

The Sabbath Recorder.

W. G. Gillett
85
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No. 386

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

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

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. VIII.—NO. 22.

NEW YORK, FIFTH-DAY, NOVEMBER 13, 1851.

WHOLE NO. 386.

The Sabbath Recorder.

SERVING OUR GENERATION—NO. 1.

BY ELD. W. S. GILLET.

Acts 13: 36—"For David, after he had served his own generation by the will of God, fell on sleep."

The apostle uttered these words in his argument at Antioch, while attempting to prove to the unbelieving Jews, that Jesus, whom God had raised from the dead, was the true Messiah. The passage has allusion to a man sustaining a religious character, and living to do good to his fellow men. May we never lose sight of the great responsibilities resting upon us in view of our personal relation to Almighty God. We have, in the language of the apostle, an illustration of a useful life and a peaceful death. One of the ancients, at least, served his own generation by the will of God. David recognized his life as a state of active service; and that he might act well his part, he took his position in society as providence directed. A skillful commander places his men as in his judgment will be for the best, and no one has any right to change without permission, though the station allotted him may not be as conspicuous or commanding as he might desire. Is there not a lesson here that will apply to all Christians? David felt a tie linking him to his fellow men—to all men; and while he served them, he felt most deeply that his highest relation was a divine one. He was truly sincere in all his acts. Though imperfect in his life, he was perfect in his purposes; and by inflexible wisdom he was declared to be "the friend of God"—"a man after God's own heart." He desired the prolongation of life only that he might be useful. Perseverance, that great element of usefulness, entered into all his movements, both in public and in private. Having served his own generation during a long life, he made his death-bed a perpetual admonition to all his successors. The position he occupied gave publicity to his acts, being the one that providence assigned him, and the one in which he could best serve God.

As Christians, we are engaged in a great work, not to accomplish any selfish end, but for noble purposes. We are citizens of one common country, professors of one common faith, and descendants of a race who never deemed it irrelevant to inquire into the process by which successive generations have been served, and by which coming ages may be blessed. If we would serve our generation, it is needful that we should know its wants. The wind must come in contact with the ocean before the billows will roll, or the waters be purified thereby. As soon might we expect that the spicy breezes of Arabia would cause the waters of the Atlantic to swell and dash upon her western shore, as that the mass of people in this age will be moved, elevated, and impelled towards one great point by the conflicting whims "of those whom luxury has emasculated of strength, and ignorance has incapacitated for counsel." We must begin to understand the age as soon as we feel its claims. Men of active sympathy are among us. Our fathers in the church are such, and have learned wisdom in the best school; and by God's help they are capable of guiding the destinies of the church—of guiding the old ship of Zion to the safest and best port.

The predominant characteristic of our age is *action*. Who, then, are fitted to serve such an age? Men who are like unto it, *active*; men who are not theoreticians only, but active and practical men, and in every avocation working men. The time has come when, if we would be useful to our generation, we must be active in acquiring, and equally industrious in applying all we acquire in noble and magnanimous acts, that may be conducive to the general good. Strong souls, in sound bodies, men of good qualities and of close application, are demanded now; the world has need of them, and God calls for them. The present age, though distinct, yet is not separate from the ages which have preceded it. We are bound to generations past by a most sublime connection. Our age is all antiquity compressed—as the majestic river, widening to the sea; is the result of every tributary stream, however obscure, and of every fountain, however remote and small. How necessary, then, in order that we may serve the present generation; for us to explore the past. To remain ignorant of what has been, will keep us indifferent to what needs to be during the present age. Who can look over the past, even in our own depositions, and then forbear to act? We may not be able to spread before the world such a history of the past as would be interesting, but enough may be learned to teach us, that though there has been a great want of men to think and act, yet we have been blessed with some noble spirits, some heroes, who are immortalized in the affections of the people of their generations and of succeeding generations. Providence has appointed us our position in an age and country most favorable for the illustration of truth. In our fathers' ages, the arm of despotism has ruled; not so now; mind is brought in contact with mind.

Action—energetic, comprehensive action—is the condition of our lives. There must be something to excite to labor and toil; there must be some noble object in order that it may beget noble action. In the history of the past we have some noble examples. Passing by the inspired apostles, we may come to modern times. Martin Luther found a New Testament, mangled by tradition, and read in secret, earnestly panting after truth, until bright visions burst upon his enraptured heart, making his cell in the lonely convent more glorious than the palaces of kings. And he immediately felt that that should not be his God, designed all men to know, and as he desired to serve his generation took possession of his soul, until he had kindled a flame that lighted up the surrounding atmosphere. The

work was not carried on by him alone. A Latimer and a Ridley labor and suffer in its onward progress. "Fear not, Master Ridley," said Latimer, as both were going in chains to the stake, "for, by the blessing of God, we will this day kindle such a flame as shall never go out." No—it has not gone out, and it will not go out while salvation is proclaimed through Christ. Sir Edward Coke, a distinguished lawyer, saw a lad one day taking notes at meeting. Being pleased with his appearance, he asked his parents to let him educate their son. He was sent to Oxford; he drank from the fountain of knowledge, "and in those draughts, the sober certainty of waking bliss." He summoned around him the renowned sages of antiquity, and with them made a feast of fat things. But his soul was too free for those chosen associates; his principles were too philanthropic for the selfishness of that age; his doctrines were too liberal for old England; he therefore sought a home among the granite hills of New England. But his spirit was too noble for the people in that land; he was driven from the society of white men, through winter storms, and herds of uncultivated savages, to plant the first free colony in the new world. That boy was Roger Williams, the founder of Rhode Island, and of religious liberty in the world.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsupported by the New Testament Scriptures. By JAMES A. BRON, Author of a Connected View of the Scriptural Evidence of Christ's Resurrection, &c."

The unquestionable fact, thus established, of the death of Christ having been on "the preparation day," proves those to be in error who refer this term to the day preceding the eating of the Passover Lamb. That ordinance had already been observed by Christ and his apostles the preceding evening, and we doubt not, by the Jews generally; but we read of no "preparation day" before it. This is the more remarkable, as a preparation was really necessary for that ordinance; and the search for leaven has a conspicuous place among the Jews, on the day preceding the night of Passover. We must not, however, confound such preparation, and what was necessary to be done in making ready the lamb, with that preparation day for the Sabbath which followed the eating of it. "The preparation day," that is, the day before the Sabbath, (Mark xv. 42.) is a connection which intimates to what it pertained, and for what it was the preparation. Luke, also, having narrated the circumstances of the interment, adds, "And that day was the preparation, and the Sabbath drew on." Luke xxiii. 54.

Others of those, who vindicate the church's practice, observing that it is expressly stated to be the day before the Sabbath, and overlooking the fact stated with equal explicitness, that that Sabbath-day was "an high day," arbitrarily and without authority, speak of this "preparation day," as meaning merely the three hours immediately preceding the setting of the sun, which ushered in the weekly Sabbath. It was not, however, a preparation of so limited a nature. It is spoken of as a "day," for "that day was the preparation." Luke xxiii. 54. Even Greswell, (on the Parables) admits that "the preparation of the Passover, according to John xix. 14, had begun either so early as six in the morning, or not later than twelve at noon." There is, indeed, no reason why we should seek to limit "that day." Why must we suppose that the 14th day, being "the day of preparation," was not an entire day like every other, beginning at sunset the preceding evening, although upon it the lamb was eaten.

No one, however, supposes that the ordinary Sabbath weekly had preceded it, a "day of preparation." Besides, it is not more true that this is stated to be "the day before the Sabbath," than it is that "that Sabbath day was an high day." It is thus distinguished, therefore, from the weekly Sabbath. And, again, it is not more true that it was "the day before the Sabbath," than that it was "the preparation of the Passover." It is quite evident, therefore, that it was connected only with, and immediately preceded the annual festival, the Passover Sabbath.

It is farther to be observed that this "preparation day" corresponded with the day immediately preceding the Israelitish Exodus. Although from the manner in which here also the 14th and 15th days are often mingled and confounded, the fact is not generally perceived, yet the Scripture statements in reference to the redemption from Egyptian bondage show that an entire day, consisting of "the evening and the morning" did elapse between the killing of the Passover lamb and the Israelites' departure from the scene of their oppression. The eating of the Passover lamb was on the 14th of the month, while their departure took place on the 15th—not in the morning of that day, but as we shall show, in the evening or night, a whole day thus intervening between the two events. As the 14th day, like other days, began with the evening, the principle of computation being from "even to even," so the 15th day must also be reckoned from the evening. The Passover day, being the 14th, continued, therefore, to run till the corresponding time of the following day, that is, till the following evening, when the 15th day began. Till that evening arrived, it would not, and could not, be the 15th, "the morning" after the 14th. The whole feast of unleavened bread was to continue seven days, from the 14th to the 21st day of the month, of which both the beginning and termination were at even. (Exodus xii. 18.) Each of these days, therefore, including the 15th, are thus expressly declared to begin with the evening. Not only, then, is there no necessity from the immediate succession of the 14th and 15th days, for imagining the Exodus to have followed the eating of the Passover on the same night, but we are shut up to the very contrary by the fact, that the 14th day, so commencing, continued to the evening of the 15th, and the 15th day, so commencing, continued to the evening following. They departed

from Rameses in the first month, on the 15th day of the first month; on the morning after the Passover, the children of Israel went out with an high hand, in the sight of all the Egyptians." Numb. xxxiii. 3.

It is to be inferred, therefore, that a whole night and day must have intervened between the Passover and the departure of the Israelites; we shall now endeavor to confirm this view by a consideration of circumstances mentioned in the context. From evidence contained there, we shall find that, however great the haste, not until the close of the day whose sun arose on Egypt's first-born slain, the liberated bondmen left the land of their captivity. On "the morning after the pass-over," is one of the Scripture declarations concerning it; "on the fifteenth day," is another. And, now, we proceed to prove that their departure was in the season of the night—and, being on the 15th day of the month, necessarily the night following the night of the Passover, the Passover having been on the 14th. "Observe the month of Abib," it is commanded, (Deut. xvi. 1.) "and keep the Passover unto the Lord thy God, for in the month Abib the Lord thy God brought thee forth of Egypt, by night." Not in the morning, therefore, but "by night," on the 15th, were they brought forth.

In farther confirmation of this, let us look back upon the account given by Moses of the Exodus. It is said, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt; this is that night of the Lord, to be observed of all the children of Israel, in their generations." Exod. xii. 40-42. But their departure having been on the fifteenth, if it was at night at all, it could not be the night which they ate the passover, that being the 14th. Attention to this testimony, would, indeed, make it exceedingly probable, that their departure was on the night following their eating of the passover; and these circumstances connected with this testimony of its having really been at night, puts it beyond all question.

That the Israelites had made very little preparation for their departure till immediately before their Exodus, is evident from the whole of the inspired narrative. This may, perhaps, have been partly occasioned by doubts as to their immediate deliverance, and partly by the distractions of such an awful and eventful time. The only appearance of preparation is the earlier command to borrow (literally to ask) from the Egyptians, jewels of silver, and jewels of gold, and raiment, (Exod. xi. 21.) and it is doubtful whether even this command was obeyed, or was at all intended to be obeyed till the very day before their departure. (Exod. xii. 35.)

We read, indeed, that they had not "prepared for themselves any victual," but "took their dough before it was leavened," and the reason for this was, "because they were thrust out of Egypt, and could not tarry." Exod. xii. 34, 39. But their having remained over the fourteenth day, till the evening of the fifteenth, would have afforded them no opportunity of carrying with them leavened bread. This would have required their detention a full week, at least. It is to be remembered, that they had just begun to observe the Passover—during which time they were wholly forbidden to make, or to have, leavened bread in their houses. (Exod. xii. 19.) The Feast, which was of seven days, had just begun, and whatever opportunities they might otherwise have enjoyed, they would not, at that season, under any circumstances, have leavened their bread for other six days, and accordingly, it was "unleavened cakes" which they did at length bake "of the dough which they brought forth out of Egypt." (Exod. xii. 39.) The reason, therefore, of their taking the dough in its unleavened state, was not, as has sometimes been supposed, their not being permitted to remain a few hours longer in Egypt, but that, in the haste of the Egyptians to send them forth, "they were thrust out of Egypt and could not tarry" all the days of unleavened bread were over. It was yet but the 15th day of the month, and they could neither have or eat leavened bread "until the one and twentieth day of the month at even." (Exod. xii. 18, 19.)

With such evidence, we are surely entitled to conclude that those who interpret "between the two evenings" as referring to the hour of midnight, in the case of the Israelites' departure from Egypt, are altogether wrong. In mistake, this supposition is demonstrated to be a mistake, by the form of the institution of the Passover itself, and is perfectly set at rest by a consideration of that eventful night. For, while the lamb of the Passover was only to be killed on the 14th, "between the two evenings," its blood to be sprinkled in the manner enjoined—the lamb itself was prepared to be eaten; its flesh was not "sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof"—and thereafter it was to be eaten with appointed ceremonies—and after all this, it was only "at midnight," the Lord smote all the first born in the land of Egypt—"between which time and the evening, therefore, all the preceding circumstances were attended to; and, even after midnight and the destruction of Egypt's first-born, it is still not yet called morning, but "Pharaoh rose up in the night," (of the 14th), he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead." Exod. xii. 30.

The longer I live, the more certain I am, that the great difference between men, the great and insignificant, is energy—invincible determination—an honest purpose, once fixed, and then victory. That quality will do anything that can be done in the world; and no talents, nor circumstances, nor opportunity, will make a two-legged creature a man; without [Goethe.]

THE PLEDGE.

BY JOHN WHEATON.

Thou sparkling bowl! thou sparkling bowl!
Thought lips of bards thy brim may press,
And eyes of beauty o'er thee roll,
And song and dance thy power confess.
I will not touch thee, for these things
A scorpion to thy side, that stings!

Thou crystal glass! like Eden's tree,
Thy melted ruby tempts the eye,
And, as from that, there comes from thee,
The voice, "Thou shalt not surely die!"
I dare not lift thy liquid gem—
A snake is twisted round thy stem!

Thou liquid fire! like that which glowed
For Paul upon Melita's shore,
Thou'rt been upon my guests bestowed;
But thou shalt warm my house no more,
For, whoso'er thy raptures falls
Forth, from thy heat, a viper crawls!

What! though of gold the goblet be,
Embossed with branches of the vine,
Beneath whose burnished leaves we see
Such clusters as poured out the wine?
Among these leaves an adder hangs!
I fear him! for I've felt his fangs!

The Hebrew, who the desert trod,
And felt the fiery serpent's bite,
Looked up to the ordained god,
And found that life was in the sight:
So the work-bitten's fiery veins
Cool when he drinks what God ordains.

Ye gracious clouds! ye deep cold wells!
Ye gems, from mossy rocks that drip!
Springs that from earth's mysterious cells,
Gush o'er your granite basin's lip!
To you I look—your largesse give,
And I will drink of you, and live.

GUTZLAFF THE MISSIONARY.

The death of this distinguished missionary to China is announced by the last arrivals from Europe as having taken place at Hong-Kong. Mr. Gutzlaff was born in the Prussian province of Pomerania, in 1803. He early displayed a strong thirst for knowledge, and wished to receive a liberal education, with a view to entering the Christian ministry. The poverty of his parents, however, compelled them to bind him as an apprentice to a trade. A poem which he wrote at this period attracted the attention of the King of Prussia, who procured his admission into the Missionary School at Berlin. After remaining here for two years, he was taken under the patronage of the Dutch Missionary Society at Rotterdam, and was destined to a mission on the island of Sumatra. He continued his preparations for this difficult and dangerous service until 1826, when, starting for the field of his mission, he was prevented from entering it by a war which had broken out, and took up his residence in Batavia. Here he commenced the study of the Chinese language, and in a short time made so great proficiency that he was induced to devote himself to the establishment of Christianity in the Chinese Empire. His first efforts were directed to Siam, where he labored with eminent success for some time. He then took up his abode at Macao, and, in connection with Dr. Morrison, engaged with great energy in the duties of his mission. He established schools, circulated tracts, and commenced a new translation of the Bible into the Chinese language. Under his auspices, a society was formed for the diffusion of useful knowledge in China, a monthly magazine was issued, and a large number of presses employed in printing his own writings. At the same time he was assiduous in preaching, making frequent journeys for that purpose, of which we have an interesting account in his "Journal of Voyages." He met with a good deal of success in his labors, until at length he incurred the suspicion of the Chinese Government, who accused him of being in the interests of England. From that time he was unable to pursue his missionary operations, and was employed in the service of the English expedition, to which his knowledge of the Chinese language and customs made him highly useful. He took an active part in the negotiations of peace between England and China in 1842. Gutzlaff was a man of remarkable steadfastness of purpose, combining an ardent zeal with sound discretion, and a sagacious observer of men and things. Although his endeavors to promote Christianity in China have proved a failure, his contributions to our knowledge of Chinese life, are valuable, and deserve to be held in respectful remembrance. [N. Y. Tribune.]

PREACHING IN CHINA.

"The rooms for my chapel and school," says a missionary of the American Board, writing from Fuh-Chau, China, "are small and very humble in appearance." They are the churches of Boston, nor the session-rooms of Presbyterian churches in New Jersey, nor yet the school-rooms of thriving western hamlets. They were Chinese shops, and are so still in general appearance. The chapel is about eleven feet wide and thirty feet in length, with no windows, as a substitute for which wooden slats occupy a portion of the front at the side of the door. The doors turn on wooden hinges, the sides of the room are partly of bamboo plaster-work, and partly of boards, and the seats are mostly plain benches without backs. Here the word of life is held forth, and here he hopes to see the ignorant and degraded made wise unto everlasting life. The congregation is not American. The missionary finds that "he must invite and urge persons to sit; request them to be still during prayer; strive to check levity and laughter; and make known his great design in coming here. He must do these things again and again, and at the same time be in danger of becoming confused and disturbed, on finding that the discharge of his supererogatory duties is apparently in vain." Preaching is not what it is in a Christian land. It is generally rather talking to the people, without notes, and often with many interruptions. "Yet many listen attentively and respectfully." It is difficult to make a Chinese understand the spirituality of Christian worship. Their worship is all form and ceremony, and almost the first question will be what ceremonies do you perform before Jesus or his images? A man coming in at the close of service, when Mr. Baldwin was taking down a map which

he had used to illustrate his remarks, inquired, "What divinity or idol is that?" On visita to the chapel during the week, the time is often spent in familiar conversation rather than in extended remarks, and in this way the missionary "discovers more fully the many misconceptions of the people, in respect to Christianity. He hears, for instance, such questions as these: 'You speak of believing in Jesus, of reverencing him; how is this to be done?' 'Do you burn incense, or light candles before him?' 'Where is he?' 'When you pray to him, can you see him?' 'When you beg favors, or call him, does he come and appear to you?'" [Journal of Missions.]

THE LAPLAND MISSIONARY.

The poor Laplanders are without many of the things which we consider quite necessary to life, and what is worse, they have not a knowledge of the true God, and his son Jesus Christ; and no one, for a long time, thought of going to tell these poor Laplanders about Jesus Christ, who died to save them. It was about seventeen years ago, that a Swede, named Tellstrom, had been reading a book which told of the sad state of spiritual darkness of the Laplanders, and he felt a strong desire to go and preach the gospel to them. This man, Tellstrom, had himself lived without God; but he was convinced of sin while hearing the Rev. George Scott preach in Stockholm; and he anxiously put the question, "What must I do to be saved?" He was a journeyman painter, and had been used to work on the Sunday; but that he might be able to go to chapel on the Sunday, he gave up one seventh of his scanty food and wages. His growth in grace after he had found peace with God, was most encouraging. He was soon engaged in various efforts to do good; and when he read of the wants of the Laplanders, he told Mr. Scott he very much wished to go to them.

But there were many difficulties in the way. "How can you learn the language?" said Mr. Scott to him, "it is very difficult." "I have thought of this," he replied, "and I heard there was a Lappish Grammar published many years ago, and after a great deal of trouble, I found one amongst the lumber of an old book shop. I found, also, a Lappish New Testament. I have been trying the language, and I firmly believe I shall be able to master it." "But," said Mr. Scott, "the cold is so much greater in Lapland than in Stockholm, and you cannot get the same shelter and comfort as you do here." "I have thought of that, too," he said "and during the late severe weather, I have gone up and down the stone-stairs, that I might try whether I could bear the cold. I have not suffered at all; and I am convinced that, in this respect, I am especially fitted for Lapland." "What will you do for food? You will get no bread or vegetables; all that you will have will be the flesh of the reindeer, smoked or otherwise prepared." "This," said he, "has not given me a thought. I have been none the worse for fasting once a week that I might secure my precious Sundays; and if God sends me to Lapland, he will support me there." "But how will you bear the solitude? You may sometimes be placed where for many dreary miles you could not meet a spiritual friend." He was moved at this, and said, "I seem too young a convert to be removed from the careful nursing of the Christian church. I feel how much I need this; and yet if God be directing my steps to Lapland, my soul may certainly rely on that word, 'Lo, I am with you always, even unto the end of the world'; and if Jesus be with me, is not this enough?" [The Commission.]

A MAN COMPELLED TO COME IN.

There lived in my congregation a lawyer of eminence in his profession, and of strictly moral habits; but who was wholly devoted to his business, and heedless about the things which belonged to his eternal well-being. In a time of refreshing from the presence of the Lord, while a number of us were engaged in a prayer-meeting, I observed that one of my elders rose up suddenly and left the house. His mind, as he afterwards told me, became deeply impressed with the guilt and danger of the lawyer of whom I have been speaking, and he resolved to make one effort for his salvation. In accordance with this resolution, he went directly to the office, where he found the man whom he sought, at the writing-table, deeply engaged in preparing for court. The elder, after the common salutations, said, "Mr. I, I want you to go with me to Mr. H.'s." "What for?" inquired the man of the bar. "We have a prayer-meeting there," said the elder, "and I want you to attend it." "Oh," said the lawyer, "I cannot possibly do that, my business is crowding me, and I must attend to it." "Your business," said the elder, "is of no importance in comparison with the salvation of your immortal soul, which you are exposing to the miseries of hell, by every moment's delay." This plain address, with the solemn and earnest manner in which it was delivered, overcame the lawyer's resolution to continue at his business, and in a few moments they both entered the prayer-meeting. We were engaged in prayer when they came in, and as soon as there was an opportunity, the elder said to me, "Mr. I. has come to this meeting, and I request an interest in the prayers of this assembly for the salvation of his soul. As it was evident from the appearance of Mr. I. that he had no objection to the proposal of his friend, we knelt down and united all our hearts in one voice, to plead for the soul of a man who hitherto had no disposition to pray for himself." The Lord heard our prayers, and before the close of the meeting the lawyer indulged a hope in the grace of God, through his long-neglected Saviour. At the next communion he, with more than seventy others, united with the church. He was subsequently chosen; and ordained, to fill the office of a deacon, in which capacity he served the church till the day of his death, which occurred about twenty years subsequent to the time of his attending this prayer-meeting. [Banner; here is another instance of the blessing of God attending the faithful and af-

flectionate efforts of an individual to save souls from death. Are you in the habit of making such efforts? or does your cold heart wish to be excused from such a service? These whose hearts are as cold as your own will readily excuse you now, but will your lost friends and neighbors, when they meet you at the judgment-seat, excuse you for not making every possible effort to save their undying souls from the lake that burns with fire and brimstone for ever? [Pastor's Life.]

DAILY CONTRIBUTIONS.

A Wesleyan minister makes the following communication to the Secretaries of the Wesleyan Missionary Society. The principle involved in it, that of stated and frequent contributions, is of the utmost importance. "It would not only secure a great increase of funds, but also a continued and earnest remembrance of missions in our prayers." "Dear Sirs,—I have of late given very careful attention to the statistics of our great Missionary Society, and have been much struck with the comparatively small amount raised by our members for this 'best of all causes.' As I am persuaded that, if a more systematic and general support were given to it by the entire body of our people, we should very soon more than double its income, I respectfully venture to solicit your attention for a moment, while I refer to the manner in which I have felt it to be my privilege to contribute to this great cause for many years past.

I am not a wealthy man; my income having never yet brought me within the claims of the income-tax. But it is a rule in my house, that each member of the family should contribute something every day to the missions. And I find that the regular observance of this duty makes it, not only an easy but an exceedingly delightful one also. Our Missionary Box is placed upon the breakfast-table every morning, and my little girl is appointed to the charge of it. You will perhaps smile when I name the amount of this daily contribution; but I find that it tells up in the course of the year, and that the total is by no means despicable. Each member of my family, then, contributes a farthing a day. We are six in number; so that we raise, in this way, 10½d. a week, or £2. 5s. 6d. in the year. To this sum I add; as the close of each quarter, 5s. as a thank-offering for mercies during the quarter; and if any occurrence takes place, which discovers to us more particularly the care and protection of Providence, I make that also the occasion for another 'offering.' Should friends visit us, we tell them of our plan, and generally find that they conform to it. So that, from these sources, our missionary-box realizes about £4 in the course of the year.

EFFORTS TO SPREAD THE GOSPEL.

The following facts, taken from a paper read before the Evangelical Alliance, by Rev. Joseph Angus, show, in a nutshell, what British Christians are doing to bring the world under the dominion of the Gospel.— "The income of all the missionary societies appropriated to evangelical labor among the heathen amounts to £245,000. The number of European agents whose time and labor are devoted to the heathen is about 1,050, and of native teachers and preachers about 5,000, scattered over Asia, Africa, America, and the islands of the sea. Adding to the income of these societies the amount contributed by the Bible, tract, and other educational societies, we have for the conversion and education of the heathen a total expenditure of £359,000 a year. Adding to this amount the expenditure of the various societies for our Colonies, for Europe, and for the Jews, we have a grand total £554,300; the number of missionaries supported being about 1,860, and of teachers and native helpers about 3,400. Adding again to this sum of £554,300; the benevolent income of the Bible and tract societies devoted to home objects, we have a total of £597,710, or say of £600,000 (£3,000,000 a year. "The Bible, or parts of the Bible, have been published by the various Bible societies (translated for the most part by missionaries) in about 170 different languages or dialects; 180 versions have been made, and of these 130 were never printed before. The total number of copies of the Scriptures issued by the British and Foreign Bible Society for Europe has been within the last fifty years, about 20,000,000."

THE ARMENIANS.

Armenia was once a powerful kingdom of Asia, occupying the region which bounded on the north by Mount Caucasus, lies between the Black and Caspian Seas, with Mount Ararat in its center. "As a distinct kingdom it has long since been broken up, and divided between Russia, Persia, and Turkey. The Armenians are a nation scattered and peeled." They are to be found, not only in the countries immediately adjoining what was once the dwelling-place of their forefathers, but in India, to the east, and westward as far as Italy, Hungary, and Austria. Christianity was introduced amongst them in the beginning of the fourth century, at a time when the "silver had become dross, and the wine mixed with water." Ceremonies and relics, and pretended miracles, appear to have occupied their attention much more than the pure and undefiled religion, which the Apostle sums up when he says, "In Jesus Christ, neither circumcision availeth any thing, nor uncleanness; but faith which worketh by love." Yet such as it was amongst these people, they were satisfied to endure for innumerable years and generations, the persecutions of the heathen, and the heathen, the Christians, and lastly from the Mohammedans. [Ch. Mass. Gleason.]

The Sabbath Recorder.

New York, November 13, 1851.

DESTITUTION OF CITIES.

That there are multitudes in this favored land, who seldom or never hear the sound of the gospel, is as true as it is deplorable. It is true especially of our large cities. We know not what proportion of the half million of souls in this wicked Sodom are in the habit of attending on the ministry of the word; but we are much mistaken, if it is as great as one half. It becomes a question of profound interest, therefore, what can be done, by way of remedying this state of things.

Some, perhaps, would propose street preaching. Well, "Wisdom crieth without; she uttereth her voice in the streets; she crieth at the gates, at the entry of the city, at the coming in at the doors." The politician harangues the multitude in the streets. Why should the minister of Christ not do so, whose theme is of ten thousand times greater importance?

We would inquire, however, whether church members are doing all in their power to induce the perishing multitude to attend the places of worship already established? Does the Christian make it his business to kindly invite others to the house of God, and pledge them a comfortable seat when they get there? How much might be accomplished in this simple way, if Christians would only do their duty! But no; they have no time for such small work. They have the business of this world to attend to, and it engrosses their time night and day. They attend public worship themselves very devoutly. Some of them are ready enough to contribute their money, when any thing is to be accomplished that requires it. But seldom, or never, are they known to exert themselves to bring others with them to the sanctuary. Let reform commence here. Almost every day, the business of the merchant, manufacturer, or mechanic, brings him in contact with those who never darken the doors of a church edifice. How easy it would be to give them a kind invitation to attend, the next Sabbath, to hear their preacher! Indeed, they might offer to call for them at their houses, and wait on them personally to the church, and see that they are saved from all embarrassment in procuring a seat. Nay, more—they might then put up a fervent prayer that God would bless the word to their conversion.

But no sooner is reform attempted in this respect, than a difficulty is at once presented of another kind. Many of those who habitually absent themselves from the house of God, belong to the poorer classes of society. They are not able to dress well. They cannot equip themselves so as to make a sufficiently respectable appearance among the worshippers of God, many of whom are richly adorned. At all events they think so. And if they should be persuaded to attend church for once, they are straightway made to feel that there is a broad line of distinction between themselves and the rest of the assembly—a feeling so uncomfortable, that the chances are ten to one against their ever being found there again. Now, whatever may be said in palliation of the practice, on the part of wealthy Christians, of glittering in jewelry, wearing plumes and "whistling silks," the house of God is the last place on earth where such a display should be made. If they must adorn themselves with such things, let them do it on other occasions, and in other places. But in the house of God they should level themselves with the poor, as far as possible.

It may be said, that the poor ought not to be embarrassed by such things; that there is no design to hold them at a distance; that they are perfectly welcome to make their appearance in the religious assembly in their poor attire; that it is a foolish and an unnecessary feeling on their part to be awe-struck in the presence of those who are more gorgeously arrayed. Nevertheless the fact cannot be disputed, that among the humbler classes such feelings do exist, and, in spite of all the logic that may be used to the contrary, they will continue to exist. Is it not the duty of Christians to commence a reform in this matter? Ought they not, when repairing to the sanctuary, to leave their glittering ornaments at home, and put on such apparel as will not show too great a distance between them and those who grapple with hard poverty?

Our opinion is, that the splendid and costly edifices, which it has become common to erect for church purposes, have much the same effect upon the impoverished classes of society. Their tendency is to exclude from hearing the gospel those who are not every day habituated to such display. The poor may be invited to such places; they may be told, that they are perfectly welcome; but when they come, and see a huge pile of hewn stone, finished with costly carvings, windows of stained glass, and other ornaments in which luxury loves to revel; and when they see a retinue of carriages at the door, dislodging their rich owners "clothed in purple and fine linen," and then take a peep through the aisles at the assembly, large numbers of whom are adorned with all the insignia of wealth and grandeur, they involuntarily shrink from entering. They cannot, notwithstanding all the profers of welcome which they may receive, feel that it is a suitable place for them. They turn away, to seek some other place more congenial to their habits, and the sound of the gospel is perhaps shut out from their ears forever.

In common with others, we are impressed with the importance of doing something to bring the truths of the gospel into closer contact with the minds of the great multitude.

We have no doubt that preaching in the streets would do good. We have no doubt that a system of visiting from house to house, preaching to every family who might be willing to listen, would also be of great service, and perhaps save a multitude of souls. But as those who might be converted by such instrumentality must eventually be taken to some established place of worship, the evils we have spoken of cannot be safely neglected.

These remarks, however, do not touch the condition of the great numbers of the wealthy, who pay no respect to the preaching of the gospel. How shall they be reached? Alas! "how hardly shall they that have riches enter into the kingdom of God!" T. B. B.

MANY CHURCHES—POOR PREACHING.

The City of Brooklyn, near New York, has long been designated as "the City of Churches." Recently, however, doubts have been expressed as to its title to such designation, by persons who claimed for Rochester, N. Y., superiority in this respect. A comparison showed that they had each a church for every thousand inhabitants. Since this fact was announced, a claim has been set up in behalf of Norwich, Ct., a city which, with about six thousand inhabitants, has nine houses for public worship. Doubtless some other places might show a larger supply than even Norwich. Indeed, we have now in mind a village in New Jersey, which, with less than three thousand inhabitants, has eight churches—one more than there were in Asia when John wrote his revelation. But boasting of such superiority strikes us as in very bad taste. To those who are addicted to it, we commend the following sensible remarks of a secular cotemporary:—

"It is very desirable that every city, village, and township should have churches enough to seat comfortably all its inhabitants, so that none shall excuse themselves for non-attendance on public worship by the plea that there is no room for them or no Church within reach. But, beyond this, we deem it rather a matter of regret than of exultation that so many Churches should exist as in Brooklyn, Rochester, or Norwich. Far better increase the size of existing Churches than add to the number. The means of the people are exhausted in Church-building; they are unable to pay decent salaries to their ministers; and the consequence of 'poor pay' is often 'poor preaching'; and so the ordinances of the sanctuary become irksome, and fair-weather Christians are multiplied. Thus a multiplicity of churches becomes a source, not of strength, but of weakness. We know poor townships of twenty-five hundred inhabitants which have five or six churches, and the result is that while the people are overtaxed the clergy are inadequately supported. Now we are opposed to exorbitant salaries for any service, but we consider starving ministers a poor way to advance the interests of Religion. We wish our people would think less of minor points of difference, have fewer churches, and make those they have more inviting by thorough ventilation, efficient warming in cold weather, good preaching fairly remunerated, large effective choirs, and all the proper ingredients of strong societies. Many a one will attend church with a prospect of meeting half the town there, who would stay at home if he could only hope to see an eighth of his neighbors. Let us think a little before boasting of having the most churches."

BRITISH CORRESPONDENCE.

Sunday Desecration in Germany.

Glasgow, October 24th, 1851.

In the Evangelical Alliance, a paper on Sunday desecration in Germany was read by the Rev. T. Plitt, of Bonn. As is usual, he assumed that Sunday is the Sabbath, applied to it the Sabbath sanctions, and lamented over the prevailing state of feeling regarding it. Desecration, he says, has always gone to a greater length in the Popish than in the Protestant districts, and is most marked in that part of Germany which the Emperor Maximilian used to call "my great priests' row," Mayence, Treves, and Cologne. Forgetting that the Church of Rome pretends to no scriptural authority for the observance of the first day, (but, on the contrary, declares that Protestants have it as a holiday through their traditions,) Mr. P. complains that the Romish clergy bear no testimony against its desecration. But even in the Lutheran Church, it is but little otherwise, although a few sanctify it as they believe the Sabbath should be. But since the revolutionary movements, commencing in 1848, the British Sunday prize essays had been received, and some of them translated. The Church Conferences discuss the subject; that of Stuttgart, in 1850, also issued an address calling attention to it, and addressed a letter to the Governments, seeking legislative enactments, which, also, has been published. The address to the people draws largely on English arguments in favor of Sunday—and sometimes errs in the excess of credit it gives us as Sunday-keepers, as when it speaks of "the harbors" and "the railways" as exhibiting "the quiet of the Sabbath day," and when it affirms that on the Sunday evening "nothing is heard of the noise of inns and gin-shops."

In Leipzig, in the kingdom of Saxony, he states, not only is working and hammering in the public squares quite common, but "the police sell, for sixpence, tickets licensing to work in public" on Sunday. In Dresden, the gin-shops are opened in the morning, and during divine service, public dancing and music are permitted, ("the same being the case in most parts of Germany,") and a so-called Tivoli theater is allowed to be open. In the Grand Duchy of Hesse, even the Ecclesiastical Board makes allowances such as Constantine did in his law which first gave civil sanction to Sunday observance. A report of the Consistory, in 1843, intimates that "as often as the weather, or other circumstances, make it necessary to continue agri-

cultural labor on Sundays, after the morning service, the burgo-master of the village may give permission for it." The Legislature have been solicited to interfere for Sunday sanctification, and a Committee of the Second Chamber, on the 24th of March of the present year, reported to reject a motion for suppressing "public dancing parties, and all worldly amusements in public places," which was confirmed by 42 votes against 2. A subsequent motion for shutting the theaters and restricting public dancing parties, was also rejected, except in so far as these are prohibited till after service. In other of the Governments, however, Sunday sanctification has been promised more encouragement.

The Submarine Telegraph, which was carried across the Channel three weeks ago, to within a mile of the French coast, has this week had that extension of the cable, and is now carried up out of the sea to Sangatte on the Orleans coast. It is now being united with the telegraph at Dover, from which South Foreland, where the crossing has been made, is distant about 3 miles. It is stated to have cost £20,000. J. A. BEGG.

RHODE ISLAND CORRESPONDENCE.

Spiritual Rappings before the Supreme Court of R. I.—Infant Sprinkling, Baptism, &c. PROVIDENCE, R. I., Nov. 2, 1851.

This community has been much interested in the trial of a girl for the murder of her infant half-brother, by the Supreme Court of the State. It was brought to a termination, by a verdict of "Not Guilty." The trial lasted three days, and was conducted with some ability on the part of the Attorney General for the State, and much on the part of Messrs. Porter and Dickerman for the prisoner. The evidence against the girl was very strong. She had procured arsenic, and was left alone with the child in her care, on that day of its death. She had confessed that she gave the child arsenic, and seven grains of arsenic were found in its stomach. I think that no one doubted that she committed the awful deed. She was saved by the plea of insanity, which was ingeniously made by her counsel, although probably no one believed that she was insane. No evidence was adduced to show that she had been insane. It was pleaded, however, that the act itself indicated insanity, and that several circumstances rendered her peculiarly susceptible to monomania: first, her age (thirteen years); second, the vicious life of her mother, who had been divorced from her husband, and was living with another man. But the most important part of the plea was based on the fact that she had been for a long time a medium for the "rappings." It was urged, that such an avocation was greatly conducive to mental aberration; that it tended to estrange the mind, and lead the subject to irresponsible acts. The prisoner confessed that all her wonderful feats, which had astounded so many ghost-seers subjects of delusion, had been performed by herself, unaided by any spirit, save the spirit of deception. She explained how she made the knocks, and other "wonderful phenomena." It also appeared in evidence, that many other prominent media in the city had made the same confession. An effort was made to invalidate her confession, by showing that she had done what she could not do unaided by the "spirits." One of the believers was summoned to the stand, who said he lifted her table, and it was about "four times as heavy as he expected!" Very properly did the learned bench lose its gravity for a time at this "astounding development." The poor deluded man could attribute it to nothing but spirits, although it appeared that he had taken no adequate means to determine why the table was so heavy.

Quite a sensation is felt among the spirits, at being exposed before a judicial tribunal, and it is quite disastrous for them, that their magic tales have thus for once been subjected to the strict rules of legal testimony. At such a tribunal of criticism, they vanish into airy nothings, like the phantoms of a dream. It is interesting to notice how delusion seeks to perpetuate itself. This new manifestation has found numerous adherents, from the ranks of believers in the exploded theories of Miller. The appointed time for the final reckoning came, preparations were made, ascension robes were fabricated, (some of which are kept in this city at the present time.) But the eventful 1843 came and passed. The earth still rolls on in her majestic course. Now what said our advent friends? Why, "something will soon happen." All stood aghast to catch the first glimpse of that something. It has come. "A new era has dawned." True, we have not gone to the spirit world, as we predicted, but the spirit world has come to us. Let us all bow with unquivering credulity at the shrine of this "new dispensation." I have mentioned the above facts, in order that the opinions which I expressed in my last article, may appear less liable to the charge of prematurity. I should now be justly entitled to be called a monomaniac, did I believe the rappings to be anything else than contemptible efforts at deception. I charge nothing upon my numerous friends and brethren who yield to these pretensions, and call the pretenders "spirits." They are honest, but have not my mode of investigation, nor rules of evidence. They cannot, therefore, be expected to form the same conclusions.

A few Sundays ago, I attended the Methodist Episcopal Church. At the opening of service, a baby a few weeks old was brought forward, and the minister, after dipping his finger in a basin of water, put it on the head of the child, and said, "I baptize you," &c. Least there should be a lingering doubt in the minds of the audience, that he had performed

the solemn and significant rite of baptism, he proceeded to convince us by reading as follows, "Jesus took little children in his arms and blessed them." It would seem very hard to charge that man with a willful perversion of God's Word. But he evidently read the passage to confirm the act he had just performed. That act he called baptism. If the act of Christ authorized his act, the reasoning would be thus: Jesus blessed little children; therefore, I baptize this little child. Now the terms bless and baptize are synonymous, or this reasoning is a burlesque on common sense. That these terms are synonymous, no sane man pretends. If now the candidate had been an adult, this text would have been inappropriate, and some other example would have been sought. Probably the reasoning would have been as follows: "Jesus was baptized in Jordan;" therefore, I put my wet finger on this man's head. This reasoning applies equally well to elucidate the character and office of baptism. It runs thus: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life;" therefore, this little child, which never lived in all its life, having my wet finger put upon its head, should "walk in newness of life." What a perversion of the high and holy import of baptism! Paul represents it as beautifully significant of the washing of the repenting sinner in the blood of Christ. What becomes of this import, then, when baptism is applied to a sinless infant?

To-day I have attended the First Baptist Church, and seen two young ladies baptized. The baptistry is an artificial one, built in front of the pulpit, so that the audience need not leave their seats. The water can be let in and out at pleasure, and can also be raised to any desirable temperature. All this seems to be so highly convenient, that the ordinance requires but very little sacrifice. A very able and truthful discourse was preached by the Rev. Mr. Granger, pastor of the church. His discourse was an admirable portrait of the sufficiency of the Scriptures to teach us the duties and ordinances of religion. The arguments of Pedobaptists were ably reviewed. The oft-repeated question, "Why are Pedobaptists so numerous, if they are not right?" was treated as it deserves. The reference of infant baptism to the authority of the church and sanction of the fathers, was sternly repudiated. It was said, that no ordinance, however sanctioned by Christians and promulgated by the church and the fathers of the church, can claim obedience, if wanting a definite sanction in the Bible. The church has suffered countless evils, and millions of unregenerate souls have been admitted to it, in consequence of seeking other than a thus saith the Lord, upon which to build her ordinances. Many pious people, seeing the practice of infant baptism, and failing to find its appointment in the Bible, had run into the other extreme, and affirmed that no baptism, save a spiritual one, was required. The whole discourse was full of Bible truth, and seemed like cold water to a thirsty soul.

If the oratorical principles aimed at pedobaptism in Mr. Granger's discourse, were applied to the practice of Sunday-keeping, it would no longer find a sanctuary in the church. I wonder if that same minister has never asked "If Sunday be not the Sabbath, why do so many observe it?" I wonder if that same Rev. Mr. Granger, who so truly teaches that a change in the mode of baptism can have no valid authority aside from the unambiguous teachings of the Bible, did not once, when publicly discussing the Sabbath question, search the musty records of the church, and the doubtful teachings of the fathers, to find a sanction for Sunday-keeping? Why must baptism rest on its original foundation, unmoved by the decrees of councils and the opinions of elders, if the Sabbath may be made the plaything of emperors and the flexible tool of convenience? We were truly told, in the sermon to which I have alluded, that no amount of convenience in sprinkling can give it any sanction, so long as the Bible demands immersion. And can convenience sanctify the first day, so long as it remains a truth, that "God blessed the seventh day, and sanctified it," and so long as the solemn injunction remains unrepcaled, "In it thou shalt not do any work?" If we allow the various theories for Sunday-keeping to resolve themselves into their simple elements, we shall find a jargon of words as unmeaning as already found in relation to infant sprinkling. Let us take the theory of a large class of divines, who predicate this practice on the fourth commandment. "The seventh day is the Sabbath of the Lord thy God," therefore, the first day is the Sabbath of the Christian church. Or, again, The Lord rested the seventh day; wherefore, the Lord blessed the Sabbath day and hallowed it; therefore, the Christian church ought to rest on the first day. The reasoning of another class runs thus: The Bible requires one day in seven to be observed as a Sabbath; therefore, the first day is the Sabbath. Again, Christ rose from the dead on the first day; therefore, the first day is the Sabbath. Still another adds: The apostles shut themselves in an upper room on first-day evening, for fear of the Jews; therefore, the first day is the Sabbath. Once more: Paul met with the disciples to break bread, and preached to them till midnight, and then broke bread, and went on his journey on Sunday morning; therefore, the first day is the Sabbath. The above constitutes nearly all the reasoning by which this practice is supported; and yet, whatever truth there may be in the propositions, there is no more affinity between these and the conclusions, than between a polar bear and the Arabian desert. If I mistake not, there is but one mode of reasoning in relation to the seventh day. It is as follows: God says, "The seventh day is the Sabbath of the Lord thy God;" therefore, the seventh day is the Sabbath. Pedobaptism is not alone in leading men to repudiate one of Heaven's ordinances. The unsatisfactory evidence in favor of Sunday-keeping, has made many an anti-sabbatarian. They see no authority for Sunday, and being taught to despise "Judaism," they gravely conclude that there is no Sabbath, except such as convenience may dictate.

D. E. M.

BAPTIST MISSION AT SHANGHAI.—The mission of the Southern Baptist Convention, has an out-station, with a flourishing school, which is regularly visited by the brethren, who

preach to the people the blessed gospel, at Oo-Kah-Jak, ten or twelve miles by water from Shanghai. One of the missionaries, Rev. J. L. Shuck, writes: "The people out there are very friendly and quiet, receive us cordially, and not an iota of hindrance or trouble have we had. The pretty building, with its white turrets, stands there the most prominent object in a great, and densely populated, and fertile plain." He reminds his brethren that their Board was the first Protestant Board of missions in the world which held property and gained a permanent footing in the interior of China, and thinks they are now loudly called upon by Providence to locate missionaries in the interior cities of the Empire.

A MISSISSIPPI STEAMBOAT DISASTER.

St. Louis, Mo., Oct. 23, 1851.

To the Editors of the Sabbath Recorder:— On the morning of the 20th inst., I witnessed one of those painfully interesting occurrences called a "Steamboat Disaster." It was one hundred miles below this place, near "Hat Island," about 1 o'clock A. M. The Shelby steam packet, on her upward passage, on which I was passenger, was run into by the steamer John Q. Adams, coming down under full headway. The shock was terrible, throwing the passengers out of their berths, cutting the Shelby down to the water's edge, breaking up the furnaces, and carrying the boilers near the larboard side, which circumstance alone prevented the boat from sinking. At this the cry arose from different parts of the boat, "She is sinking—we are going to the bottom;" and from the river the cry came, "Send out the yawl—for God's sake, save us." The shock had been such as to prevent the stateroom doors from being easily opened, and the breaking of panels, and the rattling of glass, with the cries and shrieks of women and children, who were with difficulty restrained from throwing themselves into the river, was succeeded by still greater confusion and consternation from the cry, "The boat is on fire—we are all lost." The boat that had disabled us now refused to come to our aid, fearing she should also be burned, as we should doubtless have been, but for the explosion of the steam-pipe on the upper side, which sent such a tide of steam completely over the cabin floor below, that the flames were instantly arrested in that quarter, while the explosion threw the engineer (and no one knows how many others) overboard. Seeing the fire brought under, the Adams came up, and pushed us to the bank, and we were soon made fast to trees. By this time the engineer, and a lad about 16 years old, had been rescued from the water, the fires were instantly extinguished, and we began to look among our number to see who were missing. There having been a great number of deck passengers, who were near where the guards were carried away, and there being no register of their names, it is presumed there were a large number of them lost; the certainty will never be known. Three deck hands were not to be found, and the Captain thinks the man who was passing wood at the time was killed when the boat struck us. As the Adams struck us, she shipped our starboard chimney, which struck her Captain, knocking out his front teeth, besides burning and otherwise injuring him. On the whole, the scene was an awful one, and one the like of which I pray I may never again witness.

The horrors of the scene were equaled by the extreme recklessness of many who, as soon as the danger was past, rushed to the "Bar," and drank so deeply that they were unable to rise in time for breakfast the following morning, and by the indifference to truth which characterized the telegraphic dispatch published the next morning, which stated that "no lives had been lost." It is due to the officers of the Shelby to say, that they conducted with the utmost coolness after the collision, and evinced a disposition to do all in their power for the comfort of the passengers. The Captain, who was at the wheel at the time of the collision, never left till the boat was secured; the clerk and mate being very active and efficient in subduing the flames, and saving the lives of those most exposed. The boats were in plain sight of each other for several miles before they struck, and to call it criminal carelessness is the most charitable construction the matter is susceptible of. It is generally believed, that the collision was intentional, as the same pilot has been long known as an "unlucky" one. He has run a boat into and demolished a dwelling-house, and a steam mill, in the time of high water, and the Shelby's pilot was the principal witness by whose testimony he was convicted. Had he been in reach one hour after the danger was past, he would probably have been a sacrifice to the indignation of the passengers who knew his character as a pilot.

On the whole, our escape was purely Providential, and one which should be followed by constant and devout thankfulness to Him to whom belong the "issues from death."

Yours, &c., J. GREENE.

POLITICAL TROUBLES IN CHINA.—Mr. Williams, of the Canton mission, in a letter to the American Board, dated July 22d, remarks: "The troubles in the adjacent province of Kwangsi are waxing worse and worse; and one cannot but regard them as very serious. Thus far the insurgents have gradually proved successful, and the whole province, of 70,000 square miles, is almost wholly under their control. They have set up a head whom they style the emperor Tien-teh, or Heavenly Virtue. Money had been issued in his name, and edicts are promulgated under his authority. We can hardly say whereto this will grow. Rumor says this week the Kwei-lin-fu in the north-west of the province, the capital, has been plundered by them, and all the imperialists routed. Our information is doubtful at all times, and this needs confirmation. No melioration can be looked for, in this movement, for there is no principle, no attempt to redress grievances in it. Yet it is singular how wide-spread are the reports that the leaders in it have shown a great contempt for the popular idols, having torn their images from their shrines, and acted as iconoclasts in many ways. They are reported here to worship only Shangti; and our tracts and Scriptures containing this term for God have been refused on account of their being supposed to be connected with these 'miscreants.' I hardly know what credence to give to the rumor."

BAPTIST MISSIONS IN BURMAH.—Several weeks ago we copied a statement that the Baptist missionaries Kincaid and Dawson were meeting with considerable opposition in their efforts to establish themselves at Rangoon. The following extract from a letter written by Mrs. Calista H. Yinton, of Maulmain, dated May 19th, shows that a very happy change has taken place in the conduct of their persecutors:—

"Yours of February 21st was received last evening, and I hasten to answer it by this mail. You will be rejoiced to hear what the Lord has done for brethren Kincaid and Dawson. When they first went round to Rangoon every thing seemed to wear a forbidding aspect; they could hardly get a house to put their heads in, and the Governor abused them shamefully. But a few days since the Governor sent his royal Secretary to Bro. Kincaid's, saying that he had just received an answer to his letter to the King at Ava, concerning Bro. K.'s arrival in the country, and that 'he was glad that the foreign teacher had returned, that he went away from Ava in a former reign, with the King's permission, on account of ill health, and that as he had returned he must be allowed to stop, and have a place to live in.'"

MADISON UNIVERSITY.—After all the sparring and ill-feeling about the removal of Madison University from Hamilton, and the establishment of a new University at Rochester, the cause of education among the Baptists is likely to be promoted by the discussion. Rochester University has long been reported as in a flourishing condition; and a correspondent of the N. Y. Recorder, writing from Hamilton, says that Madison University has opened this year with most cheering prospects. Forty-five new students, and between sixty and seventy of last year's students, are already on the ground. Thirty-three of the new students have the ministry in view, which number, added to those who were there already with the same design, makes at least eighty. The endowment fund has reached \$70,000, and will, ere long, it is hoped, be raised to \$100,000.

SPIRITUAL DESTITUTION IN NEW YORK.

—On the afternoon of Second-day, Nov. 3d, a meeting of pastors and clergymen was held at the Tract House, in New York, to take into consideration the condition of that portion of the population of New York and vicinity who are in the habitual neglect of public worship. After a free discussion of the methods of reaching the neglected classes by street preaching and free places of worship, a committee from each denomination represented was appointed, to report some plan of action at an adjourned meeting to be held at the Brick Church Chapel, on the 10th inst.

FEMALE SCHOOL IN CHINA.—A letter from the Rev. Mr. Cummings, missionary of the American Board in Fuh Chau, states that Mrs. Cummings has opened a day-school for girls in that city, and that fifteen pupils attend it very regularly; a beginning with which the missionaries feel greatly encouraged. Mr. Cummings also commenced, in April last, a preaching service in the court of his house, at which forty persons were present on the first Sunday, besides the members of the school, and others connected with the mission; and on the succeeding Sundays the attendance was still larger, about one-half being females.

DECISION ON DIVORCE.—At a recent meeting of the New School Presbyterian Synod of New York and New Jersey, a committee previously appointed made a report on the subject of Divorce, maintaining that a minister of the Gospel has no right to solemnize the marriage of any person who has once been divorced on the ground of his own wrong doing. The report was adopted by the Synod.

BAPTISM OF JEWS.—The Jewish Intelligencer of July contains an account of the baptism of a Jew at Frankfort-on-the-Main; of another at Jerusalem; of a father with his three children at Cairo; of a Jewess at Warsaw; of a father with his six children at Amsterdam; and of a Jew at Doncaster, England.

PAPAL ACTIVITY.—A Catholic Missionary Society, formed at Lyons in 1822, received the first year £600 only, while in 1845-6 its receipts amounted to £156,000; and in five years immediately preceding 1846, 718 missionaries, catechists, and nuns, were sent by the Romish Church to various parts of the world.

EXTRAORDINARY LONGEVITY.—A Catholic priest, 110 years of age, preached at Dayton, Ohio, a few days ago; and we find it stated in the London Christian Times of Oct. 13 that the pulpit of the Wesleyan chapel at Oxford was occupied the previous Sunday by a gentleman named Fletcher, of the great age of 105 years.

MISSIONARIES IN CHINA.—There are now 75 Protestant missionaries in China, connected with fifteen different missionary societies; being an increase of 55 in nine years. Of these, 48 are Americans, 25 English, 3 German, 2 Swiss, 1 Swedish, and 1 unconnected.

OBSERVATIONS ON THE MEDICAL TOPOGRAPHY AND DISEASES OF THE SACRAMENTO VALLEY, California, in the years 1849-50. By J. D. B. STILLMAN, M. D. 20 pp. Few persons have enjoyed better opportunities than Dr. Stillman of becoming acquainted with the diseases of California. In this pamphlet, (the matter of which first appeared in The New York Journal of Medicine for November,) he has embodied the results of extensive observation in a large medical practice, both general and hospital. As help to ward of disease, or to treat it when seated, these "Observations" must be of great value to intelligent tourists or medical practitioners in California.

