

The Sabbath Recorder.

New York, June 11, 1857.

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The Board of the Publishing Society having appointed Geo. B. Utter a Special Agent to settle all accounts due the Society up to the 4th of June, 1857, he intends to enter at once upon the duties of that agency. His plan is to attend the meetings of the Central Association at Verona, and the Western Association at Geneva, doing what he can at those meetings and in the vicinities where they are held, to accomplish the object of his appointment. After that he will probably visit Illinois and Wisconsin. It is hoped that those having accounts to settle with the Agent will avail themselves of the first opportunity of meeting him to do the business, and thus save his trouble (which he is bound to take) of hunting them up. The post-office address of the Special Agent will be New York.

QUALIFICATION FOR BAPTISM.

It is not difficult to tell what are the pre-requisites to baptism; the scripture decides the point. The difficulty lies in telling whether these prerequisites are, in certain given cases, fulfilled. That an unbeliever is to be baptized, no one pretends; that the believer is entitled to the ordinance, no one disputes. The only question is, Who is the believer?

There is a faith which is to the saving of the soul. (Heb. 10: 39.) There is, on the other hand, a faith which is consistent with loving the praise of men more than the praise of God. (John 12: 42, 43.) Such faith is the same as no faith at all. (John 5: 44.) Does such faith entitle one to baptism? There can be no question, that when Jesus said, "He that believeth, and is baptized, shall be saved," he meant that kind of faith which is not ashamed to confess him before men.

Still, this does not remove the difficulty; for how can the administrator be certain, that the person applying for baptism is actually possessed of saving faith? The real question, then, is, Do the sacred writings authorize the administration of the ordinance to such persons as make a credible profession of faith in Christ, or do they require us to refuse to baptize them, till we have infallible evidence that they are truly converted. We suppose every candid person will say, that a credible profession is all that can be looked for.

We suppose, nevertheless, that every pastor who feels his responsibility will be disposed to "take heed how he buildeth" upon Jesus Christ the foundation. (1 Cor. 3: 10.) He knows that, if he build upon such materials as will not stand the fire—wood, hay, stubble—his work will be burned, and he will lose his reward. Due caution in the reception of candidates is, therefore, not contrary to, but in accordance with the Word of God. Philip required of the Ethiopian eunuch, that he should believe with all his heart.

We cannot subscribe to the doctrine, therefore, that baptism is to be administered promptly to any one who may lightly say that he believes Jesus Christ to be the Son of God. A credible profession must rest upon some more substantial basis than the popular sentiment concerning Christ, which obtains in every community where the gospel is preached. What man, or woman, in any so-called Christian community will not say that Jesus is the Lord? Yet, to say so in such a sense as constitutes true discipleship, can be done only by the Holy Spirit. (1 Cor. 12: 3.) Consequently, some sort of evidence that the Spirit of God has taken possession of the heart ought to be had, before the ordinance is administered.

Too much may be required, however. Such a confession as evinces a sincere desire to lead a new life, is all that the Scripture authorizes us to demand. Nor ought we to doubt the existence of such a desire on the part of the applicant, because it is of recent origin. The question is not, How long has the applicant been a child of God? but, Is he a child? Regeneration is not a progressive, but an instantaneous work. The Scriptures call it a passing from death to life. There is no medium between death and life. Whoever is dead in sins is not alive unto God, and whoever is alive unto God is not dead in sins. When life begins, death is at an end. Therefore, if a person declares, under circumstances that leave no doubt of his sincerity, his fixed and unalterable determination to lead a new life, we have no right to question the reality of his purpose because he was a wicked man yesterday. The existence of such a purpose shows him to be a child of God. Saul of Tarsus was a persecuting blasphemer, when he started on his journey to Damascus; he was a praying man when he arrived there. The bright light that shone around him, and the voice calling to him from heaven—attendant circumstances of his conversion—were miraculous; but the conversion itself was not any more miraculous than is that of any other sinner.

Some sense of the exceeding sinfulness of sin, undoubtedly, marks every case of true conversion. But it is not to be expected, that a young convert will be as powerfully impressed, in this regard, as an old Christian. If he sees that he is a sinner; if he feels that he deserves the wrath of God on this account; if he feels that he is so thoroughly and totally ruined by sin, that he can do nothing to help himself, and in utter despair of helping himself, puts all his trust in Christ; he has had as deep an experience as we have any reason to demand, before according to him the ordinance of baptism.

REVIVAL AT ROCKVILLE.—The Seventh-day Baptist Church at Rockville, R. I., has, for some weeks past, been enjoying a season of religious refreshing and revival, during which eighteen persons made a profession of their faith in Christ and were baptized.

OUR DENOMINATIONAL PRESS.

The object of the organization of the Seventh-day Baptist Publishing Society, as stated in its constitution, is, "to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist Denomination, and promote the cause of Christ generally." And the Board of Managers, under whose direction and control the periodicals of the society have been thus far conducted, has endeavored to carry out the object of the organization, in a way that should not only be satisfactory to the members of the society, but also to the members of the denomination generally, so as to secure their approbation and undivided support: "Not as men pleasers, but as the servants of Christ; with good will doing service, as to the Lord, and not to men." Yet, as circumstances do often occur in human affairs to change or modify the desired result of even the best appointed schemes, so, it may have occurred with this enterprise, and some individuals, perhaps, greatly disappointed, mourn over the deviations, as they would over great disasters. Nevertheless, the affairs of the Society have moved on, with less deviation from the purpose of its organization, than was feared by others; so that, no serious apprehensions have been entertained by the Board, as to the final success of the enterprise. It can hardly be expected, however, in the nature of things, as it seldom is in business of any kind, that embarrassments would not attend its progress; especially where the responsibility is, in a measure, divided between individuals of different susceptibilities and views; and, therefore, slight changes are not to be considered strange, or extraordinary things. And, as the Board of Managers have the power to regulate, it should always provide for such emergencies as are likely to arise in the prosecution of its purposes. And if it has been remiss in efforts, it must make the greater exertion, when required by impending difficulties; and thus, by the power of its social organization, maintain a continued operation of its affairs.

The honors or emoluments of this work are of secondary importance. The grand question is, Shall the work be done? Shall the truth be vindicated, and God be glorified? All other questions sink into insignificance by comparison with this? There is a mighty recuperative power in society, and, therefore, absolute discouragement should never be indulged in by the friends of truth and righteousness.

In accordance with this principle, the Board of Directors of this Society at its last meeting (May 24th), appointed five brethren to continue the publications of the Society, by providing the means, and securing the services of others for the offices of general agent and editor; which, from circumstances not under the control of the Board, were to become vacant on the 4th of June, or at the close of the last volume of the Sabbath Recorder. And though acceptable persons have not yet been secured to fill the vacant stations, yet the committee does not deem it proper, while in the exercise of the discretionary power conferred upon it by the Board, to allow of a suspension of the periodicals of the Society, without a personal effort to sustain them; and it will therefore, do all in its power, gratuitously, to aid in the continuance of the work. But in the discharge of this duty, there will be a want of full success, if the friends of the enterprise do not co-operate, and do what may be needful to supply the treasury of the Society.

The readers of the Recorder have been already apprised, that the Board has appointed the late General Agent to collect all outstanding dues of the Society, and has likewise appropriated the same to the payment of advances made by him to the treasury. Of course, the Board expects to rely solely on advance payments on the present volume, to supply the necessary means of its continuance.

The patrons of the paper will therefore see the necessity of effective measures in this respect; large additions to the subscription list are needed, and why may not success attend the effort?

Communications may be addressed to the Editors of the Sabbath Recorder, No. 9 Spruce-st., N. Y.

DO THE EXAMPLES OF CHRIST AND HIS APOSTLES PROVE THE POWER OF LAW?

As some incidental remarks have been dropped implying doubt as to the correctness of my holding, and some inquiries have been made bearing on this question, I will say, I supposed that my views were those of my brethren; and am disappointed to find any of them seeming to differ from me, but perhaps I have been too fast in my conclusions. I will, however, offer some considerations why I cannot give to example the power of law; and will, with pleasure, receive correction.

I reject the authority of example. First, Because the Scriptures have nowhere told me to receive it in that light. There are several allusions to example in the Scriptures, the design of which are to excite to faithfulness, but not to point out a particular rule of duty.

Second, Because much of the action of Christ and his Apostles, was dictated by their official position. I am neither a Savior or an Apostle; and am not therefore, to perform the act of their office.

Third, Because they were frequently guided by circumstances surrounding them. Those circumstances never have, nor ever will surround me; and if they should, the circumstances guide me and not their actions.

Fourth, Because it would impose on me an impossibility. They healed the sick, raised the dead, imparted the Holy Ghost, foretold future events, &c.

Paul inflicted blindness on Elymas for his oppression. I would not want to try it. Peter officiated in cases of capital punishment.

Sixth, They submitted to Jewish rites and ceremonies, attended Jewish feasts, and positively a thing in which I am in no way bound to do.

Seventh, Because they did not always act under inspiration. This would make a mere human action partake of divine authority.

Eighth, Because their action was not uniform. In some respects they acted in opposite directions.

Ninth, We have but a partial account of some things acted by them, or under their sanction. The disciples "sold their possessions and held all things common," and indeed, "no man said aught was his own," but how long I am not told.

Tenth, Because Scripture precepts form a complete rule of duty. "To fear God and keep his commands, is the whole duty of men." "If ye keep my commandments ye shall abide in my love." "Good Master what good thing shall I do to inherit eternal life?" "Keep the commandments." "Blessed are they that do his commandments, that they may have right to the tree of life." "Teaching them to observe all things whatsoever I have commanded you." "Then are ye my friends, if ye do whatsoever I have commanded you." In these and many other passages, the Christian character is represented as completed in doing what God commanded, and not in doing what the Apostles did.

Eleventh, It is admitted on all sides, that we are not bound to "do all that the Apostles did," simply because they performed the action. Then how do we know that we are obligated to any thing on the ground of there action? God has given no rule to distinguish between those actions that are to be received as a rule and those that are not—thus rejecting all rules. The rule then is human and not divine.

Finally, I don't propose "to dispense with every thing in our forms of worship and religious usage, not imposed on us by special precept," or example either. Nor do I propose to give those "usages" the nature and authority of divine law. It is suggested that to reject all usages for which we have no "precept" would reduce us to a painful "destitution,"—we would have "no prayer at communion, baptism or in the family; nor preaching on the Sabbath." This is another question; but it is not quite correct. Let us see if we should have no prayer at "communion," &c. "He spake parables to this end, that men ought always to pray and not to faint," Luke, 18: 1. "Praying always with all prayer," Eph. 9: 18. "Pray without ceasing and in every thing give thanks." Thess. 5: 17. If those passages are complied with we shall be likely to have prayer "at communion, baptism and in the family." Not quite so "destitute" after all.

Preaching the gospel is "doing good, and Christ says, "it is lawful to do good on the Sabbath day." Do not let us forget the original question, which is, Does the actions of Christ and his Apostles form law for the church now? V. HULL.

There are few evils which have proved more baneful and ruinous to Christianity than sectarianism. Claiming, as it does, a higher and purer type of religion, it invariably makes as a matter of conscience, every thing it demands; seemingly making no allowance for ignorance, in capacity, circumstances or education. But it measures all by its iron standard, and apparently denies the fallibility of human nature. In its zeal it almost invariably infringes the inalienable right of others to think for themselves, while it often resorts to persecution and proscription in order to coerce its opponents into compliance with its dogmatism.

This sectarianism reared the inquisition of Spain, kindled the fires of Smithfield, banished godly men and women from Massachusetts colony; and in more modern times, raised the mad dog cry of heresy, infidel, and denied the symbol of Christ's body to multitudes of true believers and disciples of the Redeemer. The schism of sectarianism, has divided and subdivided the church into parties and squads, until it would seem nearly impossible that division can extend farther. Still it may, for, as its name is legion, its divisions may be endless.

Believing therefore, as I do, that sectarianism is not only evil, but a sin, a wrong—how can I do less than labor for its removal. I am well aware, that by so doing, I shall be considered by many, even of my own denomination, as transgressing the covenant obligations. But as I do not so understand it, I must claim the right of acting according to my own judgment in the matter; believing that no one has the right to assume any such covenant obligation, as will preclude him from giving utterance to the honest convictions of his soul, I can never admit the church to be a secret Society, forbidding its members to utter its pass-words of immortality, or requiring them to hide their light under a denominational bushel or peck measure, but on the contrary, to let it shine out upon the world.

The church is the school in which the disciples of Christ have a right not only to begin but perfect their education. It must therefore include not the academical, but the primary, as well as the intermediate departments of Christian theology.

As the whole includes all the parts, it must take all the parts to make the whole. Hence no member of the body has a right to dispense with any other member and thus produce a schism in the body. Hence the Apostle required that such as caused divisions should be marked. Paul evidently considered it a heinous sin to cause a schism in the body of Christ, and happy would it have been if the church, which is that body, had more sacredly regarded the caution.

Set, (says Webster) in religion is a schismatical body. It follows then that a sectarian is one that belongs to or advocates such schismatical body, or "one of a party in religion who has separated himself from the established church."

Thus as brother Crandall says Christianity was a sect. It embodied a party in religion outside the established church of Jerusalem. I do further agree with brother C., "That the Christian church was a sect in its best days." Yea even after divisions had obtained in it, the Christian church stood as a whole sect outside of Judaism and Paganism, permitting a great variety of opinions and practices within its body. For how could it be otherwise, when even the Apostles themselves differed in their opinions concerning the revelations of divine truth in many particulars. See Acts 15th chap. Gal. 2: 11, 14; Romans 14th chap.

It is certain then that neither Christ nor his Apostles maintained that the unity of the church required a perfect agreement in opinion among its members. Every man was to be fully persuaded in his own mind." Roman 14: 5. Nor was a perfect harmony of conduct considered absolutely essential to the unity of the body. See Romans 14th.

While, therefore, I admit the Christian church to be a sect outside of other established religions, still I do not admit that it is a sect in the more common use of that term at the present time. When therefore, brother C. says, "if a sect is an evil the Christian sect is an evil," he is using language I think, according to its most common import. Hence most if not the whole of his second paragraph I consider as irrelevant, proceeding upon a most mistaken use of the terms.

The word sect, as used now, refers to a party of professed Christians who have separated themselves from other professed Christians, and in most instances from those whom they acknowledge are Christians.

My position is this. All Christians who acknowledge others as Christians, are bound to extend fellowship to each other as such, although they may think each other somewhat in error. Still unless such error does in their opinion unchristianize them—to refuse Christian fellowship to them is sectarianism, and those who do so are sectarians. Sectarianism, then, consists in forming sects within the pale of the pale of the acknowledged Christian church. Therefore any organization of Christians, calling itself a church which knowingly and persistently debar acknowledged Christians from enjoying the full immunities, right and privileges of the Christian, is in my opinion a sect, and thus to act is sectarianism. Now as the true church includes all its members a sectarian church excludes many whom it acknowledges as real members of the true. Hence sectarianism refuses to receive all that it admits Christ has received.

Sectarianism, then, does not consist in propagating one's honest opinions of what he believes true. This is every one's privilege and duty. Religion being the culmination of all true science, and its principles the day-star of human destiny, a true Christian spirit will ever prompt its possessor to breathe his best thoughts into the minds of his fellows; and if his motive be only the love of truth, his zeal can scarcely be too intense. The Jewish converts to Christianity were zealous that Gentile converts ought to be circumcised. Thus believing, they had a right to urge their views, and not be chargeable with sectarianism. But had they excluded all who differed from them, together with the Gentile converts from the Church, they would have been guilty of sectarianism. And it is worthy of note here, that in those primitive churches there was permitted a great variety of opinions and practices, and all were not considered as inconsistent with the unity of the body. Holding to ones practicing different modes of worship is not sectarianism, unless it leads to Church exclusion. Nor is separation from a sect sectarianism, but only separation from the body. Sectarianism divides into sections that which belongs together, God having joined the whole Church into one body, whether Jews or Greeks, bond or free, male or female. It is therefore putting asunder what God has joined together, to divide the Church—the body of Christ into sects. If it would have been carnal, sinful, to have divided the church in Jerusalem into sects or parties, must it not be equally carnal and sinful thus to divide the church now? No length of time can sanctify what in its commencement was wrong. The long practice of a wrong may blunt and obliterate a just perception of the criminality of the wrong; but it can never make that wrong right. Had the many divisions in the church all sprang into existence in our day—had we seen the body of Christ thus rent asunder—what must have been our feelings, and yet we know that it has been thus rent asunder and mangled; but how insensible are we. Insensible did I say. Insensibility would be comparatively innocent to what now exists. For so terribly baneful has been the effect of this heavy sin upon the Christian world, that the bare attempt to point out this sin now, subjects one to be called a disturber of the peace of the Church, an innovator, a latitudinarian, if not a heretic and infidel. So cherished is sectarianism, by the Church, that it is only by mere suffering that anti-sectarianism are permitted to continue in the Church.

This spirit of sectarianism was severely rebuked by the Apostle when it first manifested itself in the Church at Corinth. Now if it was wrong for those Christians to file off under Paul, Apollus, and Cephos, is it not equally wrong thus to do under Luther, Calvin, Wesley, or any others? In the 12th chapter of 1 Cor. we read: "For as the body is one and hath many members, and all the members of that one body, being many are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jew or Gentile—whether we be bond or free; and have been all made to drink into one spirit. Now ye are the body of Christ, and members in particular." Would it not be a crime to mutilate a natural body, and must it not also be criminal to mutilate the body of Christ? If we have no right to cut off a member from our natural body, much less have we a right to cut off a member of Christ's spiritual body, however weak it may be. See also, Math. 12: 25; 1 Cor. 12: 25; Eph. 4: 3, 4, 13, where the subject and letter of sectarianism is rebuked, censured and condemned.

The N. Y. Independent, speaking of the primitive Church, says: "There was no such thing as denominationalism among those churches, and no provision for this in their constitution. If in some minor points the church at Antioch differed from that at Jerusalem, that church did not send Paul and Barnabas to establish Antiochan churches in Asia Minor and Greece. The up Church at Jerusalem did not attempt to set Jerusalem churches throughout Palestine. The Church at Corinth did not propagate Corinthianism. The primitive churches had no denominationalism, sectarian or unsectarian. They were simply associations of believers."

The Protestant Episcopal Bishop of Rhode Island says: "Five-sixths of all our theological intellect is expended in mutual controversy and recrimination. While the world is perishing for lack of knowledge, we are discussing and rediscussing questions of which the very terms are possibly undefinable and the same are used, and the same rejoinders are made for the thousandth time, leaving all parties where they were at the beginning."

A writer in the Methodist Quarterly of 1845 says: "The divisions and bickerings and sectarian prejudices of the Protestant churches with respect to each other, can never be viewed by the sincere friend of a pure and spiritual Christianity with any other feeling than those of unmingled sorrow and painful regret. What a pity that the body of Christ should be thus divided—that his seamless garments should be so needlessly rent asunder, and that he should be thus cruelly wounded in the house of his friends." Nothing, perhaps, has done so much to strengthen the hands of the sceptic, to render religion inefficient and to array prejudice against it, as that want of Christian union, which our author so pointedly condemns. It (sectarianism) has been the Bohon'Upas of the American churches, blistering by its dreadful malign effluvia, the points of righteousness and spreading mildew and death over the heritage of the Lord." And yet the whole of Christendom is in complicity with that sin.

THE AMERICAN BIBLE UNION.

This Institution was organized about seven years since, and is, as is generally known, an offshoot of the American and Foreign Bible Society. Its sole object is—To procure and circulate the purest versions of the word of God. Its energies have been mainly expended, thus far, in the endeavor to procure a more faithful version of the Bible in the English language. It has, however, aided materially in revising other versions in living languages, and also in the circulation of Luther's German version, through the agency of that eminent servant of God, and devoted missionary, Rev. J. G. Oncken, and his coadjutors. It has procured and put in circulation a new translation of the greater part of the New Testament, in Spanish, and of the entire New Testament, in Italian. As remarked above, however, its energies have been mainly directed to the revision of the English Bible. It has procured revisions (and, in most cases, duplicate revisions) of all the books of the New Testament, some of which have been printed, and circulated more or less extensively, while the rest are in manuscript at the rooms of the Society in New York. The Book of Job has also been published, in several forms. This last is universally conceded to be an admirable work, and a very great improvement upon the common version of that ancient poem.

The Union have ordered a Committee of learned men, whose duty it will be to revise all the incipient revisions of the Books of the New Testament—to harmonize them, and make still further corrections of errors. Two members of this committee have already been selected, and have accepted of the positions assigned them. These two gentlemen, whose names have been given to the public, are T. J. Conant, D. D., of Rochester University, and H. B. Hackett, D. D., of Newton Theological Seminary. They are both admitted by all who know them—and they are extensively known by their works, both in this country and in Europe—to be thoroughly qualified for the work assigned to them. Negotiations are, I understand, on foot with other scholars of equal celebrity, whose services, in some department or other, it is hoped will be secured. Should these negotiations result, as it is hoped they will, in the choice of three others of equal ability to those already selected, the work of revising the New Testament may be considered as safe as it well could be in human hands. Should this committee live to complete their task, anything like falsetta would seem to be beyond the range of probability.

This committee, or, at least, that portion of it already selected, will commence the final revision as soon as certain previous engagements can be disposed of. Dr. Conant, has resigned his chair in the University, that he may give his entire time and energies to the work of the Union. May we not hope that these brethren

will have the sincere prayers of all our people, in their behalf? They have a work before them, the magnitude of which few can appreciate.

The Providence of God has signally smiled upon the Bible Union, ever since its formation. Scarcely any other society has grown so rapidly, or taken so deep root in the affections of its adherents. Its membership has constantly and steadily increased; and its annual receipts must now be at least ten times what they were the first year of its existence. For the last year, it has had sore troubles; but it has not faltered. Attacks have been made against its officers and their management—chiefly by a person who was dismissed as a reviser about a year ago—with the apparent design of crushing the Institution at once; but it still lives, and, as yet, no weapon pointed against it has prospered. It is true, that for the past year the receipts have not been so heavy as it was hoped they would be—partly, no doubt, in consequence of the malignant attacks above alluded to, and partly from the ill health of agents, or their families, and their consequent inability to explore their several fields of labor; and the result has been, not to run the institution into debt, but simply to contract its operations, especially in the department of printing. It is confidently hoped that the friends of the Bible Union will immediately renew their zeal, and by increased liberality put it in the power of the managers to speed the good work onward to a satisfactory termination. I would beg the friends of revision who may read this, to consider whether we, Seventh-day Baptists, have done all for this noble cause that we ought to have done.

At another time, I may present some reasons why all Christians, in general, and Seventh-day Baptists in particular, should sympathize with this noble Society, and aid it by their prayers and contributions. For the present, I close by giving a list of the principal publications of the Bible Union, any one of which can be obtained by sending the order, with the money, to Rev. C. A. Buckbee, Recording Secretary, 350 Broome-street, N. Y.

JOB—I. Large Quarto. The Common English Version, the Hebrew Text and the Revised Version, in parallel columns, with Critical and Philological Notes, and an Introduction. \$1 00

JOB—II. Large Quarto. The Revised Version, with Marginal Translations and Readings, Explanatory Notes, and an Introduction, for English Readers. 1 45

JOB—III. Large Quarto. The two volumes bound in one, with a Third Part, containing the Revised Version in Paragraphs: A Splendid Book of more than 300 pages. 1 50

JOB—IV. Octavo, in Paragraphs, cloth. 50

JOB—V. Duodecimo. Hebrew Text and Revision, in opposite pages. 75

JOB—VI. Hebrew Text, Critically Edited for the Bible Union. 50

JOB—VII. 32mo. Hebrew Text, Critically Edited for the Bible Union. 50

THESSALONIANS. Large Quarto, in Two Volumes complete. 70

HEBREWS. Large Quarto, in Two Parts complete. 70

JOB and THESSALONIANS. Large Quarto, in one volume complete, containing the Common Version, Original Text, and Revision, with Critical and Philological Notes, and the valuable Biblical matter, from the Monthly Reporter. 1 75

BIBLE UNION REPORT, month pub per annum 1 00

QUARTERLY, to life members, 40 free

to others, per annum, 50

Discussion on Revision, between 5 clergymen and 2 Laymen, bound, 50

The same, paper cover, 25

DOCUMENTARY HISTORY of the American Bible Union, from its organization, containing a full and complete record of its constitution, organization, annual reports, anniversary proceedings, addresses, tracts, quarterly papers, etc., in the form of the Bible Union Quarterly, from the organization of the Institution, June, 1850, with a striking likeness of its first President of the Union, Rev. S. H. Cone, D. D., handsomely engraved. EPHESIANS. Large Quarto. In Press. 4 00

LAYING ON OF HANDS.—"Will they give scriptural authority for laying on of hands for ministerial ordination?" Cannot give it, brother Griswold. If you had asked for apostolic "usage" only, I might have answered the request. I do not regard custom, or "usage," in the light of "authority." Will brother G. tell us where the primary power is to ordain; and the secondary—if there is any? Second, will brother G. tell us what is essentially ordination? V. HULL.

In an advertisement of the New York Central College, we find the following, under the head of Extemporaneous Speaking, which we think indicates a hopeful degree of common sense in or about that Institution:

"Hundreds and thousands of young men in our institutions of learning are anxious to become good extemporaneous speakers. But few expect to become good linguists or mathematicians without daily effort and daily recitations. So but few can expect to become good speakers, without daily effort and daily practice. To encourage effort, and facilitate progress in this direction a class has been formed, which has daily recitations in extemporaneous discussions, with the advantages of criticisms from some member of the faculty. Many have derived great benefit from this exercise."

A New Charity.—Several of the wealthiest ladies in New York have organized an association for the establishment of a Woman's Hospital for the reception of sick and respectable women. It is the intention of the founders to supply such needy females with clean apartments, good nursing and such medical attendance as will insure their speedy recovery. Those who are able will be required to pay, while the poor will be provided for gratis. The institution has already a permanent income from voluntary contributions of its benevolent founders.

ELDER WM. B. MAXSON, having accepted an invitation to supply the desk in the Seventh-day Baptist Church, Eleventh-street, in this city, and having located his family in Plainfield, N. J., requests his distant correspondents to address him at Plainfield, and those living in New York city, at No. 217 Bleeker street.

The firing of a barn belonging to Mr. David French, in Plainfield, N. J., by some incendiary, has been followed by vigorous measures to bring the offender to justice, and guard against danger in future from such sources.

