death creed, as held by destructionists. This makes the life promised, and the death threatened, literal. This makes it impossible for the sinner to suffer any part of the penalty in this world, or the saint to enjoy the life here.

Mr. Stephenson, in his "Atonement," page 15, says, "Man cannot have eternal life in this life." Now let us put a passage of scripture by the side of this in the "Atonement." John 5: 24—"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Now who knows best—Mr. S. or Christ? Christ says he that heareth life—(that is, heeds) my word, hath everlasting life—mark it well, is not going to have it, but "HATH IT"; and is "PASSED FROM DEATH UNTO LIFE," not going to pass. Can language be more explicit? Ch. 3: 5—"That whosoever believeth in Him shall not perish, but have eternal life." When hath he life? "He that hath the son hath life" (John 5: 12), hath it now. 1 John 3: 15—"No murderer hath eternal life." What do such denunciations mean, if the righteous have not eternal life? Why, they mean that the murderer is no better off than the righteous. Such is the result of Bible teaching, if Mr. Stephenson is correct, which would shock all common sense. To deny that men have this life, John says, is to "make God a liar." Ch. 5: 10—"He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God hath given of his Son." And this is the record, that God hath given us eternal life, and this life is in his Son." I know the little carping that is resorted to, to evade this teaching. It must be too captious to be satisfactory to those making the effort. It is said that the saint has not got it—that it is in Christ—and we are not to have life, which is the gift of Christ, until he appears. But hear what the very next verse says: "He that hath the Son, HATH LIFE, and he that hath not the Son, hath not life." It is a very bold spirit that will say that God's children have not got eternal life abiding in them. Not long since, one of the advocates of destruction, in opposing the doctrine of man's spiritual nature, said the "inner man," mentioned in 2 Cor. 4: 16, "was Christ formed in the Christian." If so, and if our life is in Christ, and Christ in us, then certainly Christ's children have life.

But I do not like to descend to reply to such talk, to call it by the best name I can. Indeed, I would not, if I did not know that some

of God's children were being drawn astray by it. See 1 John 3: 14—"We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death." Here the apostle said that God's children knew that they "HAD PASSED FROM DEATH UNTO LIFE," and then says that "he that loveth not his brother abideth in death." "O no," says Mr. Stephenson, "you are mistaken, John; men can't have eternal life in this life, and you therefore cannot know that you have passed from death unto life; it is with you as it is with him that loveth not his brother; you yet abide in death." Never mind, John; a greater than he hath said, "He that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12. From these very plain Scriptures, we see that God not only promises, but gives the life promised to believers while they are yet here in this world. It follows, then, that the life promised as the reward of the saints is not merely "animated existence;" but that it may or may not be enjoyed here in this world; it is life, therefore, in a higher and holier sense. 2d. If this life is opposed in its nature to the death threatened as the penalty of the law, then it is not merely cessation of existence. As one is a state of felicity and happiness, so the other is a state of misery and suffering. This matter is fully stated on both sides, in Rom. 2: 8-10, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." This life is obtained by seeking for it. Verse 7—"To them who, by patient continuance in well doing, seek glory and honor and immortality, eternal life."

I am frequently asked, "why the saint is to seek for eternal life, if he has it now?" and that too with an air of apparent confidence, as though it was the end of controversy. Suppose, for a moment, I cannot tell; what then? Does that prove that they do not have it? No, it simply proves that I cannot tell why the saint is called upon to seek for eternal life, when he really has it, and that is all that it does prove. Such will allow me to ask another question, and they will please answer: If there is to be a resurrection, both of the "just and of the unjust," why did Paul say that he had made a strong effort that, "if by any means he might attain unto the resurrection of the dead?" Any satisfactory explanation of the last difficulty will establish a rule by which we can explain the above consistent with our views of the life and death question.

But once more; I have proved that the saints did enjoy that life here, and that too by different passages. If our brethren on the opposite side cannot see any propriety in it, I do not see that their inability in any way invalidates the fact. Nor do I see that it argues very much against it. Both John and Christ have very distinctly taught the doctrine, and inspired men have not contradicted it. But, as I design to notice this passage in another connection, I will dismiss it for the present.

REVISION OF THE BIBLE.

In the *London Morning Star* of Dec. 5th and 12th, we find reports of two lectures on the Revision of the Bible by Public Authority, delivered by Rev. William Henry Black, pastor of the Sabbath-keeping Church in Mill-Yard, London, late Assistant-Keeper of the Public Records, and Honorary Librarian of the Anglo-Biblical Institute. At the first of these lectures, Dr. Lee presided; and at the second, Mr. Heywood, M. P. from North Lancashire, the gentleman who moved in the House of Commons an address in favor of revision. Although Mr. Black has expressed his want of confidence in the success of the plan of revision adopted by the American Bible Union, he evidently does not despair of obtaining a revision which will meet the public demand. Our readers will doubtless be interested in the following report of Mr. Black's first lecture:—

Mr. Black said it was at the request of several friends that he had undertaken to deliver the lecture. Although he had paid great attention to the subject, he confessed that it was with the greatest diffidence that he ventured to stand forth to declare that the Bible ought to be revised and re-translated. He asked how it was that the present translation came to be called "the authorized version." It was merely an official translation, and it was of no more authority than any other translation of any document. And if it could be proved that the present translation of that book, which related to the eternal interests of mankind, was incorrect, surely no delay ought to take place in furnishing to them a true, faithful, pure, and unalloyed version. (Applause.) The Earl of Shaftesbury had resisted any attempts to re-translate the Bible, lest the piety of those who trusted in the present translation should be endangered; but was a man to be pious without wisdom? Those who made the authorized version had been impeached and impugned over and over again by the world; and were we to take from such men our faith and that which we were to learn in divine things? The authority of the present version depended simply upon a command of King James, who himself was not one of the wisest or best of men. (Applause.) King James affected to be a scholar, and he attempted to put off the cries for several religious reforms by commanding a re-translation. The translators themselves, in their "Address to the reader," which, at present, is printed only in a few, and mostly in folio editions of the Bible, stated that King James commanded the present translation because the Puritans called the then translation "as most corrupt." The translators admitted that their object was to make, not a new translation, but merely to make a better translation of an already existing good translation. The present translation is more Calvinistic than even that which was published in Geneva, the headquarters of Calvinism; but as it had the royal sanction, it was not wonderful that it was used,

not merely by the Church of England, but by the Dissenters. No other translation could be used in the churches of this country, except the Book of Psalms, which still retained its place in the Book of Common Prayer, which was copied from the version called the Bishops' Bible. The present translation contained, in the Roman letters, several words which ought to have been printed in Italics, to show that these words were not in the original Hebrew or Greek text, and that they were merely explanatory words inserted by the translators. It was probable that this corruption of the text arose from the indolence of the printers, who would not put themselves to the trouble of using Italics as well as Roman letters. At the time that the present translation was made, there was a morbid hatred of the Vulgate translation, because the Roman Catholic Church, at the Council of Trent, gave its sanction to the Vulgate. In the 16th century, Protestants seemed to have studied novelty, and to have deviated unnecessarily in many instances from the translation of that venerable old Latin Father Jerome. Those who had the greatest antipathy to the Vulgate translation, were generally those who were least acquainted with it. As an instance of the improper use of Roman instead of italic letters in the present authorized version, Mr. Black referred to the 16th verse of the 3d chapter of the First Epistle of St. John, which in the present version is as follows:—"Hereby perceive we the love of God, in that he laid down his life for us." Now, the words of "of God" ought to have been printed in Italics, for they were not in the original Greek text. And it was said that the insertion of these words "of God," by way of explanation, materially altered the sense of the original text. The fidelity of the translation of such a book as the Bible ought to be sworn to, as was done with regard to other public documents; but he did not know any man who would dare to do so, either in the Court of Chancery or any other Court in this country, with the pains of perjury before his eyes. (Applause.) And yet the present translation professed to lay before us the laws of God, the ordinances of religion and morals, chronology, and, in fact, the world's history. At the time that the present translation was made, England was poor, indeed, in Hebrew and Greek literature. He did not believe that she had then a single font of Hebrew types. The translators, therefore, could not resort to these learned scriptural sources, which have since enriched the world. Archbishop Secker spent the whole of his life, which he could spare from his numerous public duties, in investigating the true state of the Hebrew text. The results of some of his labors had been published, but his papers remained, as an unpublished treasure upon the whole, in the possession of his successor at Lambeth. The Hebrew text was in a very unsatisfactory state when the authorized version was made; but the translators had not the remotest suspicion that the Hebrew text needed those corrections and restorations which had since been made. Besides, since King James's time there had been laborious researches in the East, and into the Eastern customs, which would enable translators in the present day to remove those absurd blotches of the authorized version in the portions relating to the East. It would seem that King James's translators thought that printing was in use in Job's time, for they translated a part of Job thus—"Oh! that my words were printed in a book;" so that it would appear that the art of printing, which was not invented till the 15th century, was known long before the time of Moses. There had been great philological and classical researches in recent times, which would greatly aid in a more correct rendering of the Hebrew and Greek text. Many of the passages of the authorized version were gross and indecent, and might be rendered in different languages without doing violence to the original text. (Applause.) Some parts of the present version—such as parts of Job, portions of the Prophets, of the Psalms, of St. Paul's Epistles, were so obscure that, generally speaking, they were not read. It was exceedingly strange that the present Lord Shaftesbury should be such a stickler for the fidelity of the present translation, whilst his ancestor, the infidel Lord Shaftesbury, attacked the inspiration of the Scriptures on the ground of the absurdity of a part of the authorized version, for which absurdity the translators of King James, and not the original Hebrew text, were responsible. (Applause.) The lecturer proceeded to give specimens of what he described to be better translations of passages in the Bible than those of the authorized version, and concluded by saying, that should the state authorize a new translation of the Bible, it would be as much superior to that of King James as the literature, science, civilization, and social progress of the nineteenth century outshone the reigns of the Tudors and the Stuarts. (Applause.)

A vote of thanks was unanimously given to the lecturer by his numerous audience.

THE BIBLE IN FRANCE.

The children who read the *Dayspring* know that the French people are mostly Roman Catholics. They know too that in Catholic countries the priests do not like to have the people read the Bible. Now good men are trying to circulate this "Word of God" in France. Colporters go around, selling to all who will buy, and giving to some who are not able to buy, if they will read. Sometimes these colporters find persons who are glad to see them, and to get those Holy Scriptures, which are able to make them wise unto salvation. "Ah, my dear sir," said a village woman to one of them, "that is the book they call the Bible, of which I have heard so much." Then placing herself in the middle of the street, she called all her neighbors with a loud voice, and they came running towards her. "There is the Bible," she exclaimed, holding the volume high up above their heads. "In that is found all that God would tell us about himself—about ourselves—about heaven—about earth. Let us all buy it—let us all read it—let us all believe it, and we shall all be saved." And what will M. le Cure (the priest) say? exclaimed a woman. "What he pleases." If he says what God says in this book, we will listen to him; if he says otherwise, we will do without him. "Amen," said the women present, buying some copies.

Another colporter found a Bible in each of the houses in a certain village. He rejoiced at such a discovery, and asked the people how they had been led to adopt so excellent a course. "It is very simple," replied an old man. "A dealer like you sold a Bible to one of our shopkeepers; he showed it to the Cure, who became exceedingly angry, and threw the Bible into the fire before him." That disgraced us, and we said, woe to us if we let the black gowns do as they like. They begin by throwing our books into the fire, and if we do not resist, they will soon throw us in. While there is time, let us show them that we are stronger than they; that under Napoleon III. they do not broil people who wish to serve God rightly. So we sought for a Bible vendor, and we all bought. Now we are seeking some one well instructed in these things, who can make us understand them." [Youth's Magazine.]

THE GOOD DEED IN SEASON.

BY VIRGINIA F. TOWNSEND.

"Get away with you, you dirty beggar boy! I'd like to know what right you have to look over the fence at our flowers?" The speaker was a little boy, not more than eleven years old, and though people sometimes called him handsome, his face looked very harsh and disagreeable just then.

He stood in a beautiful garden, just in the suburbs of the city; and it was June time, and the tulips were just opening themselves to the sunshine. Oh! it was a great joy to look at them, as they bowed gracefully to the light wind their necks of crimson, of yellow, and carnation. The beds flanked either side of the path that curved around a small arbor, where the large leaves wrote a beautiful prophecy for the autumn.

A white paling ran in front of the garden, and over this the little beggar boy so rudely addressed was leaning. He was very lean, very dirty, very ragged. I am afraid, little children, you would have turned away in disgust from so repulsive a spectacle, and yet God and the angels loved him.

He was looking, with all his soul in his eyes, on the beautiful blossoms, as they swayed to and fro in the summer wind, and his heart softened while he leaned his arm on the fence railing, and forgot everything in that long, absorbed gaze. Ah! it was seldom the beggar boy saw anything good or beautiful, and it was sad his dream should have such a rude awakening.

The blood rushed up to his face, and a glance full of evil and defiance flashed into his eyes. But before the boy could retort, a little girl sprang out from the arbor, and looked eagerly from one child to the other. She was very fair, with soft hazel eyes, over which dropped long shining lashes. Rich cuffs hung over her bare white shoulders, and her lips were the color of the crimson tinslip blossoms.

"How could you speak so cross to the boy, Hinton?" she asked, with a tone of sad reproach quivering through the sweetness of her voice. "I am sure it doesn't do any harm to have him look at the flowers as long as he wants to."

"Well, Helen," urged the brother, slightly mollified, and slightly ashamed, "I don't like to have beggars gaping over the fence. It looks so low."

"Now, that's all a notion of yours, Hinton. I'm sure, if the flowers can do any body any good, we ought to be very glad. 'Little boy'—and the child turned to the beggar boy and addressed him as courteously as though he had been a prince—"I'll pick you some of the tulips if you'll wait a moment."

"Helen, I do believe that you're the funniest girl that ever lived!" ejaculated the child's brother, as he turned away, and with a low whistle sauntered down the path, feeling very uncomfortable, for her conduct was a stronger reproof to him than any words could have been.

Helen plucked one of each specimen of the tulips, and there was a great variety of them, and gave them to the child. His face brightened as he received them, and thanked her.

Oh! the little girl had dropped a "pearl of great price" into the black, turbid billows of the boy's life, and the after years should bring it up, beautiful and bright again.

Twelve years had passed. The little, blue-eyed girl had grown into a tall, graceful woman. One bright June afternoon, she walked with her husband through the garden, for she was on a visit to her parents. The place was little changed, and the tulips had opened their lips of crimson and gold to the sunshine, just as they had done twelve years before. Suddenly they observed a young man in a workman's blue overalls, leaning over the fence, his eyes wandering eagerly from the beautiful flowers to herself. He had a frank, pleasant countenance, and there was something in his manner that interested the gentleman and lady.

"Look here, Edward," she said, "I'll pluck him some of the flowers; it always does me good to see people admiring them;" and reaching her husband's arm, she approached the paling, saying—and the smile round her lips was very like the old, child one—"Are you fond of flowers, sir? it will give me great pleasure to gather you some."

The young workman looked a moment very earnestly into the fair sweet face. "Twelve years ago, this very month," he said, in a voice deep, and yet tremulous with feeling, "I stood here, leaning on this railing, a dirty, ragged little beggar boy, and you asked me this very question. Twelve years ago you placed the bright flowers in my hand, and they made me a new boy—aye, and they have made a man of me, too. Your face has been a light, ma'am, all along the dark hours of my life, and this day that little beggar boy can stand in the old place, and say to you, though he's a humble old hard-working man, yet, thank God, he's an honest one."

Tear-drops trembled like morning dew on the shining lashes of the lady; as she turned to her husband, who had joined her, and listened in absorbed astonishment to the workman's words. "God," she said, "put it into my child-heart to do that little deed of kindness, and see now how great is the reward that He has given me."

GOLD AND THE GOSPEL.

"Come, now, let's go beg," said a mother to a little boy of four years of age, who stood with a Christmas card in one hand, and a pencil and a little steel pipe in the other. The little boy had been an ardent lover of missions since he could understand the work; but he stopped at this summons, looked earnestly in his mother's face for a few seconds, and then said, "Collect, mamma; not beg, when it is for one of God's things." Was not the child right? We do not say a mercantile traveler goes to beg, when he calls at the year's end for the payment of bills; and would any one think of calling the collector of her Majesty's customs a beggar? God says, "The silver is mine, the gold also is mine;" and when we give to his cause, or ask others to give, we are only giving to or receiving for the King of kings, that which is his own. Alas! alas! how few seem to understand or believe this truth! "I cannot give any thing to the missions this year; if I do, I must go without a new coat." And why not, brother? What comparison is there between your doing without a new coat, and the heathen doing without the gospel? "Bring the tithes into the store-house," do the Master's work first, and then if you have what will get a new coat, by all means get it.

A lady sat in her snug parlor; she had been regaling a select party of friends; she was elegantly dressed, and was enjoying a social chat, when a juvenile collector was announced. "Cannot afford any thing this year, the times are too hard." Now this was not a mere nominal professor, but one who rejoices in the Saviour's love.

A widow sat in her clean but humble cottage; her two little girls stood beside her; on the table lay her quarter's income. They were four bright sovereigns, half a sovereign, and ten shillings in silver. "See, my children," she said, "how good the Lord is! he is our Shepherd, we shall not want." She then reverently took up the half sovereign, and putting it aside, she said, "That is God's; may he teach us how to lay it out for his glory!" She then laid aside five shillings more. "That is for the poor," said she. "Now, children, take up that and put it by; that is for our use. May God teach us to economize, that we may provide things honest in the sight of all men?" They then knelt down to praise and pray.

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THE CAUSE OF INFIDELITY.

The charge has often been made, and never successfully denied, that infidels, as a general thing, are not familiar with the book whose divine authority they deny; that they have never given one continuous perusal to the Scriptures, and that consequently their unbelief is based upon ignorance. Whoever has been called to contend with such persons, will readily recall numerous illustrations of this truth. We observe a new one given by a writer in the *Presbyterian*, who furnishes some details respecting the late John M. Clayton:—

"One evening, he had occasion to refer to the works of Jefferson, and he seized the opportunity to express his abhorrence of that eminent statesman's atheism, and deplore its influence on the minds of the young." But, said he, "why should I censure Jefferson? I was once worse than he. Why, sir, I once scoffed at the Bible, and pitied those who believed it." Such were his views till after he entered upon the practice of law.

"One day, as he sat alone in his office, the thought occurred to him that the Bible was a wonderful book. Its claims were wholly unlike those of any other, and that it was unmanly, to say the least, to reject these claims without a fair investigation. And he added, with deep emotion, that till then, he had never read that incomparable book! But then and there he resolved to examine the Bible, as he would the merits of a law case. He commenced the perusal of the New Testament, and before he had finished the *Sermon on the Mount*, he was an honest and firm believer in the truth of divine revelation. 'Sir,' said he, 'the beauty and sublimity of that sermon are unequalled in the whole range of literature.' No man can read it with unbiased judgment and deny its heavenly origin."

This sermon he had committed carefully to memory.

REMARKABLE COINCIDENCE.

In the autobiography and ministerial life of the Rev. John Johnson, D.D., of Newburgh, the following striking fact is recorded:

On the death of my father, my mother suggested that it would be best for me to go to college, and she would endeavor to keep the family together and provide for me the means of completing my education. The subject was considered and talked over for several days, and finally it was agreed that I should enter college. As money would be wanted, it was proposed to dispose of some of the stock that could be spared. In company with a neighbor who was in the habit of driving cattle into the counties of Dutchess and Westchester, I became a drover. This was a new business, but I engaged in it with alacrity, inasmuch as the result was to be for my benefit. After crossing the river at Newburgh, we visited Fishkill and Philipstown, and on the second day passed below Yorktown in Westchester. As sales had been made of a sufficient number of cattle to furnish me with money enough for my immediate wants, it was thought advisable that I should return.

Leaving the drover and the rest of the company, I returned as far as Yorktown, and took lodgings for the night. This was the first time in my life that I felt myself to be in a lonely situation. I was far from friends, and knew not that there was any individual near me that had ever heard of me or cared for me. With these feelings I retired to rest, and in the morning, about daylight, I was waked by two little boys, in a trundle-bed, at the foot of the bed in which I was, talking about God—wondering if God could see them—in the dark? could he see them if they covered their heads with the blanket? and similar questions. Their conversation arrested my attention, and left an impression which I have never forgotten, and which has frequently occurred to me during the whole of my life.

In this connection I would remark, that some

forty-five years after the occasion above stated, I was brought to recognize one of these little boys in the following manner:—During the meeting of our synod, in the city of New York, I was invited, with some twenty others, to dine with the Rev. Dr. Potts. At table the conversation turned on what has frequently occurred, viz., that great events often arose from apparently trivial circumstances—that the course of man's life, oftentimes was determined by a word dropped in conversation, or by a contingency over which the individual has no control. Reference was made to incidents in the life of George Whitfield, Dr. McWhorter, and others.

I was reminded of what occurred to myself at Yorktown, and I repeated the conversation of the two little boys, above stated, and remarked, that that incident determined the course of my future life, and was the cause, under God, of my becoming a minister of the Gospel, and a member of the synod of New York. A gentleman at the foot of the table inquired when, and where, and at whose house, that which I had related occurred. I answered, it was in the month of October, 1799, in Yorktown, at the house of Mr. Purdy, opposite the Presbyterian Church. The gentleman, with quivering lips, and tears in his eyes, said, "I am one of those two little boys, and am here as a ruling elder in the Presbyterian Church." "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

MERCANTILE HONOR.

It might tempt one to be proud of his species when he looks upon the faith that is put in him by a distant correspondent, who, without one hold upon him other than his honor, consigns to him the wealth of a whole flotilla, and sleeps in the confidence that it is safe. It is, indeed, an animating thought, amid the gloom of this world's depravity, when we behold the credit which one man puts in another, though separated by oceans and continents; when he fixes the anchor of a sure and steady dependence on the reported honesty of one whom he never saw; when with all his fears for the treachery of the varied elements through which his property has to pass, he knows that, should it only arrive at the door of its destined agent, all his fears and all his suspicions may be at an end. We know nothing finer than such an act of homage from one human being to another, when, perhaps, the diameter of the globe is between them; nor do we think that either the renown of her victories, or the wisdom of her councils, so signalize the country in which we live, as does the honorable dealing of her merchants; all the glories of British policy and British valor, are far eclipsed by the moral splendor which British faith has run over the name and the character of our nation; nor has she gathered so proud a distinction from all the tributaries of her power, as she has done from the awarded confidence of those men of all tribes, and colors, and languages, who look to our agency for the most faithful of all management, and to our keeping for the most inviolable of all custody. [Chalmers.]

LAZY BOYS.

A lazy boy makes a lazy man, just as sure as a crooked twig makes a crooked tree. Who ever saw a boy grow up in idleness, that did not make a shiftless vagabond when he became a man, unless he had a fortune left to him to keep up appearances? The great mass of thieves, paupers, and criminals, that fill our penitentiaries and almshouses, have come to what they are by being brought up in idleness. Those who constitute the business portion of the community, those who make our great and useful men, were trained up in their boyhood to be industrious.

When a boy is old enough to begin to play in the street, then he is old enough to be taught how to work. Of course we would not deprive children of healthful, playful exercise, or the time they should spend in study, but teach them to work a little as a child is taught at school. In this way he will acquire habits of industry which will not forsake him when he grows up.

MISSIONS AND PRIVATEERING.

The hero of the following well-authenticated incident is still living:—

A privateer from this country captured a merchant ship off Cardigan, Wales, in St. George's Channel. The commander boarded his prize, and when in the cabin saw a little box with a hole in the lid, in a prominent position. Suspecting its design, he said to the captain, "What is this?" pointing with his cane to the box. The pious Cambrian replied, "I and my poor fellows have been accustomed every Monday to drop a penny each into that box for the purpose of sending men to preach the gospel to the heathen; but it is all over now." "Ah!" said the commander, "that is very good;" and after pausing a few minutes, added, "Captain, I will not touch a hair of your head, nor injure your vessel." The top-sails were swung round, the sails filled to the breeze, and the free vessel bounded gladly on her voyage, and when the privateer was a fading speck on the horizon, the happy crew thanked God for a missionary box. And we may safely infer it was well replenished at the period of the next weekly payment.

PERSONAL DEVOTION.—No Christian can be comfortable or prosperous without retirement. Popular ministers may preach, converse or pray in public, to the edifying of others, but yet decline in their own souls for want of examination, humiliation, and secret prayer; suited immediately to their own case. Nay, the most able ministers will generally cease to be very useful if their personal religion is neglected, or hurried over in a formal manner. This the fervent Christian knows. He will, therefore, redeem time from retirement at the expense of many inconveniences; and the friends of popular ministers should consider this, and not too much intrude upon the regular needful hours for retirement, of those persons in whose company they most delight. In prosecuting the study of the Word of God, our own inclinations must be thwarted; we must not "spend our time" with them when duty calls us another way, or when a prospect is before us of doing essential good. [Scott.]

The Sabbath Recorder.

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LOVE SABBATH-KEEPERS.

A Sabbath-keeper, whose residence is in a village remote from any church of our order, was invited by the Pastor of the First-day Baptist Society in that place to unite with his communion; the keeping of the seventh day, he said, should be no objection. As this is but one of many similar instances, we propose to make it the text for a short discourse.

We have no doubt that an observer of the seventh day, by connecting himself with a Baptist, Presbyterian, or other First-day church, would form some very pleasant associations. Nevertheless, such a church has, in the matter of the Sabbath, departed from the Truth; and the great question to be considered is, whether the Sabbath-keeper shall, for the sake of pleasant Christian associations, break fellowship with the Author of Truth himself? It is very desirable, we admit, to associate with all who bear the image of Christ, even to the extent of sharing their church privileges.

But it will be said, this does not meet the issue, the supposition being that the Sabbath-keeper, though he join a First-day church, continues to observe the seventh day. Be it so, then: Let it also be taken for granted, that occasional mixed or open communion is not forbidden by the word of God. But is there no danger, that the continued communion of a Sabbath-keeper with a First-day church will ultimate in his abandonment of the Sabbath? Our daily prayer is, or ought to be, "Lead us not into temptation." But whoever joins a First-day church, does, by that very act, seek and desire it for his spiritual home.

He expects seldom, or never, to come in contact with the observers of the seventh day. His religious instruction, his opportunities for conference, his commemorations of the Lord's Supper, and even his common social entertainments, are henceforth to be found altogether among those who speak of the Sunday as the Lord's Day, and count it sinful to desecrate it. He will never hear a word said in defense of the Bible Sabbath; he will witness nothing that tends to honor it; he will see all his brethren prostituting its sacred hours to labor; and all the influences by which he is surrounded, go to obliterate from his own heart a sense of its sacredness, or at least to induce a feeling of indifference with regard to it.

The chances are ten to one, that he will, after a time, begin to think the observance of the seventh day one of those non-essential matters upon which his spiritual welfare does not depend, and will therefore abandon it entirely.

Presuming, then, that when a Sabbath-keeper enters into the communion of a First-day church, he takes a preliminary step to the final abandonment of the Sabbath, the question returns, whether the pleasant association which he forms can compensate the loss of fellowship with God? For loss of fellowship must ensue, where one deliberately violates a commandment of Scripture. And let it not be said, that this implies that First-day churches are not in fellowship with God. It implies no such thing. We are ready to make every admission that charity can ask in favor of those who differ from us. But their convictions are not like ours. As far as they see the path of duty, we presume that they walk in it; they act in accordance with the light they have, and God accepts them, notwithstanding their sins of ignorance. A deliberate deserter from the Sabbath, however, places himself on very different ground. He does what he knows to be wrong—what his judgment tells him is a violation of the Divine Law.

But if it would be safe to presume that the Sabbath-keeper would never, under any circumstances, abandon the Sabbath, notwithstanding his membership in a First-day church, the case would assume a different form. The question then would be, whether duty requires him to stand alone, connecting himself with no church whatever? And this is certainly a question of no small importance. A Seventh-day Baptist, far distant from any church of his own order, and likely to be so circumstanced for years, and perhaps for the remainder of his life, yet surrounded with churches with which he can symbolize in every thing else but the Sabbath; is it his duty to continue so? Ought he not—is it not his perfect right—to avail himself of church privileges with some other order? No thoughtful mind can say, that this is not a grave question. Perhaps we ought to answer it, and some, no doubt, would be quite willing that we should answer it in the negative. But before we could do so, we should want the most positive guaranty, that the persons for whose benefit such a decision is courted, would remain forever steadfast. We should require some stronger guaranty than their own confidence in themselves. What we know, what we have seen, of human nature, convinces us that seventh-day people are as susceptible of being corrupted from their faith, as others. We therefore hesitate about giving such an answer. This we will say, and drop the subject for

the present. Church privileges are of great importance: Christ has instituted them for the benefit of his people, and it becomes them to set the highest value upon them. Let every Seventh-day Baptist be careful, therefore, of placing himself in a situation where he cannot enjoy continued communion with those of his own faith; let him be careful how he exiles himself from the region of our own churches. We have had too much of this work, the motive being worldly gain; and the result has been many deserters from the Sabbath. T. B. B.

THE WORK OF THE CHURCH.

WHAT ARE THE QUALIFICATIONS TO PROSECUTE IT?

There is no enterprise which we can contemplate, but what needs certain and specific qualifications to carry it out with effect. The cause of God, like every thing else, is to be promoted by human agency, and that agency must be congenial to the object itself. This is God's arrangement, and cannot be infringed upon with impunity. We must take care, however, that the instrumentality be kept in its right place, and see that it does not assume a position dishonourable to Him who has appointed it. We must never forget, that while "Paul planteth, and Apollus watereth, it is God who giveth the increase."

The first qualification to be noticed is spiritual in its character. Without this, indeed, there is no qualification, properly considered; for, destitute of this, there can be no proper motive to labor. No one unconverted, and thus destitute of the love of God, will ever feel concerned for the glory of God and the salvation of sinners, whatever effort may be put forth. The question then comes up, is every one possessed of divine grace qualified for the work of the church? We answer, Yes, in some department or other; for this is one great end contemplated when the gift of divine grace is bestowed. As soon as persons are brought from darkness to light, and the power of Satan to God—as soon as we feel, personally and experimentally, interested in the salvation of the gospel, we are placed in a new position—a position of antagonism to the world and Satan, and a position of action to build up and extend the kingdom of Christ. The new principle imparted to us will wake up all of our sympathies for our race, and stir us up to pray and labor for their salvation. Where there are no such sympathies or desires, we may be assured of a destitution of the grace of God. We are aware, that many members of our churches think they have no qualifications for the work of the church. They think they are unlearned and ignorant, or have no ability to speak or pray, and that others more gifted have to do the work. If such persons are positively doing nothing members, we have no sympathy with them; but if, after all, they are doing what they can, like a pious female of old, they are to be considered as laborers in the cause of God. The spiritual endowments possessed by every true Christian qualify for usefulness in every department and position in life, and the influence exerted by their development, in the family, in the world, and the church, will tell favorably for the welfare of Zion. It is true, there are other qualifications than directly spiritual, but it must be remembered, that the spiritual is the life and soul of all others. A person may have the intellectual and oral qualities essential for public work, or to occupy a public post in the church of God, yet, without the renewed heart, and destitute of the love of God, he will be as "sounding brass and a tinkling cymbal." Rowland Hill once said, when preaching to students for the ministry, that the qualifications for a minister were the grace of God, and a good set of brains. He took care to place the grace of God first. And certainly it matters not what the intellectual qualities of a person may be; if he is not possessed of real Christian principles, he is not qualified for the work of the church. The church of Christ, as a spiritual body, is composed of various parts, each having its special office, and all working in combination and harmony, to constitute a proper agency for the propagation of the gospel. The first requisite being of a spiritual character, it is highly important that we labor to attain to a high-toned piety, and cultivate the graces of Christianity in the soul, until, filled with the Spirit, and absorbed in the love of Christ, we lay ourselves upon the altar, and entirely consecrate ourselves to God and his cause.

The next qualification we shall notice is knowledge. Knowledge is essential in every department in life. If we are engaged in mechanical operations, we must understand our business, in order to prosecute it with success. If we are in mercantile life, we must be well acquainted with the various commodities we trade in, and the general state and wants of the markets, or we shall make a sad failure. Quite as essential for us is it, to carry on the work of the church, to have the mind well informed and disciplined. We must possess the knowledge of divine truth; for we have to enlighten the minds of men, and our great work is to bring them to the knowledge of the truth. The world is ignorant of God, especially as it regards his moral attributes, and of the way of life as it is made known in the gospel of Christ. The allotted work of the church is to carry the lamp of life into the darkness, and pour the light of truth into the dark and bewildered minds of men. With all of the doctrines and precepts of the word of God, we ought to be familiar, and always be ready to give a reason for the hope that is in us. We ought to be so well instructed in the religion of the Bible, as to teach others who are ignorant of the way of salvation, and to assail judiciously the sins and errors of the times. At the present day, infidelity is stalking abroad, and religious error abounds, and we have to meet both with truth, and have that truth ready at hand, so that we may stop the mouth of the gainsayer. Some

professing Christians, and members of churches, if they are assailed on the subject of religion, or their religious views, will refer the objector to some other person or minister to give an answer and defend them. This shows a deficiency of knowledge, disqualifying them for the work allotted them. It is true, it is important to have religious instructors, and especially ministers, of that caste—men who can teach, and it is the duty and privilege of our churches to receive instruction and treasure it up in their minds for useful purposes. But Christians should study the Scriptures, and well digest the truths therein contained, for themselves, that they may be qualified to work for God, and diffuse the knowledge of his word abroad in the world. It is said of the Waldenses, that they taught their children to learn the Scriptures so perfectly, that when deprived of them by persecution, they might have them in their memory. It would be well for the Christian church, if all of its members possessed such a treasure, so that wherever they went, or wherever placed, they might carry the word of God with them. Such knowledge as this is power, and will do wonders in the cause of Christ.

The last qualification we shall mention is Christian firmness. The Apostle Paul says, in writing to the Corinthians, "Be ye steadfast, unmovable, always abounding in the work of the Lord." We must not falter and quail and tremble before the enemy of the truth, but, armed with the strength of God and divine principles, we must meet every duty incumbent on us, and boldly stand by our Master and his cause. Alas! some who we hoped would have defended the gospel, and planted the truth wherever they went, have proved faithless. Surrounded with worldly influences and opposing sentiments, they have fallen before the enemy, and have pulled down instead of building up the church of Christ. The troubles and eating cares of life have preyed too heavily on their minds, and they have lost their religious zeal, and are lost to the cause of God. We must remember, when we have once set out in religion, and have taken our stand among the servants of the Lord, we are under the most sacred obligation to be faithful unto death. So shall we be qualified for the work of the church. GEO. R. WHEELER.

SALEM N. J.

POLEMICS.

It is somewhat difficult to confine within its proper limits the department of theology termed Polemics. This term implies the discussion and disputation of dogmas, with persons opposed thereto. To do this with a Christian spirit, for a desirable purpose, with success, is more difficult than is always apprehended. It is oftener a failure than otherwise; and in all such cases, the loss sustained is greater than the gain proposed.

There is high authority, in the Word of God, and in the practice of Christ and his Apostles, for disputation of error. The practice of Christ and his Apostles had certain characteristics sometimes lost sight of by modern polemics, and which are essential to success and good results. Among those characteristics are the following:

- 1st. An undeviating adherence to the Word of God.
2d. The maintenance of a spirit in accordance with the design of the truths discussed.
3d. Avoidance of all misrepresentation of an opponent's sentiments or arguments.

An observance of these items in all religious discussions would often prove a security against evils that would otherwise follow. A clear "thus saith the Lord" is always the highest authority in theology; but a presentation of this with an offensive spirit, would be most likely to excite the ill feeling of an opponent, and fail to win him to the truth. It is not often that a disputant can "maul the grace of God into an unbelieving soul" nor will one be induced to yield an error, when the discussion is manifestly designed to secure the mastery. A man holding an error, should be made to see the error, as a thing into which he has fallen, and not a matter of design. The disputant should also show the error to exist, not as an unpardonable crime, but as the result of adventitious circumstances. When presented in this light, there is hope of reform.

He who undertakes "To prove his doctrine orthodox, by apostolic blows and knocks," is not sure to escape a castigation that will disturb the equanimity of his spirits, if it does not undermine his faith in the correctness of his doctrine. The spirit of religious discussion should be the spirit of religion. A wrong spirit in religious discussion is manifestly as bad as a wrong faith. It is often found more difficult to tame the spirit, than to convince the understanding.

A dogmatic persistence in a doctrine of doubtful character, or the tenacious holding to a construction of a passage that is not accurately correct, is inconsistent with the word and spirit of Christianity. To sustain a creed by a forced or unnatural construction of the Scriptures, is to turn polemic, and not to act the Christian. Christ and his apostles, in all of their zeal, never acted thus.

The misrepresentation of an opponent's sentiments and arguments, and personal assaults, are among the most fruitful sources of evil in religious disputations. Ofttimes, hearts are wounded, and truth and religion are dishonored, by this course, while he who indulges in this method of discussion shows that he has brought the spirit of the world into the church of Christ. Every disputant is entitled to define his own sentiments, and make his own arguments. When these are misrepresented, and personal assaults are made, he is at liberty to retire from the controversy with his protest, and refuse all further disputation, till these matters are corrected. No good can ever arise from such a discussion, while untold evil has often

risen. It is better for the kingdom of Christ for its members to bear wrong in silence, than to inflict wrong for wrong. When Jesus was reviled, he reviled not again. His followers should imitate him in this. It is better for them than for truth to suffer. As soon as a disputation loses the high and holy character which it possessed in the practice of the Apostles, it becomes an injury rather than an aid to truth. To turn directly or indirectly from subjects to persons, and discuss them, is always wrong, and shows any thing but the spirit of Christ.

Polemics often fall in these respects, and produce alienations, divisions, and heart-burnings, where peace and union should prevail. Other evils also follow. In the best conducted disputations by modern polemics, there is mingled much of evil. Commonly, each disputant, surrounded and praised by his friends, retires satisfied that he has triumphed, and is confirmed in his opinion. Thus is the breach made wider. On reviewing the discussion, he finds some unfair argument, some personal assault, or some misrepresentation of his arguments or sentiments, that annoys his spirit. Though victorious, he finds himself wounded, and crippled, and covered with the dust of battle. He has gained a loss. Happy would it be for him, if he should find that truth did not lie bleeding at his side.

It is much to be regretted, that any should find time or disposition to turn aside from peaceful, prayerful labors for the propagation of the gospel, to contend about questions to no profit, with a spirit inconsistent with their holy calling. At any time, the cause of right is weak enough, and needs not to be shorn of its strength. Faithful laborers are always too few. There are none to be spared from the vineyard of the Redeemer, to go forth as warriors. Let us therefore "follow after the things that make for peace, and things wherewith one may edify another." J. B.

THE TRACT CAUSE.

"In the morning sow thy seed, and in the evening withhold not thy hand." "Blessed are ye that sow beside all waters." These passages are addressed to all Christians, and are too plain for their meaning to be misunderstood. Yet how many excuse themselves from performing the duty they enjoy, by claiming that they more properly set forth the duties of ministers of the gospel. They feel that they are excused, because they are not specially called and set apart to a particular work.

In the tract cause, all may find an ample field spread out before them—a door of usefulness always open; and since God has promised to bless his truth, and that it shall not return unto him void, why may not all become efficient in enlightening the people upon the subject of the Sabbath?

A brother, writing from Ohio, the other day, says:—"Do you grant tracts for distribution? We are anxious to spread the light. People are very ignorant on this subject. Many do not know that they are not keeping the original seventh day. Much might be done, if we had the means, in enlightening public sentiment. We want tracts in quantities, but are too poor to procure them. What are your means and ways? The people are willing to hear and read; the best place is at the fireside, and tracts seem to be the only means at present available."

If we all felt as anxious as this brother, could we fail to see a multitude turning to the right way? And why should not all be as deeply solicitous for the spread of truth upon the subject of the Sabbath? Allow me to make a few suggestions in relation to tract distribution. I would suggest, first, that our sisters appoint colporteurs from their number to distribute tracts among the ladies in their several localities, and report to the Society the results. In every society in our denomination there are sisters eminent for piety, and whose influence would be widely felt, should they present this subject.

I would suggest to our farmers, that they at once obtain a supply of tracts; place several on the seat of the wagon or sleigh, beneath the cushion, and as you meet a neighbor or stranger, give him a tract. The result of this course may be seen after many days. Be sure to keep your depository well supplied. I would suggest to our mechanics, to always keep a supply in their workshops, and as opportunities offer, give away these faithful and truth-telling messengers, and you may do much good.

To our merchants I would say, obtain tracts. Have a package on your counter, in as conspicuous a place, at least, as the pile of Almanacs, that advertise twenty lies to one truth. While your clerk may be arranging the package, ask your customer to allow you to place therein a few tracts. Do not be alarmed. You may think by so doing you will lose customers. We think differently. Try it. My impression is you will gain by it, in so far, at least, as to be regarded as a sincere and honest man, a qualification of vast importance to merchants in these days.

Physicians should always have on hand a good supply of tracts. When their patients are convalescent, there is always a day when they are well enough to read, but not to go to their work or into the street. Who so well calculated to give a word of counsel, and a tract, as the doctor? And who so well prepared to receive, and candidly peruse it, as the one who felt so lately the afflicting hand of Providence? In this way I think you will more strictly conform to the practice adopted by the great Physician.

To our lawyers (and happily we have but few of them) I would suggest that they use as far as practicable those precious talents committed to their charge, in pleading for the down-trodden law of Jehovah, and supply victims

with tracts, that advocate the "higher law," for distribution among their clients. There is yet another class, who, of all others, should, I think, have a word of counsel. That class is our men of wealth. They usually have so much business on hand, that their time is all occupied, and therefore excuse themselves from engaging in tract distribution. Will you not furnish the necessary funds, so that some young man may perform the labor, that the Master's vineyard may not suffer. To ministers, much might be said, but perhaps this is not the proper time to say it. I shall hail with pleasure any evidence of returning zeal, and hope ere long to find all more thoroughly engaged in the Sabbath cause. Orders for tracts should be accompanied with full directions, and addressed H. H. Baker, New Market, New Jersey, until further notice. H. H. BAKER.

DEATH OF "FATHER MATTHEW."—Father Matthew, the renowned Apostle of Temperance, died at Cork, Ireland, on the 9th of December. One of the daily papers has the following notice of his remarkable career, the influence of which will long be felt among his countrymen in Great Britain and America:—"Theobald Matthew was born in Thomastown, Ireland, Oct. 10, 1790. He was left an orphan at an early age, adopted by an aunt, and educated in Kilkenny Academy, and at Maynooth. He was ordained to the priesthood of Dublin, having previously entered upon his philanthropic labors among the poor. The curse of whiskey, brought so fearfully to his notice among these wretched people, roused him to unwonted enthusiasm, and he determined upon a crusade against the demon of Alcohol. Adopting the principle of total abstinence, he commenced a series of meetings, and soon awakened the latent enthusiasm of the Irish nature to his assistance. Meeting with a success beyond the wildest hopes, he traveled from town to town through all the Island. His spotless fame preceded him, and his progress was one triumphal march. The authorities unbent their dignity to do him honor, and the people followed and crowded around him with adoration. He administered the pledge to thousands at a time; at Nenagh to twenty thousand in one day; at Galway to a hundred thousand in two days; between Galway and Loughrea to nearly two hundred thousand. From Ireland he went to England, where even the phlegmatic Saxons were infected with a corresponding enthusiasm. Thence he came to the United States, where to shake hands with the Apostle of Temperance and receive his medal with a pledge of total abstinence was the highest ambition of every worthy son and daughter of the Emerald Isle. His warm reception and gratifying success in this country are well remembered. Through all this Herculean labor he never amassed a cent for himself, but was constantly in a state of personal poverty. When he began his good work his brother was the proprietor of a large distillery. He supported Theobald until his wonderful success had ruined the distillery, and reduced the owner to bankruptcy. To meet the wants of the good Samaritan, the British Government settled an annuity of £300 upon him, which sum was just sufficient to pay the premium upon an insurance policy held by his creditors as security for their claims. Since his return to Ireland, the weight of years and the exertions of long labor have compelled his partial withdrawal from public life, and his name has been less prominently before the public. In personal address Father Matthew was courteous, benevolent, and winning in the highest degree."

REVIVAL ON BLOCK ISLAND.—Rev. Mr. Stow, of Westerly, R. I., furnishes the Watchman and Reflector with the following account of a work of grace on Block Island:—"Some time since informed you that the inhabitants of Block Island had contributed money enough to build a place of worship for themselves. The house is in progress, the cornerstone having been laid on Thanksgiving day. I am told by those present it was quite an interesting time. The money was raised through the agency of Mr. A. Gladwin, a sort of volunteer missionary, who, visiting the Island in August last, intending to remain but a day or two, felt himself called of God to attempt something for the spiritual good of the people, then destitute of the means of grace. Visiting from house to house, he soon obtained subscriptions to the amount of over two thousand dollars, and the building is begun. While obtaining the money, Gladwin did not forget the more important work of leading souls to Christ. By conversing with all he met, praying in every family he visited, distributing tracts, and holding meetings every evening, a considerable religious interest was excited, and a number professed to have passed from death unto life. Some six weeks ago or more, the writer was urged by the Island to aid in the meetings and baptize the converts. On reaching the Island, I found an extensive revival in progress; baptized twelve, and returned home. After remaining at home a few days, I went back to Block Island, and had the pleasure of administering the ordinance to seventeen more, and there are still a number who profess to believe."

A DISUNION CONVENTION.—The Boston Liberator, of Dec. 26th, contains a Call, numerously signed, for a Disunion Convention, to be held at Worcester, Mass., on the 15th of January. It runs as follows:—"We, the undersigned, citizens of Worcester, believing the result of the recent Presidential election to involve four years more of pro-slavery government, and a rapid increase in the hostility between the two sections of the Union; Believing this hostility to be the offspring, not of party excitement, but of a fundamental difference in education, habits, and laws; Believing the existing Union to be a failure, as being a hopeless attempt to unite under one government two antagonistic systems of society, which diverge more widely with every year; And believing it to be the duty of intelligent and conscientious men to meet these facts with wisdom and firmness; Respectfully invite our fellow citizens of Massachusetts to meet in convention at Worcester, on Thursday, January 15, to consider the practicability, probability, and expediency of a separation between the free and slave States, and to take such other measures as the condition of the times may require."

The ship Mandarin, for Shanghai direct, will sail from New York in two or three weeks, and by her we shall send all letters and parcels then on hand for our missionaries.

INTEMPERANCE IN NEW YORK.—For a year past, rum-selling and rum-drinking have had free course in New York. The results are being given to appear in the statistics of poverty and crime. Although the year has been a prosperous one, yet the alms-houses and charitable institutions were never more crowded, and a large portion of their occupants are victims of intemperance, directly or indirectly. From statistics just published, it appears that, in New York City, during 1856, 225 serious assaults were committed, of which 213 were by persons decidedly under the influence of liquor. Fifty-nine assaults with intent to kill were committed, of which 51 were impelled by liquor. There were 21 murders, of which 18 were chargeable to liquor. Such appalling facts indicate the extent of intemperance in New York.

WANTS OF NEW ENGLAND.—A late number of the Springfield (Mass.) Republican has the following record:—"A committee reported at the late meeting of the Franklin County Congregational Association, in respect to the feeble churches of that county. It appears that several churches have been gradually running down, until there is little effective strength left, and the picture drawn of the religious destitution in some of the thinly populated towns is saddening. The committee suggest that while the extension of home missions at the West is not to be neglected, the first and highest duty is to sustain the institutions of religion among ourselves. We recently heard it remarked, that the salaries of the Congregational clergymen of Franklin County did not average more than five hundred dollars each. Unless this is much too low an estimate, the churches of that county cannot expect to command the services of influential and successful pastors."

CHAPLAIN OF THE HOUSE OF REPRESENTATIVES.—The Washington correspondent of the Boston Traveler says:—"The Rev. Daniel Waldo, Chaplain of the House of Representatives, is now in his ninety-fifth year, erect, hearty, hale, and vigorous as a man of sixty. He was a graduate of Yale, and a class-mate and room-mate of the Hon. Jeremiah Mason; was a chaplain of the Revolutionary army, suffered imprisonment in the horrible Sugar-House Prison in New York, from which he escaped with life barely, and on account of which he now draws a pension from Government. Before his election as Chaplain he was pastor of the Congregational Church at Manlius, N. Y., over which he has presided for the last seventy years. He now studies many hours a day without more than usual inconvencience, and while at home frequently walks to Syracuse and back, nearly five miles. While we were conversing, an aged but vigorous old man of about sixty-five or seventy years, who the vacant seat next to us, when Mr. Waldo introduced the new-comer as his son."

THE WAY THEY DO IT.—It is well known that the Methodist newspapers have a circulation much larger than any other religious journals. Their leading paper has not far from forty thousand subscribers. It is a reflection upon other denominations, some of whom have been accustomed rather to boast of their superior intelligence, that they have allowed the Methodists to outstrip them in the diffusion of periodical literature. Our Methodist brethren owe their success, in a large measure, to the universal and energetic co-operation of their ministers. Wherever a Methodist preacher goes, he introduces one of the numerous family of Advocates. The papers themselves, too, abound in rallying paragraphs and appeals to all subscribers to exert themselves to send on new names. The united efforts of both preachers and people secure the favorable result.

THE OLD AND THE NEW DISPENSATION.—The Springfield Republican has the following item among its collections from other papers:—"One of the theological professors of Yale has a book in press entitled 'Yarveh Christ, or the memorial name,' which will make a sensation, as it undertakes to show that the world has hitherto labored under a profound mistake respecting the Hebrew word given as 'Jehovah' in the Old Testament; that it was not 'Jehovah,' but 'Yarveh,' and that it does not mean 'I am,' but 'He who will be'—in short, that the 'Jehovah' of the Old Testament and the 'Christ' of the New denote one and the same being."

THE VISITOR.—The Sabbath-School Visitor for January is the first number of a new volume. Arrangements have been made to give in each number of the coming year an engraving illustrative of Palestine; and it is intended in future to print a larger amount of original matter. No time should be lost in getting up lists of subscribers in the several churches for the current volume. Those lists should be larger than heretofore, and the pay for them (together with any dues on last volume) should be forwarded before the month of January closes.

The following are the contents of the January number:—Jerusalem, with an engraving. It would not be right. When the gentle Eve has come, poetry. Early Conversions. To a Child, poetry. The art of Printing, with an engraving. Telling Mother. Children ministers of their Parents. An Indian Boy. A Little Child's Reply. An Enigma. Sabbath-School Hymn, with music. The Deaf Boy. The Dying Child.

A letter from Meredith Village, N. H., says:—"There passed through this place last Thursday, a solid box, varnished within and without, bearing this inscription: 'Keep dry, with care. G. C. B. Hallam, Balsore, Orissa, India, via Calcutta. Melodion from S. A. Lamb, Meredith Village, N. H.' The case was made of black walnut, and the instrument cost \$100. It is a gift of Free Will Baptists of New Hampshire, for their mission chapel in Balsore."

We learn from the La Grange (Georgia) Reporter, that the magnificent college buildings, fixtures, &c., of the La Grange Female College, were purchased at the recent session of the Conference of the Methodist Episcopal Church of America, by that denomination, for the sum of \$40,000.

