



The Sabbath Recorder.

New York, April 11, 1850.

DELAYING OBEDIENCE.

To have the understanding enlightened in regard to duty, and the conscience so completely awake as to make one feel uncomfortable in the neglect of it, and yet to be surrounded with a set of advisers, wearing the name and title of Christians, who are continually urging farther delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in.

And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any means.

deception becomes complete; and it might perhaps remain so for life, did not circumstances bring out the facts. Take an example: We formerly mentioned to you the large family of brothers and sisters of our late teacher.

We cannot, therefore, subscribe to the idea, that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends, and learned teachers; and the writings of fallible men, before rendering obedience.

GLIMPSSES OF DOMESTIC LIFE IN CHINA.—No. 2.

SHANGHAI, August, 1849. In my letter of June 4th, I promised you occasional glimpses of Domestic Life in the "Middle Kingdom."

But Mammon is truly the god of China, and one readily learns to calculate upon the homage paid at his shrine. I believe we could buy a church of baptized believers, or men enough to constitute a church, for half the money it would require to purchase a plantation of slaves of the same number at the South.

had an amusing instance of the above character the other day, in speaking to our present teacher of his son, who resides at Sou-chou, and who has been for some weeks on a visit at home. He is a fine little fellow of fifteen, and I had become deeply interested in him.

I have said, that this obscurity extends alike to all the members of the household. The children born in his house, and the stranger bought with his money, are, to the patriarchal father, as much bone of his bone and flesh of his flesh as are the inferior wives, who are also bought with money, and therefore can never share the rank of the first or great wife.

Benjamin Königsmacher was a Christian who not only made a profession of religion, and maintained his place in the congregation of the saints, but who, from the day of his connection with the Society of Ephrata, fifty-five years since, labored most diligently and perseveringly to succor and sustain that ancient institution; and that, not only by being the first and the last at the sanctuary, and by conducting and maintaining the Meetings when there was no Under Shepherd.

MARRYING A DECEASED WIFE'S SISTER.—A great deal has been said and written on the scriptural legality of marrying a deceased wife's sister. Religious bodies have decided that it is wrong; and it is but a few years since, that quite an excitement was raised in one of the Western States in consequence of a clergyman having been deposited by his presbytery for marrying his deceased wife's sister.

1. That in the judgment of this Board, the marriage of a widower with a sister of his deceased wife is scripturally lawful, and ought not to be prohibited by human legislation.

2. That in the judgment of this Board, the Act of 5th and 6th William IV. cap. 54, is improperly restrictive of the rights of individuals, and in many cases productive of immorality.

NECROLOGICAL NOTICE OF BENJAMIN KÖNIGSMACHER.

The fulsome adulation and unmerited panegyric so frequently and so indiscriminately lavished, in obituary notices, not only on very ordinary individuals, but often on very inferior and even on vicious persons, render it a somewhat delicate task to attempt any extended notice of departed worth; and, therefore, we most generally limit the announcement of the exit, from this world of tears, of the brightest and the best of the choice spirits that occasionally enliven our pilgrimage here below, and cheer us on in our chequered pathway to our eternal home, to a mere record of their departure to their inheritance above.

Our whole intercourse in life, and not a limited course of reading, fail to afford a single example of a practical Christian—a Christian who has manifested his faith by his works—to the extent of our beloved brother, when we estimate religion by personal, hard, unremitting bodily toil and devotion to the welfare of others—a practical religion, which descends to any drudgery, however menial, or however servile, to carry forward and carry out every principle of the Divine Master.

Feebleness in numbers, and declension in vital piety, were not the only obstacles for him to contend against, in maintaining the cause he espoused, under discouragements which cannot be rehearsed in a necrological sketch, written for a weekly paper; but contending against external oppression and wrongs, as well as occasional internal dissensions, he was always found in the front rank, defending the faithful of the flock, and sustaining the welfare of the Society, like a valiant soldier of the Cross; which he often did under the most trying circumstances; nor did he ever relax his efforts to succor an individual, or advance the interests of the church, so long as they required any one to stand by them in all their troubles.

Such elevated and ennobling principles prompted all his actions, and enabled him to persevere, under circumstances which would not only have discouraged hundreds, but really disgusted thousands; yet he toiled on,

patiently, under all such trials and hindrances, that he might glorify his Master. No sacrifice of time or personal labor was ever withheld, when he could render a benefit to a fellow mortal, and especially to one of the household of faith. Through the instrumentality of this energetic servant, in connection with the co-operation of his kin co-adjutor, Jacob Königsmacher—kin in the flesh and kin in works of love—who was removed to the rest laid up for the faithful, ten years since, has the worship of the Almighty been regularly maintained, Sabbath after Sabbath, and the feeble remnant of the small flock of the Great Shepherd and Bishop of Souls at Ephrata, been preserved, during a series of years of great peril and disaster, up to the present day.

Among the office-bearers of the synagogue, under the Old Dispensation, there was one designated "chazan," or Angel of the Congregation—one who exercised functions separate from, though akin to, the regular sholeh tebar, or he who ministered in word. Whatever the distinction may have been, or however they may have approximated, no term could be found more expressive of the guardian care and succoring vigilance over the interests of the Society, nor one more appropriate to the ministry of the individual, than the term Angel of the Congregation, to our much lamented brother. He was, in every sense, the Angel of Ephrata, in modern times, not only in position, but in the exercise of the works of love. But few such self-devoted men can be found in any community. Their sparseness has induced the writer to pen this hasty, imperfect sketch, in the hope of inciting others to emulate his praiseworthy example of goodness and usefulness as a neighbor, and of the consecration of all his powers as a Christian, to his Maker and Redeemer.

New York Agricultural College.—The Commissioners appointed by the Governor of New York to mature a plan for an Agricultural College, have made their report.

They recommend an institution in connection with an experimental farm, which is to consist of 600 acres, and be cultivated by the scholars, who are to work four hours a day. Among the exercises suggested, are laying out the farm and garden; setting out trees and plants; grafting, budding, pruning, transplanting, and rearing fruit trees; fencing grounds; breeding and feeding stock, &c.

Episcopal Bishop of California.—A statement is going the rounds of the papers, that it is in contemplation to consecrate Rev. Dr. Hawks, of New-York, as a Missionary Bishop of the Protestant Episcopal Church, and send him to California as the seat of his future labors.

Homestead Exemption in New York.—The Assembly of New York passed a Homestead Exemption Bill on the 5th inst, by the decisive vote of 67 to 34. It is expected that the Senate will concur. The Governor's signature is considered certain. The bill exempts the homestead of a family to the value of one thousand dollars, from sale on execution.

Jewish Convert.—A Jewish rabbi, named Bazaleel Herbertsmann, has been admitted into the Christian Church at Edinburg, having been converted to the faith by means of a tract placed in his hands by a brother Jew. An immense crowd assembled to witness the baptism.

AMENDED VERSION OF THE SCRIPTURES.—A good deal has been said among the Baptists, within a year past, about an amended version of the Scriptures. The subject was brought up at the last annual meeting of the American and Foreign Bible Society, and since then it has furnished a theme for not a few editorial articles. Recently, Dr. Cope and Mr. Wyckoff, the President and Secretary of the Bible Society, published a pamphlet in favor of the amended version. This led to a large meeting in New York, last week, of those opposed to the measure. At that meeting a report was read, which entered deeply into the merits of the question, and presented a series of powerful arguments against the change proposed. Resolutions embodying the leading ideas of the report, were enthusiastically adopted, and letters were read from distinguished Baptist ministers, condemning the amended version, and urging its rejection by the great body of the denomination at the approaching anniversary. It is proposed, we believe, by parties favorable to the change, to offer the stereotype plates as a donation to the American and Foreign Bible Society, at its next annual meeting, on condition that they be used instead of those heretofore used. That step will bring the subject fairly before the people for discussion.

RELIGIOUS MOVEMENTS IN CALIFORNIA.—A San Francisco paper says that the Presbytery of California, in connection with the General Assembly of the Presbyterian Church in the United States, met at Benicia Feb. 20. The opening sermon was preached by Rev. S. Woodbridge, and on the organization of the body, Rev. Mr. Williams was chosen Moderator, and Rev. Mr. Woodbridge, Clerk. Much important business was transacted during the session; among which, measures were adopted for the efficient promotion of the interests of education and missions, and, as a special object, the evangelization of the Indian tribes in California.

Another Martyr.—John M. Barrett, Esq., who was arrested in South Carolina, on suspicion of being opposed to Slavery, and subsequently released on bail, died at Dublin, Ind., on the 23d ult. The New Castle Courier says, that he died of a disease brought on by long confinement within the damp and unwholesome walls of a southern prison, and fell "a victim to the dark and bloody spirit of Slavery, whose path is strewn with human lives, and crushed hopes, and bleeding affections, and the fearful aggregation of every human woe and misery."

Sabbath Laws.—The N. Y. Tribune, of Second-day last, says that "a preliminary meeting of citizens was held on Thursday evening, at No. 55 Forsyth-st., for the purpose of drafting a petition and organizing an association, the object of which shall be to use their best efforts to procure an entire and absolute abrogation of all laws now in force in the State of New York which conflict with the privileges enjoyed by the people on other days of the week and not on the Sabbath."

Post-office at Alfred Center.—A letter from Eld. N. V. Hull informs us that a post-office has recently been established at Alfred Center, Allegany County, N. Y., David C. Green, postmaster. Eld. Hull requests his correspondents to address him at Alfred Center instead of Alfred, and also addresses those corresponding with students of the Academy, and others residing in that part of the town, to address their letters in the same way.

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Significant Fact.—Although the Jesuits have been engaged in the work of missions among the heathen more than 200 years, not an instance is on record where they have sought to accomplish their work by translating the Scriptures into the language of the people.



