



The Sabbath Recorder.

New York, April 9, 1857.

Editors—GEO. B. PUTTER & THOMAS B. BROWN (G. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY, WM. B. MAXSON,
T. B. BARCOCK, N. Y. HULL,
A. B. BURCK, G. W. BURDICK,
LUCAS GRUNDALL, G. W. WHEELER,
W. C. WHITFORD, S. S. GRISWOLD,
W. C. KENYON.

A WORD TO MINISTERS.

Nothing is so disheartening to a godly minister, as the spiritual apathy of the church over which he presides. It is especially disheartening, when tokens of the presence and power of the Holy Spirit are given, and sinners begin to ask what they must do to be saved, to see a large portion of the church, including some of the most prominent leading members, remain inactive.

Now if we could offer an encouraging word to ministers placed in such circumstances, we would be glad to do so. We will try. And we begin by saying, that though the idea that there can be no great revival in a church unless the church is awake, embodies so much truth that it is dangerous to disregard it, it admits, nevertheless, of pretty large qualification.

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Now if we mistake not, it is much the same in preaching the gospel at the present day. We expend our labors first upon the church; and in regard to success among the unconverted, we are too apt to feel as (perhaps) the Apostles felt in regard to success among the Gentiles, namely, that little or nothing can be done, till the church is thoroughly aroused.

Our want of success, however, does not forbid the hope of success among the unconverted. God will work by the very few, who are willing to come to his help against the mighty; and these few, through the "working which worketh in them mightily," are constituted the army, one of whom chases a thousand, and two puts ten thousand to flight.

Some have constructed this passage rather differently—instead of reading life and immortality, they make it read immortal life—in other words, we suppose they mean the everlasting salvation of the soul, or the eternal life promised by the Saviour to all believers.

Under that abundant effusion of the Spirit which the people of God are to receive in the latter days, it is to be hoped that their self-sufficiency will be so completely subdued, that there will be no danger of their vaunting themselves against Him, even though mighty results flow from their labors. Then, we trust, the whole church will be girded for action. Then the church will have risen from the dead, and mighty works will show forth themselves in her; but the glory of all will be given to Him who mightily works in her.

There is also an experimental sense in which life and immortality are brought to light by the gospel—for, however dark and bewildered an unconverted sinner may be, and gloomy his prospects, as soon as he believes the gospel, and rests his guilty spirit on the atonement of the cross, his darkness passes away, and his thoughts of the future are full of hope and joy.

DEATH—LIFE—IMMORTALITY.

Who hath abolished death, and hath brought life and immortality to light, through the gospel?"

In what sense is this text to be understood? It cannot mean a literal and present abolition of death, because every body dies, both good and bad, and the Scriptures affirm that it is appointed unto all to die. Neither has there been any change in reference to this solemn event by the coming of Christ.

The life and immortality brought to light must refer to the future state. Life, in its common acceptation, had no connection with the gospel. Life had its origin in the divine power—was to be perpetuated by established laws of nature, kept in force by the great Lawgiver.

If the term immortality means the immortality of the soul, that was a doctrine entertained at a very early age; and it seems clear from the account given of the ancient believers, in the eleventh chapter of Hebrews, that the continuance and perpetuity of existence in the better country inspired them with joy.

On this the Scriptures were silent. I then made my doubts known through the columns of the Protestant Sentinel, which called out able replies. After this, the subject was discussed by W. B. M. and myself in the columns of the Seventh-day Baptist Register.

I am free to confess, that I have taken a part in this innovation in regard to our ancient custom. How far I may have been deluded, if at all, is only known to Him who knows all things. That I have acted honestly, I know, and that is all I can say with certainty.

I assure brother W. B. M., that I have no ill feeling in respect to what I regarded exceptional in his reply to me on the "Laying on of Hands." I felt, that whatever might be my brother's design, his remark was of that character that would leave behind it a bad impression.

LAYING ON OF HANDS.

In regard to the further discussion of the question of the "laying on of hands," I only desire to act wisely. My position upon the question is rather a negative one. I remember, that when I commenced in the ministry it was practiced by our people, and for some years I also practiced it, as an ordinance of religion.

I have been afraid, sometimes, that this spirit of controversy was contagious, for I perceive it spreading; and some, whom I thought incapable of condescending to it, are exhibiting symptoms of the malady. I do sincerely hope and pray, that this destructive contagion may be speedily overcome, by a thorough incorporation into our soul and life, by the grace of God, of the principle and spirit of our Saviour's golden remedy: "Whosoever ye would that men should do unto you, ye do even so unto them."

I cannot say that I feel it a privilege and duty to express myself towards Mr. Griswold in just the terms he has towards me, without some intimations of a relenting and acknowledgment for his unwarrantable course towards myself and the Lost Creek Church.

TO "S. S. G."
QUIET DELL, Va., March 23, 1857.

I cannot say that I feel it a privilege and duty to express myself towards Mr. Griswold in just the terms he has towards me, without some intimations of a relenting and acknowledgment for his unwarrantable course towards myself and the Lost Creek Church.

Mr. Griswold seems to be impressed with the idea, that there is now a probability of the difficulty being amicably adjusted. To what does he attribute the different aspect of things?—to any agency of his? I presume not. What then? Perhaps it may be to the wonderful change which he imagines has been wrought in me since the writing of my first article.

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OPINION OF A READER OF THE RECORDER.
I have for the most part read with interest the articles furnished by the various contributors to the columns of the Recorder, upon the numerous subjects that have received their attention; not that I have always concurred in the opinions and doctrines set forth, but that I always cherish a proper regard for Free Discussion.

The tendency of such discussion, I apprehend, is to create prejudice in the minds of those differing with us, which, although we might have the truth, and our opponents be in error, would very much embarrass, if not actually neutralize, our effort for their enlightenment.

Another evil of such discussion, is to estrange from each other the brethren thus engaged, to injure kind feeling, destroy confidence, and weaken if not entirely sever the bond of union between them.

Persons thus conducting controversy, give at least too much occasion, sometimes, for others to conjecture that they have forgotten one doctrine of our religion: "Love worketh no ill to his neighbor." The apostle has given us a preventive of this evil: "Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves."

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CLARKSVILLE, March 27, 1857.

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Does S. S. G. feel the present to be a favorable time to slide out of the difficulty in which he has involved himself? If so, I am not disposed to let him slide out over my shoulders. What is the cause of the great dissimilarity of expression in his late article from that of his former productions? If it is the plain statement of some additional facts in my late article, I would say, these facts might have been obtained long since, if they had been sought after.

EVANGELICAL ALLIANCE.—The Rev. Dr. Schaff, in a communication to the New York Evangelist, says the next meeting of the Evangelical Alliance will be held, by special invitation of the King of Prussia, in Berlin, from September 10th to the 16th.

The Chicago Herald announces that Dea. Chase, of St. Clair, Mich., recently died, leaving a legacy of \$6,000 to the Theological Seminary recently established in Chicago by the Congregationalists of the Northwest.

At last accounts, the British Government was about to dispatch 5,000 additional troops to China, and the French Government was about to send an adequate naval force to act in concert with the British.

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RELIGIOUS INTELLIGENCE.
The papers make record of the death of Dea. William Colgate, at the age of seventy-five years. Few men are as widely known and honored as he has been during a long residence in New York.

An intense religious feeling has pervaded the community at Sing Sing during the last two months, and still continues unabated. More than two hundred persons have been received into the Methodist Church, under the pastoral charge of the Rev. J. P. HERNANDEZ, and some fifty, after being immersed, have united with the Baptist Church, the Rev. Mr. BUCKLAND.

Rev. Mr. Magoun, of Davenport, Iowa, writes to the Congregational Herald, that he has lately been surprised to the extent of \$285, and that his church gave \$1,150 to the church building fund; and adds of a brother pastor near him, that while he was gone East they supplied his pulpit and refitted his house, and on his return gave him \$100, raised his salary to \$1,200, paid \$500 of his debts, raised \$3,200 for church debts, and soon after gave \$206 to the Bible Society, though but a few weeks before they had given \$1,300 to the Church Building Fund!

For many years, Fast Day in Massachusetts has been considered as the day for the clergy to discuss such political questions as they deemed important to the people. But this year the Governor puts in a modest protest against the long-standing custom.

The religious interest in Boston continues unabated, and several of the Congregational, Baptist, and Methodist churches, are already greatly strengthened. Meetings have been considerably multiplied, and prayer-meetings have been held in the afternoon as well as the evening, in the case of several churches.

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