

# The Sabbath Recorder.

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## The Sabbath Recorder.

### Reciprocal Duties of Pastor and People.

A SERMON PREACHED BY  
ELDER JOSHUA CLARKE,  
Before the Ministerial Conference of the S. D. B. Central  
Association, August 28th, 1857.

Text.—1 Cor. ix. 14. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

In the discussion of this subject, which I conceive to be one of vast importance to the Church and her cause, I propose the following manner:

#### I. The Duties of a Pastor to his Charge.

##### II. The Duties of a Church to their Pastor.

The term Pastor is from the Latin, *Pascere*, to feed, and signifies "to feed," and in this sense was understood and used by Paul in his charge to the Pastors of Ephesus—Acts xx. 28, "Feed the Church of God," &c. Also, by Jeremiah, "And I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding." We generally understand by this term, "A minister of the Gospel, who has charge of a church and congregation, whose duty is to watch over the people of his charge, and instruct them in the sacred doctrines of the Christian religion."

#### I. The Duty of a Pastor to his Charge.

1. It is his duty to instruct them in, or minister to them the Gospel of Christ. He is not at liberty to publish to them those schemes and systems of theology that have originated with men, for the Gospel, or instead of it. Nor in any case preach for the doctrine of Christ, the Commandments of Men, though they may have the approval and sanction of the highest, nay, of all civil or ecclesiastical authority; but prompted by the highest sense of duty growing out of the relation he sustains, both to God and his charge, he should solemnly, as in the fear of God, determine to know, and preach nothing, among and to them, but Christ the endless and exhaustless theme, of the everlasting Gospel of God our Saviour. And he should have the moral courage to dare to be true to the highest trust ever committed to man, "the care of souls and the honor of God." He should preach the truth whether men hear or forbear. Though the turbid stream of popular opinion sets in against him with a strong tide, bearing on its bosom the threatening billows of public anathemas, and though his good name and reputation, (his dearest earthly treasure,) and life itself be periled thereby, he must dare to preach the truth of God's Sacred Word, and do it persistently, though the heavens fall.

2. The Pastor should not only preach truth, but ALL the truth, and plainly. There is a kind of preaching, and preaching, that studiously avoid treating those subjects that are controverted, or that exhibit the errors of men's faith or practice, and the exceeding sinfulness of sin, and treat those subjects only, that come least in conflict with men's wrongs, and disturb not their slumbering consciences. Oil-tongued preachers, who wield the sword in the scabbard, or so dress up the truth as to exhibit it in disguise, and thus defeat the design of preaching. They preach to gain the applause and praise of men, and for the fleece, not caring for the lives of the flock; hence they labor to tickle men's ears, to amuse and please their carnal fancy. "Verily they have their reward." The good Pastor remembering that, "all Scripture is given by inspiration of God, and is profitable for doctrine;" and that they contain not only general, but specific truth, adapted to reprove and correct every class of sinners, and species of sin; should preach not only the whole truth, but THE TRUTH, which the condition of, and faithfulness to his charge demands. And he should preach the truth plainly, not only in a familiar style, easy to be understood, bringing it down to the capacity of the weakest member of his charge, but pointedly, taking the sword from the scabbard, removing whatever would prevent its doing most thorough execution, and most skillfully, under the direction of the Great Head of his charge, aiming well, apply dexterously every blow, laying the knife to the core, and the axe to the root of every tree of sin.

3. He should preach adaptively. That is, he should discuss the truth that the necessities of his charge require. Is secret, family, and social prayers, and religion neglected? Is the public worship of God, the ordinances and solemn feasts of his house abandoned? Or, if attended to, is it in such a manner as to indicate a form of godliness without the power? Is the sin of Sabbath-breaking, profanity, worldly-mindedness, covetousness, infidelity, intemperance, prevalent? It is the duty of the Pastor to discern the existence of any of these evils that may exist, and timely exhibit the subject that will be adapted to correct them. To preach adaptively, requires also that his manner of presenting the truth should be, as far as practicable adapted to meet the different tastes and temperaments of his hearers.

4. He should preach the truth solemnly. Everything pertaining to divine truth is eminently solemn, such as its author and its end, the manner, in which it was communicated to man, the miracles by which its authenticity and divinity were confirmed, and the cost of its revelation to the world. How solemn the subjects which it discloses; the nature and

actions of God, the depravity of man, his exposure by sin, the character and condescension of Jesus, the plan of salvation, the worth of the soul, the importance of time and eternity, life and death, the judgment, heaven and hell; are all awfully solemn truths, and where there is so much involved:

"He that negotiates between God and man, As God's ambassador, the grand concerns, Of Judgment and of Mercy, should beware Of lightness in his speech. 'Tis pitiful To court a grin, when you should woo a soul: To break a jest when play would inspire Pathetic exhortation; and to address The skittish fancy with facetious tales, When sent with God's commission to the heart."

A just conception of his high commission, the nature of his work, responsibility, and of the awful consequences, pendant upon his conduct, can scarcely fail to induce a solemnity of manner corresponding to his work.

II. It is the duty of the Pastor to study. That it is the duty of the Pastor to be a close student, revelation, the circumstances under which he labors, the nature of his work, and his hope of success, conspire to prove. Said Paul to Timothy and all ministers, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is an age of progress, an age in which knowledge is going forward among the nations of the earth, not borne by tardy movement, but by the steam car and ship. Nay, it is borne onward by the swift winged lightning, east, west, north, and south. Can the Pastor hope for eminent success, except he keep pace with the age?

And can he expect to keep even in seeing distance, except he toils hard in his study; and especially we who have entered the ministry without a thorough education? The Pastor should lead his flock into the green pastures of all useful knowledge, and especially the knowledge of divine truth. And can he do it in this age, when the people have access to, and use every means of gaining knowledge, from the Common School to the University, unless he study hard? It is his duty to protect his charge against the hydra-headed monster, error. This subtle monster is multiplying his heads and hiding places, and increasing his defences. It has the capability of appearing in disguise, as an angel of light, or as a lamb, and speaking like a dragon, and working after the manner of his father, Satan, "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." To detect this monster in his hiding places, demolish his defence, tear off his covering of sophistry, and exhibit his deformity, to sever the serpent-coil with which he holds a weak member of his flock, and so accomplish this victory that the saved may see his deliverance, and give to God the praise, and the multitude take warning, will require much earnest study.

As the shepherd of the flock, he should studiously see that it is provided with wholesome food. He should protect them so far as he can, against dangerous reading, false teachers and doctrines with which the world is filled, wolves in sheep's clothing, who only care to scatter and destroy the sheep; always remembering the old but valuable adage, "An ounce of prevention is worth a pound of cure." He should also be familiar with, and faithfully maintain, a wholesome Gospel discipline upon his charge. And exercise a constant, vigilant care over his flock, that he may be early apprized of weakness or sickness with any of his charge, or of the straying of any, and timely look after such, and apply the proper remedies. And that he may know the condition of his flock, he should visit the families of his charge, as often as his other duties will permit, and study their moral condition in personal religious conversation, that he may adapt his sermons to promote their perfection and confirmation in the truth; and thus be able to present them in the day of the Lord, without spot or wrinkle, to God. And if he would be successful in winning souls to Christ, he must be a close student of human nature, that he may understand the different tastes and dispositions of men, and be able to adapt the truth, and the manner of communicating it to them, and win, under God, some to Jesus.

#### III. That it is the duty of the Pastor to devote all of his time to his calling.

1. From the Word of God, Mark xvi. 15; Matt. xxviii. 19: "Go preach the Gospel to every creature, &c." Now although it is true that Christ did not expect the eleven disciples to go all over the earth, and preach the Gospel literally to every human being, for obvious reasons; yet it is certain that he designed that they should go as far, and preach the Gospel to as many of the race, as the most faithful improvement of all their subsequent lifetime would allow. And the same is doubtless true of every minister whom God has commissioned to preach the Gospel. This view of this subject is sustained by the calling, by Christ, of Peter and Andrew, to preach the Gospel, commanding them to follow him and he would make them fishers of men; and also the sons of Zebedee, James and John, all of whom immediately left their avocations and entered upon the work of preparation for, and preaching the Gospel of Christ. These disciples did not understand their call to the ministry, in the sense, that many modern ministers do theirs. That they might follow some lucrative

business as a source of gain, and preach only occasionally about home, as a pastime; but they immediately left their secular business, to give undivided attention to their calling.

This view is also clearly sustained by the direction given to the called to the ministry, by Christ, who desired that he might first bury his father who was dead, (or, as some think, an old man infirm and helpless, and he desired to remain with, and provide for him until his death, and see him decently buried.) But Jesus said "Let the dead bury their dead—follow thou me." The Jews were accustomed to look on those as dead who transgressed the law and apostatized. The Gospel teaches that temporal death is the separation of the soul from the body, and spiritual death, a separation of the soul from God. The Saviour in life, therefore says, the common offices of life may be filled by any person; but to preach the Gospel, but by few, and they, the called of God. "The souls of men are of such value, and their salvation a work so vastly important, and since salvation is by faith in Christ, and as men cannot believe on him of whom they have not heard, nor hear without a preacher, therefore as the salvation of men so depends upon the fulfillment of your calling, let the spiritual dead bury the literally dead, but proceed though without delay to preaching the Gospel to men. Hence if men may not delay entering the ministry to bury the dead, or provide for the temporal wants of the living, neither can they be justified in turning aside from their calling, in part or entirely, to follow lucrative professions and secular business. Also, by my text, "The Lord ordained that they that preach the Gospel should live of it." Now it is certain, that had God designed that the Pastor should follow secular business, to secure a living for himself, he would not have provided for it in another way. And the fact that God has thus provided for the Pastor and family a living, declares, at least by implication, that he designed, that all his time and powers should be employed in the vastly important duties of his office.

2. From the vastness of his work, men toil hard and long, devoting all their time and powers in the performance of the various avocations of life, cultivating the soil, mercantile business, teaching, or as officers of trust, legislators, governors, presidents, kings and emperors. Their work is great, involving great responsibilities, but it compares with the Pastors, as the little boy's cob-house building, does with the work of ruling a nation. The one relates more particularly to men's bodies, and time, the other more especially to their souls and the vast concerns of eternity.

"'Tis not a work of small import The Pastor's care demands, But what might fill an angel's heart, And filled a Saviour's hands. They watch for souls, for which the Lord Did heavenly bliss forego— For souls, which must forever live, In rapture or in woe."

Preparing and preaching, perhaps from two to four sermons a week, besides others on funeral occasions, visiting the sick, and perhaps the families of a large charge annually, doing necessarily a considerable reading, if he keep pace with the age, keep a vigilant care over his flock, attend politely to all calls, of course, and to the innumerable other duties that devolve upon him, carefully watch for souls, being instant in season and out of season, that he may win them to God, is a great work and necessarily requires all of the Pastor's time. What conceptions some people have of the nature and vastness of the Pastor's work! Who wonders that he does not improve a farm, or at least a few acres of land, or serve as a clerk, or in a shop? What a pity he has not a trade, and a disposition to work, that he might spend his leisure time in useful labor. A Pastor to answer the expectations of such a people, should have nerves of brass and sinews of steel, muscles of iron and the capability of angels.

3. And from the responsibility of his work. The Pastor's responsibility—O who can tell? He is set as a watchman over the souls of his charge—Ezek. xxxiii. 1—9. It is his duty to keep constant watch, and to warn the people of the approach of danger.

The enemy is on the alert, a subtle, vigilant and formidable foe, always looking for a favorable opportunity to make an attack; and because of his subtle cunning, and power may make an attack upon the fold, in various ways and places at the same time.

Perhaps as a roaring lion here to attract attention, and yonder in the disguise of an angel of light, perhaps a professed minister of Christ, a wolf in the wardrobe of a sheep. He spreads his net slyly, and ere you are aware some lamb is tangled in its meshes, or the trap is sprung, and a poor sheep who has been too venturesome perhaps, is caught in errors' fatal grasp.

Will it be for the watchman who has the care of a charge, thus exposed, to leave his post, and look after, or invest in railroads, stock companies, banking institutions, or land speculation, west or elsewhere? Can he do it without peril to his own and the souls of his charge? Has he time to do it and prove himself a faithful watchman? Observation, experience, reason and revelation, conspire, and answer—No! Besides, if in consequence of non-fulfillment of the Pastor's duty,

member of his charge perish, God will require his blood at the Pastor's hands. But if he does his duty faithfully, and the people take not warning and perish, the Pastor is clear of their blood. Let all good Pastors rejoice and praise God, that he holds them not guilty for sin and its consequences, among the members of their charge, provided they have done their duty.

Could the Pastor be placed where the pecuniary interest of the Universe depended upon a single act of his, his responsibility how great! Or could the physical lives of all the race, be made to depend on his action, the responsibility would be fearfully great. But what compared with his present responsibility? The worth of a soul, who can calculate? Could its salvation have been purchased by the price of the Universe, the sacrifice of the human race, or of angels, or by all combined? Nay, verily, none but Christ could prevail to unloose the seals of the book, and provide redemption for man. Can it be possible that God designed, after having imposed upon the Pastor a responsibility, so far exceeding that of governors, the chief magistracy of this nation, or of emperors, or the aggregate of all, to add to it the care, perplexity and responsibility of secular business interest? These responsibilities of the Pastor, considered in the light of Jehovah's reasonableness, answer in the negative. But let him give himself constantly to his work, praying that God will give him grace to perform his duty faithfully, and present his charge in the day of the Lord Jesus, prepared for heaven. May God help us—Amen.

#### II. The duty of the Church and Congregation to their Pastor.

1. That it is the duty of the Charge to give their Pastors a support, is most clearly taught in the Scriptures. Some of this testimony I propose to give in support of this proposition. See 1 Cor. ix. 7—14: "Who goeth a warfare at any time at his own charges?" The Apostle establishes the general principle, that a man entering the army as a soldier, or any other department of public service, did it not at his own expense; but that the government or nation receiving said service, became responsible to defray the expense thereof. And establishing the fact, that the Pastor was a public servant rendering public service, entitled him to (not to say wages,) a support. He proceeds in the discussion of this subject, by showing, that the law sustained what was just, in the nature of things, that he who cultivated a vineyard, and fed a flock, was entitled to the fruit thereof; so also, he that hath sown unto you spiritual things, should as strictly, and fully, in the nature of the divine arrangement, receive of your carnal things—v. 2. He now advances to show that this doctrine, viz: That it is the duty of a Church and congregation receiving the services of a Pastor to support him, is not only fit growing out of the nature and relation of things, but that it is ordained of God, and is therefore the everlasting and immutable law of God in regard to this matter, i. e., that he that preaches the Gospel shall live of the Gospel, v. 14. The Saviour instructed his disciples whom he sent out to preach, in harmony with this law, showing his approval of it, Matt. x. 9, 10. "Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat," Luke, x. 7. "For the laborer is worthy of his hire," 2d Chron. xxxi. 4. "Moreover he commanded the people that dwell in Jerusalem to give the portion of the Priests and the Levites, that they might be encouraged in the law of the Lord." This law which requires that congregations receiving the services of their Pastor, should carefully and cheerfully provide for his support, it appears was a part of the Hebrew economy under the old dispensation, and as I have, I trust, clearly shown above, is incorporated into the new, Gal. vi. 6. "Let him that is taught in the word communicate unto him that teacheth in all good things."

That it is the duty of the Church to support their Pastor where there is the ability to do it, is certainly the doctrine of the Gospel as shown by the Scripture quoted above. And where there are churches too weak to support a Pastor, the Gospel provides that the strong shall help the weak, consequently would these weak Churches show a disposition to help themselves, as they have ability, and the strong do their duty to them, there would soon be no Churches destitute of Pastors, nor Pastors without a support. "Muzzle not the mouth of the ox that treadeth out the corn." It may be done, but it is unkind and unjust. How many a good Pastor has felt his heart unnerved, and his ardor in the cause of God cooled off, by the chilling influence of neglect. His salary perhaps brought to the lowest point possible, and reluctantly paid at that, perhaps never all paid. He looks over the list of sundry articles, that necessity demands, his Portmanteau is empty, and the last bill was charged. And the temptation is strong to enter some lucrative business, for a part of the time, at least. His struggle is hard; he feels on the one hand, that "Wo is me if I preach not the Gospel;" on the other is necessities, stern demand, the comforts of life for his family must be obtained, children educated, and something laid up for his wife and children, when he

slumbers perhaps, in an early grave. O how many Pastors have yielded to the temptation, and have gone into business partially at first, and then wholly, and have been entirely lost to the work of the ministry. How many promising young men, who have felt the ought to enter the ministry, have been discouraged from doing so, by the Church's neglect of her duty to her Pastor. Or how many who enter the ministry labor always under embarrassments, and accomplish but little comparatively, for the reason that the time they should have spent in earnest study and preparation for their work, they have been compelled to spend in toil to provide a competence for their families. Who can estimate the loss of a good minister to the Church, the loss in her graces and moral power, and the loss of precious souls. May God speed the time when the whole Church of Christ shall see her duty and interest in this matter, and rally to its performance.

2. It is the duty of the Church to stay up the Pastor's hands and sustain him in his work by prayer. Paul in behalf of himself and co-laborers requested the prayers of the Church, saying, "Brethren pray for us that the word of the Lord may have free course, run, and be glorified." Now if the Apostles who were inspired by God, needed the prayers of the Church in order to preach successfully, can ministers in an age when the advantages of inspiration are not enjoyed, hope to succeed, except they are remembered by their congregations in earnest prayer? Preaching is powerless unless the spirit of God attend it to the heart and conscience. God says, "I will be sought unto to do these things for them." How much therefore the Pastor's success depends upon the prayers of the Church,—who can tell? How easy he preaches, with what heavenly ardor, with what moving, melting power, does he preach the Gospel of Christ to his congregation, when for him his people pray. Show me the Church that reduces to practice, the injunction, "Brethren pray for us," i. e., for their Pastor. Who in their secret and public devotions, remember their Pastor, in faith, asking God, to give him clear conceptions of, and help him to preach with power and in demonstration of the spirit, the Gospel—and I will show you a Pastor under whose labor sinners are awakened and converted, and the Church edified and built up in the truth.

O, how cheerful and strong is the Pastor's heart, who feels the arm of the Lord underneath bearing him up, and Almighty Grace, helping to perform and crowning with success his labor, as he goes from house to house, toils in his study, or proclaims the word of life from the sacred desk, and all in answer to the prayers of his devoted charge.

How exalted the position of such a Church compared with that Church—that has but little if any secret, family, or social prayer, and forget, at least, neglect to pray for their Pastor. No wonder sinners are not converted, that the cause of God languishes, upon such a charge, and that the Pastor is low spirited, and in doubt concerning what his duty is. You may be too poor to do much pecuniarily for the Pastor's support, but all may if they will confer on him this unspeakable favor—pray for him.

3. It is the duty of the Church to guard the reputation of their Pastor. The Pastor's reputation, is his good name, credit, honor, character. It is his property—his all. Without it, he cannot execute his high commission. The Pastor without a good reputation, is like a man desiring to enter and carry on a large business, where great outlay of money is required, who has not capital. The man of business if robbed of his capital, if honest, may borrow and proceed; but if he plays the part of prodigality, until his funds are gone, and is dishonest, he must of necessity throw up business, and suffer disgrace. The Pastor robbed of his good name, or by any means sustaining the loss of this most important capital, to every man, and especially to him, cannot borrow and proceed, for a reason, worth a thousand, namely, THAT CHARACTER IS EARNED, NOT BORROWED. Hence the Pastor whose reputation is gone, is like a broken bell laid on the shelf, or broken household ware, laid by as being of no further use. It is also obvious that the Pastor's usefulness is proportionate to the amount of capital he has in real character or reputation. Hence it is apparent, that it is the duty and interest of the Church to sacredly guard the reputation of her Pastor, and that by so doing, she confers an inestimable blessing upon the world. The Pastor may have faults; perhaps he is too light and vain in his common conversation, or his general deportment before the world is not becoming a Pastor, or he is dejected and cast down, or his manner in the pulpit are exceptional; perhaps he is too harsh and censorious, or carefully avoids those truths that would be likely to displease, when duty requires them, or his choice of language or his gestures may be faulty. It is the duty of the Church to kindly labor to correct these faults, or any others that we may have, not to complain of him to others, and embarrass his usefulness, by prejudicing the mind of others against him. The good Pastor mourns over his imperfections, and in secret pleads with God for grace to overcome them. And who can describe his sorrow, when he sees his way

made rugged and difficult, by the unfaithfulness of his charge, or any members of it, or when apprized of an effort commenced, and carried on clandestinely, to injure, or destroy his good name or character. A little fire at first fed by fuel provided by false hearts, grows rapidly, and a low burn from its scorching power, like a volcanic eruption, with vast power, and all is gone. Rather let the midnight assassin spring forth, from his hiding place, as the beast of prey, and give the blow that buries the fatal knife deep in his heart; for though he die, his character is untarnished, and his kindred undegraded: Let the Church, therefore, as a duty, faithfully guard the reputation of her Pastor, as his choicest earthly possession and her great interest.

Finally—It is the duty of the Church to encourage her Pastor, by attending punctually and faithfully the prayer, covenant and Sabbath meetings, and all the solemn feasts and ordinances of God's house. By seconding his efforts to do good, and by heartily co-operating with him, in effort to promote the cause of every true sinner, to dry up the fountains of vice and sin, to bring sinners to the knowledge of Christ, and to hasten the coming of his kingdom, when his will may be done on earth as done by angels in heaven; which may the Lord help her to see, to be her duty, and faithfully perform for his sake. Amen.

### The Eternal Right and Wrong in the Nature of Things—No. 3.

Let us inquire, "Whence comes the eternal right and wrong in the nature of things?" Does it originate in a nature of things *abstracta*, or outside of God? so that He is necessitated to act within their power, and hence the best that He could do, when creating, was to do the best that could be done under such circumstances, or within such fatalistic periphery? Such I understand to be the theory as held by some; and such were the views of learned D. D's., who opposed Dr. Ross in the Presbyterian General Assembly, (New School,) May 22, 1856. In order to present the question, I beg leave to quote from Dr. Ross' speech: "Sir, I come now to the Bible argument, (for Slavery.) I begin at the beginning of eternity. What is the right and wrong? That's the question of questions. Two theories have obtained in the world. The one is, that right and wrong are eternal facts—that they exist *per se* in the nature of things—that they are ultimate truths *abso*lute. Now, Sir, this theory is atheism. For, if right and wrong are like mathematical truth—fixed facts—then I may find them out, as I find out mathematical truths—without instruction from God. I do not ask God to tell me that one and one make two. I do not ask him to reveal to me the demonstrations of Euclid. I thank him for the mind to perceive. But I perceive mathematical relations without His telling me, because they exist independent of His will. If then, moral truths,—if right and wrong,—if rectitude and sin are in like manner fixed—eternal facts—if they are out from and above God-like mathematical entities, then I may find them for myself. The other theory is that right and wrong are results brought into being, mere contingencies, means to good; made to exist, solely by the will of God, expressed through his world; or when his will is not thus known, he shows it in the human reason by which he rules the natural heart. This is so; because God, in making all things, saw that in the relations he would constitute between himself and intelligent creatures, and amongst themselves *NATURAE GOOD AND EVIL* would come to pass. In his benevolent wisdom, He then willed *LAW* to control this natural good and evil. And He thereby made conformity to that law to be right, and non-conformity to be wrong. Why? Simply because He saw it to be good, and made it to be right; not because He saw it to be right, but because He made it to be right. What is sin as a mental state? Is it some quality—some concentrated essence—some elementary moral particle in the nature of things—something black, or red, like crimson, in the constitution of the soul—or soul and body as amalgamated? No. Is it self-love? No. Is it selfishness? No. What is it? Just exactly—*self-will*. Just that I, the creature, *WILL* not submit to thy *WILL*, God, the Creator. It is the *I AM* created, who does defy the *I AM* not created, the Lord, God, the Almighty Holy Eternal. That is sin *per se*. And that is all of it—so hath *we* God. Your child there—John says to his father, "I will not submit to your will." Why not, John? "Because I will not." There, sir, John has revealed sin, on earth, or in hell. Satan has never said—can never say more. I, Satan, *will not*, because I *will* not submit to thee. God, *my will*, not thine, shall be. Cain and Abel *harred* their sisters. Was it right in the nature of things? [Here Dr. Wisner spoke out and said, "certainly." Dr. Ross said: "I deny it. What an absurdity to suppose that God could not provide for the propagation of the human race, from one pair, without requiring them to sin. Adam's sons and daughters must have been married, had they remained in innocence. They must then have sinned in Eden, from the very necessity

of the command upon the race. 'Be fruitful and multiply, and replenish the earth.'

What pure nonsense. There, sir, that, my one question. Dr. Wisner's reply, and my rejoinder, bring out perfectly, the two theories of right and wrong. Sir, Abraham married his half sister. And there is not a word forbidding such marriage until God gave the law in Lev. 18, prohibiting marriage in certain degrees of consanguinity. The law once made, then such marriage is sin. But God gave no such law in the family of Adam—because He made himself, the marriage of brother and sister the way, and the only way, for the increase of the human race. Cain and Abel would have sinned had they not thus married. Such marriage was not even a natural evil in the then family of man. But when in the increase of numbers, it became a natural evil, physical and social, God placed man on a higher platform, for the development of civilization, morals, and religion, and then made the law regulating marriages in the particulars of blood. But He still left polygamy untouched. [Here Dr. Wisner asked if Dr. Ross regarded the Bible as sustaining the polygamy of the Old Testament.] Dr. R. replied, 'Yes sir, yes sir, yes sir. Let the reporters mark that question and my answer. My principle vindicates God from an intelligible abstraction. I fearlessly tell what the Bible says. In its strength I am not afraid of error or hell. I fear only God. God made no law against polygamy in the beginning. There was no sin for a man to have more wives than one. God sanctioned it, (polygamy,) and made laws in regard to it. Abraham had more wives than one. Jacob had. David had. Solomon had. God told David, by the mouth of Nathan, 'I gave thee thy master's house, and thy master's wives into thy bosom.' 2 Sam. xvii. 8. God, in the Gospel, places man on another platform for the revelation of a nobler social and spiritual life. He now forbids polygamy. Polygamy now is sin—not because it is in itself sin. No; but because God forbids it.

There was no right or wrong, per se in eating or willing to eat of the tree of knowledge of good and evil. But God made the law—thou shalt not eat of that tree. Adam said in heart, 'My will, not thine, shall be.'

From the above premises, Dr. Ross maintains that sin can only consist in refusing to submit to God's will. Hence as God has revealed it as his will, wives sin in not submitting to their husbands. Dr. R. says, 'There is nothing right or wrong in the taking of life, per se. The sin is not in taking life, but in transgressing God's law.'

Dr. R. denies 'that government over men is the result of a social compact. Government was ordained and established before the first child was born—'He shall rule of thee.' Life, liberty, and the pursuit of happiness, never were the inalienable right of the incontinent man. All depend upon whether God has revealed his will that such should or should not be. Dr. R. says, 'God intended the rule of the superior over the inferior, in relations of service, should exemplify human depravity, his curse and his overruling blessing.'

Such is the theory of Dr. R., respecting right and wrong. God can make right wrong, and vice-versa. As I only have introduced this lengthy extract, not for the purpose of discussing the question of Slavery at this time, but in order to see its bearings on the subject under consideration—viz., the eternity of right and wrong, I shall only examine it upon that point.

Dr. Ross says, 'Mathematical truth or relations exist independent of God's will, but moral truths or relations do not.'

Now I would inquire, what good reason can be given why moral truths and relations may not exist independent of God's will, as mental or mathematical truth? How does Dr. R. know that mathematical truths exist out from and above God? If it be atheistic to maintain the one, must it not be equally atheistic to maintain the other? Hence, according to the Dr.'s own logic, he is himself an Atheist, and the Fool; nor can his sheep's clothing hide the wolf's ears of his true character. 'It high time that such clerical hybrids were made to find their level. For whether his theory of right and wrong be true or false, it is evident that it was assumed to sustain the accursed system of American Slavery.'

But the Dr. has admitted that which will react to the complete overthrow of his self-concocted egotistic theory. He says 'that when God's will is not expressed through His Word, God shows his will in the human reason.' Now Melancthon says: 'It could not be the intention of our Maker to supersede by a law graven on stone, that which is written by his own fingers on the table of every heart.'

Then it follows, that it is by this law on the heart, the human reason, that moral image of the Creator in every soul, mankind are to judge whether a communication to them be a revelation, and also if it be what is the character of such revelation. Hence a question will arise, which is the true revelation of the will of God, the one written on the heart, or the one written on the stone.

Thus, as Dr. Ross admits, that when the will of God is not expressed through his word, such will is to be found in the 'human reason,' and farther, as the written will of God will be in harmony with the intuitive law graven on the heart, when rightly and fully understood, are we not justified in saying, that sin may consist as much in violating the law written on the heart, as the law written on stone or parchment? Hence, the Dr.'s effort to establish a theory which would make God and the Bible sanction man-stealing, adultery, polygamy, robbery, &c., becomes like the fabled mountain which travelled, and only brought forth a mouse. The Dr. is horrified because some anti-slavery men have left the light of the

Bible, and wandered into the blackness of infidelity, while others are throwing the Bible into the furnace—are melting it into iron, and forging it, and welding it, and twisting it, and grooving it, into the shape and significance of the Gospels of 'Sharp's rifles.' And the Dr. exclaims: 'Sir, are you not afraid that some of your once best men will soon have no better Bible than that?'

And I ask, what better Bible does Dr. R. give? According to his view, the Bible sanctions murder, adultery, fornication, robbery, lying, stealing, deception, polygamy, incest, war, human wholesale butchery, and every other diabolism. Surely, the Dr. must be terribly afraid that some good men will have a Sharp's rifle Bible, and will become infidels. But the Dr. ought to know that such blasphemous teachings as his, which is filling our country with infidels and atheists, and is on the eve of rejecting the Bible, as spurious, if not diabolical—all his crocodile tears notwithstanding.

While, therefore, we admit that God may do, or permit to be done, certain things at one time, which he sees fit not to do, or permit to be done, at another time, we are not ready to admit the Dr.'s theory of right and wrong as he has left it, correct. s. s. g.

The Sabbath Recorder.

New York, October 8, 1857.

EDITED BY A COMMITTEE OF THE BOARD.

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Sabbath Controversy.

The extracts from the 'Fathers' in our former numbers, are sufficient to show the state of the Sabbath question in the early age of the church; much more, however, will be found collected together by subsequent writers on this subject; for in the time of the reformation, it was discussed with great earnestness and learning, ancient authors were searched for historical facts, and favorite ecclesiastical writers quoted with great freedom on both sides. As we have opportunity therefore, we shall introduce from these writers, such further extracts as will aid in forming a correct notion of the controversy, as it continued through all the periods subsequent to the Apostolic age.

The earliest writer of those whose works were printed in the English language was the famous Doctor NICHOLAS BOWDLE, who wrote sermons on the subject of the ten commandments, which attracted much attention at the time, so that as early as the year 1585, he was solicited by his friends to publish them. He declined at that time, for the reasons, (as he said in his book which was published about ten years afterward,) 'because I thought it superfluous in such great variety of learned writers of that matter, especially; wherein I have been since more confirmed by all those who of later times have travelled in that kind. Yet their importunity prevailed so far with me, as to make trial of what I could do in this commandment which I had then in hand; whereunto, also, I was the rather induced, because it contained that argument, which, as it is of all others most excellent; so it was least of all dealt with by any largely and to purpose.' He says also in regard to this controversy, as at that time existing, 'I am not ignorant that this argument of the Sabbath is full of controversy above many other points of divinity, wherein many learned and godly men dissent one from another, as I have found to be true, by a most unwilling experience, even among those who for their great variety of learning, deserve singularly to be admired.'

The Title of Dr. Bowdell's Book. 'THE DOCTRINE OF THE SABBATH: Plainly layde forth, and soundly proved by testimonies both of holy scripture, and also of olde and new ecclesiastical writers. Declaring first from what things God would have us straightly to rest upon the Lord's Day, and then by what means we ought publicly and privately to sanctifie the same. Together with the sundry abuses of our time in both these kinds, and how they ought to be reformed. Divided into two Bookes, by NICHOLAS BOWDLE, Doctor of Divinity. AT LONDON, Printed by the Widow Orwin, for John Porter and Thomas Man. 1595.'

The Doctor thus commences his argument: 'The first book, shewing the institution and necessary continuance of the Sabbath, and from what several things we are commanded to rest upon that day. Exod. xx. 8, 9, 10, 11. As in the first commandment the substance of God's worship is set down, and in the second the manner of it, in the third the end: so here the time when, and how long this should be openly and publicly thus practiced. In giving of which commandment, the Lord useth such manner of words and matter, as might most stir us up to the careful keeping of it: for, in the practice of it, consisteth the practice of all others, and in the neglect of it, is the neglect of all religion.'

We propose to notice only the heads of the argument of this rare book, though the details are exceedingly interesting and unique. The first book is contained in one hundred and forty-eight pages and the second in one hundred and forty pages.

ARGUMENT. 'I. This Commandment in four things dif- fereth from all the rest, viz: 1st. By the word Remember; 2d. The good

is commanded, and the evil forbidden. Keep holy the Sabbath day, and in it thou shalt do no manner of work; 3d. The first hath one reason joined to it, the second two, the third one, the fourth three! &c.; 4th. It chargeth us not only with the care of ourselves but with the care of others also. Thy son and thy daughter, &c.

II. The Sabbath ought to be continually kept of all men.' Under this head, Bowdell reasons thus: 'That the Precept hath as much antiquity as the Seventh-day hath being, for as soon as the day was, so soon was it sanctified; that we might know that as it came in with the first man so it must not go out but with the last man, and as it was in the beginning of the world so it must continue to the end of the same; and as the first Seventh-day was sanctified so must the last be, and as God bestowed this blessing upon it in the most perfect state of man, so must it be reserved with it till he be restored to his perfection again.' Page 6.

III. The Sabbath day was kept from the beginning of the World before it was pronounced upon Mount Sinai. Under this head the following quotations are noted: Exod. xvi. 23, 26, 29. The 30th verse is quoted thus from Tremelius: 'That afterward they rested every Sabbath, and as yet, the law was not given;' 'therefore I think it is not true that is said by the learned Mæculus when he saith, 'convincti non potest, &c.,'—it cannot be proved that the Sabbath or rest of the Seventh day was kept before the giving of the Law either from Adam before the flood unto Noah or after the flood unto Moses, or of Abraham and his posterity.' For as a learned and ancient Bishop and Father (Chrysostom) saith,—Here now even from the beginning, God hath insinuated this doctrine unto us teaching us, that in the compass of a week one whole day is put apart for a spiritual rest unto God. Page 7.

IV. That the Law of the Sabbath is Natural. That the Gentiles by the light of nature kept some days holy. Though ignorant of the law of Moses, yet some days by a common consent they severed from their worldly affairs and dedicated them to the service of their Gods. Herein, therefore, I agree with the schoolman (Thomas Aquinas) who saith 'That the commandment of sanctifying the Sabbath is partly moral, in as much as a man doth appoint a certain time of his life to attend upon heavenly things.' \* \* \* So the very day that God had blessed to this end they understood not, neither could do without the law, yet that there ought to be some day, they held undoubtedly, as appeareth by their practice.

V. That the Gospel hath not taken away the observation of the Sabbath. And that this Sabbath-day which hath that commendation of antiquity, and consent, which we have heard, ought to stand still in its proper force, and that it appertaineth to us Christians now. \* \* \* How our Saviour Christ and all his Apostles establisheth it by their practice, for they upon the Sabbath ordinarily enter into the Synagogues of the Jews and preach unto the people, doing such things upon those days as appertain to sanctifying of men according to the commandment. \* \* \* We must further consider that the Apostles themselves long after Christ's death and after they had received the Holy Ghost even the Spirit of Truth that should lead them into all truth, do, by their practice and writings, show that the Sabbath stood upon a surer ground than the whole ceremonial law, and therefore could not with it be taken away. Acts xiii. 14, 42, 44; and xvii. 2. And by the last Apostle (I mean who lived longest) the same thing is confirmed where he so far from teaching that the Sabbath for the space of 97 years after Christ, was taken away that he plainly avoucheth the continuance of it in the Church by this new and honorable name, 'The Lord's Day.'

And as it is so commanded in the first Book of holy scripture, where is showed what was from the beginning; so it wanteth not praise in the last book of the same, where is the prophecy of things to be fulfilled unto the end. And so much the rather lest that fearful judgment fall upon us which the Lord Jesus himself threatens to bring upon them that shall diminish anything contained in this book, and therefore which shall in whole or in part take away this Day, which is so honored there, when he saith, 'If any man shall diminish of the words of this book, &c., Rev. xxii. 13.

VI. The Sabbath was ordained for two principal ends,—page 11.

VII. It is necessary that one day in the week should be sanctified,—page 14.

VIII. If there were no Sabbath God's worship would be altogether neglected,—page 17.

IX. Objections to disprove the continuance of the Sabbath under the Gospel answered,—page 20.

Answer.—First of all they ignorantly say (as all objections arise from ignorance of the truth) that the Sabbath is a Jewish thing against which all that we have already spoken and heard doth most evidently and openly, and as it were with a loud voice, speak; for it hath been substantially proved that this commandment did no more begin with the people of the Jews than any other; nay, that it was two thousand years and more before ever they were a people, and it hath continued now fifteen hundred years more since the Jews were no people; and when all Jewish things have been abrogated only this hath continued still in the Church in its own proper force, that it might appear, that in its nature it differed far

from them; having neither beginning nor ending with them.'

Wolphius is quoted to prove the same doctrine. Chron. lib. 2, cap. 1.

Evils of Credit.

Credit forms so large a part of the basis of our commercial business, and is withal so sensitive to the caprice, and humor of men, that its value is often questionable, especially in view of the religious improvement of society. How many men commencing business with fair prospects of usefulness,—with a sound heart, and clear head, prosper for a season, and are then led to lean upon credit acquired by their frugality, to swell the limits of their operations till fickle confidence becomes chary and the structure becomes tremulous with its undue altitude—the trouble then begins. To uphold the baseless capital, every art must be resorted to—the open and generous countenance, yields to looks filled with anxious care, and excitements. The calmness of religious quiet, no longer sheds its peaceful rays from the countenance; and the quick steps, and fitful turns of the worried man, is found in sober contrast with the manners of the pious beginner. The prayer circle, and the conference, are no longer frequented, conversation becomes animated, only when commercial news, price of stocks, failures, &c., are the theme of the occasion; and if the fears of a 'crisis' are for the time dissipated—ambition to be rich, like a successful neighbor—perhaps a rival—begins to work in the mind, making sad havoc of all benevolent feelings, which in this race, must be left behind, till the day of settlement comes; then awaking from the unconscious dream of fancied glory, he perceives the ruined fragments of Fortune, Influence, Religion, Credit—all, lying worthless at his feet. Surely the race is not to the swift nor the battle to the strong. But the evil does not stop here, the family, the friends, partners of better days are brought down and when the retirements of old age is needed, with basket and store supplied for the winter of old age, the hard task of daily toil must still be performed to gain the bread of subsistence.

Price of Milk Increased.

Last week the milk dealers throughout the city raised the retail price of their fluid to seven cents a quart. The provocation to this step is said to be the advance of 33 per cent on the cost of railroad transportation, and an addition of one cent a quart to the farmer's price.

What are people to do for milk if they can get no money, and the price of provisions are to go up at the same time? A most remarkable state of things exist at the present time. If the poor be not crushed outright, it will not be for want of oppression on the part of monied corporations. There must be great suffering in this city among the poor this winter, 'The decree has gone forth.'

MONEY.—Money seems to be above price at present, and in the estimation of men, seems to be much like the pearl which a man found in a field, and went and sold all that he had to buy the field. Money—what is it? A friend the other day in Wall street, remarked that he was more inclined to believe the Bible than ever; for, said he, there is so much said in it about the uncertainty of riches, and the sayings so correspond with what I have seen around me, that I am becoming a believer in the Bible! 'What shall it profit a man if he gain the whole world and lose his own soul?' 'Riches take to themselves wings.'

MISSIONARY efforts are undertaken with most vigor when Christians feel most deeply the value of the knowledge of Christ themselves; and, *visa versa*, when Christians are indifferent to the knowledge of Christ themselves, they are not anxious to commend it to the heathen.

OLD CLOTHES FOR THE POOR.—Thousands of families at this season have stocks of old clothes which are thrown or given away without much benefit to any one. The Children's Aid Society have numbers of poor little creatures under their charge, who could be defended by these old garments against the winter's cold, or could be decently prepared for their homes in the country. Will not the wealthy and comfortable think of these shivering children as they look over their old clothes, and kindly forward the package or the address to the office, No. 11 Clinton Hall, Astor Place?

EDITORIAL CONTRIBUTORS.—The Publishing Society has recommended the Board to strike the names of 'Editorial Contributors' from over their articles! We trust the contributors will retaliate, and put their articles over their names.

SHOCKING AND FATAL ACCIDENT.—Mrs. Roxana Burdick, wife of Edwin Burdick, of Hornellsville was shot on Sabbath morning, Sept. 12, 1857. The circumstances appear to be as follows:—Mrs. B. went to her garden to dig some potatoes for breakfast and while thus engaged, Lewis Peterson, a colored young man and neighbor, attempted to shoot a hen through a fence a few feet from him, there being a thick brush that concealed her from sight. The ball first struck a rail which glanced it upward. It then struck a large elder stalk which turned it in the direction of Mrs. B. who was about eleven rods from him. The ball entered her right side, passed through her heart and lodged just under the skin on the left side. A sister of Mr. Peterson's who was on the spot immediately after the accident, testified to the following: 'Mrs. Burdick,' said she, 'you are shot; can you forgive the murderer?' She replied, 'The Lord can forgive;' and immediately expired.' Mr. Peterson was very soon arrested, tried and bound over to court.

H. P. B.

Communications.

For the Sabbath Recorder.

For what do Sabbath-keepers Contend?

It is sometimes asked why those who contend for the observance of the Seventh-day instead of the first, make so much of it, and submit to so many inconveniences and losses, to urge their practice upon others.

In answer to such inquiries it is some times said, simply that it is the most scriptural, leaving the enquirer as much in the dark as before, for they at once reply, 'That there is not much difference between the two days, as both are scriptural, though one may have some advantage over the other day, there is not enough difference in the New Testament authority for them to make such a breach in society, and in families as is often made by sticklers for such mere distinctions.'

Now, brethren, there appears to me so great a difference that no comparative quality can be described, that would suggest a likeness between the two days; it is true you cannot feel, nor smell, nor see any natural difference, but the question is not one of natural quality, but of moral obligation.

God created the world and set apart a certain day of the week to commemorate the event, commanding the observance of it by all the motives which are set before mankind to urge the performance of any duty whatever.

Now, what are some of the considerations which induce Sabbath-keepers to subject themselves to such great self-denial as must be endured on that account?

I may not be able to express myself sufficiently clear to be fully understood by theological or classical students, still I hope you will allow me to try in a few lines to say what bears most upon my own mind in regard to this subject.

1. God has made the heavens and the earth, and his creatures which inhabit the earth are under everlasting obligations to acknowledge the supremacy of his laws.

2. God has commanded the observance of the Seventh-day as a day of Holy Rest to those for whom he made the earth, viz., Adam and his posterity. No others are alike interested, and all these are equally interested in that event, consequently the reason of the thing is equally valid and conclusive to all mankind.

3. There is no authority equal to that of God, consequently none can repeal or invalidate God's authority, or substitute one institution of His for one of their own, however cogent may be their reasons for so doing.

4. God has not put on record a repealing, amending or substituting act, by which any theological lawyer can quote a 'Thus saith the Lord,' for any or the least mitigation of the penalty for disobedience of a Divine Law.

5. To obey any other Law-giver who assumes to command contrary to God's Laws, is to throw off allegiance to God, and become a rebel against His Government.

6. A majority of the subjects of any king, however large, that majority can have no more authority over the law than a minority, however small, and therefore a multitude of rebels have no more right in their assumptions, than an individual rebel, consequently the example of a multitude is of no authority where a Divine Law is expressly given against it, than the example of an individual, and human laws passed, by however large the majority, are invalid when contrary to the Divine law.

The Seventh-day only is commanded by the Almighty Law Giver, and consequently the First-day observance rests on some other authority and must be of doubtful, if not certainly of insurrectionary origin.

7. To observe the First-day as a memorial of any other event than the creation, does not invalidate the duty of observing the Seventh-day. But to secularize the Seventh-day under whatever pretence, is sin, for it is the transgression of the law.

The 'First-day' may be celebrated by the Church or by Christians in honor of the resurrection of Christ, though not required by statute. The celebration, however, belongs to them exclusively, as the fourth of July belongs to Americans, but others than Christians can have no motive to such a celebration, not being included in the class or community interested in such celebration, as the English have no motive to induce them to celebrate the 4th of July.

There is therefore a great difference in the scope of the two institutions. One applies to the whole human family, the other to Christians only; hence a law to compel obedience to the law or custom of the Church, should extend no farther than the Church, as the communion of the Lord's Table is only to be celebrated by the Church and not by aliens.

PER SE.

For the Sabbath Recorder.

The Duty and Importance of Intellectual and Spiritual Improvement.

1. The duty is apparent from the fact that the mind is capable of expansion and improvement to an indefinite extent. The mind that is flexible, restless, receiving principle which constitutes the man must be ever employed and have something to employ it suitable to its nature and wants. Whoever neglects to get knowledge, and of such a kind as will not debase the noble spirit within, is criminal in the sight of God and opposed to his own interests and well-being. Those who resist the struggling of mind and endeavor to live a mere animal life, do violence to themselves, and in fact, have to wage a perpetual war with the instinct of immortality. Moreover, every facility and means are placed within the reach of every one to obtain a suitable supply for the soul. Nature

spreads out an ample volume in the numerous flowers and trees, and fruit, and living creatures, for our perusal and every department is full of instruction, and furnishes matter for the various grades of mind and the varied tastes of the intelligent world—here shut out as many are from the schools and that unavoidably is a source of thought and improvement at every man's door, and within every man's reach. The study of nature then will improve the mind, abstractly considered, and with the help of books, which have been written by studious and searching men, much may be obtained. It would be well for our young people to turn their attention to this branch of improvement, especially those who are confined to manual labor or mechanical occupations, and thus deprived of the means of public instruction, in a great measure.

2. Where there is a lack of means to obtain education, reading carefully and studiously good substantial works on all subjects of value and universal interest, will be of great advantage. Many of the best informed, both male and female, have obtained their knowledge by reading and digesting what they read. They may know nothing of the classics or of any language save their mother tongue, or even of the rules of grammar, and yet be in possession of a store of information and a mature intellect. It is likely, perhaps certain, that they would have advanced much farther with a liberal education, but they have done well without it. Where such cannot be consistently obtained, it is the duty—imperative duty to aim at the like acquirement and not sit carelessly down and say as an excuse for ignorance, and an uncultivated mind, we have had no learning.

At the present day there is no excuse for such destination, as every one may learn to read, and with this an open door is presented for improvement and the possession of knowledge which no one can shut. Another point to be considered is that we are placed here for the great purpose of mental improvement as well as moral discipline. It is true this idea is overlooked to a great extent or else persons would not devote all their time to the acquisition of wealth or the pursuit of pleasure. If this thought were entertained, people would not put all their souls into their five and expensive establishments or their gay and fashionable attire. Whether entertained or not, the fact remains the same, and if all the fashions and follies and even gains of life are not subordinate to the higher instincts of the mind and its advancement in knowledge, we shall find ourselves among those who have grasped at the shadow and let the substance go. Our Creator expects we shall improve and advance in knowledge on all those important subjects presented to us both in nature and revelation, and he cannot hold us innocent if we neglect our business. There is a vast amount of responsibility attached to parents and individuals with children and youth under their care on this point. Our youth generally get the first impulse to mental culture at home. The example of reading parents is powerful, and a good supply of books, interesting and instructive books on our side tables and on our shelves or in our library are a strong inducement to get knowledge. Let us try to do our duty.

SALEM, N. J.

To the Editors of the Sabbath Recorder.—

A few days since I was favored with a pleasant interview with Rev. Dr. Tyng of New York, who has recently returned from a visit to the East.

The principal object of my call was to make inquiry relative to our missionaries and their work in the Holy Land, with which he had made himself quite well acquainted while there, and in whose success, he evidently feels no small degree of interest.

I was much gratified with the flattering estimates which he entertained of the Christian character of our missionaries, and of their adaptation to their work.

He is confident in the opinion, that the agricultural feature of this mission, as at first contemplated, should by all means be prosecuted; and that so far as Bro. and Sister Saunders are concerned, the mission should be so endowed by the purchase of lands, &c., as to render their labors more efficient than they, as now circumstanced, possibly can be; or that the Board should recall them. After speaking of Sister Saunders' great success in curing the sick, he added, 'This is giving them great influence with people of all classes, but to what purpose is it? Mrs. Saunders converses most fluently in the Arabic, but to what end is it? They lack the means of being in any just degree useful.' Your Board have built a beautiful road, but it seems to me, to no where!'

The Dr. feels that with the pressure of accelerated duties he cannot devote the necessary time to meet the Board at its next Session, but suggested the appointment of a committee, to whom he would state his views of our interests in Palestine.

If it my chief object in writing this, to ask you (if you should regard it with favor), to suggest the matter at the approaching meeting, and secure if possible the appointment of a Committee as suggested by the Dr. Your's most truly,

A. B. BURDICK.

A LIBERAL BEQUEST.—The Buffalo Courier learns that Mr. Henry Dwight, who died a few days since at Geneva, bequeathed the sum of \$100,000 to the American Board of Missions, and \$50,000 dollars each to his three children. Mr. Dwight was originally a Presbyterian clergyman, but losing his voice became a banker, and was made President of the Bank of Geneva, which he managed successfully for many years. He received a large bequest from a brother who died several years ago. Mr. Dwight, although not known as a large donor to the institutions and societies in his immediate neighborhood, gave largely to the Missionary and Bible Societies of the Presbyterian Church. He was supposed to be worth about a half million of dollars.



Miscellaneous.

The Blest Ones at Home.

Am—Old Folks at Home. Away on the banks of life's bright river, Far, far away, There will my heart be turning ever;

An English Missionary Acting the Chinaman.

The Rev. Wm. C. Milne, one of the missionaries of the London Society, has just published a book called "Life in China," from which we take the following amusing incident:

up, and placing himself before me, demanded, "Take off that hat of yours." I made no reply. He repeated his demand. I could keep silence no longer, and answered, "Don't you see, my friend, that I am very warm, and as there is a draught overhead I can't take it off till I am a little cooler?"

When he had exhausted his stock of interrogatories and found that I could give him such plain replies, he evidently began to feel rather uncomfortable at having intruded himself. Detecting the advantage I had already gained over my unpolite inquisitor, and as according to custom it was my turn now to interrogate, I commenced in the complimentary phraseology of the country: "And pray, sir, what may be your excellent surname?—honorable name?—famous native place? &c."

Interpretation of Hieroglyphics.

A suggestion was recently made that the skill and good faith of Assyrian decipherers should be subjected to a sort of experimentum crucis; and the suggestion has been now carried out in a manner which, so far as any rate as the British public are concerned, ought to set the question definitely at rest.

A Joyful Father.

Important lessons may be learned from the following narrative. It is an extract from a recent letter from Mr. Morgan, at Antioch: "I sent to Bitias a young man from Ikiz Oolok, to labor in the school there. A few weeks afterwards I was up at Kessab, and the father of this young man came to see me. He is a poor farmer, but was among the first to embrace the gospel in that little village."

The Spring.

Some hunters once came across a deer-track in the woods. The path was well trod. Where does it lead to? they asked. They followed its windings to a bubbling spring. The spot was full of springs and brooks. Some of the water had an odd taste. The Indians called it medicine water. After a while the white man cleared an opening in the bushes, and built a few log huts. They opened a trade with the Indians, and sick people from the nearest settlements came in summer to drink the waters. Many grew better of their diseases, and many were cured altogether.

One day a gentleman taking a walk, sat down by a brook-side to rest himself. He presently noticed a small stream gushing from a hole in the rock and running into the brook. He made a cup of the palm of his hand, and caught some of the water to drink. "Ah," he said, "here is another medicine spring indeed. It proved to be so, and the spring was called after him, 'Congress,' because he was a member of Congress. The gentleman's name was Gilman. This was nearly seventy years ago. The water of the spring was found very health-giving; and so great was the number of visitors, that the little hole in the rock could not supply water enough for them. What could be done? Make it bigger. That could be easily done. But in the attempt the little spring drew its mouth underground, and hid itself. Oh, they were afraid it was lost forever. After a time, however, a small white mist was seen playing over the surface of the brook. It was a kind of air called gas, which sometimes arose from the medicine water. Then they said, perhaps the spring had come back; and on looking carefully into the bottom of the brook, they spied a little bubbling up, like some other water. The brook was turned off into another channel, and by digging down a few feet, a large and beautiful mineral spring was discovered, which is 'Congress spring,' the favorite fountain of Saratoga.

This water is bottled up, and sent to every part of the United States. It is called "Congress water." If you go to Saratoga, visit the place where the bottling goes on. It is a curious sight, and there are no painful thoughts to dampen the interest of the scene, for it is healing water, and not the dreadful "fire-water" of the distilleries, which is sent away by such cart loads.

God opened these fountains of healing for the body. He has opened also a "fountain of living waters" to heal the souls of men from sin and all uncleanness. So do we often find in nature the patterns of God's works of grace.

Cowper, when he lived at Olney, was most benevolently employed in relieving the poor of that place. Among other things, which, by the assistance of his friends, he was enabled to place in the hands of the needy, was bedding. Writing to his dear friend, Mrs. Unwin, about it, he says: "When a poor woman, and an honest one, whom we know well, carried home two pair of blankets, a pair for herself and husband, and a pair for her six children, that you kindly placed at my disposal; as soon as the children saw them, they jumped out of their straw, caught them in their arms, kissed them, blessed them, and danced for joy. An old woman, a very old one, the first night she found herself so comfortably covered, could not sleep a wink, being kept awake by the contrary emotions of transport on the one hand, and the fear of not being thankful enough on the other."

Rev. C. G. Finney is reported to have said that his great battle with the devil was in choosing a text. [London Athenaeum.]

The Little Outcast.

"Mayn't I stay, ma'am? I'll do anything you ask me; cut wood, go for water, and do all your errands." The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door, pleading with a kindly-looking woman, who, still seemed to doubt the reality of his good intentions.

The cottage stood by itself on a bleak moor, or, what in Scotland would have been called such. The time was near the latter end of September; and a fierce wind rattled the boughs of the only two naked trees near the house, and fled with a shivering into the narrow doorway, as if speaking for warmth at the blazing fire within.

Now and then a snow-flake touched with its soft chill the cheek of the listener, or whitened the angry redness of the poor boy's benumbed hands. The woman was loath to grant the boy's request, and the peculiar look stamped upon his features, would have suggested to any mind an idea of depravity far beyond his years.

But her woman's heart could not resist the sorrow in those large, but by no means handsome grey eyes. "Come in at any rate till the good man comes home. There, sit down by the fire; you look perishing with cold;" and she drew a rude chair up to the warmest corner; then suspiciously glanced at the child from the corners of her eyes, she continued setting table for supper.

Presently came the tramp of heavy shoes, the door was swung open with a quick jerk, and the "good man" presented himself, wearied with labor.

A look of intelligence passed between his wife and himself; he, too, scanned the boy's face with an expression not evincing satisfaction; but nevertheless made him come to the table, and they enjoyed the zest with which he dispatched his supper.

Day after day passed, and yet the boy begged to be kept "only till to-morrow;" so the good couple, after due consideration, concluded that so long as he was so docile and worked so heartily, they would retain him. One day, in the middle of the winter, a peddler long accustomed to trade at the cottage, made his appearance, and disposed of his goods readily, as if he had been waited for.

"You have a boy out there, splitting wood I see," he said, pointing to the yard. "Yes; do you know him?" "I have seen him," replied the peddler, evasively.

"And where? Who is he? What is he?" "A jail-bird," and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw him in court myself, and heard his sentence 'ten months.' He's a hard one. You'd do well to look carefully after him."

Oh! there was something so horrible in the word "jail," the poor woman trembled as she laid away her purchases; nor could she be easy till she called the boy in and assured him that she knew this part of his history.

As he came, distressed, the child hung down his head; his cheeks seemed bursting with hot blood; his lips quivered, and anguish painted as vividly upon his forehead as if the words were branded into the flesh. "Well," he muttered, his whole frame relaxing as if a burden of guilt or joy had suddenly rolled off, "I may as well go to ruin at once; there's no use in trying to do better; everybody hates and despises me; nobody cares about me. I may as well go to ruin at once."

"Tell me," said the woman, who stood off far enough for flight, if that should be necessary, "how came you to go so young to that dreadful place? Where was your mother—where?" "Oh!" exclaimed the youth, with a burst of grief that was terrible to behold, "I hain't no mother ever since I was a baby. If I'd only had a mother," he continued, his anguish growing more vehement, and the tears gushing out from his strange-looking grey eyes, "I wouldn't ha' been kicked and cuffed and layed on with whips. I wouldn't ha' been sauced, and got knocked down, and run away, and then stole because I was hungry. Oh! I hain't got no mother; I hain't had no mother since I was a baby."

The strength was all gone from the poor boy, and he sank on his knees, sobbing great, choking sobs, and rubbing the hot tears away with his poor knuckles. And did that woman stand there unmoved? Did she coldly bid him pack up and be off—the jail-bird? No, no; she had been a mother, and though all her children slept under the cold sod in the churchyard, she was a mother still. She went up to that poor boy, not to hasten him away, but to lay her fingers kindly, softly on his head; to tell him to look up and from henceforth find in her a mother. Yes, she even put her arms around the neck of that forsaken, deserted child; she poured from her mother's heart, sweet, womanly words of counsel and tenderness.

Oh! how sweet was her sleep that night; how soft her pillow! She had linked a poor orphan heart to hers by the most silken, the strongest bands of love; she had plucked some thorns from the path of a little sinner, and striving mortal.

Did that boy leave her? Never! he is with her still, a vigorous, manly, promising youth. The unfavorable cast has given place to an open, pleasing expression, with depth enough to make it an interesting study. His father is dead; his good foster-mother, aged and sickly—she knows no want. The once poor outcast is her only dependence, and nobly does he repay the trust. "Children, I want you to read the above, again and again, and remember it while you live. Let it teach you never to despise nor abandon the erring, whether young or old, for you know not what sufferings and sorrows they have met with, to force them from the right and good way. This poor boy, without parents or friends, stole bread because he was hungry, and there were men cruel enough to imprison him for it. His is not the only case of the kind. There are many orphan children in the large cities of this country, who never taste food but what they steal or beg—they have no friends and no homes, but live in the streets, sleep under carts, or sheds, or creep into empty hogheads or boxes, to sleep, and steal or beg all of their food. Many commit crimes, who would shudder at the thought of it, if they were in different circumstances. Remember these things, and when you come to be men and women, do all that you can, to encourage the deserving to do right and not spurn them." [P. Boat.]

Good and Cheap Roofing.

The cheapest roof that we are acquainted with, and one that we prefer to shingles, particularly as many shingles are now made, is covered with cloth. We know from an experience of more than fifteen years, that they are not only cheap, but good.

For the foundation of cloth a substantial covering of boards should be laid, giving the roof any desired pitch, sufficient to run off water. Cloth under the name of Burlap, which is made of hemp, is the best for this purpose. It is woven from one to six yards wide, and is much used for oil floor cloths. That which is 1 1/4 yard wide is usually bought for about 15 cents per yard, but the widest is the best for roofing. It should be spread lightly over the roof and lapped at the seams and well tacked down with small pieces of cloth under the heads of the tacks; a few tacks should also be put in the middle to secure it from the wind until painted and finished. It should now receive a thick coat of paint; spruce yellow, or what is termed mineral or fire-proof paint, costing but a few cents a pound, with linseed oil, makes a cheap, substantial paint. After the first coat of paint is laid on, small wood strips, half an inch square, running up and down the roof, should be nailed on, twelve or sixteen inches apart. Slim nails with small neat points should be selected for the wood strips. Then one or more coats of paint should be applied. If the house is strong and the boards for the roof are well laid on, such a roof will out-last the common shingle roof. [Vice of Iowa.]

A Good Reply.

A lady had written on a card, and placed on the top of a hour glass in the garden-house, the following simple verse from the poems of J. Clore. It was when the flowers were in their highest glory.

"To think of summer yet to come, To think a weed is yet to bloom From dust that I shall be!"

The next morning she found the following lines in pencil, on the back of the same card. Well! would it be if all would ponder upon the question—act in view of, and make preparation for, an unknown state of existence.

"To think when heaven and earth are fled, And times and seasons o'er, When all that can die shall be dead, That I must die no more! O, where will then my portion be? Where shall I spend eternity?"

A peculiar fact in connection with the sect known as the Irvingites is, that all their church edifices, in every part of the world, are designed alike. The church is divided into two sections, the sanctuary and the body. The former taking in about one-third of the house, is raised above the body of the church, and is ascended by three steps. At its extreme back is the altar, to the right of which the choir for the "angel," and to the left for the "probier." To the left is the reading-desk appointed for the evangelist. The elders sit in seats transverse to the house on the right, and the pastors to the left. The deacons are disposed on a seat outside the sanctuary, facing the altar, and immediately in front of the congregation. The seats or pews are generally made without doors, so that none may, even by slight slouching, be debarred from admission to a seat, all of which are free, the rental being paid from the collection of tithes.

A poor English boy began business on borrowed capital. But he was industrious and economical, and his business prospered. He became a very rich man. Did he honor God with his riches? Four years ago he resolved to give to foreign missions five dollars a day, that is, one guinea, every day in the year. The next year he gave thirty-five dollars a day; and the next, two hundred and fifty dollars a day, making more than ninety thousand dollars in one year! Who of our boys mean to do like that, when they grow up and become rich men? [Child's Paper.]

A novel law suit was recently tried at Cherryfield, Maine. It was brought by a minister of the Gospel to recover from a prominent and wealthy citizen the amount of his subscription toward paying the former for his clerical services at a certain church. The defense to the suit was that when the clergyman was engaged, it was upon the specific understanding that he was not to preach politics. The understanding, it was alleged, he had violated by pronouncing an anti-slavery discourse, and had thereby forfeited his claim to the amount which he, the defendant, had so conditionally subscribed towards his salary. The matter has not yet been fully decided, but is still in litigation on an appeal.

FIGURATIVE LANGUAGE.—How many common figurative expressions in our language are borrowed from the art of carpentry, may be seen from the following sentence: "The lawyer who filed a bill, shaved a note, cut an acquaintance, split a hair, made an entry, got up a case, framed an indictment, impeached a jury, put them into a box, nailed a witness, hammered a judge, and bored a whole court, in one day, has since laid down law and turned carpenter."

BUDDHISM.—Professor Max Müller, of Christ Church, Oxford, has published a series of papers on this religious (or irreligious) system, which, if true, shows that "a third of the human race have lived and died for ages, without a belief in God, and desiring the extinction of their souls." No proof which is less than overwhelming can suffice to establish so extraordinary and painful a position.

The Committee appointed to investigate the affairs of the Michigan Southern Railroad report that the floating debt of the Company is \$1,800,000. They say that the expenses of that concern can be largely reduced, and that, with good management the road will pay dividends.

A pedlar calling on an old lady to dispose of some goods, inquired of her if she could tell him of any road on which no pedlar had traveled. "Yes," said she, "I know one, and the only one, and that's the road to heaven."

Dr. Beattie says of the bashful and timid: "If they are attentive and respectful to their company, bashfulness will not injure them in the opinion of the discerning; it will raise their prepossessions in their favor." We forget in the violence of our grief, when the storm is wild about us and beats upon us, that the waves which lift us the highest bring us nearest to the stars. The most mischievous liars are those who keep just on the verge of truth.

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