

# 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. 13.  
MILWAUKEE, WIS., Dec. 28, 1856.

DEAR BROTHER S.—  
In my last, I showed you that the word *destruction*, occurring in 2 Thess. 1: 9, does not teach the doctrine of *annihilation*, but "ruin" that is everlasting. That ruin consists in an everlasting disqualification to enter the "New Jerusalem," and places the sinner "without," where are "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Such are destroyed from the presence of the Lord, and the glory of his power.

There are two passages quoted by Mr. Hall, to justify him in calling destruction (or annihilation) "everlasting punishment." The first is in Job 6: 2, "Not laying again the foundation of repentance from dead works, and of faith towards God, and of the doctrine of baptisms, and the laying on of hands, and of the resurrection of the dead, and eternal judgment." On this, Mr. Hall says, "Judgment is eternal in precisely the same sense that punishment is; that which makes one eternal, does the other; and neither are eternal in the sense of the process going on." So of redemption, Heb. 9: 12, "Having obtained eternal redemption for us."

1. As to Heb. 6: 2, Mr. Hall takes it for granted that the word "judgment" means just what he would have it mean—a liberty that he has been forward to take through his whole book. This passage has been considered a difficult one by commentators, and ought to be used with caution, especially in its relation to so grave a question as that of future punishment. Mr. Hall knows that the word judgment is variously applied in the Scriptures, and that there is nothing in the text necessarily fixing to it the sense he evidently attaches to it; and unless he interprets after his style, it will do him no good. Mr. Hall has a very difficult work to perform, before he can make the text render him any assistance. Webster has eighteen definitions. One is, "The spirit of wisdom, enabling one to discern between right and wrong, good and evil." Another, "The spiritual government of the world." Another, "The righteous statutes of God are called judgments." And still another, "The doctrines of the gospel, or God's word," also, "justice and equity." The word judgment, in Heb. 6: 2, may be used in any or all of these forms; for all that Mr. H. can show; and yet he applies the word as though it could have no other use than that which he gives it. Now, let us open the Bible, and see what that says, or how it uses the word, and we shall see at once that it has no such meaning as Mr. Hall would have necessarily fixed to it in the passage; at least, there is no necessity of using the word as he evidently does. See Psalm 72: 2—"And he shall judge the poor with judgment." Here the word "judgment" refers to the reward of the saint. Mr. Hall will not say that this is not "eternally going on." See also Psalm 33: 5, 37: 23, 112: 5. In all of these, and many other passages, the word is applied to the bliss of the saint, the "process which is eternally going on." Again, it is said of God, Psalm 89: 14, "Justice and judgment are the habitation of thy throne;" 97: 2, "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." The "process," in the sense of the text, "is eternally going on." The law of God is called judgments: "O, Lord, quicken me according to thy judgments." Here the Psalmist evidently refers to God's law. See Psalm 119: 7, 20; 17: 9, 10. Will Mr. Hall, Dobney, or Bancroft, say that the obligation to obey is not "eternally going on?"

But, in the second place, passing over all this, the application of the passage fails for want of analogy. Punishment implies pain or suffering, and therefore continuation of being. The words "everlasting punishment" imply everlasting being. The word judgment, when used as Mr. Hall evidently uses it, is necessarily limited. He applies it to the act of passing sentence, or the sentence as pronounced; then we have a limited eternal act! If you apply the word "judgment" to the award or application of the sentence, then, whether it refers to the righteous or the wicked, or both, (as you properly may, for aught any man can show), "the process is eternally going on." "Try, try again," Mr. Hall.

2. As to Heb. 9: 12, I do not care about spending my time and using space farther than to say, that the proof sought in the passage is substantially answered in what I have said on Heb. 6: 2. The word is used to represent "deliverance from bondage, distress, or liability to any evil, or forfeiture, either by money or otherwise." This deliverance is eternal in its application to the saint, and the enjoyment is "eternally going on." You will see that the apostle applies it to the saint, and not to the sinner. "Having obtained eternal redemption for us." The word redemption is sometimes used for the cause, and sometimes for the effect. It was used to represent the cause, then there might be some propriety in quoting it as Mr. Hall does. But it is used to represent the effect, and not the cause. The effect is that bliss which flows to the saint from the blood of Christ. Redemption, in the sense of the text, implies happiness, and therefore, like punishment, it implies continued being, and consequently argues against the purpose for which it is introduced. I am sure our friends will find it necessary to fall back on the "hundred

of passages" that they hold as "a reserved ground." The foregoing passages are quoted by four authors that I have before me, and they quote no others, to justify them in their interpretation of "everlasting punishment," in Matt. 25: 41. They quote 2 Thess. 1: 8, 9, Heb. 6: 2, 9: 12, in vain, and worse than that; for when those passages are properly understood, they prove the reverse of that for which they quote them. As they admit that Matthew teaches eternal punishment, they must prove that suffering does not necessarily lead to punishment, or they are certainly wrong; and that, I am sure, they cannot do.

But before leaving those passages, I have a single thought more to suggest with regard to the help they seek from the expression "presence of the Lord." They tell us that the wicked are to be destroyed from the presence of the Lord and the glory of his power; and conclude, that as God is everywhere, the sinner must be nowhere. In this effort, our annihilation friends outdo themselves. See Gen. 3: 8, "And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." Gen. 4: 16, "Cain went out from the presence of the Lord." Job 1: 12, "Satan went out from the presence of the Lord." Job 2: 7, "And so Satan went out from the presence of the Lord, and smote Job with sore boils." This is beginning annihilation quite early, and carrying it off rapidly. Adam and Eve annihilated before Cain was born; Cain annihilated before he killed Abel; Satan annihilated twice before he began to afflict Job. They tell us that the devil is to be annihilated again when the wicked are destroyed; that will make three times. This is in accordance with our friends' theory of "making one passage explain another." They will not complain if there is a little too much annihilation here; it is in strict accordance with their own "rules of interpretation."

As my space is nearly full, I will consider a single passage of Scripture, that all destructionists acquaint themselves with at once, and seldom have any conversation on the subject without quoting it, and they seem to wonder what you will say to it—Ecc. 9: 5—"The dead know not any thing." Grant it; then what? Oh, says the destructionist, that proves that man has no part surviving the death of the body. Very well; now will I let one passage explain another." Job 8: 9, "For we are but of yesterday, and know nothing." This passage, according to the above explanation, would show the living to be annihilated. Really, it is very hard telling what is going to come of this new theory of making "one passage explain another." But our friends beg the question here, and take the very thing in dispute for granted, which is, that death is affirmed of the whole man—a thing that they are very forward to do; and this is policy, because it makes their task so much lighter. Let us see for a moment. Solomon affirms the above of the material man, which was made of the "dust of the ground," and not of the spirit. We will now "explain this passage by another." Ecc. 12: 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." That which was made of "the dust of the ground" died, but that which "returned to God" did not die. Who believes that the dead that return to the dust does know any thing? Now let me "explain these passages by another," or two. "The spirit of man is the candle of the Lord, searching the inward parts." "Who knoweth the things of man, save the spirit of man which is in him?" Allow me to say to our brethren on the opposite side, that when they have proved that this "outer man," when dead, "knows nothing," they have proved what nobody denies; and so we all join in saying they are right once. There is still another view to be taken of this passage, quite insurmountable to our friends of the destruction faith, but this must answer for the present.

V. HULL.

### THE CRAB-APPLE TREE.

In one corner of our old garden there was a fine-looking apple tree. The branches grew over the fence, and many a boy, when the apples were ripe, used to risk a fall, or a finding out, to grab some of the fruit. But one bite was enough. It was the crabbiest apple that ever grew. The poor fellows spit it out quick enough, made very faces, and threw the apples as far as we could see. It was a standing hoax upon any strange boy, to give him one of our crab-apples. Why father kept the tree, I could never guess.

I went from home, and was gone several years. How delightful it was to return once more. How many changes and improvements around the old place.

"How fares the crab-apple tree?" I asked, as George was showing me round the garden; "I hope that is, cut down." "I'll show it to you," he said; and as we went along and looked under the tree, he took up an apple from the grass and offered it to me. "Try that," he said. It certainly looked tempting; and O, it tasted so good. "Just as the apples used to taste when you were a boy, I suppose," said George. "A thousand times better; father had no apples like that when I was a boy."

"You like it, then?" said my brother. "The finest fruit I ever tasted." "It grew on the crab-apple tree," said George, laughing. "For an instant I was tempted to throw it down; on second thought, I took another bite instead. 'Crab-apple tree! our crab-apple tree!' I exclaimed, crunching the juicy mouthful; 'it has wonderfully changed its character; what converted it from a crab-apple to a New York pippin?' How's that, George?" "Exactly so," he said; "grafting has done the business." And he took me to the tree, for I knew it by the way the large branches shot from the trunk—The very crab-apple tree, hung all over with New York pippins—"one of the most valuable trees of the garden," I have forgotten now. When father died, I was determined to cut it down; but my man, said it was sound and healthy, and would make excellent grafted fruit. We lopped off the branches, and put in some of these beautiful grafts, and you see what it is."

"Completely changed its nature," given a new character to it," said I; "all the culture

in the world would not have done this, I suppose." "No," answered George, "it could only be done by putting in a wholly new and better stalk; grafting is a great business." This always seemed to me a striking illustration of our own nature—crab at the root, crab in the trunk, crab in the branches, and crab in the fruit—sinful, all of it; often good enough outside, making a fair show, but bitter to the taste, and really good for nothing—the original stalk bad.

Yet not hopelessly so, though all the cultivation in the world can not essentially improve it. But a new and better stalk can be grafted in; its nature can be changed. Jesus Christ, the great Husbandman, can insert a heavenly graft, a living branch, which shall bear good fruit, pleasant to the eye, and sweet to the taste—fruit worth possessing, and worth gathering in the great harvest-time.

What is conversion but spiritual grafting, and, like almost every thing in the moral world, finding its type and significance in the natural world?

### THE WANDERING SHEEP.

BY REV. H. DONAH, D. D., SCOTLAND.

I was a wandering sheep,  
I did not love the fold;  
I did not love my Shepherd's voice,  
I would not be controlled;  
I was a wayward child,  
I did not love my home,  
I did not love my Father's voice,  
I loved a life to roam.

The Shepherd sought his sheep,  
The Father sought his child;  
They followed me, they sought and hilt,  
O'er deserts waste and wild;  
They found me near to death,  
Famished and faint and lone;  
They bound me with the bands of love,  
They saved the wandering one.

They spoke in tender love,  
They raised my drooping head;  
They gently closed my bleeding wounds,  
My fainting soul they fed;  
They washed my filth away,  
They made me clean and fair;  
They brought me to my home in peace,  
The long-sought wanderer.

Jesus my Shepherd is;  
"Twas he that loved my soul,  
"Twas he that washed me in his blood,  
"Twas he that made me whole:  
"Twas he that sought the lost,  
"Twas he that found the wandering sheep;  
"Twas he that brought me to the fold,  
"Twas he that still doth keep.

No more a wandering sheep,  
I love to be controlled;  
I love my tender Shepherd's voice,  
I love the peaceful fold;  
No more a wayward child,  
I seek no more to roam;  
I love my heavenly Father's voice—  
I love, I love his home.

### MATTERS IN CHINA.

From a letter of Nathan Waldner, dated Shanghai, Aug. 18th.

About the 1st of August, the City Magistrate issued the following proclamation:—

"On account of the long drought, I, the City Magistrate, have been fasting and offering sacrifices, and in company with the Tontae of this place and others have been walking the streets, solemnly engaged in prayer. Although a slight rain has been obtained, it was not sufficient to penetrate the earth, and now for more than ten days the sweet showers have been withheld. On inquiry, it seems that as the heat comes from the South, the great South gate ought to be shut, which will therefore be the case from the 23d instant until the rain falls, when it will be open again."

About this time the inhabitants in the prefecture of Keang-hing, south of Song-keang, arose in two districts, attacked the mandarins' offices, broke the furniture, and beat the officers, because they insisted on the usual amount of taxes, irrespective of the dry weather. In The-chong, forty miles north of Shanghai, a similar disturbance has also taken place.

On the 7th of August, Heang-yong, general-in-chief of the Imperial army at Nanking, died, and a part of his army dispersed.

A few weeks before, about three thousand Chau-chan men came from the South to join the Imperial army; but not receiving the promised pay, dispersed in companies, plundering the inhabitants for subsistence. A party of them came to Shanghai, and were bought off by the authorities.

Soon after the death of Heang-yong, four cities submitted to the rebels, who pay taxes and contribute to swell their army.

Some one in Ningpo has sent to the Herald the following statements from a Mandarin who for several years held a high office near the Court. Speaking of a Mongol force being sent down, he said: "The Imperial treasury was too much exhausted to sustain a large force, and that the feudatory chiefs of the Mongols possessed no other means for sustaining a war than men or horses. The Mongols had degenerated even more than the Manchus. The Emperor distrusted their fidelity when they offered their assistance in 1853, and nothing but the increasing urgency of his situation had induced him to employ them at Peking; they could not endure the summer heat of these southern regions; moreover, the fields in this part of the empire are so intersected with canals, as to be impracticable for cavalry, in which they chiefly excel." He ascribed the ill success of the government in opposing the insurgents to the unfaithfulness and disloyalty of its own officers. "The officers," he said, "were actuated solely by selfish motives, and bribery and corruption prevailed in every department. If, for example, a military officer should at great expense cast a cannon of good metal and of the required calibre, it was sure to be rejected, unless the good opinion of the inspectors was secured by a previous bribe; whereas, ordnance of a very inferior quality, with the precaution of such a douceur, was sure of being approved. Our officers are destitute of conscience." In

regard to foreign aid, he said, "His Majesty would not have employed the Mongols, but from necessity, and that he certainly would not invite the aid of Western nations, except in the last resort." Foreign intervention, he thought, would be also "impracticable, as the Emperor would neither consent to relinquish any portion of his territory, nor grant an amnesty for political offences. The insurgents, moreover, would be unwilling to lay down their arms and renew their fealty to the existing government." The Emperor still hopes to deal with the rebellion as a whole, and ultimately to effect its suppression; but his officers have no such expectation. They seek only to oppose its spread, and to defend, if possible, their own borders. Even their alleged recapture of small places is more owing to their abandonment by the insurgents, than to any real success on the part of the Imperial troops. In fact, the courage and skill of our troops are much inferior to those of the insurgents. They have men of abilities among them; our ablest men are drawn into their ranks. Their numbers are so great, they are so widely diffused, in so many divisions, and some of them under independent heads, that it is now impossible to quell the movement, and the result of it will be a dismemberment of the empire, just as union and distinction have always alternated at different intervals. The insurgents are at present in receipt of taxes from a part of Hoo-pih, a large portion of An-whay, and the whole of Keang-si, excepting the department of Nan-chang.

A native Christian who had acted as corporal in the Imperial army at Ching-keang and Nanking, being on a furlow, stated, among other things, "that the higher officers in the Imperial army often remained behind, gambling and smoking opium, while their troops were engaged in fighting, whereas the high officers of the Insurgents always led their troops to the charge. These were always to keep rank, while the Imperialists were unable to maintain order, and that a small band of the former could drive before them a company of Imperialists numerically much stronger."

From a variety of concurring testimony, the following points appear to be established:—

1st. That over a region equal in extent and population to some of the most powerful states of Europe, the people have discarded the Manchu costume, and reverted to that of the Ming dynasty.

2d. In a portion, if not the whole, of that extensive territory, the people pay taxes for the support of the Nanking government.

3d. That by the establishment of examinations, they have the privilege of competing for literary honors and civil office.

The following, by Mr. Cabanis, was obtained from a man recently from near Nanking, who seemed to be a regular hater of the rebels. All the main facts stated by him are corroborated by others from the same vicinity:—

Ques. How far do you live from Nanking?  
Ans. Fifteen miles. I formerly did business at Yank-chau, and was there when the place was taken by the long-haired men. In the second month of this year I returned to my native place, where I remained till I started for Shanghai.

Q. What is your occupation?  
A. Cabinet maker.

Q. When did you leave home?  
A. Tenth of this month, (August).

Q. When did you arrive at Shanghai?  
A. Yesterday about noon.

Q. What route did you come?  
A. By Sih-poo, Keung-dan, Tsang-tsen, Voo-sih, and Soo-chan.

Q. Did you meet with long-haired men on the way?  
A. No.

Q. How near to Soo-chan do the long-haired men hold possession?  
A. Their boundary at present extends to Sih-poo. Fifteen miles this side Sih-poo, at Keung-dan, there are three thousand imperial soldiers. From Keung-dan to Nanking is about sixty miles.

Q. What are they doing at Tan-yang?  
A. I do not know. The people say there are 200,000 imperialists there, and more than that number of long-haired men, that they have daily battles, in all of which the imperialists conquer, but the long-haired men are stubborn, and will not leave. [It is since reported that there are between 20,000 and 30,000 imperialists there.]

Q. By what title do the long-haired men designate their emperor?  
A. Tong Wong—Eastern Prince.

Q. Are you certain of this, or is it rumor?  
A. The long-haired men all tell me so. They say he now occupies the palace, and all obey his orders.

Q. Do they never say any thing about Tai-ping-wong?  
A. They have Tai-ping tean-koh written on their flags; but nothing is ever said about Tai-ping-wong. They now only speak of two great men—Tong Wong, Eastern Emperor, and Yu Wong, assistant Emperor. This Yu Wong was a millionaire, who at different times gave them large amounts of money, to aid in carrying on the war. They finally invited him to move to the capital, which he did, and they made him assistant Emperor, and general-in-chief of the army.

Q. Have they established officers in your district?  
A. Two officers, Tsz-foo and Tsz-yoo, with all their subordinates.

Q. Do they send some of their own people to act as Mandarins, or do they select some one from among the natives of the district?  
A. The Mandarins in our district were brought up some thirty-five miles from my place.

Q. Do the people respect these officers?  
A. They are now doing the same in my

district, with the view of collecting the taxes in the tenth month. I have not heard of any person who has already paid taxes to them. All who have registered their families, and have the Mandarin's certificate to stick up in their houses, are safe. For when the soldiers look in and see that they are afraid to trouble any thing. But if you have not been registered, they will come in and take just what they want. In places where all the people have been registered, they are becoming better satisfied, because they have peace.

Q. When the imperial soldiers were in your neighborhood, did they not go into people's houses, and take any thing they wanted?  
A. Yes, just like the long-haired soldiers.

Q. What do the people think of the long-haired men's government?  
A. They do not by any means think well of it. Yet they cannot see how the imperialists can ever be able to overturn it. They submit to it as something which cannot be helped. In their hearts they are anxiously longing for the imperialists to come and drive the long-haired men off. The long-haired men are doing all they can to quiet the people. They say, "Just be patient; in a short time we shall take Loo-chau and Hang-chau; we shall then send our soldiers farther from you, and you will have great peace and happiness." [It is said they are only waiting for rain to fill the canals, so that they can float boats that will take their field pieces and ammunition, &c. The rains are now coming, and we shall soon hear of their progress.]

Q. Do the people in your vicinity let their hair grow long?  
A. They are compelled to do it. To have the head, for the first offense the penalty is a bambooing; the second offense, death.

Q. Can a person with short hair pass about among the long-haired men with safety?  
A. A trader who can give a good account of himself, without any effort at concealment, is allowed to pass in any direction.

Q. Have you been in Nanking recently?  
A. No.

Q. Are the people allowed to go inside the city walls to trade?  
A. All persons whose hair has grown quite long can go in and out at pleasure; the long hair being an evidence that they have been in their connection a sufficient time to prove them faithful. Persons with moderately long hair cannot go in.

Q. Do the people from your section carry things to Nanking to sell?  
A. No, but we buy of them. They have the greatest abundance of every thing, which is brought down in boats from those in connection with them up the river.

Q. What is the price of rice at Nanking?  
A. One hundred and sixty catties cost two thousand and three hundred cash, about 14½ cash per catty. [In Shanghai it is 25 cash per catty.]

Q. Have you heard whether the long-haired men have literary examinations?  
A. It is said they had an examination when they first came to Nanking—that more than a hundred were examined, and all graduated, and since then they have had no examination. But I do not know anything about it myself.

Q. Do they destroy temples and idols now?  
A. And they tear down. Some they burn down, and others they tear down, taking the timber into Nanking for fuel.

Q. What do they do with the priests?  
A. The priests generally run away before they get to the temples.

Q. What do they tell the people to worship?  
A. You must worship the Heavenly Father, reverence your parents, each one be diligent in your respective occupations, but you must not worship ancestors nor idols.

Q. Have you seen them worship?  
A. I hear that in Nanking they worship every seventh day. I have never seen nor heard of their worshipping in the country.

Q. Do they preach, and who preaches?  
A. The uncle of Hong-sin-dzen comes out and preaches at the Mandarins' office. All who go to hear him have to pay 200 cash. [Others say it is only the officers with their subordinate officers who are required to pay the 200 cash.]

Q. Do any persons join their church?  
A. They do not say any thing about joining any church.

Q. Do you consider this old preacher a good man?  
A. No! no!

Q. Are there any foreigners among them?  
A. Have not heard of any.

Q. Have you ever heard what they think about foreigners?  
A. Have not.

Q. Could you now return to your home with safety?  
A. Yes; I would tell them I had been out to hunt for work, and they would not punish me for cutting off my hair."

Dr. Bridgeman writes:—

"A deserter, recently from Nanking, states that the insurgent chiefs, by their spies, sent all over the country, know the state of the country every where, and the strength and position of their forces in every quarter, so that they seemed to have no fear for the safety of the cities they have taken. Having taken possession of and entered the city of Tan-yang, the Eastern Rebel issued a proclamation, forbidding his troops, on penalty of death, to rob the people, or to touch their wives and daughters. One of them, however, did transgress, having entered a house where there were women, and moreover got intoxicated; while in that state, a part of the hair on his head was cut off; the next day, he was brought up, and the case daily investigated by the Eastern Rebel, and being found guilty, he was instantly ordered by him to be nailed to a plank, and so carried through the streets to the four gates of the city, and then brought back and beheaded as a warning to all. The resident people, all along through those places where the insurgents had established their authority, he says, uniformly declared that the new state of things, on the whole, is far better than it had been for years past, under the government of the Emperor's officers and soldiers, who abused their wives and daughters, and plundered them of their property. He saw many strange things, the destruction of idols, the disregard of lucky and unlucky days, the observance of the Sab-

bath, the worship of Jesus, &c. but suffered no ill usage, received no insult, nor yet got any harsh words from his superiors.

"Other witnesses testify that one long-haired rebel of the old stamp will drive out imperialists, and will keep in subtraction 80 or 100 recruits; that the Emperor's army is dwindling, by desertion, by slaughter, by sickness and death, while it is almost impossible to get recruits; and that, on the other side, the ranks of the Insurgents are easily kept full, and tens and tens coming in, while only now and then one runs away. They testify, in short, that the rebels are great innovators, changing almost every thing, even things most essential and sacred, language and religion. They instance numerous characters of the language which they have changed, not respecting nor sparing hoary characters and the calendar, and in their literary examinations selecting the themes for essays from the Holy Scriptures, and not from the ancient classics.

"None of the informants, in this case, have intimated any change of persons or policy among the chiefs at Nanking. Hong-sin-tzen, however, was never spoken of by them as *Tai-ping-wong*; he was usually called by his own proper name, or by the title *Tsin-wang*, as given to him in their books. From the first he never was a prominent actor; his place has been behind the screen, where he seems always to have been engaged most assiduously in religious matters, writing, teaching, preaching, baptizing, and striving to correct abuses. It is not at all remarkable, therefore, that the name or the title *Tai-ping-wong* did not occur in the answers obtained by Mr. Cabanis. Yang, however, has always been prominent among the insurgents, and so far as military operations are concerned, he has been chief. He is the Arch Rebel. If the insurrection continues to gather strength, and the chiefs continue to be successful in consolidating their government, the time cannot be very distant when the Imperialists, continuing to fall back, will have to abandon the eastern part of this province, and Yang and his fellows, quietly taking possession of Soo-chow and Hang-chow, will be about next door neighbors to the foreigners at Shanghai and Nipgo."

### THE LORD'S JOURNEYMAN.

A tradesman once told the celebrated John Newton, rector of St. Mary Woolnoth, that he was about to retire from business, as he had gained enough for himself and family. "Why, then," said Mr. Newton, "now be the Lord's journeyman, and carry on business for him."

Many professing Christians engaged in business are looking forward to the time when they may give up business, having acquired enough for themselves and families. Several things are to be remarked respecting this class of men.

In the first place, the sum which is to be deemed and taken as enough for themselves and their families, is very indefinite and undecided. One thinks that twenty thousand dollars would be enough, but as he approximates to that sum, he finds it insufficient, and the goal of acquisition is placed at a greater distance. This process is repeated from time to time, till old age comes on, and he finds that the point has not yet been reached. "I once thought," said a wealthy business man, "that if ever I got ten thousand dollars, I would be content, but a man's wants increase with his property. That man is still accumulating. He has not enough yet. He is not ready to 'carry on his business for the Lord.'"

In the next place, it may be remarked, that men of this class are apt to look forward to retirement from business as to a season of rest. When the proposed sufficiency shall be gained, life's work will, in their view, be finished. They would seem to act upon the assumption that they were sent into this world to make money for themselves and families. When that money is made, they propose to retire into the country, build a beautiful residence, and live in ease. They must read the Bible, and be less, or they would notice that God does not say, "Work till thou hast made a fortune," but "Work while the day lasts."

Those of this class who succeed in reaching the point of sufficiency, and go into retirement, meet with disappointment with regard to their expectations of happiness. They find that God's law, which commands man to work, can not be violated with impunity. They find that habits which have been years in forming can not be suddenly changed. They find that energies trained to exertion can endure only temporary repose.

What course should these men pursue? Should they, like the person alluded to at the head of this article, first acquire enough for themselves, and then become the Lord's journeyman from the outset? This is plainly the Bible plan. From the outset they should carry on business for the Lord. This does not, as some suppose, require that a man should cast all his yearly gains into the treasury of benevolence. It requires him to employ his gains as God would have him employ them. There is every reason to believe that it is the will of God that the laboring man should reap his own person the fruits of his labors, so far as those fruits contribute to his real well-being. A man is not robbing God when he is adding to his capital, and making a reasonable provision for his family. A man is not robbing God when he employs a portion of his gains in gratifying a taste for the beautiful implanted by his Maker. What is required, is that he consult the will of God in every expenditure, whether for himself or for others. A man may do wrong by expending money upon himself. He may do wrong by giving it to others. It is possible for him to do wrong by giving to the cause of benevolence that which is due to his family. It is to use his property just as God would have him use it. He who has, in this matter, a truly willing, obedient heart, will seldom fail to decide aright as to duty.

No doubt, there are some whose accumulations are sufficiently large to justify and require them to devote the whole of their annual gains to the cause of benevolence. When these men shall perceive and perform their duty, so many men desirous of going on a missionary to the heathen, will be kept at home through lack of funds; no enterprise of benevolence will be pushed through lack of material aid. One

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ONE SERMON A WEEK.

Preaching is, unquestionably, the agency which God has ordained for the conversion of the world. It is not so unquestionable, however, that the preaching by which the Great Commission (Mark 16: 15) is to be fulfilled, is what is commonly understood by the term. The common understanding is, that preaching the gospel consists in those discourses which, from time to time, are delivered to public assemblies by an order of men set apart and designated as the ministry. We are persuaded, that Christ never intended the term to be thus restricted. To preach means simply to proclaim, or publish; the idea of instruction, except in those fundamental points which are essential to saving faith, is not in the word. The term gospel signifies good news; and in the Commission, the reference of the term is to the simple fact, that Jesus Christ was risen from the dead, an all-sufficient Saviour; this fact constituted the good news—the gospel—which the disciples were to publish to every creature.

Taking this view, we are, and ever have been, strong in the conviction, that preaching the gospel is a duty which devolves upon all who love the Saviour, and not merely upon the order commonly designated as the ministry.

"Then will I tell to sinners round, What a dear Saviour I have found."

The office of Pastor, however, certainly includes teaching. It is his duty, not merely to publish Christ to the unconverted, but to guide believers into "the mysteries of the kingdom of heaven." He must bring forth "things new and old," the "sincere milk of the word" for babes in Christ, and the "strong meat" for those that are more matured in experience. To take care of God's flock, and that in such a way that the diseased shall be strengthened, the sick healed, the wandering restored, the lame carried on turning out of the way, and all carried on towards perfection; requires no little proficiency in divine knowledge, no little skill in the scriptures. The Pastor who does it, must study—must meditate upon these things—must give himself wholly to them.

The Pastor, then, may be more correctly termed a teacher than a preacher. And as the design of the teaching office is to perfect the saints for the work of the ministry, (Eph. 4: 11, 12,) it would seem that its faithful execution ought to result in making the members of the church efficient laborers in the work of spreading the knowledge of Christ among the unconverted. Thus would the Body of Christ be edified—the Pastor performing his appropriate duties, and the members theirs.

The Pastor's work being appropriately that of teaching; and the method of teaching being, by universal agreement, by sermons or lectures, for the most part; the number of sermons for which the pastor should be held responsible, is a question of no little importance. We believe too many are required. Discourses spiced with gospel truth, and rich with wholesome instruction, cannot be prepared in a hurry. Yet who does not want just such discourses? What Christian congregation ought to be satisfied with any thing less? That ministers sometimes do appear before their hearers with sermons to which they had not given an hour's preparation, is a fact which we wish the truth did not compel us to state it. But it ought never to be so. The minister whose indolence is the reason of such a fact needs to be rebuked sharply; and if he refuses to reform, he proves himself an unworthy incumbent of the sacred office. If other pressing duties have deprived him of time for preparation, he is excusable; if, for want of adequate support in his calling, he is compelled to use up his time in looking after the wants of the body, he is to be pitied. Closely-studied and well-arranged discourses are, however, not only what the wants of the age demand, but what the best interests of the Church require. And as such discourses cannot be got up without most laborious thought and research, we are deliberately of opinion, that no pastor ought to be held responsible for more than one sermon a week.

The late Robert Hall once remarked, that a man of extraordinary abilities could prepare himself so as to preach once on the Sabbath; that a person of common talents might, possibly, be ready to preach twice; but a fool could preach three times. Such a remark may seem severe, as many of Hall's sayings were; but it conveys a lesson by no means to be disregarded. For he who gives one discourse on the Sabbath, upon which he has spent the whole week in preparation, will appear like a man of good abilities; while he who preaches two discourses, will appear to less advantage; and he who preaches three, will find it difficult to impress the thinking part of his audience with his competency for the work. It is true, the man who preaches often, and with but little preparation, will have his admirers; but such admirers are neither a benefit to the man; nor do they understand what is for their own advantage. We do not, of course, mean to insinuate, that the mere admiration of the hearers should be an object with the minister of Jesus Christ; it certainly will not be with one who realizes what his responsibility is. Yet if the admiration of the hearers is, to any degree, an index of the effect which the preaching has upon them, it is not to be esteemed of no account; it may be to the thoughtful and discriminating preacher suggestive of very useful reflections. That minister of the gospel, evinces true wisdom, who,

not seeking the admiration of any portion of his hearers as an object, acquits himself so as to deserve the approbation of the enlightened and the good.

We do not question that sermons which cost the authors little or no preparation, have sometimes been sanctified to the good of the hearers. But in such cases, we think it will be found, upon examination, that the time of the minister had not been subject to his own control; that he had been providentially hindered; that extra duties had devolved upon him; that, some how or other, the time which he would have spent in preparation for the pulpit had been taken up with services which he could not neglect without doing wrong. In all such cases, it may reasonably be expected that He, with whom "there is no restraint to save by many or by few," will bless the agency. Nay, we will not deny that there may have been instances of good accomplished by sermons, whose preparation had been willfully neglected. Balaam did not mean to bless Israel; he made no preparation for such work. Nevertheless, Israel was to be blessed, and not cursed; and God carried out his purpose, in this respect, by Balaam. So, for aught we know, God may once in a while use the agency of some careless minister, to save a soul.

But it were folly, and worse than folly, to pretend that carelessness of preparation for the pulpit is sanctioned by the Word of God. An ill-chosen word, or a carelessly constructed sentence, may convey to some minds a very different idea from that intended by the speaker; it may originate very unprofitable reflections, the issue of which would cause the minister to tremble, if he could but realize it. The minister is orthodox himself, and has not the remotest intention of fostering the growth of error. But what if some of his off-hand expressions should come in contact with minds already willing to be led astray! What if his inadvertent words give one a pretext for sliding off into Universalism, another for denying the Divinity of the Saviour, and another for rejecting the Atonement! And what if, upon due investigation, he finds that such results might, in all probability, have been prevented by more carefully guarded language! Yet this view of the matter is not one of mere fancy. The most perfectly managed ministry is "to some a savor of death unto death." How much more likely is it to be so with the ministry that is carelessly conducted! And when it is considered that the pastor lies under a fearful responsibility with respect to the souls that wait upon his teaching, (Heb. 13: 17, 1 Tim. 4: 16,) how necessary it is that he take time to prepare his discourses thoroughly!

Quite as important is it, that the people who employ him see that the needed time is enjoyed; first, by not exacting too many sermons; second, by giving him an adequate support, so that he shall not be compelled to employ himself in secular occupations; and third, by not interrupting him with too many and too long protracted calls.

COLLEGES—MORAL TENDENCIES OF EDUCATION.

UNEQUALLED PROGRESS OF CIVILIZATION.

Let us limit our farther inquiries to Protestant America. In what States of this Federal Union are the violations of law and order the most numerous—the greatest number and the most frequent outrages committed against persons and property—in those States where only one in two hundred, or one in four hundred, of the white adult population, can not read, or in those States where one in four or one in eight of the same class of population can not read? Has Christian civilization attained as large advancement, the moral tone of society as high an elevation, in the latter States as in the former? Which people display their refined brutality by applying raw-hides to the backs of editors, gutta-percha canes to the heads of Senators, and by shooting down servants at hotels? Which sleep with revolvers and bowie knives beneath their pillows, and make daily exhibitions of their ruffianly chivalry? It is enough to have asked the questions. A quotation, however, may help to give point to the lesson they are intended to impart.

"At a meeting of the New York City Bible Society, Rev. R. H. Pearson, of Kentucky, said that the destitution of the Bible in that State is fearful. Of 30,000 families visited, one-fourth had no Bible; many did not know what he meant by a Bible; had never heard of such a thing. He had found three regular ordained clergymen in one county who had no Bible; indeed, he had frequently found clergymen without Bibles; and the ignorance of those who had Bibles was so great as to make their sermons and illustrations of Scripture most ridiculous and absurd."

Surely, they ought to be a very moral and a very pious people down there in Kentucky, if ignorance is the mother of devotion! Give them the Bible, says one. Probably most of those who can read it, have the Bible. And Bibles are of little value to those who can not read them. Give them schools, teach them to read, and thus prepare the way to render Bibles available. As John prepared the way for our blessed Lord, so schools prepare the way for Bibles, and for progress in all departments of Christian civilization.

MORALS OF CERTAIN CLASSES.

In our cities and large villages, among what classes do we find the hot-beds of sensuality, in all its hideous deformities? Among the most intelligent, or among the most ignorant? When the reckless mob is gathered for devastation, of what class is it composed? Who fill our State Prisons and Penitentiaries? A report, before me, of one of those institutions, for the year ending on the last day of October, 1855, says: "Of eight hundred and one convicts committed during the year, five hundred and sixty-seven could not read; and of those who could read, a large proportion of them could do so only in a very indifferent manner." Other prisons show similar results. And this

is a uniform fact, whether in this country or in others. But it is replied, that the criminal who is intelligent escapes detection. We answer, that if the increase of intelligence increases the power to commit crime, the increase of intelligence also increases the ability to detect crime. And, therefore, the evidence of the penitentiary is decidedly against the morality of ignorance. And should we visit the almshouses of our cities and counties, we should every where find the same humiliating testimony against ignorance. Now and forever, it is the same sensual, reckless, criminal, bigoted, superstitious, lazy thing, in rags and leanness.

MORAL AND INTELLECTUAL EDUCATION SHOULD BE UNITED.

Full well do we know, that "virtue has no sufficient security" in the sanctification of the soul by the grace of God. And as well do we know, that the soul can never attain its purest and most efficient activities, without the harmonious development of all its capacities. Nor can there ever be any considerable development of the moral powers, that is not preceded by a development of the intellectual powers. Full well do we know, that there are vices enough, vanities enough, and follies enough, among all classes, among the educated as well as among the ignorant, among professed Christians as well as among infidels. Full well do we know, that no other than a strict adherence to the Christian code of morals, can make a people great and happy. Education, divested of the Christian element, may do something toward elevating a people, but still it can never elevate them above their vices. It was tried in Greece and in Rome, and though it produced many noble specimens of manhood, yet it could not generate a power to resist the corruptions of the human heart. Christianity, without education, scarcely succeeded any better. Why separate elements that God hath joined together? Christian education is the only guarantee for individual and national prosperity. It is, undoubtedly, as much the duty (but no more so) of every Christian to carefully cultivate his intellectual powers, as it is to cultivate his moral powers; as much his duty (but no more so) to study, as it is to pray.

COLLEGES RELIGIOUS ESTABLISHMENTS.

Colleges are, in a high sense, religious establishments, and develop a high tone of moral sentiment. In this, they differ widely from common schools. The latter institutions, though Christian in their origin, as we have shown, are often committed to the instruction of those who are not professors of religion; and, not infrequently, to those whose moral habits totally unfit them for such responsibilities. Infidelity, too, has sometimes demanded that the Bible shall not be read in schools, and that prayer shall not be offered there. And that demand has occasionally been submitted to, as if the school were an infidel, and not a Christian institution. But no such influences reach colleges, as they are, for the most part, Church, and not State, institutions. The fact that colleges are mostly organized primarily for the promotion of the educational interests of some particular religious denomination, places them beyond the reach of infidelity. They are usually presided over by men distinguished not less for their piety than for their erudition. The teachers in all the departments are usually pious men. The larger proportion of presidents and professors of colleges are ministers of the gospel, combining among them the best and most devoted talents of their respective denominations. And we think that, as a general truth, they faithfully meet their responsibilities as Christian men. From the day each term opens till the closing hour, morning and evening, all the students are gathered around the altar, where the Scriptures are read, and prayers are offered. Nor is this a mere formal matter. Scarcely any other position can so effectively inspire a man with earnestness and fervency. Besides these, the frequent lectures and sermons, the exhortations, the faithful admonitions, the constant supervision, the regular study of the Bible, the study of intellectual and moral sciences, the moral truths elicited and enforced in almost every recitation there, are eminently conducive to an exalted tone of moral sentiment among students. All these influences are in addition to the regular instructions of the sanctuary, which all students are required to attend. It will, hence, be perceived, that no other position in which a young man can be placed for a period of four years, presents such numerous and constant means of moral and religious cultivation. Hence is manifest also the reason why revivals of religion are so much more numerous and extensive in colleges, and in well-conducted academies, than in churches, and why most of the great reforms, such as have given rise to the names of Protestants, Unitarians, and Methodists, and the modern missionary enterprise—originating Bible Societies, Tract Societies, Publication Societies, and Education Societies—have had their birth in Colleges or Universities.

THE ENGLISH BIBLE.

"THE ENGLISH BIBLE—history of the translation of the Holy Scriptures into the English Tongue, with specimens of the old English versions—by Mrs. H. C. Conant," &c., is the title of one of the most interesting and instructive books of the season. The learned authoress has evinced great skill and delicate taste, as well as thorough reading, in the preparation of this most excellent work, and I am sure she will receive the gratitude of the friends of religious literature for this unique volume. It seems to me, also, that the times in which this work appears, no less than the particular fields of its investigations, are happily chosen. The question of a revision of the Holy Scriptures is at present attracting the attention of many learned and Christian men, both in America and England. It is manifest, that a subject of this nature will not only arouse a deep feeling in the public mind, but also that a

vast amount of well-intended but unjust opposition will be raised, which only can be removed by the diffusion of light upon the question of Bible translations. How few, even of Protestant Christians of the present day, have any thing like a knowledge of the events that produced the present "Authorized" Version of the Scriptures, now in common use. For one; I hail with pleasure the present inquiry in the public mind upon this subject, believing that the day is not distant when a version of the Holy Scriptures will be produced, far exceeding the one now in use, because it will be more faithful to the inspired originals.

In hope that my brethren, and especially my brethren in the ministry, will be induced to purchase and read Mrs. Conant's book, I have written this notice, believing it will amply pay them, both for the purchase money and the time employed in its perusal. It is published in New York, by Sheldon, Blakeman & Co. Any persons in my neighborhood, wishing the work, by applying to Clark Rogers, at Alfred Center, can have it ordered at once. N. Y. N.

WESTERN EMIGRATION.

In the Recorder of Jan. 22d, I noticed an article touching Western Emigration, which contains some excellent and practical suggestions. It is a fact, much to be lamented, that many Sabbatarians have left their eastern homes and churches, to emigrate West, and failing to pitch in with those of kindred belief, have finally become isolated from church and society. The result of such an adventure need not be guessed; it is too well known. Perhaps their prayer on leaving home was, "Lead us not into temptation;" but without taking the necessary precautions, they rushed eagerly on, depriving themselves of the society and encouragement of our people; and thus being fairly "into temptation," beyond the influence of the church, it was no easy task to maintain their integrity. Now they can make no pretensions to religious zeal, but with "filthy lucre" for their idol, areas cold and insensible, spiritually, as the very mountains of snow which at present surround them. This is evidently a wrong move, and should not be permitted by our people, so long as they can consistently avoid it. We can, as suggested by "A Sabbatarian," from a Sabbatarian Emigrant Aid Society, which will be of incalculable value towards securing to our denomination property, and retaining our numbers. By thus uniting our influence for truth, we have every reason to believe the effort will not be lost.

Immediate action is necessary. Kansas is an inviting field, in many respects superior to the territories north of it. It is undoubtedly destined to be an important and powerful State. Very many, wishing to emigrate thither, will hail with joy any effort by our denomination to assist them in retaining the privileges of the Sabbath while they make the change in location. Others, who have not the means, would gladly embrace the plan proposed, that is, to go on and make a claim for 160 acres, retaining enough of it for a handsome remuneration, and certainly this would be a good bargain for both parties. But the matter is yet too indefinite. It is time that arrangements were being made. Let "A Sabbatarian," or some other responsible man, make a mark from which others may start. If "some of our brethren propose to give every man forty," or eighty acres, "who will claim 160 for them," why not get it in a tangible form, and thus set the ball in motion at once? Let us have more about it.

ANOTHER SABBATARIAN.

INDEPENDENCE, JAN. 25.

We recently had a call from Mr. W. H. Stillman, who was returning from Kansas to his former home in Rhode Island, and who intends to remove his family to Kansas in the Spring. He tells us of several families of Sabbatarians, now in Kansas, who talk of settling near the place he has selected, on the Big Blue River. From several brethren, in different sections, (some of them leading men in the societies where they are located,) we have intimations of their intention to visit Kansas during the coming summer and make explorations with a view to settlement in case the country suits them. If all those Sabbatarians who have gone or intend soon to go to that territory, could locate together, they would make a large society, and might be of great service to each other. How to get them together is a question. No doubt their mutual interests would be advanced by acting in concert. It has been suggested, that if those now in Kansas would give notice of their whereabouts, and those intending to go would give notice of their intentions, a plan might be devised for the general benefit. In the absence of any other proposition having this object in view, we propose that all such give notice at this office, and we will at least devise some plan to make them acquainted with each other. Address "Kansas, Box 4701, New York."

Since writing the foregoing, we have received the following letter from Eld. Varnum Hull, of Milton, Wis.:

There are several families of our people who are intending to go to Kansas, and a number more who would go if they knew that there was to be a society of Sabbatarians in that country. I exceedingly regret that there is no concerted movement. Without it, our people will go, some to one point, and some to another, and some who wish to go will not for want of a concerted movement. Those who go, and locate away from our society, will in many cases eventually be lost to the denomination, and expose their children to all the temptations which such a location subjects them to. Those who have gone to Minnesota have located at different points, some where we can have no society without purchasing claims at from \$300 to \$500. One brother told me, last fall, that where he was, there was any amount of prairie land; to be taken, of the first class; the timber was all claimed. By next July, the land will all be taken. If any want to get land there, they must go early in the spring. Such as want to go to Kansas ought to open correspondence immediately. There are some such at Walworth, some at Milton, and others in other places. A concerted movement would save much time and money, and, what is more, would secure the

advantages of religious society. Some young, or at least healthy, minister of the gospel, should go out with those who go. Anything that I can do in the way of giving information, in relation to any point, I shall be happy to do. It pains me to see our people scattering. There are some here who have been to Kansas, and returned a few days since. They can give information with regard to some points. What is done for the coming spring movement ought to be done soon. The location of those who go first will guide or give direction to those who come after. It is therefore important that immediate steps be taken. If there were companies from the East, wishing to meet companies from the West, they should agree on the time, and meet in Iowa, perhaps at Dewitt or Welton, in Clinton county. V. HULL, MILTON, JAN. 19, 1857.

AFFAIRS IN CHINA.

English papers received by the last steamer give particulars of the troubles in China, from which it appears that the Americans as well as the British are deeply involved in them. The facts in relation to British operations do not differ materially from the account we published last week. The operations of the Americans appear to have been as follows: On the 15th of November last, the cutter of the United States steamer Portsmouth, while proceeding from Whampoa to Canton, was fired at from the Barrier Forts. No reason is assigned for this attack; and, of course, the presumption of the American commander was that the firing was wanton and malicious. Commodore Armstrong immediately determined upon taking possession of the two forts, and then advising the Governor of Canton of what had occurred. Accordingly, the assault was commenced on Sunday, the 16th of November, and the forts were soundly bombarded until dark. On the 17th, the Commodore came to the conclusion that a little diplomacy might be tried with as good effect as gunnery. He met Dr. Parker, the American Commissioner, on board the San Jacinto, at noon, and after due consultation, wrote a letter to the Imperial Commissioner, demanding satisfaction within twenty-four hours. No satisfaction was given; and on the 21st the work of destruction of the Barrier Forts was commenced by the boats of the Portsmouth and Levant, and was, of course, soon completed. In connection with the British, the Fiddlers Reach Fort, the Island Fort, and the Square Fort, were all destroyed. The Hong Kong Mail of Nov. 24, says: "The Barrier Forts being completely demolished, the Americans intend to retire from the quarrel, it is said, and wait the issue of Admiral Seymour's demonstration, before again operating."

From all accounts, it appears that Dr. Parker, the American Commissioner, exerted himself to preserve the peace, but that he had to contend against a desire for "glory" on the part of the American commander, and a desire for American cooperation on the part of the English. There is much reason to doubt whether the facts in the case justify the severe chastisement which has been inflicted upon the Chinese Governor Yeh—a chastisement involving the destruction of millions of property, and thousands of lives of some value to their possessors.

HOMES TO A MISSIONARY.

The Rev. Dr. Livingston, a missionary in Africa of the London Missionary Society, after an absence of seventeen years, recently returned to England, where he met with a most flattering reception, not only from the friends of missions, but from the members of various scientific, geographical, and commercial associations, who are beginning to realize how much science, commerce, and geography, owe to missionaries. The British Banner, and other English papers, devote much space to accounts of his travels in Africa, and his reception in England. The Banner says:—

Dr. Livingston left his station at Kolobeng, 200 miles north of Kuruman, on the 1st of June, 1849, accompanied by Messrs. Oswald and Murray, in quest of the "oft-reported lake beyond the desert." They suffered greatly from thirst; the native Chief Sekomi having driven away the Bushmen, who alone could point out the places where fountains might be found on the route. Notwithstanding their privations, they held on their way till the 4th of July, when they struck on the magnificent Zonga; and, after "winding along its banks nearly 300 miles," their perseverance was rewarded by the sight of the Lake Ngami. Not being provided with a boat, and the Chief of the Batawana keeping his men beyond their reach, the travelers were not able to gain the northern side. An attempt to form a raft was unsuccessful. The jealousy of the native chiefs had not yet been overcome.

A second journey was undertaken in April, 1850. Mrs. Livingston and family, and Sechele, the Chief of the Bakwains, were now added to the party; but the prevalence of malarial fever in the lake region compelled them again to return.

Undaunted, a third journey was commenced in September, 1851; and this time Dr. Livingston and Mr. Oswald succeeded in overcoming former obstacles, and in reaching the town of Sebitsoane, the chief of the Makololo. They were now introduced to numerous and powerful tribes, living in large villages, in a fertile country, and possessing great herds of cattle and abundance of grain. Unlike the tribes further south, "the Banyeti" writes Dr. Livingston, "are excellent smiths, making axes and sheep bells, spears, knives, needles, and hoes, of superior workmanship. Iron abounds in their country, and is of excellent quality. They extract it from the ore, and they are famed as canoe-builders. Abundance of a fine, light, but strong wood, called molompi, enables them to excel in this branch of industry. Other tribes are famed for their skill in pottery." &c. This seemed a most inviting field for missionary labor; but, the country being intersected by deep rivers, and subject to periodical inundations, Dr. Livingston was anxious to find a higher elevation, where the climate would be more suitable to the constitution of Europeans. This object, and the discovery of a route to the coast which should facilitate intercourse with the civilized world, led to his fourth journey.

But, preparatory to his last effort to reach the interior, Dr. Livingston accompanied his wife and family to Cape Town; and sent them to England. On the 8th of June, 1852,

he once more girded himself for his great undertaking; and, after almost insurmountable hardships, he succeeded in reaching St. Paul's Loando, on the West Coast of Africa, in latitude 5 degrees south, or about 30 degrees north of the Cape. His health had suffered severely; and it was feared his work was done. But, through the kind and assiduous attentions of Edmund Gabriel, Esq., Her Majesty's representative at that port, he once more rallied, and then, with a devotion to his object never surpassed, Dr. Livingston traversed the eastern continent, and reached Quilimane, on the eastern coast, on the 26th of May, 1856—a feat probably without a parallel in the history of adventure.

Of the appearance of Dr. Livingston, the Banner says:—

He is a man of about the average stature, with a foreign air, a pensive aspect, and of a somewhat sickly appearance. His mind is marked by a modesty which would bespeak a man who had never passed beyond his native ground. His 'bodily appearance,' like that of the apostle, is rather 'weak,' and his speech, to the more carnal ear, especially at the outset, not far removed from the 'contemptible.' His bearing is wholly without pretence, arrogance, or even loftiness; he looks and talks as a man who is quite unconscious that he has performed anything entitling him to consequence. So far as a judgment could be formed by a brief, though careful scrutiny of the man, his primary qualities would seem to be, a self-possession, which would be but slightly disturbed by the shout of a savage, the roar of a lion, or the shock of battle.

Of Dr. Livingston's family, we find the following account in the North British Banner:—

Mr. Livingston was born in the village of Blantyre, where his father, Nell Livingston, and his mother, Agnes Hunter, were married; both his father and mother having resided there a long time previous to the marriage, and about thirty years after it. The family removed from Blantyre works to Hamilton about sixteen years ago, where Dr. Livingston's mother and two sisters at present reside. Dr. Livingston's young family are residing just now with their grandmother at Hamilton. Dr. Livingston wrought in the mills as a piercer boy, and, before he left, as a spinner, attending the classes in Glasgow during the winter months, and resuming his work as a spinner in the mills during the summer vacations. He left Blantyre works about the time he was engaged by the London Missionary Society. Dr. Livingston has two brothers in America, the elder brother, John, in business in Canada, his younger brother, Charles, a minister in the United States.

"SUNNY SIDE."

We believe it was Prof. Kenyon who said, at the late anniversary of the Education Society, that he believed there was not a more liberal people on the face of the earth than the Seventh-day Baptists, only give them good evidence that their liberality will not be abused. Many facts to sustain this assertion might be gathered from the history of their missionary and educational efforts. It is pleasant also to notice the numerous proofs of it, which have recently been shown in connection with the ministry, as chronicled in the Recorder. A friendly epistle now lying before us says:—

"In your last letter, you say that you are glad to hear of my satisfaction with the church and society here. I have many reasons to be pleased with them, having received numerous proofs of their kindness and confidence. Counting up this morning the presents which I have lately received from friends here—presents which, at the request of the donors, are not to be applied on the salary—I find that they amount in value to over two hundred and fifty dollars. But what gratifies me more than all else, is the evidence that God is blessing my labors, in the revival of his people, and the conversion of sinners. Truly, the pastor's life has a 'Sunny Side.'"

THE POOR CHILDREN IN NEW YORK.

The Board of Education has under consideration a plan to bring under the influence of public schools the poor children of New York. The plan proposes, first, the employing of existing organizations for the education of vagrant children, both for the sake of economy, and because "in this peculiar field of education, private and individual co-operation is indispensable." In this view the report suggests the adding of the different Industrial Schools already established, in such a way as to place them on a permanent basis, and to bring them under the supervision of the Board. Secondly, it recommends the opening of a series of Primary Industrial Schools, more especially adapted for the class of poor and vagrant children, so that by various means they shall be attracted in. Finally, it proposes the employment of visitors to go about on the docks and through the places which this class frequent, and induce them to come into the classes.

REVIVAL IN LINCKLAEN.

It will be interesting to the lovers of Zion, to learn that the Lord has of late visited and refreshed his people in Lincklaen. On the 26th of December, we commenced meetings, and continued them evenings, as the interest seemed to demand; for four weeks. On account of the severity of the weather, and the want of living faith, the meetings for a time were thinly attended; but the Lord in great mercy heard the prayer of his children; and poured out his Spirit upon the wanderer and the sinner, for which we praise His holy name. Fifteen willing converts followed their Saviour in the ordinance of baptism, and a number of others confessed their sins. May the Lord continue the good work. L. M. C.

MEDICINES FOR OUR MISSIONARIES.

A letter to us from Messrs. Potter & Champlin, druggists and chemists, at W. esterly, R. I., contains the following paragraph, which we know of no better way to get before the proper persons than to print it:—

"Having noticed in the Recorder, some short time since, a statement to the effect that the Missionary Board were in want of Medicines for some of the missionaries, we drop you a line for the purpose of saying, that should any thing be wanted in the line of Drugs and Medicines by the Board for that purpose now, we should be pleased to furnish such articles gratis, and will forward any thing in that line on being furnished with a list of what is desired."

RELIGIOUS INTELLIGENCE.

An ingenious Frenchman in New York, (a Sunday-School teacher, too,) has procured an accurate model of the Missionary ship, "Morning Star," and is now reproducing the "Morning Star" in glass, in full sails and rigging.

A letter from the Zulu Mission, in the January number of the Missionary Herald, states that, "among a nation of inveterate polygamists, where ten years ago the true family relation with its obligations was unknown, there are now about one hundred men residing at our stations, each the husband of one wife only, the majority of whom have been married by a Christian minister, in accordance with civilized usages."

The English Wesleyans, last year, contributed \$600,000 for foreign missions, \$500,000 for chapel debts and new chapels, \$600,000 for home missions, \$40,000 for Sunday-Schools, \$22,000 for day schools for the poor, \$18,000 for the Tract Society, \$15,000 for education of ministers' children, \$11,000 for theological training of students, besides other minor contributions.

At Newport, R. I., where a large number of Jews formerly resided, we recently visited their synagogue on the Sabbath, and found but a single person present, who was reading the Hebrew law with a mournful cadence. The synagogue is kept in order by a bequest of Judah Tourou, of New Orleans, but the Jews have scattered, and their "house is left desolate."

Two centuries and a half ago, the legislature of Scotland enacted that "a good and sufficient school" should be erected and maintained in every parish in the kingdom, the wisdom of which enactment is abundantly demonstrated by the present condition of that country.

Rev. J. M. Henry, of a Presbyterian Church in Pennsylvania County, Pa., had been preaching and laboring in the midst of a revival in his church, when, after preaching in the forenoon, he was seized with illness, and died in the evening.

The American Presbyterian says:—"One of our city pastors, who is much opposed to anonymous letters, feels disposed to look leniently upon the unknown writer of one to himself, received on New Year's day, and enclosing \$200."

A writer states the difference between Unitarians and Universalists, thus:—"The former believe themselves too good to be damned, and the latter believe God too good to damn them."

DEATH OF MR. BROOKS.—Preston S. Brooks, Representative in Congress from South Carolina, the man who in May last assaulted Charles Sumner in the chamber of the United States Senate, died at Washington on the evening of Thursday, Jan. 27. He had been ill for two or three days, with an affection of the throat. On the evening of his death, he was telling his friends he had passed the crisis of his illness, and felt considerably improved in health, when he was seized with violent cramp, and died about ten minutes afterward, in intense pain. He leaves a wife and four children, who were not in Washington. His funeral was attended on Friday, with more than ordinary display. The announcement of his death in the House of Representatives was accompanied with numerous eulogies, from which it appears that there are people who consider Mr. Brooks not only a statesman but a gentleman and a Christian. One of the speakers, Mr. Savage, alluded to the assault on Sumner, and expressed the opinion that the world will ever applaud the act—an expression which some of the listeners considered insulting, and of which they showed their disapprobation by leaving the House.

A ROGUE'S OPINION OF MINISTERS' MONEY.—On a recent Sunday evening, a lad named John Davis was arrested in a Methodist Church in New York, for picking a lady's pocket. When the officer made the arrest, Davis demanded "by what authority he was to be detained, and with what offense he was charged?" On being told that it was for picking the minister's wife's pocket, his self-possession suddenly forsook him, and he exclaimed: "The minister's wife! If I'd known she was the minister's wife, I would never have touched a cent of that money—minister's money is always unlucky!"

NEW YORK STATE EDUCATION FUNDS.—The Regents of the University met on the 16th of January, and distributed among the Academies \$40,000 of the income of the Literature Fund. Alfred Academy received \$588 61; DeRuyter Institute, \$205 17; Brookfield Academy, \$281 87; Friendship Academy, \$170 66; Richburg Academy, \$103 54. The Regents also appropriated the moneys for the support of departments for the education of Common School Teachers. One hundred and sixty dollars each was appropriated to Alfred, Friendship, Richburg, and Brookfield Academies, and DeRuyter Institute.

ONE SERMON A WEEK.—The N. Y. Churchman contains the following paragraph, pregnant with valuable truth:—"One sermon a week is as much as one divine can preach with credit to his reputation, and as much as any congregation is likely to digest into practice. Yet two, and often three, are demanded every Sunday, and they must be all tip-top ones. No milk and water—the energies must never flag; no allowance made for trouble, sickness, for mind and body worn down from continual labor. If the sermons are not first rate, splendid, superb, the minister is thought to be rather falling."

Spanish Coin are but little used in trade in New York City. Most of the people refuse to receive them, except at the reduced price fixed by law, of 5, 10, and 20 cents, for sixpences, shillings and quarters. The consequence is that they go to the mint, where quarters are worth about 24 cents, and other coin in proportion.

Proceedings in Congress.

SECOND-DAY, JAN. 26. In the SENATE, Mr. Wilson gave notice of the introduction of a bill to secure to actual settlers the alternate sections of lands reserved in grants to States for railroad purposes. The bill establishing a naval depot at Brunswick, Ga., was passed.

The HOUSE OF REPRESENTATIVES passed the bill increasing the pay of commissioned officers in the army, and military storekeepers, twenty dollars a month, and commutation to thirty cents a ration. Also, the bill to enable property, to a considerable amount, belonging to an emancipated slave, who died intestate, to descend to his slave wife and children, their owners being willing to set them free.

THIRD-DAY, JAN. 27. In the SENATE, several petitions were presented, and the Indian Appropriation Bill was discussed, but no action upon it taken.

In the HOUSE, a new tariff bill was presented which reduces the annual revenue some \$14,000,000. A discussion upon it occupied most of the day.

FOURTH-DAY, JAN. 28. Congress did no business to-day in consequence of the death of Preston S. Brooks, a member of the House, who died very suddenly last evening.

FIFTH-DAY, JAN. 29. Congress did little beyond announcing in each House the death of Preston S. Brooks, and attending the funeral obsequies. Mr. Trumbull presented the credentials of Mr. Harlan of Iowa, and that gentleman resumed his seat in the Senate.

SIXTH-DAY, JAN. 30. The SENATE spent some time in considering a resolution calling on the President to communicate the number and causes of desertions from the Navy since the act to promote the efficiency of the Navy. Nothing else of importance was done.

The HOUSE spent the whole day on the private calendar.

SABBATH-DAY, JAN. 31. In the SENATE, the Indian Appropriation bill was discussed, and \$700,000 put in for keeping the peace in Oregon and Washington Territories. Some resolutions of inquiry were passed as to desertions in the Navy.

In the HOUSE, a bill was introduced defining the boundaries of Minnesota, and authorizing the people of that Territory to form a State Government. The bill was passed, Ayes, 96; Nays, 74. A similar bill in regard to Oregon was adopted. An important bill for a State Government in Kansas was proposed, but re-committed to the Territorial Committee.

California News. California dates to Jan. 5th were received in New York on the 28th, by steamer Illinois. The gold brought by the Illinois was less than the usual semi-monthly remittance, being only \$1,168,510.

The news is unimportant. No exciting events had disturbed the general tranquillity. The election of two United States Senators, which was expected to take place soon after the organization of the Legislature, which convened on the 5th, was the principal political topic. Public opinion was unanimous against the repudiation of the State debt, and a bill has already been framed for the action of the Legislature and the people, providing for its liquidation. A large quantity of rain had fallen in the mining districts, and every indication gave promise of a favorable season.

Some excitement had been created by the discovery of a system of speculation on the part of the Treasurers of some of the counties, and other officers charged with the collection of State revenue, in paying to the Treasury depreciated State warrants instead of the cash received by them from taxation. It is supposed that this fraudulent practice has been general, and that the State, as well as tax-payers, has been wronged out of a large amount.

The heaviest snow-storm ever known in San Francisco—if not, in fact, the only one—occurred on Monday, the 29th Dec. The snow fell probably for an hour or two, and covered the summits of the hills adjacent to the city. The Contra Costa range of mountains were covered several inches deep.

There has been a Temperance Society organized in San Francisco recently by very promising auspices. Many leading citizens have taken an active part in the movement.

There is a constant demand for silver in England for China and the East Indies, and the fact being ascertained that it is a saving of two per cent, on freight and insurance as well as of time to ship from Mexico via San Francisco rather than via Southampton, this route has been selected, and for the future, or at least until the course of trade changes, we may expect to see the shipments of treasure to China annually figure a large total.

We have advices from Oregon to the 26th of December. The Legislature was in session, and the bill to take the sense of the people upon the formation of a State Government is published in the Portland Standard. The question will be decided by them on the first Monday of June. The snow-storm which swept over the northern part of California recently, was severely felt in Oregon; hail, snow, and rain, visited the country, flooding the roads and rivers.

A FRIGHTFUL TRAGEDY.—On Sabbath morning, Jan. 31st, Harvey Burdell, the well-known surgeon dentist of No. 31 Bond street, New York, was found dead in his room, with unmistakable evidences around, that an attempt had first been made to strangle him, after which he was killed by stabs in his neck and breast. Mr. Burdell was a man about 45 years of age, of fine personal appearance, and worth from fifty to one hundred thousand dollars. He owned the house in which he lived, a part of which was used for his offices, and with balance rented to a Mrs. Cunningham, with whom he had formerly been on terms of intimacy, but latterly some difficulty had existed between them. The murder must have been committed in the early part of the night, while Mrs. Cunningham, her two daughters, a gentleman named Snodgrass, another named Eckel, and a servant girl, were in the house; and yet none of them acknowledge having heard the least noise. Mrs. Cunningham, when before to Coroner's jury, claimed to have been married to Dr. Burdell in October last, and produced the clergyman's certificate. She and the two gentlemen were arrested to wait the result of the investigation.

The testimony before the coroner's jury on

Second-day, renders it probable that the man Eckel personified Dr. Burdell in the marriage ceremony, and that the murder was planned by him and the woman Cunningham.]

European News.

We have European dates to Jan. 17th.

Private telegraphic dispatches received in England, in anticipation of the Overland Mail, bring the accounts from Canton down to the 24th November. These advices state that hostilities continued, that the Americans had also engaged in the struggle, and that trade remained consequently at a standstill. Thus much is known for certain. Rumor adds, in explanation of the engagement of the Americans in the strife, that the price offered by the Chinese Governor for the heads of the English, led to some heads of the Americans being sent in, in mistake for those of Englishmen.

The London Times city article, dated Friday evening, Jan. 16th, says:—"Chinese advices bring full details of the operations at Canton down to the 24th of November, and of the continued obstinacy of Gov. Yeh, who, notwithstanding the destruction of the Bogue Forts by the English, and the Barrier Forts by the Americans, had issued a proclamation threatening martial law to any of the people who might venture to speak of peace."

By telegraph via Trieste, news had been received in England of a great battle near Bayk, between the Russians and Circassians. The former retreated, with a loss of nearly 2,000 men and several guns, the attack being made by a Circassian corps of 10,000 strong.

The captain and crew of the Northern Belle, an American vessel, were saved from destruction during a fearful gale off the coast of Kent, on the 6th Jan., by thirteen resolute boatmen belonging to Broadstairs. Their heroism has called forth the warmest eulogies from all quarters; and a subscription among American residents in England has been commenced by Mr. J. R. Croskey, the United States Consul at Southampton, who has presented a check of \$50, to provide a fund for rewarding their bravery.

A very strong feeling prevails in London against the exclusive manner in which the Atlantic Telegraph Company has been got up, and the exclusive machinery with which it is clogged. Another Company is being organized, with the intention of going direct to the shores of the United States, instead of passing through English Colonial possessions. This will place England and America on an equal footing, in a political point of view.

The Royal Naval Female School at Richmond, England, was destroyed by fire on the morning of the 11th Jan. No person was injured.

The snow storms in the Asturias had been so violent that all communication, and even the mails, had been interrupted for several days.

A hurricane was experienced at Malta on the 4th Jan., during which some ships sunk and 300 boats were dashed to pieces against the quays.

The returns show that one hundred and fifty vessels were driven ashore, and eighty totally wrecked, with many others damaged, during the late frightful gale on the coasts of the United Kingdom, involving a large loss of life.

A terrific hurricane devastated the Philippine Islands on October 27. All the suburbs of Manila and neighboring villages were reduced to heaps of ruins. The number of houses destroyed at that place alone was above three thousand five hundred. Official returns show that more than ten thousand houses were destroyed within a circuit of about eight leagues around Manila. Six foreign vessels in the roads of Manila were also driven ashore.

The National Kansas Committee.

A meeting of the National Kansas Committee was recently held in New York, at which reports were presented of doings up to the present time. From the newspaper accounts of those meetings, we clip the following interesting items:—

The Report of the Secretary states that there has been received from all sources, since the organization of the body in June last, in round numbers, \$90,000, and expended in various ways, as specified in the report, \$81,000. Balance in the Treasury subject to draft, \$9,000. Of the total receipts as above, Massachusetts has furnished \$27,000, New York (including the fund sent to the N. Y. Tribune) \$33,000, and Illinois \$10,000. The remaining \$20,000 is distributed among the various Northern States. Wisconsin has raised and disbursed a large amount through her own State Committee, in forwarding emigrants; and Iowa has contributed largely in assisting companies and trains passing through her borders to Kansas. The Hon. Gerrit Smith of New York is credited with \$10,000, and Lieut-Gov. Wood of Illinois with \$1,000. The amounts embraced in the Secretary's figures include only the contributions forwarded to the officers at Chicago since July, 1856. There have been forwarded by the Committee about 2,000 emigrants. These have gone exclusively by the land route of Iowa and Nebraska. The distance from Chicago to Lawrence and Topeka is about 600 miles. The Committee have expended between \$20,000 and \$30,000 in provisions and groceries for the most needy settlers. These supplies have been purchased mostly in Western Missouri, where food is cheap and abundant.

The Assistant Secretary of the Committee made the following report in relation to Clothing, &c.:—

"The Committee have received, up to the present date, 763 boxes of clothing, contributed chiefly by societies of ladies. The total weight of these contributions is something over 50 tons, and they have been transported at an expense of \$4,108 79. Their estimated value is \$110,000. Four hundred and twelve boxes were shipped from St. Louis between the 1st of October and the 10th December, valued at \$60,000. One hundred and ten boxes were detained on the Missouri River by the sudden close of navigation. The Committee have now on hand, in Chicago and St. Louis, 351 boxes, valued at \$50,000, which will go forward on the opening of navigation. These contributions come from the various States as follows: Massachusetts, 310 boxes; New York, 134; Illinois, 95; Ohio, 51; Michigan, 26; Wisconsin, 25; New Hampshire, 8; Connecticut, 6; Pennsylvania, 6; Rhode Island, 5; Vermont, 4; Indiana, 3; derivation unknown, 89.

"There were received from Dr. Samuel Cabot, Jr., of Boston, 250 boxes during the short space of two months, and from the office of Thaddeus Hyatt, Esq., of New York, through the efforts of himself and Mr. Charles J. Warren, 50 large boxes of valuable articles."

The Committee appointed to confer with the agents of the principal railroads between the seaboard and Kansas, reported that a reduction of twenty-five per cent. would be made for the entire journey to St. Louis, and tickets would be issued to the Agent of the Committee from St. Louis to Leavenworth at \$10 each, being equal to a reduction of twenty per cent. on that portion of the route; and that tickets could be procured at the above terms in the principal cities in the East and on the line of the route.

Kansas.

During the past week, the public have been favored with the Message of Governor Geary to the (bogus) Legislature of Kansas. The Message recognizes the authority of the Legislature to make laws for the people of the Territory. Not a hint is anywhere given that Mr. Geary regards the armed invasion of the soil by forces from a neighboring State, the violation of the ballot-box, and the passage of odious and infamous laws by a body so selected, as in the least hostile to the principle of popular sovereignty and democratic rights. It is but just to say, however, that the Governor makes several suggestions and recommendations favorable to freedom.

An important bill in relation to Kansas has been presented in the House of Representatives by the Committee on Territories, to whom were referred the numerous petitions for the relief of the people of Kansas. The bill proceeds on the assumption that any relief, pecuniary or otherwise, extended to Kansas, must be unsatisfactory and illusory, so long as the people of that Territory remain subject to a code of laws, forced upon them by a small minority, assisted in this usurpation by invasive voters from Missouri—a code artfully contrived throughout with a view to continue the administration of the political affairs of the Territory in the hands of this usurping minority, and to deprive the majority of the citizens of the exercise of political rights, including even the privilege of practicing law in the courts. Proceeding upon this view of the case, the bill declares invalid all the doings of the Shawnee Mission Legislature, and provides for commencing legislation anew by requiring the Governor, as soon as practicable, to order an election for members of a Legislative Assembly, in the mode and manner provided in the act organizing the Territory. The following is the bill.

A BILL for the Relief of the People of Kansas.

Whereas, the President of the United States transmitted to this House by message a printed pamphlet purporting to be the laws of the Territory of Kansas, passed at Shawnee Mission, in said Territory; and Whereas, unjust and unwarranted test oaths are prescribed by said laws as a qualification for voting or holding office in said Territory; and Whereas, the Committee of Investigation sent by the House to Kansas report, that said Legislature was not elected by the legal voters of Kansas, but was forced upon them by non-residents, in violation of the organic act of the Territory, and having thus usurped legislative power, they have enacted cruel and oppressive laws; therefore

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all rules or regulations purporting to be laws, or in the form of laws, adopted at the Shawnee Mission, in the Territory of Kansas, by a body of men claiming to be the Legislative Assembly of said Territory, and all acts and proceedings whatsoever of said Assembly, are hereby declared invalid and of no binding force or effect.

Sec. 2. And be it further enacted, That the Governor of said Territory shall, as soon as practicable, order an election for Members of the Legislative Assembly, in the mode and manner provided for such election, in the act organizing said Territory.

SUMMARY.

If any one desires to indulge in Arctic amusements, let him visit Franconia, N. H., where the spirit thermometer, on the morning of the 24th, indicated 40 degrees below 0 at 5 A. M. A mercury thermometer taken from a warm room at 8 o'clock A. M., after the sun was up and shining brightly, sunk to 40 degrees below 0 in 20 minutes. The mercury itself was solid. This is the coldest weather ever known in Franconia. One could be exposed but a few minutes without freezing his flesh. Several persons were frost-bitten before they were aware of it.

It appears that, in addition to twenty negroes barbarously killed by the frightened residents in the vicinity of the Dover Iron Works in Tennessee, a white man, charged with being privy to the plot, has been squeezed to death in a cotton press! The very fact that such atrocities are deemed necessary to buttress up the institution of Slavery, is conclusive evidence against it. No institution requiring such support can, in the present age of the world, long maintain itself.

The British brig, Princess Louisa, Capt. J. Rider, of London, arrived at New York, Jan. 28th, after a passage of 110 days from Cadiz. During her protracted passage, her officers and crew have endured the most intense suffering and privation, and it is almost a miracle that any man survived. When five weeks out their provisions fell short, and from that period until their arrival in port, they were mainly dependent upon such assistance as they could obtain from passing vessels.

The U. S. Navy, in November, 1856, consisted of 11 ships of the line, 13 frigates, 19 sloops-of-war, 3 brigs, 1 schooner, 7 screw-steamer of the first class, 1 of the second class, 2 of the third class, 3 side-wheel steamers of the first class, 1 of the second class, 5 of the third class, 3 steam tenders, 5 store-ships, and 1 permanent receiving vessel. Total, 75 vessels, carrying 2243 guns.

By an arrival at Boston, we learn that two sailors of the lost steamship Lyonnais were taken from a raft shortly after the disaster by Capt. Ray of the bark Essex, bound from Boston to Rio Janeiro. These sailors stated that other vessels were in sight after the steamer sank, and they appeared to think that some of the passengers in the boats were taken up.

A bill, admitting negroes to equality with whites, as witnesses in courts, has passed the Iowa Senate; and will undoubtedly be concurred in by the House—both branches being strongly Republican.

New York Markets—February 2, 1857.

Asket-Pots #7 25 & 7 37; Pearls 7 50 at 75. Flour and Meal—Flour 6 30 a 6 75 for various grades of State, 6 70 a 8 00 for various grades of Ohio, 7 40 a 8 50 for extra Superfine. Rye Flour 3 50 a 5 12 for fine and superfine, Corn Meal 3 12 a 3 18 for Jersey.

GRAIN—Wheat 1 40 a 1 68 for Western mixed, 1 40 a 78 for Ohio, 1 40 a 78 for Michigan, 98c. a 1 00 for Northern. Barley 1 25 a 1 32. Oats 47 a 48 for Jersey, 50 a 53c. for Western. Corn 70 a 74c. for Western mixed, 75 a 78c. for round yellow. White Beans 1 87 a 2 00.

PROVISIONS—Pork 18 00 for new prime, 21 00 for old. Beef 5 00 a 10 35 for prime, 10 50 a 10 75 for country meat. Lard 13 00 a 13 25. Butter 16 a 22c. for Ohio, 20 a 24c. for State, 25 a 28c. for choice. Cheese 11 1 1/2 a 1 1/4. Eggs 30 a 35c. per dozen.

HAY—94c. a 1 00 per 100 lbs.

MARRIED.

In DeRuyter, N. Y., evening after Sabbath, Jan. 24th, by Rev. Mr. Beecher, Charles K. Maxson to Miss S. Ocella Wells, daughter of Matthew Wells.

DIED.

In West Edmeston, N. Y., Jan. 23d, after a short illness, Mrs. Maria S. Sizer, in the 92th year of her age. She was a member of the West Edmeston Seventh-day Baptist Church, and an exemplary Christian.

In Milton, Wis., Nov. 12, 1856, of neuralgia in the head, Mrs. Annetta T. O'Connell, wife of Amos S. O'Connell, aged 31 years, 1 month, 27 days. Sister O'Connell suffered acute pain a portion of the time for several months previous to her death. She was deprived of eyesight by her disease for nearly ten months. She bore all her sufferings with Christian calmness and resignation. She experienced relief when quite young and united with the Scotch Church, N. Y., from which she removed several years ago her membership to the Milton Church, Wis. Many friends treasure up her pious examples. She died trusting in the promise of our Saviour: "Him that cometh to me, I will in no wise cast out!" W. C. W.

LETTERS.

S. S. Griswold, D. E. Lewis, Varnum Hall, Simon B. Smith, H. V. Dunham B. Stelle, L. M. Cottrell, J. R. Irish, O. G. Greenman, N. Hall, Wm. Bond, C. Tyler, H. B. Stillman (have written you.) G. W. Kennedy, E. W. Cowles, F. West, B. F. Clarke, Joseph Goodrich, T. J. Smith, John A. M. West, Charles L. S. Spencer (to China direct.) D. E. Maxson (several articles on the subject, all under consideration.)

RECEIPTS.

All payments for publications of the Society are acknowledged from the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER.

M. T. Davis, Philad., N. J. \$2 00 to vol. 13 No. 52  
Wm. C. Chesney, Pa. 2 00 " " " " " "  
Simon Dilley, Kieckheferville, Pa. 2 00 " " " " " "  
Sally Tyler, Oporto, Mich. 2 00 " " " " " "  
John Burdick, Hanover, Mich. 2 00 " " " " " "  
Thos. I. Brown, Edgerton, Wis. 2 00 " " " " " "  
Wm. Danham, Albion, Wis. 1 00 " " " " " "  
Henry Bates, Albion, Wis. 2 00 " " " " " "  
Samuel P. Burdick " 2 00 " " " " " "  
Paul Palmer " 2 00 " " " " " "  
Thos. R. Williams " 2 00 " " " " " "  
A. L. Clark, Walworth, Wis. 2 00 " " " " " "  
Sarah J. Weston, Wis. 2 00 " " " " " "  
Abby & Langworthy, Berlin, Wis. 4 00 " " " " " "  
Wm. Bond, Hilo, Minnesota 2 00 " " " " " "  
Gabriel Cornelius, Alfred Center 2 00 " " " " " "  
T. T. Brand, Phillips Creek 2 00 " " " " " "  
David Babcock, Leonardville 2 00 " " " " " "  
John M. Clark " 2 00 " " " " " "  
Paul W. Clark " 5 00 " " " " " "  
Nelson Clarke " 1 50 " " " " " "

FOR THE SABBATH-SCHOOL VISITOR.

W. B. Gillette, Shiloh, N. J. \$7 00  
Benjamin H. Stillman, DeRuyter 2 00  
Oliver B. Greenman, Clarence 2 25  
WILLIAM M. ROGERS, Treasurer.

Rogers' Hotel and Dining Saloons.

KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry.

Quarterly Meeting at DeRuyter.

The Quarterly Meeting recently held in Scott, adjoined to meet with the Church in DeRuyter on the Sixth-day before the last Sabbath in February, 1857, it being the 37th day of the month. Bro. Joel West was appointed to preach the introductory sermon. JOHN MAXSON, Secretary.

Water-Cure.

DR. UTTER, of the Mountain Glen Water-Cure, Plainfield, N. J., has removed for the winter to No. 34 East Twelfth-st., New York, where the most ample accommodations are provided for patients or boarders. Correspondents will please send orders, until April 10th, when the "Cure" at the "Glen" will (Providence permitting) be re-opened.

Alfred Highland Water-Cure.

THIS establishment, for the cure of Chronic Diseases, Rheumatism and Western Rheumatism, is situated in the mountains of New Jersey, and is well adapted for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Bronchitis, Incurable Consumption, &c. &c. It is not excelled in any establishment. Patients will have the benefit of Homoeopathic prescriptions—an advantage found in but few "Water-Cures." Especial attention will be given to diseases commonly called surgical cases, such as Hip Diseases, White Swellings, Cancers, (in their early stages,) and Garies and Necrosis of bone.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. Address, H. P. BURDICK, Alfred, Allegany Co., N. Y.

Central Hall of New Jersey.

CONNECTING at New Hampton with the Delaware, Chesapeake and Western Railroads, at Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad to Mauch Chunk—WINTER ARRANGEMENT, commencing Jan. 1, 1857. Leave New York for Easton and intermediate stations from Pier No. 2, North River, at 10 A. M. and 3 1/2 P. M.; for Somerville, at 7 30 and 11 00 A. M., and 3 10 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st., at 7 30 and 11 00 A. M.; and at Elizabeth, at 11 30 and 3 30 P. M. JOHN O. STERNES, Superintendent.

The Christian Quarterly—Volume Twenty-two.

THIS Quarterly has been, and is, the only Baptist Periodical of its kind in the country. During its career of twenty-one years, it has enjoyed high esteem among ministers and laymen throughout the country, and has received the warmest commendations from the Press. It has been recently purchased by Rev. Franklin Wilson, and Rev. Geo. E. Taylor, of Baltimore, Md., who will, with the aid of the Board of Christian Education, assist in its publication. It is published in different parts of the Union. In future, as in the past, it will be filled with paid articles, contributed by its pages by the best writers of the Baptist and other denominations in this country and in Europe. The editorial committee consist of Literary, Scientific, Philosophical, and Theological Essays, Criticisms, Exegeses, Historical and Biographical Sketches, Summaries of Literary and Theological Intelligence, Notices and Reviews of New Publications. Each number will contain 158 pages, octavo. As heretofore, it will advocate Baptist views, yet will be Catholic in spirit. It will be neutral in politics, and will know neither North nor South, neither East nor West. Former subscribers are invited to continue their patronage, and new subscribers are solicited. Factors, and others friendly to the Review, are requested to secure subscribers, for which they will be allowed a liberal commission. TERMS—When paid in advance, \$3 00 per annum, or \$3 00 for two years.

Phillips, Sampson & Company's Announcement of New Works.

History of the Reign of the Emperor Charles the Fifth, by Wm. H. Prescott, D. D., with a Continuation, treating of the Cloister Life of the Emperor after his Abdication. By Wm. H. Prescott, author of "Philip II.," "Ferdinand and Isabella," "Conquest of Mexico," etc., etc. In 3 vols. 8vo. With a fine portrait engraved from Titian. Price \$6 75.

Robertson's great work, the History of the Reign of Charles the Fifth, is literally nothing more than a history of that reign; at least, the author devotes less than four pages to the part of Charles' life subsequent to his abdication. Yet this is, in some respects, the most curious and interesting portion of his life. But, in truth, Robertson had not the materials for writing it. These materials existed only in the Archives of Simancas, which, until very recently, have been closed, both against the scholar and the statesman. Now they are open to them, and have been given under restrictions, to such persons as have had interest with the government to obtain it, these archives have been carefully explored with reference to the monastic life of Charles. The result has been to exhibit under a very different aspect from that in which it has hitherto been presented to the public. The publishers of a new edition of Robertson's work, aware of this circumstance, have been desirous to give greater value to their volumes, by enriching them with the fruits of the late discovery, in regard to the Emperor's latter days. For this purpose they applied to Mr. Prescott to furnish them such a continuation as should give greater completeness to the original work of Robertson. It was a subject with which he was already familiar, having had occasion to touch upon it in his History of Philip the Second, and having copies from such documents as Simancas in his possession, as would furnish the proper basis for a continuation. There would seem, moreover, to be a particular propriety in Mr. Prescott's undertaking this work, from his connection with the Emperor's history, and his having written of Charles the Fifth in the intermediate link between the reign of Ferdinand and Isabella and that of Philip the Second. A history of his reign, therefore, becomes necessary to complete the historical series, which, with this addition, will cover an unbroken period of the Spanish annals, extending for a hundred and fifty years, from the middle of the fifteenth to the beginning of the seventeenth century.

Robertson's history, with this addition by Mr. Prescott, is now offered to the public, comprised in three volumes, and printed uniformly in size and style, and at the same price per volume as his former works. The publishers trust that it may find favor as a valuable addition to our standard literature. It will be published December 1st.

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