

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

### THE ANTI-SECTARIAN CONVENTION.

We have waited with some anxiety the result of the Anti-Sectarian Convention at Peterboro, N. Y., which is now before us in the Recorder of Nov. 8th. We have no disposition to question the moral character or integrity of purpose of our union brethren in that Convention; but though awarding to them the strictest integrity, we are a little inclined to doubt the correctness of some of the principles which they set forth. At present, we do not propose to offer an opinion as to the correctness or incorrectness of any of the six resolutions adopted by the Convention, except the third, which, for its peculiarity, can scarcely have escaped the attention of any careful reader. It runs as follows:—

"Resolved, That in determining whether a given person of our locality shall be received into our church fellowship, the only pertinent question is, not whether he agrees or disagrees with us in his faith and practice, nor whether he honors or violates certain requirements of Christianity; but simply whether in our judgment he is a Christian."

The peculiarity of this resolution is in the last two clauses. We are not to ask concerning the candidate for church membership, whether he honors or violates certain requirements of Christianity, but simply whether, in our judgment, he is a Christian. Now we are totally unable to comprehend what this does mean, if it does not mean to repudiate the Heaven-sanctioned declaration, "By their fruits ye shall know them." Let us see. The requirements of Christianity, and the requirements of God, cannot be otherwise than identical. Since God is the author of the Christian scheme, whatever it requires, He requires. Again, to honor a requirement of God is to obey it; nor can it, by any possibility, be honored by man in any other way. The union church, then, is not to inquire whether the candidate obeys the requirements of God, but simply whether, in its opinion, he is a Christian. The question of obedience to God being set aside, the question of Christian character is to be determined irrespective of it. Now this honoring of Christian requirements, or obedience to God, is the very "fruit" by which the Bible declares that we are to know them, that is, their Christian character. But this means of determining Christian character, the resolution repudiates. Still the character is to be determined as a ground of admission. Some other criterion than obedience, then, must be assumed. What that criterion is, the resolution does not inform us.

We believe we have done no injustice, in affirming that this resolution repudiates one of the plainest declarations of Holy Writ. Now, so far as we can see, if Christian character is to be determined without reference to "honoring or violating the requirements of Christianity," a man may be a Christian while violating any one or all of the requirements of Christianity. This union church, then, may be composed of Christians violating every requirement of Christianity! The doctrine that a man may be a Christian, and yet violate the requirements of Christianity, is a doctrine freighted with death, against which the Word of God hurls its thundering anathemas, and yet that doctrine is most clearly taught in this resolution. We do not affirm, that a man may not now violate a requirement of Christianity; and at some subsequent period become a Christian; but we do affirm, that while committing that act, and until by repentance he obtain pardon, he cannot be a child of God.

But it may be said, that this resolution only contemplates non-interrogation in relation to the violation of certain requirements of Christianity, and not in relation to a violation of them all. But inasmuch as it does not specify the number of violations about which inquiry may be made, it is no more than fair to infer, that inquiry is to be made in relation to no violation whatever; and, moreover, no reason can be given why the church should inquire concerning the violation of any one requirement more than another. If we admit that the resolution implies that a few violations are to be left uninquied about, nothing is gained for the resolution; for, if the Bible affirms any thing clearly, it is that the violation of any one requirement of God is equivalent to a violation of every requirement.

Still it may be said, in defense of the resolution, that the violating of Christian requirements there mentioned, does not embrace willful acts of disobedience to known requirements, but simply those occasional aberrations from duty, in which the requirement violated is not comprehended, nor its obligation perceived, and consequently the candidate is not to be considered an actual sinner. Such a construction evinces a looseness of theological sentiment which does little credit to a learned body of divines as adopted the resolution in question. This we think to be the most favorable construction

of which the resolution is susceptible. Let us examine the sentiment, then, in the light of reason and revelation. It implies, in the first place, that a man may violate a requirement of God, and not be a sinner; and, in the second place, that he may violate a requirement of God which he does not comprehend, and the obligation of which he does not perceive. Now both of these propositions are diametrically opposed to the fundamental principles of ethics, and the plainest declarations of Holy Writ. The Bible defines sin to be "the transgression of the law." If this be true, then whoever transgresses the law is a sinner. This is no far-fetched deduction, but an irresistible conclusion—a necessary consequence. A man's Christian character is, in every conceivable case, as his obedience to the requirements of Christianity. To determine the former, the latter must first be determined. But this resolution forbids an inquiry into the latter, and yet demands a knowledge of the former, which the Bible and universal consciousness affirm to be impossible.

To the proposition, that a man can violate a requirement which he does not comprehend, and the obligation which he does not perceive, we reply, that the Bible affirms that, "where there is no law, there is no transgression." If the Bible had not affirmed this truth, every well-developed mind would recognize it. This must apply to every individual to whose intelligence no law has been applied; for there is no law to an individual who knows of no law. If God should to-day issue a command from Heaven, and that law remain unapplied to the human intelligence, then most clearly the human family would be without that law as truly as if it had never issued from God. There being, then, to the human family, no such law, how could the human family transgress it? Most clearly they could not. This principle applies in every case. It cannot be affirmed, that there is law to any individual, unless that law be written on his intelligence. Up to that moment, he is without law; and, if the Bible be true, he is without transgression also. If this be true, then the proposition that a man can violate a requirement of law which he does not comprehend or know, must be false. Let the Bible speak on this point. James 4: 17—"Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." John 9: 11—"Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." We are willing to abide the Saviour's own exposition of this matter. He affirms, that sin or transgression of law comes only in consideration of knowing the law. What, then, becomes of the proposition, that men violate law, or sin, while ignorant of the law? If Jesus Christ be true, 'if ye are blind ye shall have no sin.' Obligation is at all times exactly commensurate with light or knowledge of law, so that, if light be extinguished, obligation is extinguished also. In whatever way this resolution be viewed, it presents a looseness which surprises us, considering the source whence it issued.

Let us next examine the Address of the Convention. It commences by a reference to the Lord's prayer, "that the world may believe that thou hast sent me," and proceeds to state, that "though more than eighteen centuries have passed away since it was uttered, the world is still perishing in unbelief." To the inquiry, "Why remains this prayer so long unanswered?" the Address replies:—

"Christians refuse to be one. They are taught, on the Saviour's authority, that should they consent to be one, the world would thereby be converted to God. Nevertheless, they refuse to be one, and thereby the world remains estranged from God. They are willing that Christians of the same opinion—holding the same views in respect to Baptism, the Sabbath, &c.—should be of one church-fellowship, and one church-sect; but to conform to the Saviour's prayer, that they all, however diverse from each other in their faith and practice, may nevertheless be one—to conform to such a prayer, even though it be the Saviour's prayer, they are entirely unwilling."

In the above quotation, two propositions are assumed, and each left without any effort at proof. The first is, that the union for which our Saviour prayed, and the union sought to be perfected by the Convention which framed the Address, are identical. The second is, that for want of such a union, the world remains estranged from God. We are now to ask, what is the union which this anti-sectarian sect seeks to consummate, and what the union for which Christ prayed? We remark, that this new sect does not seek a union of sentiment upon those points of faith and practice which now constitute the distinguishing characteristics of the other sects; for the Address expressly states, that "however diverse Christians may be in faith and practice, they may nevertheless be one." The union is to be without regard to the various conflicting doctrines now entertained by Christians. Again, its ostensible object is not to beget a oneness

of love for the heathen in the hearts of Christians, nor yet a friendly communication of Christians with each other; for the Address admits, that "upon this world, which is dead in trespasses and sin, Christians do indeed look with pity. To redeem and bless it, they would not only go into all the world and preach the gospel to every creature," but they would also make endeavors more or less earnest to bring their respective denominations into a state of friendly communication with each other." The anti-sectarians admit Christians of other sects to be as truly consecrated in heart to God as themselves, and propose that the members of all sects shall unite in one, on the exclusive ground that they are consecrated to God, or, in other words, are Christians. What, then, is the central idea of this movement? Let the Address speak for itself:—"The Christians of a place are the church of such a place." This, so far as we can see, is the issue, and the only issue, which this new sect has made with the other sects. It relates exclusively to the mode of organizing a church. The true issue will appear by a single example. In the village of Alfred, let there be one hundred Presbyterians, and an equal number of Congregationalists, all truly devoted to God. They propose to organize a church for the better advancement of Christ's kingdom. The one set believe, and conscientiously too, that the disciplinary power is lodged alone in the presbytery; the other, as conscientiously, that it is lodged in the congregation; and neither, without a sacrifice of conscience, can yield its mode of discipline. Shall these Christians form one church, or two, supposing this question of discipline to be the only important distinction between them? This is the issue between the unionists and others. Now we ask, is this central idea of modern unionism identical with the union for which Christ prayed in behalf of his disciples? This Address assumes that it is, and it is a mere assumption. In opposition to this, we might rest with the mere assumption, that Christ had no reference whatever to the mode of organizing a church, in his prayer for oneness. But, happily for the cause of truth, we are not left to assumption and conjecture. The kind of union for which Christ prayed is definitely expressed. "That they may be one, even as we are one," is the union prayed for. Now, how was Christ one with his Father? In church organization? Certainly not. Then what was the prayer to do with church organization? As they were united, so are Christians to be united. This oneness most manifestly consisted in a mutual consecration of will to the good of being. It was for this that Christ prayed. This is the sum of all that God requires of his beings. When Christians are mutually consecrated to the glory of God and the good of being, they are most emphatically one, as Christ and his Father are one. Christ says, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." Here the Saviour most touchingly alludes to his mission on earth, now about to close, and to his oneness with the Father during that mission; and in what more glorious sense can oneness be predicated of them than a oneness to bless the world? He leaves his disciples in the world, and prays that they may also be one in like consecration. Will our union brethren deny, that other churches are as truly consecrated to the good of being as themselves? We presume not. Then the Saviour's prayer is no more answered in their case than in that of others.

As we have already shown, they admit, that "Christians look with pity on the world dead in trespasses and sins," and that "to redeem it they would go into all the world, &c." And yet, say they, "the Saviour's remedy for the wickedness, wretchedness, and ruin of the world, still remains indispensable!" This is the very remedy. But if the philosophy of this Address be true, all those devoted servants of God, who are laboring in heathen lands for the good of being, would better subserve God's glory, and answer the Saviour's prayer, to come home and sit down among those whose motto is, "The Christians of a place are the church of such a place." In saying this we may appear to be charging our union brethren with making every other consideration second to this one idea of church organization. That this charge may not appear libelous, let us follow the Address a little farther:—

"No difficulty—no impossibility even—in agreeing upon a pastor, or upon the forms of worship, or sought else pertaining to church relations, can exonerate the Christians of a place from their obligation to assemble together, and recognize each other as fellow church members."

The above sentiment is neither more nor less than this, that the Christians of a place must be the one church of that place, even though it prevent the attainment of every end for which the church was constituted. Now, the blessing of the world, and the say-

ing of sinners by the preaching of the gospel, pertains most intimately to the relations of the church; but all must be sacrificed upon this strange altar. If so, then this union church would render the answer to the Lord's prayer an absolute impossibility. But what a church—or, rather, what an insult to the name of a church—would that be, organized upon such principles as to subvert the preaching of the gospel, and "every thing else pertaining to church relations." Yet the Address demands a union church, even at this expense. Give us a union church, though it result in so much *disunion*, that we can not choose a pastor, adopt any form of worship, or transact aught else pertaining to church relations. Beautiful union this! Who can not see, that if there could be no agreement in a church in relation to these things, they would be at once subverted? The want of such a union can not be the reason why the Lord's prayer remains unanswered.

The Address next says:— "That sectarianism will come to a speedy end, we dare not hope. Intemperance, licentiousness, slavery, war, are all strongholds of Satan. In these he musters but the wicked to fight for him. But in sectarianism he has a far stronger hold than in any of these, for in this he musters the righteous also. Of all the abominations of the earth, none is so much sanctified by the favor and support of the righteous as sectarianism."

We have never seen more strange contradictions, and miserable paralogisms, than are contained in the above quotation. We first find a sweeping denunciation against all who countenance slavery, war, &c. They are all, at one sweep of the pen of this loving and charitable Anti-sectarian Convention, unchristianized, and called wicked servants of the devil. Who does not know, that a large majority of the churches would fight under some circumstances? And who does not know, that a majority of all professed Christians sanction slavery? Yet this Address sweeps them all overboard, and consigns them to the ranks of the devil's soldiery. We wonder if the Convention at Peterboro had any pro-slavery voters in it, or any men who supported the late Mexican war by aiding to reward its great hero with the Presidency? What next? Why, "In sectarianism he [the devil] musters the righteous also. Of all the abominations of the earth, none is so much sanctified by the favor and support of the righteous as sectarianism!"

What a spectacle! An army of righteous men, armed and equipped, shoulder to shoulder, fighting for the devil, with his satanic majesty for a leader! Who besides this Convention has ever ventured to call a regiment of men fighting as volunteers in the service of the devil, righteous men? If such are the righteous, who are the unrighteous? But, says the Address, those fighting for the devil in defense of slavery, war, &c., are the wicked, while those fighting under him for the abomination of sectarianism are the righteous. By what rule of ethics, pray, are those men made wicked who fight for the devil in defense of one "abomination," and those righteous who fight for the same devil in defense of another "abomination"? We should have thought this a slip of the pen, or charged the printer with a blunder, had not the same sentiment been couched in the third resolution.

Passing over this strange contradiction, let us see what is the charge preferred against those who do not adopt this union sentiment. Sectarism is termed an "abomination." This term implies unmitigated sin. It is the strongest term which the English language affords to express sin. Now, there never was a sin except there was a sinner. If sectarianism is a sin, then verily are sectarians sinners; and if it be the greatest of sins, they are the greatest of sinners. But what is this sectarianism which is pronounced so sinful? Why, simply a difference of opinion in relation to church organization. One believes that all the Christians in a given place should constitute the church of that place; another, that those who agree in modes of discipline, performance of ordinances, &c., constitute a church. Now, the former denominates the latter an abomination. Is this the spirit of charity and kindness which union inculcates?

We have not intended, in the foregoing strictures, to discuss the question at issue, but, in all kindness, to point out what seemed to us incongruities; and if, in any instance, we have misapprehended or misconstrued, we shall be most happy to be corrected.

D. E. M.

THE MOTHER OF SWARTZ.—The mother of Christian Frederick Swartz, on her dying bed, informed her husband and pastor, that she had dedicated her son to the Lord, and obtained a promise from them that the infant should be trained in the remembrance of this sacred destination, and if he should, in due time, express a desire to be educated for the ministry, they would cherish and promote it to the uttermost of their power. Swartz became the missionary apostle to India, and died when about seventy-three years old, having been instrumental, as is supposed, in the conversion of thousands of souls.

## THE LESSON OF THE PINE.

BY J. R. LOWELL.

I go to the ridge in the forest,  
Which I haunted in days gone by,  
But thou, oh Memory, poorest  
No magical drops in mine eye,  
Not the gleam of the secret restorer  
That has faded from the woodland sky;  
A presence more sad and sober  
Invests the rock and the tree,  
And the aureole of October  
Lights the maples, but darkens me.  
Thou pine in the distance,  
That standest through sun and rain,  
Meeting with graceful persistence,  
With a graceful but sturdy resistance,  
The storm's direct wreath and strain,  
No thought of thy past existence  
Brings thee pain;  
Right for the zenith heading,  
Patient of heat and cold,  
Thine arms to the influence spreading  
Of the heavens, just as from of old,  
Thou only aspirest the more.  
Unregretful thine old leaves shedding,  
That fringed thee with music before,  
And the deeper thy tough roots imbedding  
In the grace and beauty of yore;  
Thou say'st not, "Alas, I am older,  
The green of last season is sear!"  
But loftier, hopefaster, bolder,  
Conquer'st broader horizons each year.  
[Anti-Slavery Standard.]

## ESSENTIALS AND NON-ESSENTIALS.

It is very common for individuals, when pressed with the claims of the Sabbath, to resist them on the ground that it is not essential which day is kept; and to inquire with an air of triumph, whether we suppose there is no getting to heaven without keeping the seventh day. Of course it is of but little use to argue with persons of this stamp; they look at every thing through a selfish medium, and can not appreciate an argument unless it appeals to their hopes of heaven or their fears of hell. We beg to commend to their attentive perusal, however, the following paragraph, which we clip from an article by a Presbyterian clergyman who has recently joined the Episcopal Church:—

"One you find asking—can I not be saved, even if I reject this—and this—and this, in Christianity? Another demands, Is it necessary to salvation that I should fast?—that I should receive the communion?—that I should be baptized?—that I should be a member of the church? And another wishes to know, Can not the Mohammedan be saved?—the Jew?—the Unitarian?—the Hottentot?—the Infidel? Still another asks, Do you think a man is responsible for his belief? Is not a man safe, provided he is sincere? Questions like these which certain Jews put to our Lord, apparently to seek information, really to ensnare him in his replies, and to which it would in general convey a wrong impression to answer either *yes* or *no*. The intention is, not to believe more than they can help, but to show that they can avoid—not to yield what they can withhold—to pare down the terms of salvation to the minimum, and purloin the crown of eternal life without an effort or a tear. Hence (O, the depths of Satan!) that artificial distinction between the fundamentals or essentials in Christianity and things not essential. It is not necessary to salvation, to belong to a church; it is not necessary to salvation, to receive the sacraments; it is not necessary to salvation, to believe in the Trinity—go on, gentlemen; I can not see where you will stop; revelation is itself unnecessary; for we all believe that a heathen may be saved without it. How plausible this new reasoning in our new Adams and Eves; let us observe his commandments, especially the moral and the spiritual; but the external and non-essential of a visible and outward tree, it is enslaving to the mind to regard it, and we honor and adore our Maker in not imputing to him so unessential a condition of salvation. Shame on such heartless reasoning. There may be a circumstance, when to refuse a cup of cold water, may bring upon my soul the awful words at the last—'Depart, ye cursed, into everlasting fire; inasmuch as ye did it not to one of the least of these, ye did it not to me.' O, may my soul escape the wo, and gain the promise of that Preacher on the mountain, who said, in words that hang as the cloud between the Israelites and the Egyptians, dark to the latter, but bright to the former—'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' I praise my Maker for having opened my eyes to this one thing, that whatever God has thought necessary to reveal or to command, it is, for me, necessary to believe and to obey."

PRAYER-MEETING IN WEST AFRICA.—One night, some time after we had retired to rest, we heard a noise in the children's room, which was some distance from our own. We felt anxious to know what our little people could be doing up so late. We approached the door and listened; and, lo! it was the voice of prayer. We continued to listen, and soon found that these dear little African children were holding their own prayer-meeting. The eldest girl was named Matty; she seemed to be conducting the exercises. She first prayed herself in broken English. She then called upon John. But John said, "Matty, me no sabbay pray English." "Then pray in Jolliff," said Matty; "God knows every language." He prayed in Jolliff. Matty then called upon Peety, who also prayed in Jolliff. The next boy called upon was Gabriel. But Gabriel said, "Matty, me no sabbay pray English; me no sabbay pray Jolliff." "Then," said Matty, "say 'Our Father.'" The poor boy repeated the Lord's Prayer in a solemn tone; and the little prayer-meeting concluded. We returned to our room unobserved, and thanked God in our hearts that he was beginning to work upon the minds of our dear negro children.

[Rev. W. Moister.]

## ANECDOTES IN THE PULPIT.

From Dr. Cheever's Introduction to Armin's Cyclopaedia of Moral and Religious Anecdotes.

In modern times, one of the most eminent examples of power in the use of incidents in illustrating and enforcing divine truth, is that of Whitefield. He drew thousands upon thousands to hear him, who probably would never have come to listen, or never stayed through a sermon, but for his wonderful fertility and quickness in the dramatic application of his subject. He was master of such paths and naturalness; in describing events illustrative of the grace of God, the solemnity of divine providence, the power of conscience, and the nearness of eternal realities, that his facts seemed to come flaming from the fire of his feelings, by which he burnt them in upon the soul; and the truths of his subject along with them. An old fact put on a startling aspect in his hands; he galvanised every incident, and then threw it in an electric stream on the conscience.

He had a most inimitable ease and happiness in the introduction of occurrences into his sermons, that had fallen under his own observation, or had been related to him by others. He brought out the meaning of them, and traced their application with such natural art, and deep, spontaneous feeling, that they seemed a new revelation of truth even to the original narrators of them.

A clergyman of this country states, that he once told an affecting occurrence to Mr. Whitefield, relating it, however, with the ordinary feeling and brevity of a passing conversation. Afterwards, on hearing Mr. Whitefield preach, up came his own story, narrated by the preacher in the pulpit, with such nature, pathos, and power, that the clergyman who had himself furnished Whitefield with the dry bones of the illustration, found himself weeping like a child. The tones of the soul possess an intensity and penetrating depth of feeling to subdue the soul; and Whitefield, amidst all the thunders of voice that could be heard at an incredible distance, spoke with the tones of the soul; and his gestures were impelled by the same spontaneous magic influence, that made them, as well as his words, seem part of the soul. According to the common saying, so common that we forget the depth of meaning it covers up, he threw his soul into them.

And yet it is said that Whitefield, when a boy, had been taught to ridicule this way of preaching in others. There was an excellent, familiar, plain minister, named Cole, whose manner would seem to have been in some way so original as to excite notice, but whose method of story-telling drew young Whitefield's contempt. One of the congregation asked the lad one day what business he intended to pursue? He said he meant to be a minister; but he would take care never to tell stories in the pulpit like old Cole!

Whitefield had begun his career of fame, this old gentleman heard him preach, illustrating in his own powerful way the application of his subject by some interesting narrative. "I feel," said he, "that young Whitefield can now tell stories as well as old Cole."

Some of young Whitefield's stories may have been, indeed, the very same as old Cole's; but they had a new power, because they came from the young man's soul, and not from the mere "lumber-room of the memory."

From the New York Observer.  
"NO REMEDY."  
I once saw a man who had the hydrophobia. He had received a slight wound in the hand as he was sporting with a favorite dog. For months he carried the virus in his system, and was unconscious of the dreadful fact.

He was preparing to set out on a visit to a beloved sister. She had recently commenced keeping house, and the young man anticipated a great deal of pleasure in seeing her under her own roof. The carriage which was to convey him, was at the door. He sat down to the breakfast table. His mother handed him a cup of coffee. He shuddered as he took it. With some difficulty he brought it to his lips. The attempt to swallow a small portion of its contents, occasioned spasms which nearly suffocated him. He rose from the table, convinced that he had within him the elements of a disease for which there was no remedy.

The disease soon developed itself. At his own earnest request, he was confined in a manner which rendered it impossible for him to injure others. I saw him in one of his most dreadful paroxysms. Oh, it was fearful to see a fellow-creature in that condition, and to feel that there was no remedy!

But there is still more dreadful evil for which there is no remedy. In 2 Chron. 36: 16, we read, "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." There is no remedy for the wrath of a long-suffering God. Terrible as may be the paroxysm of agony which may seize the soul in the hour of dissolution, there is no remedy. Unspeakable as will be the misery of the soul as eternity rolls on diversified only by accumulating wo, still there will be no remedy.

What torturing anxiety would seize the reader, were there the slightest probability that he has within him the seeds of that bodily disease for which there is no remedy. Is it not certain that he has within him the seeds of a moral disease, which is adapted to cause the wrath of God to rise till there is no remedy?

There is now a remedy within your reach. Apply it while it is in your power. Do not let your friends, as they gaze upon your despairing death-struggles, feel that there is no remedy. Do not enter eternity in the hold, in characters of fire; on the walls of your eternal prison, "The wrath of the Lord arose, till there was no remedy!"

The Sabbath Recorder.

New York, December 20, 1849.

CONSULT YOUR PASTOR.

You have connected yourself with the church of God, and have thus come under obligation to "obey them that are over you in the Lord." Heb. 13: 17. 1 Thess. 5: 13. The kind of obedience, which the Apostle enjoins, is not a blind submission of the conscience to the will of the pastor, who may be but a wolf in sheep's clothing, whose counsels it would be death to follow; but it certainly includes a respectful deference to his instructions. He is placed over you, to admonish you when you do wrong, to give you counsel in reference to your movements in life, to instruct you in Christian doctrine, and to labor earnestly for your perfection in Christ Jesus. You are, at least, bound to see whether his rule is exercised in accordance with the instructions of the chief Shepherd; and if it is, your disobedience is disobedience to Christ himself. But the relation which you sustain to him, binds you to do something more than merely to comply with such instructions as may, from time to time, be developed in his pulpit ministrations. It binds you to seek his advice. You will often be placed in circumstances, to which it might not be proper for your pastor to make any public allusion, having a very important bearing, nevertheless, upon your spiritual welfare. The decision to which you come—the course which you resolve to pursue under these circumstances—may give you a new impulse towards heaven, or exert a blasting influence upon your piety and usefulness. Yet it is of very frequent occurrence, that a Christian makes up his mind, and consummates all his arrangements, without so much as soliciting an opinion from him whom he pretends to acknowledge as his spiritual adviser.

A brother, for example, is about entering upon some important business enterprise; whether it be an expedition to California in quest of the shining metal, or a voyage to India for spices and drugs, or the undertaking of some kind of business at home, it matters not. Having settled it, in his mind, that it will be a lucrative enterprise, he matures his plans for prosecuting it. But his pastor is never consulted, and perhaps the first word that he hears of it is that all the arrangements are consummated. But why consult his pastor? It is true, his pastor is not a business man, and would not be able to tell him whether his calculations of pecuniary advantage were likely to be realized. Perhaps he is hardly able to manage his own fiscal concerns. But if he possesses that wisdom which fits a pastor for his office, he would be able to tell him whether the business would promote, or hinder, the salvation of the soul. He would be able to look into the moral bearings of the enterprise; and, perhaps, the better advised, from the fact that he would have no personal, pecuniary interest in the result. Why not consult him, then? Is growth in grace to be nothing thought of, when it comes into conflict with dollars and cents? Surely, he who has an eye single to the glory of God, would rather live upon the borders of starvation, than engage in business which would bring leanness upon his soul. Such a one, we believe, would, before engaging in any important undertaking, lay the matter before his pastor, and ask him whether, in his opinion, it would exert an injurious influence upon his piety. Does he meditate entering into partnership with some one, or more individuals for manufacturing, trading, or commercial purposes? A keen-sighted, business man—a modern speculator—would urge forward the undertaking, as promising a speedy attainment of that condition in which he could say, "Soul, take thine ease, eat, drink, and be merry." But the pastor would say, "Beware! you are forming a connection, which, though promising abundance of wealth, will be hazardous in a spiritual point of view." Perhaps the proposed partners are ungodly men; perhaps your connection with them would bring you into such close contact with their principles, as would be like taking fire into your bosom; perhaps they are habitual Sabbath-breakers, and it may be one of the conditions of the enterprise, that it shall be prosecuted on the Sabbath, and the house formed will be a great Sabbath-breaking establishment. Does it not matter, whether such an enterprise is prosecuted, or not? Has your pastor no business to be concerned about it? Is his advice, as one who has received mercy of the Lord to be faithful, not worthy to be taken?

Another brother has it in his mind to undertake a journey to some distant land, for the purpose of improving his fortune. He must be absent from his family for several long months, or years—from the family, whose spiritual and moral welfare he is as much bound to look after, as he is to provide for them a temporal support; he must suffer the loss of Christian society, and of church privileges; he must live, it may be, among heathen, or among semi-barbarians, where the moral influences are all of a polluting and degrading tendency; and all for the sake of making money. No higher or holier object does he propose to himself. The first thing his pastor knows, he is gone; or, if not actually gone, his arrangements are so far perfected, that he cannot alter them without damage. Had his pastor been consulted, he would have set before him, plainly and faithfully, the inexpediency of the under-

taking. He would have said to him, "Your undertaking will put your own soul in jeopardy, and deprive your family of that counsel and religious training, which, as a Christian, you are bound to give them." But the pastor was not consulted; he was not capable of telling what would be the pecuniary advantage of the scheme, and nothing else was thought of, or, if thought of, was made so much of a secondary matter, that the conscience failed to be deeply exercised about it.

A third projects the removal of himself and family to some other territory. Charmed by the prospect of raising fifty bushels of good wheat to the acre, or running off lumber at an immense profit, or of establishing a mercantile house whose gains shall be on a magnificent scale, he accomplishes his project as quickly as possible. He stops not to consider how it will affect his spiritual condition, and that of his family; he inquires not whether he will be favored with church privileges, the labors of a faithful minister, and sound religious instruction for himself and his children; he knows not whether the state of society will be favorable to the cultivation of piety, or against it; he asks not whether it will be a society of Christians, or of infidels—whether his children will be brought under a good moral influence, or subjected to an influence ten-fold more contaminating than they are where he now dwells; the one great thing that fills his eye is the prospect of gain. Perhaps an interview with his pastor would serve to open the moral and spiritual bearings of the project, so that he would himself view it in a very different light, and, at length, come to the conclusion that it would be better to remain where he is. And is it not his duty to consult him?

A fourth brother, or sister, contemplates marriage. What relation in life is so important? What other relation involves such tremendous consequences, for weal or woe, as that which unites two souls together for life? But who ever thinks of consulting his pastor in reference to such a connection? A young brother, who gave abundant promise of usefulness in the cause of Christ, whose attendance upon the ordinances was constant, whose prayers were fervent, whose exhortations were spiritual, and whose whole deportment was heavenly, has been smitten with one of the "daughters of men," who, to say the least, will be no help to his piety. They are united at the altar, and soon the fearful tale is told. His wife has "turned away his heart." A young sister, who committed herself to the watch-care of the church, and to the instructions and counsels of her pastor, has suffered her heart to be filled with admiration of some man of the world, who, notwithstanding all his affection for her, cannot relish those pleasures which spring from things unseen. In either case, the connection is formed in violation of God's word, and is therefore to prove disastrous. Why was not the pastor consulted? Why was not the advice of "those who are spiritual" sought? Why was not counsel asked of the Lord?

Now it appears to us, that unless a church can consider the man whom they employ as their spiritual instructor, competent to advise them in these, and in a variety of similar cases, they have no business to employ him as such. If he is not fit for such work, he is not fit for his office. Yet church members are continually projecting schemes, forming partnerships, and meditating great and important enterprises, apparently without so much as suspecting that these things may tell with tremendous power upon their spiritual condition, or that their pastor is at all concerned with them. But if they did not suppose, when they connected themselves with the church, that these things fell properly under the supervision of their spiritual guide, so far as respects their religious bearings, they committed a sad mistake. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief."

MILLENARIANISM AMONG THE PRESBYTERIANS.—At a recent meeting of the Old School Presbyterian Synod of New Jersey, Rev. Mr. Imbrie preached a missionary sermon of rather peculiar character, from which a large majority of his fellow presbyters would doubtless dissent. His points were:—

1st. That the preëminence of the Jew above the Gentile is perpetual, and that our missions cannot reach their full success until the Jews shall be considered "first" in all our evangelical enterprises.

2d. That the prophecies of Israel's restoration and supremacy will be literally fulfilled.

3d. That Christ shall personally come to the earth, raise the dead saints, and reign here a thousand years.

A correspondent of the "Presbyterian," after giving a sketch of the sermon, says:—"Instances do often occur, in which views repugnant to the settled opinions of the church, are conveyed with such a modesty, enable its ministers to listen not only patiently, but agreeably, for seventy-five minutes, to their implied defence. This, however, was certainly the case with the great portion of Mr. Imbrie's hearers, and is to be accounted for, besides the unusual charms of the style, by the fact that his tone, instead of being dogmatic or intrusive, was rather a pathetic supplication to the church to take up the subject, and settle, by a candid scrutiny of the Bible, those doubts of the correctness of the prevailing construction, which have gained so much ground in the staid church of Scotland, as well as others."

A NEW UNIVERSITY.—We learn from the Rochester American, that the Committee of nine appointed by the Baptist Educational Convention which met in Albany in October last, to take measures for founding a University in the city of Rochester, have just concluded the labors of their first session. It is understood, that the committee have marked out two plans—one for the University, and one for a Baptist Education Society which is to establish and maintain a course of Theological Instruction entirely distinct in its organization and government from the Literary Institution. Measures were also taken for the immediate raising and collection of a subscription to the amount of \$150,000, and for the transfer of the charter of Madison University to Rochester, or, if the injunction is not withdrawn, for obtaining a new one with the title of "Rochester University" from the Regents of the State of New York.

MUNIFICENT DONATIONS.—John Broomfield, Esq., one of the most wealthy, prominent and influential citizens of Boston, died in that city recently, from a paralytic attack. His age was 70. The Transcript states that in his will Mr. Broomfield made the following munificent donations to different Public Institutions:—To the Free Beds of the McLean Asylum \$20,000; to the Boston Female Dispensary, \$10,000; to the Eye and Ear Infirmary, \$10,000; to the Farm School, \$10,000; to the Asylum for the Blind, \$10,000; to the town of Newburyport, for charitable purposes, \$10,000; making, in addition to his gift to the Boston Athenæum, the sum of \$138,000. In addition to these amounts, Mr. Broomfield left upwards of \$100,000 to relatives and friends.

SECRET SOCIETIES—No. 4.

Before speaking of the practical influence of Secret Societies, I will take some farther notice of the articles of your correspondent "One of the Initiated." And, as it will be as much in place here as any where, I will now say all I wish to on what he has written. Of his first article I observe, that it seemed to be a little out of the way, in being so shaped as to carry the intimation, or impression, very strongly, that the Conference had arrayed itself against a Society or Societies of a confessedly excellent character and design. All which, being assumed without even an attempt to present adequate proof thereof, your correspondent went on to the use of expressions in regard to the Conference not the most respectful or definite. I therefore introduced my question for the purpose of leading the writer to explain himself more fully, so that I might understand him. Not that I sought, in that way, to obtain information on the subject of Secret Societies, as he seemed to suppose near the close of his second article; though I am thankful, or wish to be always, for information on any subject of importance. However, I am glad to say, that your correspondent's second article, as a whole, was quite satisfactory. I am glad to say, that he embraced the Order of the Sons of Temperance. I so understood them. And I suppose the Conference so understood them when it passed the resolution in question. I am glad to find that we are so well agreed on this point, especially as some have denied that the Sons of Temperance is a Secret Society. This must suffice in respect to this part of my subject.

Our second proposition, which must now be taken up, is, that the practical influence of Secret Societies is also adverse to Christianity. If this be true, how sad a thing it is, that so many professors are led to join them. In attempting to prove this proposition, I shall not attempt to make out that Secret Societies are, in all respects, practically opposed to Christianity, especially those which have been organized of late years. I am ready to admit, that in all probability some of them were organized with good intentions, and that, to a considerable extent, they may have done good. I have more favorable opinions in regard to those Secret Societies having the promotion of the cause of Temperance for their object professedly, than for the Order of Odd Fellows; for there is, in the very name of this Society, something low and offensive, inclining one to feel as if the Order must have originated in a corner where clownishness or rowdiness prevailed; yet I am not disposed to think that any of these Societies are altogether evil, for even thieves, in order to maintain society, must have some regard to virtue and right, at least among themselves. And even allowing that they are likely to be turned to evil uses, there has not yet been time enough for these later organizations to become sufficiently corrupted, or to afford occasion for their employment for such purposes, in a concerted and systematic way. But in the process of time, and in the course of human affairs, there cannot, I think, fail to arise contingencies or exigencies which will bring out the evil susceptibilities of these organizations, in their full strength—their most comprehensive bearings, and extensive applications. And it appears to me to be a serious error, with most persons who undertake to defend these institutions, that in judging of their merits, they only contemplate the subject in view of these recent organizations, connected with their present operations and developments; whereas, they ought to take into account the history of Secret Societies as a whole, as far as they are known, and draw their conclusions therefrom. To this it may be replied, that it is wrong to confound the Secret Orders of the present day with those of former times, that they are not at all the same. To a certain extent this caution is

very proper. But though all these organizations may not be identical, still the element of secrecy is the same everywhere; and though variously compounded with other elements, in somewhat diverse incorporations, it must be subject to the same objections, in itself considered, for its tendencies must ever be the same.

The following brief history of Secret Societies I collect from the second letter of the Rev. Wm. Easton, of Smyrna, Pa., to the Rev. W. R. De Witt, D. D., of Harrisburg, contained in a discussion carried on between those gentlemen, and published at Philadelphia by T. R. Simpson, in 1847. Mr. Easton says:—

"These Secret moral and religious Societies, as they were called, were common among the Egyptians, Greeks, and Romans. No uninitiated person was permitted to witness the mysteries of the Society. The first and fundamental law in them all was secrecy—a profound secrecy—enjoined often under the most dreadful penalties. They seem to have been first invented in Egypt, and from thence spread into Europe and Asia. The most noted of these, as you will probably remember, were the Eleusinian. The mysteries of Ceres and Proserpine, celebrated at Eleusis, the principal city of Attica, were held by the heathen devotees in great veneration. The 'private transactions' of the association were so strictly guarded, that, if any one ever revealed them, death was the penalty. \* \* \* Those Eleusinian mysteries were carried from Eleusis to Rome in the reign of the Emperor Adrian, where they were observed with the same ceremonies, and with even greater licentiousness than in Greece. They lasted about 1800 years, and were at last abolished by Theodosius the Great. The Secret Societies which celebrated the mysteries of Isis, so popular in ancient Italy, and especially in Rome, were also frequently prohibited on account of the wickedness and abuse occasioned by them. And remember, it was the mysterious secrecy under which their proceedings were shrouded, that was one chief cause of the abominations practiced among them; for, like other 'Secret Orders' since, they made at first high pretensions to purity and morality. The 'Secret Order,' again, of the ancient Cabiri and Dionysia, become such sinks of iniquity, that the governments of Greece and Rome were forced to prohibit and destroy them as prejudicial to the public peace and morals. When we come down to the Secret Societies of modern days, what do we find but a history of intrigue, superstition, blasphemy, and wickedness;—not one Secret Society that ever proved a blessing to mankind. The Jacobin clubs of France corrupted the public morals, and deluged the country with blood; the Vehmic Court, or Secret Tribunal of Westphalia, was a curse to Germany, and one of the most execrable pervasions of judicial institutions which ever existed. They condemned, in secret session, the innocent without a hearing; and, issuing their terrible *Acht* or *Bow*, delivered over the victim to the *Freischaffe*, who, meeting him, stabbed him on the spot, and left his knife by the corpse to show that it was punishment inflicted by the *Vehme*. The Carbonari, a secret political society in Italy, could boast of vast numbers, and a rapid increase far superior to that of the 'Order of Sons.' In the month of March alone, in 1820, we are told that 600,000 new members were admitted. Whole cities and villages joined it, and in 1814, the small town of Lapicci contained twelve hundred armed members of the Order. Their war-cry, 'Revenge for the land crushed by the wolf,' pointed out the political design of this secret association; and yet its only effect was evil. After the suppression of the revolution, in 1821, the Carbonari throughout all Italy were denounced as traitors, and punished as such by the laws. Again, we have all read of the excitement caused by the Secret Societies formed by the officers of the revolutionary army, termed the Order of the 'Cincinnati.' Their whole design, as they avowed, was to keep in remembrance the trying scenes through which they had passed, and to strengthen the bands of friendship between each other. The members of this Society had always been 'good citizens,' had suffered and bled in defense of the liberties of the country; and yet, a secret association composed of such men created such jealousy, and called forth so much opposition from all classes, that it soon sunk into neglect and died away. The Secret Order of St. Tammany was a dark political conclave, and the Sons of that Order, with their calms, beads, and back-tails, had other and more mischievous designs than to compliment the Indian tribes. The Washington Benevolent Society was another secret association, making great pretensions to benevolence, and using the name of Washington to countenance their selfish and ambitious schemes. They soon, however, found that their efforts would be useless in seeking the honors and emoluments of office, because Free Masonry had the precedence in power and place; and this Secret Order also soon dwindled away. The history of Free Masonry is familiar yet to all, and emphatically sustains my position. But as I have been forbidden by the editor to discuss the merits of Free Masonry and briefly refer to them. From the history of ancient as well as modern Secret Societies, then, we are admonished to beware of them; to learn from the evils that have invariably flown from them, to shun and oppose them. In proportion as the light of the Gospel spread over the world, these ancient Secret Societies and their mysteries were despised and forsaken; and finally, with all other pagan systems of iniquity, were suppressed."

I have thus presented most of what Mr. Easton has furnished upon this point, in his letter above referred to. As I think the facts thus embodied are sufficient to prove that the practical influence of Secret Societies is, and ever must be, adverse to Christianity, as it falls even below the common level of human virtue, I might safely enough close where I am. The danger of being tedious might also furnish reason for not adding any thing farther. But, as I have some other reasons which strongly impress upon me the conviction that the proposition I am attempting to support is true, I may yet present them.

A MEMBER OF THE CONFERENCE.

THE BIBLE AMONG NORWEGIANS.—There are now in the United States about 30,000 Norwegians, most of whom have settled in Wisconsin and Northern Illinois. Some two or three years since the attention of the Managers of the American Bible Society was called to the importance of publishing an edition of Norwegian Scriptures at the Bible-house. Prior to this, Bibles and Testaments in this language had been imported from Europe; but their cost was so great as to prevent their general circulation. It was, therefore, resolved to publish an edition of the Norwegian Bible with the English version in parallel columns; thus, in addition to the primary object, facilitating the progress of such as wished to become acquainted with the language of their adopted country. Both the whole Bible and the New Testament by itself were some time since issued from the press, the former being afforded at about one-third the cost of the European edition.

A PREACHER IN CALIFORNIA.—The Alta California of November 1st contains a letter from Rev. Mr. Wheeler, acknowledging the reception of a gold watch and key, presented him by Col. J. D. Stevenson in behalf of the regiment lately under his command. The key has on it the following inscription: "Presented to Rev. O. C. Wheeler, by the First Regiment of New York Volunteers, as a token of esteem. 1849." The New York Recorder says that the labors of Mr. Wheeler in California are highly appreciated, and that he is doing good service in the cause of truth. It is understood that the church under his care has assumed the responsibility of his support. His salary is \$10,000 per annum, which the church pay monthly.

MISSIONARY PROSPECTS IN CHINA.—At the recently Monthly Concert in Boston, an agent of the American Board of Commissioners for Foreign Missions made statements from which it appears that the missionaries in Fuh-chau have been prospered in their labors. They make a strong appeal for help. A letter from Shanghai speaks in similar terms of the importance of having more help. The Committee for preparing the new translation of the Bible were proceeding at the rate of thirty verses a day, and expected to be able to finish the translation by the autumn of 1850.

THE MENDI MISSION.—The American Missionary publishes interesting letters from Mr. Thompson, of the Mendi Mission. The fact that almost a year had elapsed between the date of his previous letters and these, had given occasion for fears that all was lost—that in the madness of war, some of the chiefs had precipitated themselves on the Mission and destroyed it. But from these letters it appears that the Mission has been greatly blessed, and that in connection with it more than thirty persons have been hopefully converted. Mr. Thompson makes a very earnest appeal for help in that field.

PROSELYTING THE JEWS.—In consequence of a representation made by the Minister of Finance, the Emperor of Russia has issued a decree that such Jewish citizens and agriculturists as have been converted to Christianity, and have settled in his Majesty's dominions, shall be exempted from the payment of those debts which they incurred by their settlement, and from paying all the balances of debts previously incurred.

SUNDAY LABOR IN THE BRITISH POST OFFICE.—The agitation which was got up with a view to prevent the increase of mail service in Great Britain on Sunday, proves to have been in vain, except that it occasioned a little delay in carrying the measure into effect. The original instructions to country postmasters are now in force. Letters arrive in London and are sorted and forwarded on Sundays as on other days.

A PRINTER FOR SOUTH AFRICA.—Rev. Mr. Grant, a missionary of the American Board, in South Africa, makes an urgent appeal for a missionary printer, and expresses the apprehension that one of the missionaries might be under the necessity of turning printer. They had but four tracts and books. Others were prepared, which might be published if they had a printer.

NEGRO CHRISTIANS IN GEORGIA.—A bill has been introduced into the Legislature of Georgia, to prevent the assembling of negroes for religious worship unless conducted by white persons, and to prevent the licensing negroes as preachers in Putnam Co. It will probably be applied to the whole State.

DISCIPLINE OF THE FREE CHURCH OF SCOTLAND.—The Aberdeen Journal says that on Sunday week two repentant sinners, a man and a woman, stood in sackcloth, on the city stool, in the Free Church, Hylbster.

"THE PULPIT REPORTER," is the title of a semi-monthly sheet, of sixteen royal octavo pages, published by Holbrook, Buckingham & Co., at No. 128 Fulton street, N. Y. Its design, as indicated by its name, is to furnish reports of sermons preached by representatives of the different denominations, and to give the reader a transcript of the current style and tone of the sacred desk at the present day. Each number will contain four sermons, so that a volume of the work will consist of about 400 pages and 100 sermons. The plan is a good one, and the two numbers before us give reason to expect that it will be well and faithfully executed. Terms, \$2.00 per annum.

UNITARIANS IN THE UNITED STATES.—The Unitarian Congregational Manual for 1850, estimates the number of Unitarian churches in the United States at 245. Of these 165 are in Massachusetts, leaving 80 for all the other States. Of the 80, 28 are in Maine and New Hampshire, leaving 52 churches for the other 27 States of the Union.

EVANGELIZATION OF LONDON.—The Congregationalist proposes to erect fifty new chapels in London, as a part of the work devolving on them for its evangelization. Three methods are contemplated to secure the object; wealthy individuals may erect a chapel each; congregations may do the same; and general collections may be taken.

IMPORTANT FROM MADAGASCAR.—The death of the Queen, known only as a heartless persecutor, is announced! Her course of hostility to Christian missionaries, and of murderous cruelty to her Christian subjects, is at an end. Her son, who succeeds to the throne, is a Christian.

SECRET SOCIETIES.—At a recent meeting of the Presbyterian Synod of Pittsburg, the character and tendency of Secret Societies were discussed, and the following resolution was adopted:—

"That, while Synod are not prepared to affirm that a connection with Secret Societies is necessarily incompatible with membership in the church; yet, in their judgment, these societies have generally an evil tendency, and are not adapted to promote the best interests of any moral reformation; and would, therefore, earnestly recommend to our people to refrain from all connection with such secret associations."

HEBREW LITERATURE.—The Hebrew benevolent societies had a festival recently in the city of New York. Major Noah read a letter from Daniel Webster, in which that distinguished statesman remarked that he felt, and had ever felt, "respect and sympathy for all that remain of that extraordinary people, who preserved through the darkness and idolatry of so many centuries, the knowledge of one supreme spiritual Being, the maker of heaven and earth, and the Creator of man in his own image; and whose canonical writings comprise such productions as the books of Moses and the Decalogue, the prophecies of Isaiah, the Psalms of David, the book of Job, and Solomon's prayer at the dedication of the temple," and that he regarded the Hebrew Scriptures "as the fountain from which we draw all we know of the world around us, and of our own character and destiny, as intelligent, moral and responsible beings."

"INCENDIARY PUBLICATIONS" IN SOUTH CAROLINA.—In the Legislature of South Carolina, Mr. Moses (not a very good representative, we should think, of his *meek* namesake) has submitted the following "Bill to protect the people of the State from incendiary Publication through the U. S. Mail." It was read, and referred to the Committee on Federal Relations:—

Be it enacted by the Senate and House of Representatives now met and sitting in General Assembly, and by authority of the same, That from and after the passing of this Act, if any Postmaster within the State of South Carolina, shall knowingly deliver to any person or persons any written or printed paper, picture, drawing, or engraving, calculated to disturb the peace and harmony of the people of this State, in relation to the Slave population thereof, such Postmaster shall, on conviction by indictment, be imprisoned for a term not exceeding twelve months, and pay a fine not exceeding one thousand dollars.

The Columbia Telegraph publishes this bill with the following endorsement:—

"It is not a whit too strong for the purpose intended, and we hope that it may be adopted. If it does bring on any collision with the Federal Government, the fault will not be ours, for forbearance with us has long since ceased to be a virtue."

DEATH OF A MISSIONARY.—Mrs. Freeman, wife of Rev. John E. Freeman, died at Allahabad, Northern India, Aug. 8, aged 34. She was a native of Newark, N. J., daughter of Isaac M. Beach, deceased. She went to India in 1838.

"Ten years' residence in the debilitating climate of India had begun to weaken her strength in the way, and for the last few months she had been quite feeble. Still no one supposed that the sorrowful hour was so near at hand. On the morning of the very day she died, she rode several miles, came back cheerful and happy, and retired to rest only a little before the usual time. But her days were ending; she was taken suddenly, and left the world so calmly and quietly, that those sitting by could scarcely believe she was gone.

"Her death occurred on the evening of the weekly missionary meeting, and all were present to watch this beloved sister's departure. It was a touching scene; a little group of Christian missionaries assembled in a heathen land, to close the eyes of one with whom they had often taken sweet counsel, and gone to the house of God in company! No wonder if the place became a Bochim.

"On Friday the corpse was conveyed to the church, when Mr. Owen preached from the text: 'Blessed are the dead that die in the Lord.' After this she was carried to the grave by Christian natives, some of whom she herself had instructed in the Boy's Orphan School. 'For a moment,' says the afflicted husband, 'I almost forgot my sorrows at such a sight, and felt that it was worth dying in India to enjoy. Precious in the sight of the Lord is the death of his saints.'"

Letters from Mr. and Mrs. Judson, the devoted Baptist missionaries, say that both are in excellent spirits, and in good health. Mrs. J. has entirely recovered, and now has the prospect of a useful life to come amid scenes of labor and great interest.



