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For the Sabbath Recorder. THE IMMORTALITY OF THE SOUL. An Essay read before the General Literary and Scientific Association, at the meeting of December 17th, 1860.

BY EDWIN R. MAXSON, M. D.

The theme which I am required to present for the consideration of this learned assembly, on this occasion, is the IMMORTALITY OF THE SOUL—a theme which underlies all our hopes and fears of future rewards and punishments, and is the foundation of nearly all systems of religion, and especially of the Christian system.

On a subject of such magnitude, it can hardly be expected that I shall be able, in the half-hour which is allotted me, to do more than to present a general view of the subject; and I shall be compelled to assume as self-evident many positions connected with this subject; which are, by the common consent of mankind, nearly or quite universally admitted.

By the soul is here meant the MIND, or the spiritual, rational, intelligent principle in human beings, the existence of which is so self-evident, to all human intelligences, that we need hardly pause to substantiate it.

It is, in fact, the principle which was imparted to the material body of Adam, after it had been formed from "the dust of the ground," perhaps by the breath of the Almighty, and which God has given, either directly or through their progenitors, to every son and daughter of Adam.

Now, if God is thus directly, or so indirectly, the author of every human soul, it is proper that we should inquire into the apparent difference in the capacities of the souls or minds of different individuals of the human family. And in order to understand this question, it is only necessary to remember, that the soul, or mind, is the immaterial, intelligent, God-given principle, which constitutes the man, the me; while our bodies are material, and serve only as instruments of the mind, through which it transmits and receives impressions to and from other minds, and from the material world.

Now, every immaterial soul, or mind, that God has sent to dwell in a material body, has evidently an intuitive, God-given consciousness of self, and a notion of God, but is left to acquire a knowledge of the material world, by which it improves its knowledge of self, its notions of God, and of all creatures and things, through the bodily senses. Hence the difference, or apparent difference, in the capacities of the minds of infants, depends, no doubt, upon the different degrees of physical degeneracy inherited from progenitors; while the difference in adults is attributable to the same cause, together with the influence of various abuses of the body, rendering it a more or less imperfect medium for the transmission of ideas or impressions. In the case of adults, there must also be taken into account other contingencies; such as opportunities for observation, degrees of application, etc.

I have already assumed, that the soul is immaterial, in accordance with the almost invariable beliefs of mankind; and though the fact of its being immaterial is not essential, so far as the arguments bearing upon its immortality are concerned, I prefer to regard the soul, or mind, in accordance with the dictates of enlightened reason, and conservative common sense, as a simple immaterial principle.

Having now traced the evidences of the immortality of the soul thus far, and having found all the testimony afforded by nature and revelation in favor of it, and nothing against it, I might be excused from pursuing the subject further. But that nothing be omitted, on a theme of such importance, let us pass on to consider the evidences which reason, and finally the soul's own longings, afford, in favor of the immortality of the soul.

And here let me state, what I think every reasonable and candid mind must admit, that whatever God originally implanted in the human mind, and which has been confirmed by enlightened reason, should be regarded as authentic. For, what know we, in fact, of any matter, except it be confirmed, either directly or indirectly, by the reason?

If, then, reason is to be regarded as an infallible guide, it is proper for us here to account for the different, and even opposite conclusions, to which the reasoning of different persons, on the same subject, bring them. And in order to do this, it is only necessary to remember, that in our original state of physical, intellectual, and moral perfection, the reason, aided by the direct God-given powers of the mind, would have been an infallible guide, if its teachings had been heeded, in all matters in which the evidences bearing on the question might be fully comprehended. If, then, mankind had remained in their original state of physical, intellectual, and moral excellence, in which they were created, with the soul's intuitive God-given powers, aided by impressions which it must everywhere have received from nature, through perfect organs of sense, and guided by the Word and Spirit of God, the idea of a God, and of the soul's immortality, must have been the rule, without an exception.

But, as mankind have become more or less physically, as well as intellectually and morally, depraved, the soul has been receiving false impressions, through depraved organs of sense, ever since the fall of man; in consequence of which, it has failed to acquire a correct knowledge of nature, self, and all material things; and being thus confused in its understanding of material things, and neglecting to heed the teachings of the Word and Spirit of God, the human soul, or mind, has in too many instances lost its reason; the conclusions, in such cases, being more or less erroneous. Hence the existence of a God, the soul's immortality, and in fact even its own existence, are sometimes disbelieved or denied.

Thus it is that we must account for the different conclusions to which mankind at the present day arrive on the same subject; the wrong conclusion always being the result of a partial or entire loss of reason in the person thus erring.

Reason, then, is an infallible guide, so far as it goes, and in so far as it has not been driven out by the influence of physical, intellectual, and moral depravity; especially if guided and directed by the divine influence of the Word and Spirit of God. But

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

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never been detected an instance of annihilation; and by no course of logic or sound reasoning, have we a right to infer that there ever will be. In fact, I do not believe that it is an idea, when properly considered, of which the human mind can have any conception.

If, then, as we have seen, the simple material principles which compose our bodies are indestructible, and never annihilated, can we suppose, for a moment, that the soul, being a simple immaterial principle, emanating from Deity, either directly or indirectly, will ever cease to be?—or, being a simple immaterial principle, that it can ever be else than a soul? In fact, this question of the immortality of the soul is so near a self-evident proposition, that it would be hardly worth our while to call in the additional evidence furnished by revelation, reason, etc., to substantiate it, were it not that consequences vast as eternity rest upon it.

Nature, then, in all its broad expanse, presents to us not a single instance of annihilation. Forms change in the material world, in nearly all the compounds, in the animal, vegetable, and mineral kingdoms; but the elementary principles which are constantly passing from combinations in the mineral to the vegetable, and then to the animal, never undergo a change in themselves, not even approximating annihilation.

Let us pass on, then, to the consideration of the evidence, which revelation affords, for the immortality of the soul.

Here again we need not consume much time. For it is a fact, that need not be denied, that revelation nowhere contradicts nature, but rather simplifies the great volume of nature to human capacities; nature and revelation, so far as correct comparisons have been made, exactly corresponding.

But while the evidences which nature affords for the immortality of the soul are inferential, that which revelation affords is positive; for there is not a passage in the Scriptures of the Old and New Testament, that, when properly understood, can be construed to even intimate the possibility of the annihilation of the human soul. On the contrary, every reference to future rewards and punishments, contained in the Holy Scriptures, presupposes the immortality of the soul. And besides this, we have the positive declaration of our Saviour, (Matt. 25: 46), that those, referring to the wicked, shall go into eternal punishment, and the righteous into eternal life; the word in the original being, in both cases, *aiōnion*, which signifies unlimited or eternal.

I need not stop here to refer to the almost numberless declarations of Holy Writ, substantiating the immortality of the soul. The single declaration of our Saviour, who is no less than God manifest in the flesh, to which I have just referred, places this matter in as clear a light, and as firmly establishes the doctrine of the immortality of the soul, both of the righteous and wicked, as a thousand declarations of our Lord could make it. For, how could the wicked go into eternal punishment, and the righteous into eternal life, unless the souls of both the righteous and the wicked are immortal, destined to exist eternally?

This positive declaration of our Saviour, together with all the concurrent testimony which meets the eye on almost every page of Holy Writ, should be sufficient evidence of the immortality of the soul, to all who believe in the divinity of our Lord, and in the divine inspiration of the Holy Scriptures.

Having now traced the evidences of the immortality of the soul thus far, and having found all the testimony afforded by nature and revelation in favor of it, and nothing against it, I might be excused from pursuing the subject further. But that nothing be omitted, on a theme of such importance, let us pass on to consider the evidences which reason, and finally the soul's own longings, afford, in favor of the immortality of the soul.

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contrary to the teachings of the Word and Spirit of God, no one may consistently presume to urge the dictates of his reason, especially in this age of depravity, for any belief, or course of conduct; for it will certainly be found, perhaps when too late, that the wrong conclusion was not the result of reason, but of a want of it.

This matter is rendered plain, when we remember, that the Word and Spirit of God teach exactly in accordance with what reason would have taught us all, so far as it could comprehend, had we not become physically, intellectually, and morally depraved. Or, in other words, reason would in all cases, so far as it could comprehend, have led us in accordance with the teachings of the Word and Spirit of God, if those teachings had always been heeded, and we had retained our original state of physical, intellectual, and moral perfection.

Now, these things being so, it follows, that we are, next to the teachings of the Word and Spirit of God, to look to the conclusions of the most temperate, virtuous, and enlightened portions of the human family, to find what reason teaches. And if we do this, we shall find, if we take a glance at the human family, from the creation of Adam to the present time, that the idea of a God, and the doctrine of the immortality of the human soul, have been held and cherished by the most temperate, enlightened, civilized, virtuous, and godly nations and races of men; while the existence of a God, the immortality of the soul, and the other fundamental doctrines, taught by nature, revelation, and enlightened reason, are and have been more generally disbelieved, denied, or disregarded, by nations or races of men more licentious, benighted, uncivilized, and ungodly.

Wherever, then, enlightened reason has had her sway, and temperance, virtue, and godliness, have kept the windows through which the soul looks out upon the material world comparatively unclouded, and the mind or soul uncorrupted, or regenerated, has heeded the teachings of the Word and Spirit of God, reason has added her testimony to that of nature and revelation, to the immortality of the soul.

Finally, it is a fact, that the soul itself longs after immortality; and so far as I know, or have been able to ascertain, this has been the case in almost every age of the world; and that, too, not only among the enlightened, civilized and virtuous, but more or less, also, among the wild and savage races of men.

Now this longing after immortality is either a legitimate desire of the soul, impressed upon it by the Creator, or else it is a morbid desire, the direct or indirect result of physical, intellectual, and moral depravity. If it were a morbid desire, growing out of physical, intellectual, and moral depravity, we should find it strongest in the most degraded, benighted, uncivilized, and ungodly, who have lost most of the likeness of God, or have allowed to be blotted out from the soul most of the original impress of the Creator. If, however, this longing after immortality be a legitimate desire; impressed upon the soul by the Creator, we should find it strongest in the most civilized, enlightened, virtuous, and godly of the human family, who have retained, or acquired by virtuous lives, more of the impress and likeness of God, in which we were originally created.

Now though, as I have already intimated, this desire of immortality exists, to a greater or less degree, in all, or all except the most degraded, it is a fact, that need not be denied, that this desire is by far the strongest in the enlightened temperate virtuous and godly, increasing in a direct ratio, as we pass from the most degraded to the most virtuous and excellent of mankind.

This, then, being the case, we must conclude, that this longing after immortality is a legitimate desire of the soul, impressed upon it by the Almighty, and is only lost, if at all, in consequence of the lowest degree of physical, intellectual, and moral depravity. This fact being established the longing of the soul furnishes an evidence of its immortality, exactly corresponding with the evidences furnished by nature, revelation, and enlightened reason; thus placing the fact of the soul's immortality infinitely beyond a rational doubt.

It is true, that the wild and savage races of men, may not in all cases expect an eternity of perfect happiness; and yet I believe, so far as I have been able to ascertain, that they generally prefer to be than not to be. And this, I believe, is generally the case with minds in more civilized communities, even though there be a "fearful looking for of judgment," preferring the risks of eternal punishment to annihilation; a thought from which the human mind appears to shrink, and of which, as I believe, it can have no rational conception.

If, then, there remains an intuitive desire for immortality, among savages as well as among ungodly men in civilized conditions, how much more should we expect, as we really find, a longing after immortality among the temperate, virtuous, enlightened, and godly portions of the human family? And why should it not be so? For what pious soul, when it has escaped from a depraved body, would not like to be clothed with an immortal soul, which should preserve the vigor and beauty of an eternal youth, and in which it might pass from world to world, holding converse with angels, and mingling with the saints of every age, and gathered out of every nation, kindred, tribe and tongue? Surely, the thought is an enchanting one, and well may the pious soul, happy in itself, and in its God, desire an eternal existence; yea, long after immortality.

Having now examined the evidences afforded by nature, revelation, reason, and the soul's own longings; and having found nothing against, but every thing in favor of the immortality of the soul, amounting to unmistakable evidence, we are compelled to the conclusion, that the soul of every human being will exist always—go on to all eternity.

And I submit it, in conclusion, to the learned, the wise, the prudent, composing this assembly, if we may not hope, under the providence of God, that mankind may yet be so far elevated, physically, intellectually, and morally, that the idea of the soul's immortality, and, in fact, every other fundamental doctrine of the Christian system, will no longer be regarded as questions, but self-evident propositions, universally believed.

THE OTHER WORLD.

BY MRS. HARRIET BEECHER STOWE.

It lies around us like a cloud— A world we do not see; Yet the sweet closing of an eye May bring us there to be.

Its gentle breezes fan our cheek; Amid our worldly cares, Its gentle voices whisper low, And mingle with our prayers.

Sweet hearts around us throbb and beat, Sweet helping hands are stirred, And palpitate the veil between With breathings almost heard.

The silence, awful, sweet, and calm, They have no power to break; For mortal words are not for them To utter or partake.

So thin, so soft, so sweet, they glide, So near to press they seem— They seem to lull us to our rest, And melt into our dream.

And in the hush of rest they bring 'Tis easy now to see, How lovely and how sweet a pass The hour of death may be.

To bless the eye, and close the ear, — Wrapped in a trance of bliss, And gently drawn in loving arms, To swoon to that—from this:

Scarce knowing if we wake or sleep, Scarce asking where we are, To feel all evil sink away, All sorrow and all care.

Sweet souls around us! watch us still, Press near to our side, Into our thoughts, into our prayers, With gentle helpings glide.

Let death between us be as naught, A dried and vanished stream: Your joy be the reality, Our suffering life the dream.

—Independent.

From the Independent.

HENRY LEE'S LESSON.

HOW A HALF DOLLAR CHANGED A BOY'S MIND.

"Oh dear! I wish there were no such things in the world as poor folks and heathen. A fellow can't think of spending a penny for his own comfort now-a-days but somebody will put on a very long face and say, 'Hadn't you better give that money to the poor?' or 'That money would buy a Bible for some heathen child.' What's the use of having a rich father, if a chap can't have any more luxuries than poor folks? I declare, it's too bad that a man can't spend his own money as he thinks best!" and Henry Lee tossed up his bright half dollar with such a vigorous jerk, that it hit the ceiling and left its mark.

A clear, merry laugh came out from behind the curtains of the bay-window, and went frolicking through the room. "Too bad, a man can't spend his own money as he thinks best! Oh dear!" and another burst of laughter, long and loud, softened down at last into choking, half-sobbed exclamations, "A man ten years old! Oh dear! Oh dear!"

Henry knew that voice, and he was too well aware of the hectoring propensity of his mother, to care about meeting her just then; so he coolly walked out of the room, whistling Yankee Doodle, fully determined that neither the poor nor the heathen should cheat him out of his silver treasure and his enjoyment. Yet Henry was not what would be called a selfish boy; he always divided any little luxury that was given him with his brother and sister; and when his sympathies were enlisted, he would give to benevolent objects with a good degree of self-denial. But, like many an older person, the calls upon his purse seemed to him unreasonably frequent. He was experiencing those first conflicts which eventually terminate in expanding the soul to a consistent liberality, or shriveling it into sordid, grasping littleness. Half an hour later, Henry's mother called him into the nursery, and gave him two large, rosy apples.

"Oh, thank you, thank you, mother," exclaimed the delighted boy; "where is Fanny?"

"What do you want of Fanny?" asked his mother.

"I want to give her one of my apples; how nice they are!"

"No, my son, Fanny has one just like them; eat them yourself," said Mrs. Lee.

"May I carry one to poor Tom, then? I can run there, and get to school in time," said Henry. "Tom doesn't have apples very often, you know."

"No, Henry, I do not wish you to give your apples to any one. Eat them yourself; you will find them excellent."

Henry looked at his mother with surprise, this was so different from her usual teachings, but he was accustomed to obey—so he put one apple in the drawer of his little study-table, and started for school with the other in his hand.

"Poor Tom," thought Henry, as he crossed the alley which led to the old rickety house, where lived a little lame boy, who seldom left his seat by the window, except to be laid on his miserable bed, where he sometimes passed whole weeks in great pain—"Poor Tom, I wish I could give this to you; I should be happier than to eat it myself. I don't understand mother at all."

Henry had reached the school-room door before he thought of tasting his apple, and now he put it in his pocket, to eat at recess. When recess came, he pulled out his apple, thinking, "Now I'll give all the boys a 'bite,'" but just as he was going to offer the "first bite" to his best friend, Willie Stevens, he thought of what his mother said, "I do not wish you to give your apples to any one; eat them yourself." "But I can give them part," he thought. "No, mother meant that I should not give any," and he put his apple back into his pocket, with the half-penned, "I can't see into it."

On his way home from school, he thought he would eat the apple, and have it out of the way. But it did not taste good—he munched away awhile, and finally threw nearly half of it into the street. He felt vexed and cross; angry with his mother, and out of patience with all the world.

When he reached home, he saw a poor, half-clad boy, not more than seven years old, looking into the basement windows.

"Halloa, boy, what are you doing there?" said Henry.

The little fellow started and looked frightened. "I was only looking at the good dinner," said he, "I am so hungry!" and folding his arms across his chest, as if to suppress the feeling of suffering, he tucked his little blue hands under the tattered sleeves of his coat, and turned away.

"Wait a moment, little boy," said Henry, kindly, and he bounded up the steps and ran into the dining-room. "Mother, there is a poor little hungry boy out by the door; may I give him a piece of bread?"

"No, my son, your father can't afford to feed all the beggars in town," replied his mother; "make haste and get ready for dinner."

Henry's lip quivered, and Mr. Lee looked up from his paper inquiringly, but his wife's glance seemed to satisfy him, for he said nothing.

Notwithstanding this little occurrence, dinner passed off pleasantly, and Henry, having quite recovered his good humor, set out for school in his usual spirits. When he reached the play-ground, he found a cluster of boys discussing some subject very earnestly. "I say, boys, we might clothe those two just as well as not, and have them here in school. It's too bad, in our free country, if a boy wants to know anything, that he can't have a chance. I have a knowledge of clothes that I have outgrown, and I know my mother will let me give them," said Frank Howard.

"I will give another suit," said Charlie Lewis.

"I will give them two shirts," said Willie Stevens.

"And I'll give them two more," said Theron Hubbard.

"Henry Lee, what will you give?" called out two or three boys, as Henry approached them.

"Give? for what?" asked Henry.

"Why, this morning I saw two little boys trying to learn to read from a piece of old newspaper," said Frank Howard. "I asked them why they didn't go to school, and they said they 'would be glad to, but they hadn't any clothes fit to wear.' They were bare-headed and bare-footed, and their clothes were all rags and tatters. They told me where they lived, and mother is going to see them this afternoon. If mother finds that they told the truth, we boys were talking about clothing them up, and having them come right here to school. We have all the clothing promised, except shoes and stockings."

"I can give one pair of shoes, and perhaps two," said Henry. "Yes, and three or four pairs of socks, if the boys are smaller than I."

"Ike Stuart, you must have plenty of old caps; can't you give each of the boys one?" asked Charlie Lewis.

"I'd rather give each of them a white handkerchief, highly perfumed," replied Ike, with a sneer.

"Thank you! thank you! they will need handkerchiefs; I had not thought of them," said Frank Howard, who knew Ike too well to allow his sneers to influence the boys, so he turned his weapons back upon himself. The boys shouted, and Ike slunk off to the school-room. Boys were soon found to give the caps, and all answered to the call of the school-bell with new feelings of happiness; and when school closed, each hurried home to make sure of the means to redeem his pledge.

"Mother, mother, may I give away those old stockings and shoes that I have outgrown, to some poor boys, so they can come to school?" asked Henry, running into his mother's room.

"Why, my son, there are so many calls, it seems as if there were no end to giving."

"But, mother, if these boys are worthy?"

"Oh! that is what every one says. Why, Henry, three persons have been here to-day with subscription papers for worthy objects, and you know it is give, give, all the time. Oh, here is a paper of candy that your uncle William sent you."

Henry seized the package with many thanks, and while untying it, he had already mentally divided its contents among the friends for whom, said he, holding out a stick of white cream-candy toward the cradle.

"No, my son," said Mrs. Lee; "I do not wish you to give away your candy; keep it all for yourself, it was sent to you."

Henry gave one quick glance into his mother's face to see if she was really in earnest, then dropped his head on his hands and burst into tears. "I don't want any candy, nor apples, nor any thing else, mother," he sobbed out, "if I must be like a great pig, and eat all myself."

"Well, if you feel so badly about it, I don't care if you give some to the baby and Fanny, but to no one else; you know people out of your own family have no claims upon you."

"Why, mother, I had rather give nice things to poor Tom, and others who don't have any goodies, than even to Fanny and the baby!"

"Do you love Tom better than you do your own brother and sister?" asked Mrs. Lee.

"No, mother, of course not, but they have lots of good things without mine, and Tom don't," replied Henry, earnestly.

"But poor people and heathen are a nuisance, you know, Henry," said his mother, with a smile.

Henry blushed, and looked perplexed for a moment. "Oh, I see it all now, mother," said he, with a brightened look; "you heard me talk this morning, didn't you?"

"Yes," replied Mrs. Lee, quietly.

"And was that the reason you would not let me give away my apples and candy, mother?"

"Yes, my son."

"But that poor, hungry boy," said Henry, with a sigh.

"That was a harder trial for your mother than for you," said Mrs. Lee; "but I could not risk spoiling the lesson I was teaching my son, even to feed the hungry. I wished you to know by a short experience what a miserable life a selfish one would be, and what a blessed thing it is to have the poor always with us, that 'when we will, we may do them good.' These many calls upon us are sent of God, to teach us to be like himself. Did you ever think how entirely dependent we are on the bounty of our heavenly Father? What would become of us if he should withhold his charity? No beggar that comes to our door, is as unworthy in our sight, as we are in the sight of that pure and holy Being; yet daily blessings descend upon us from his hand continually. God says he will accept every kind act done to his creatures, from right motives, as done to himself. Just think of it—what you do for poor Tom accepted as if done for the dear Saviour in person!"

"The pennies you send to the heathen, ac-

counted as so much money put into the hand of Jesus! Oh! my dear boy, is it not a great blessing to be able to give? Have you not realized to-day how much more blessed it is to give than to receive, and how wretched you would be if you indulged selfishness?"

"Yes, mother; but it must be because I am not naturally stingy, and, to please God, the motives must be right. I am afraid I only give because it makes me feel happy, not because I love Jesus; and such giving don't amount to anything."

"It blesses those to whom you give it. Do not stop giving, but ask God to purify your motives, and lead you to himself; then you will know the full blessedness of giving as unto Christ!"

"May I give away my other apples, and part of my candy, and those old shoes and stockings?" asked the delighted boy; "and—and—my half dollar, too, if I want to?" he added, after a little hesitation.

"You have my permission to give away any property which is given you for your own, provided you will try to be a good steward, and judge wisely before you give. You must not waste God's bounty, but use it according to your best judgment, for the good of his creatures. The Bible says, 'If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.'"

"GIVING UP THE WORLD.

Miss H— was an amiable and intelligent young lady, of mature thought, but gay, and negligent of spiritual verities. She had attended the Unitarian Church, and loved its pleasant literary of the carnal mind.

Her serious aspect in the sanctuary, while the Spirit of God was there, and the truth-reaching many hearts, arrested my attention. I called soon after, and, upon introducing the subject of personal salvation, she told me she did not, and could not, believe in the doctrine of total depravity. I gave her some of the usual reasons for receiving it, and mentioned the case of a young man who heard a sermon on this subject, and was at first angry; but, upon second thought, determined to sit down, and, in the survey of his own experience, seek the proof that the doctrine was untrue. He began with his earliest recollection, to examine his deeds, expecting to find those that were unselfish, performed simply for the glory of God. The total failure produced conviction, terminating in conversion. I inquired if she would take the same honest method to ascertain the truth. After a moment's hesitation, she consented to apply the test. I immediately left her. She passed me in the hall, on the way to her room. The next day, upon making the inquiry whether she had reviewed her life, she replied, "Yes." This was followed by the question: Did you find any thing consecrated to God by supreme love to Him? Her answer was a solemn shake of the head. The choice of God in Christ was urged. The real difficulty then appeared. "Oh," said she, "it is hard to give up the world!" For a few moments the fearful rebellion and peril of such hesitation was pressed, and a decision asked. The agitated heart shook her form—the balance wavered. I rose, leaving the responsibility of a fatal choice upon her own soul. She started, as from a wild dream, and said, "I will give my heart to God." I again left her

The Sabbath Recorder.

New York, January 10, 1861.

GEORGE B. UTTER, RESIDENT EDITOR.

MISSIONARY CORRESPONDENCE.

In our paper of this week will be found the proceedings of the Executive Board of the Seventh-day Baptist Missionary Society, at a meeting held in Westbury, R. I., on Fourth-day of last week.

From Eld. Wm. M. Jones there were three letters. The first, dated Sept. 28th, related to financial matters, of no interest to the general reader.

From Eld. Thomas E. Babcock, Corresponding Secretary of the North-western Association; there was a letter in answer to inquiries which had been addressed to him concerning fields of labor in the West.

The following is an extract from his letter:

"We deem an early and efficient occupancy of certain points on the great tract of emigration westward, of vast importance—points which may be made centers of religious and educational interest. Making our people strong at such points, so as to enable them to take a position in the lead, will not only give facility of access to the masses about them, enabling them to exert a molding influence in the formation of society, but a root thus deep and strong will throw up shoots in every direction, and thus extend the line of our Associations westward, to keep pace with advancing civilization."

From Eld. Hiram W. Babcock, missionary at Coloma, Wisconsin, there were two letters—one reporting his labors for the quarter ending with September, and the other for the quarter ending with December.

"I have continued to attend to the duties of my position as usual. There has been for a few weeks rather an increase of interest in the different congregations where I preach. In family visiting, the blessing of the Lord has rested upon my own heart, and the families I have visited have appeared to be benefited."

Letter from Eld. Phineas S. Crandall gives an account of his labors in the missionary field since the first of June last. During the summer he preached twice on each Sabbath—once at Trenton, and once at Freeborn.

The other letters read before the Board were mostly in answer to inquiries about laborers for the Western field.

LETTERS OF MR. CARPENTER.

SHANGHAI, Aug. 16th, 1860.

My last, about a month since, was directed to the Recorder. Since that, in consequence of the heat, and the deserted state of the city, I have preached there only on the Sabbath, when our little band could be assembled.

From the time Suchu was taken, (a little over two months ago,) till within a few days, visits were made to that city frequently by missionaries and others, and some information obtained.

In my last, I spoke of the Kang-wang having been protected and instructed by missionaries of the London mission several years ago.

My last was dated about a month ago. At that time, the lofty columns of smoke ascending from many villages and hamlets to the westward, and in the vicinity of Shanghai, gave unmistakable evidence of the near approach of the insurgent army.

From the Treasurer presented the following report, which was adopted: Received since last report, Oct. 3, 1860: For general purposes, \$355 46; Home Missions, 3 00; Balance on hand, last report, 797 79; Total, \$1156 25.

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first day of the week. I verily thought so. So did my informants, who had visited them. How, it may be asked, were they deceived? They were told that the Insurgents kept the day denoted by four out of the twenty-eight characters representing the twenty-eight constellations in the Chinese Zodiac.

Brethren, shall this mission be reinforced? One of our missionary friends belonging to the Church of England establishment, a few days ago, when I was making a friendly call upon him and others in the same house, took occasion gratuitously to inform me, that he hoped I should not succeed in being reinforced.

SHANGHAI, Sept. 20th, 1860.

My last was dated about a month ago. At that time, the lofty columns of smoke ascending from many villages and hamlets to the westward, and in the vicinity of Shanghai, gave unmistakable evidence of the near approach of the insurgent army.

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than eighteen hundred years old, whereas the chief has himself but recently been to heaven; seen the heavenly Father, and received new and additional revelations. The chief professes to give himself to spiritual matters, and has constituted his little son ruler in temporal affairs.

The latest news from the north is, that matters are not progressing so favorably as they seemed to be; for the Chinese high officials, after having verbally agreed to every demand of the foreign powers, at last declared that they had not power to sign the papers.

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THE SABBATH-SCHOOL VISITOR.

The Sabbath-school of the Plainfield Church, have unanimously requested me to present their views, through the Recorder, relative to the Visitor.

1st. They deeply regret its suspension, and do not want any other paper in its place, because they want it continued, and feel that it ought to be. It has been an old friend of theirs, and its monthly visits have been most welcome.

2d. They request all Sabbath-schools in the denomination to make a vigorous effort to increase their subscriptions, so that the Visitor may be well sustained, promising to do their share.

3d. They ask that, as soon as the subscription is raised, the Board will order the publication of the Visitor. In the hope that all this will be done, and much good be accomplished thereby, they make this their appeal.

In behalf of the Sabbath-school of Plainfield, J. BAILEY.

ANOTHER ARTICLE ON THE SAME SUBJECT.

As the Sabbath School Visitor is to be issued no more, and as there has been some inquiry made as to what paper is best adapted to the use of our Sabbath-schools, I would recommend the Youth's Instructor, a monthly sheet, published by the Seventh-day Adventists.

HOME NEWS.

We are glad to learn that our brethren generally are waking up to the importance of affording aid to the suffering in Kansas. The Church at West Edmeston has collected and forwarded fifty dollars in money, and about sixty dollars worth of clothing.

TEMPERANCE IN BROOKFIELD.

We hear of events transpiring in Brookfield, which are likely to promote the temperance cause. Some time ago, the wide-awakes had a celebration at "the Corners," when a number of young men were made the worse for liquor supplied in the neighborhood.

ALLEGANY COUNTY ITEMS.

A letter from Eld. J. C. West, dated Nile, Jan. 3d, says: "As an incident of local news, I will mention the burning of the chair factory at Richburg, N. Y., last Sunday evening, owned by Jesse Gould. No insurance. The saw mill and adjacent buildings were saved."

"The Union Literary of Nile is attended with some interest this winter. On Tuesday evening, Jan. 1st, Rev. Mr. Hubbard commenced a series of lectures on Revelation, his first lecture comprehending the six seals. It was illustrated by a map, and listened to with interest."

THE SUNDAY LIQUOR LAW is enforced in New York with considerable stringency.

Last Sunday evening some thirty arrests were made for violation of it.

A CARGO OF SLAVES, five hundred in number, were recently landed in Cuba by the bark America.

An English artist, named Alexander Henderson, was lately prosecuted in London for making pictures on Sunday.

A CHALLENGE.—In the New York Herald of a week ago last Sunday, we find the following:

To J. R. W. Sloane, Minister Third Reformed Presbyterian Church, New York: DEAR SIR,—I see by the papers, that you have publicly challenged Rev. Mr. Vanlyke, of this city, to discuss with you, either orally or in writing, the divinity of slavery, and that he has declined the same. Now, that you are in the mood for a public discussion, it may be that you will feel inclined to accept a standing challenge which I gave two years ago to any Presbyterian minister of this city, to discuss with me, either orally or in writing, that other great question which has agitated, and will still further agitate, the community, viz.: Is the observance of Sunday, in the manner laid down in the Assembly's Catechism and Presbyterian Creed, or in any special manner, Divinely appointed?

I shall be happy to take the negative of this question, if you will attempt to support the affirmative. Respectfully, J. L. HATCH, Late Pastor Methodist Congrega. Church, Brooklyn.

THE LEGISLATURE OF NEW YORK met at Albany on the 1st inst. Dewitt C. Littlejohn was chosen Speaker; Hanson A. Risley, Clerk; Charles D. Easton, Sergeant-at-Arms; Geo. C. Dennis, Doorkeeper; Sanders Wilson, Assistant Doorkeeper. The message of the Governor was delivered on the 2d—a long document, abounding in statistics, interspersed with occasional suggestions of a practical character. The Governor suggests that the Northern State Legislatures should reaffirm Southern rights and repeal the personal liberty bills, and advises the representatives of the State in Congress to aim at some measure of concession to pacify the South. He also advises the erection of a fourth State Prison, the increase of the tax on salt, modification of the law passed last year in regard to capital punishment, &c.

DEATH OF THE LAST BUNKER-HILLER.—Ralph Farnham, the last survivor of the battle of Bunker Hill, died on the 26th ult., in Acton, Me., at the age of 104 years, 5 months, 19 days.

On the afternoon preceding his demise, he asked his daughter-in-law, "Ain't there angels in the room?" She replied: "Father, do you think there are?" "Oh, yes," said he, "the room is full of them, and they have come to assist me home." Speaking of his recent trip to Boston, where he met the Prince of Wales and the Massachusetts State officers, he said: "One day Governor Banks and Mrs. Banks came to see me, and each of them made me a present. Mrs. Banks kissed me, and I don't recollect that I ever felt so embarrassed in all my life as I did when I found the Governor's wife was going to kiss me."

THE SOUTH AND THE BIBLE UNION.—The Tennessee Baptist regrets to be compelled to record its verdict "against the American Bible Union's revision of Paul's letter to Philemon, as also against the revised version of Matthew. In both versions *doulos* is translated 'servant,' instead of slave—its only primary and proper signification. It signifies a 'bond slave,' a 'chattel,' strictly one born so. Wherever it is used in the New Testament, it requires this signification, and any other destroys the sense." Other leading Southern journals take the same ground, and foreshadow a pretty strong determination to have nothing to do with the new version if it does not give the "literal" rendering of *doulos*.

MR. LINCOLN'S CABINET.—The latest information respecting the composition of Mr. Lincoln's Cabinet, indicates that the various Departments will probably be filled about as follows: State, William H. Seward, of New York; Treasury, Salmon P. Chase, of Ohio; Attorney-General, Edward Bates, of Missouri; War, Simon Cameron, of Pennsylvania; Navy, Robert E. Scott, of Virginia; Interior, William A. Graham, of North Carolina; Post-master General, Gideon Welles, of Connecticut.

A LONG LINE.—At a recent meeting of the New York Historical Society, an engraving was presented of the Methodist Episcopal Conference, which assembled at Nashville two years ago. In connection with the presentation, some account was given of the increase of the Methodist denomination, and it was stated that it had 1,400,000 Sunday-school children, which, standing side by side, would reach from New York to Norfolk.

NEWSPAPER CHANGES.—Several changes from the folio to the quarto form have been made by our exchanges with the new year. Among them are *The Christian Advocate and Journal*, the able Methodist paper of this city; *The Western Christian Advocate*, published at Cincinnati; *The North-Western Christian Advocate*, published at Chicago; and *The Christian Messenger*, published in this city.

EXCHANGE between the West and the East has been so high for a while past as to greatly interrupt remittances. A decided change for the better took place last week; and exchange is now so reasonable, that we authorize any in the West who may be owing us to remit the amount in drafts, less the premium for exchange.

THE FORTS AND ARSENALS in Georgia and Alabama have been taken possession of by the disunionists; in accordance, as is stated on the best authority, with a plan fully matured between them and the late Secretary of War, who had left the posts without garrisons, so as to render the work easy.

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That a... hilitation of... 7th. That... be run thro... the United St... line, slavery... south of that... Territorial... any law abo... manner inter... that when a... oient popul... fty for admis... mitted, with... stitution may... R E L I G I O... The Prince... "Old School"... moved from... country, has... prehensive e... over the who... pretext alleg... its ground... a source, and... tive and wild... the article h... exert a very... The Rev. J... St. Mark's C... residence in... the sixty-nin... Dr. G. C. A... birth, was an... and in the la... The decease... among whom... than, the clas... the lawyer... The Univo... Home Missi... recently in... lecting mone... The attenda... were the Rev... Dr. Ch... attention to... said that the... Christianity... than right he... At a rece... Conference... that during... engaged by... his own resp... bor as misad... poses to hav... day schools... to hold a... mately church... localities... A clergyman... but who did... spokesman... Western Rep... asked for a... the bed-room... the landlord... loved gamb... the cl... hereafter!... Rev. Dr. No... College, Nov... on a commit... meeting of... that he had... for several... until he Uni... the Uni... Synod, and... from some... France has... Christians... other count... ber, the ag... siderably... The Assoc... the East, al... The Preside... gone to the... may best be... Recently... ther's broth... ing of the... proof sheet... Luther, the... former, Th... and when... month,) he... in this and... It is a... magnificent... hotel, or ca... constructio... Muselman... ther, propo... mosque, fo... There an... and socie... ing meeti... Four of the... siding in t... the other... part, of co... John B... man, as... only am... when he... ment was... that was... given... Some time... was appointed... from the board... land, Virginia... North Carolina... Jersey, Penna... and others for... plan for... say... tes, with one... to a plan, wh... cepted, but... publicans in... 1st. 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