

# The Sabbath Recorder.

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

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

VOL. X.—NO. 48.

TERMS—\$2 00 PER ANNUM, IN ADVANCE.

NEW YORK, FIFTH-DAY, MAY 11, 1854.

WHOLE NO. 516.

## The Sabbath Recorder.

### POVERTY FAVORABLE TO MENTAL CULTURE.

In considering the favorable prospects of intellectual development and future usefulness to one surrounded from his earliest infancy with the adverse influences of poverty, we would not attempt to depreciate the comforts of competence, nor the blessings of wealth. The latter is the essential gift of our Creator, and for proper ends is truly desirable. But as the goddess of fortune smiles only upon a comparative few of the human family, it is highly important that we consider, whether all the glories which adorn humanity are not equally, if not more certainly, to be attained by the poor than by the rich. We conceive force of action and moral inflexibility to be the essential elements for the formation of man's character, and we farther believe, that the combined influence of these two requisites, operating in the direction of mental development and the cultivation of his moral nature, is what constitutes his true destiny. The glare of wealth, and the military glory of the most renowned in valor, darkens into obscurity before the glowing radiance reflected from intellectual and moral greatness. It is power of thought, applied to the promotion of some great and useful end, that marks the scale of human advancement. It becomes us, then, to consider, whether these characteristics are not usually engendered in that one who has inherited obscurity and want as his portion, rather than in the child of fortune.

We are designedly active creatures—our very organization denies the possibility of our remaining otherwise. The mind, the mystery of creation, is ever at work, and the great question of the young is, What shall I do? The youth of affluence, viewing in the circumstances that encircle him, nothing to awaken the energy or develop the bright faculties of his nature, places his mind and interest on the objects that glitter about him. He is free from the necessity of labor, yet he toils to be idle. Abundance and luxury corrupt his taste; and the manner of devoting his time, instead of strengthening, enfeebles his mind, and he is even rendered incompetent for a proper beginning. Though the morning of his life is brightened by the golden rays of prosperity, yet too often clouds overshadow his horizon, sorrowfully betokening that storms of adversity will yet darken upon him, ere his day is closed.

But turn with me to the abodes of honest industry, where toil is the price of the bare necessities of life. Labor is his only birth-right; but that labor will make him a man. It imparts a diligence and an ever increasing energy. He conceives an idea of nobility, in working out of the rude and unshapen material of nature his own subsistence. Success, crowning his exertions, inspires within the belief that it is the secret spring to all that is good and truly great, and thought so difficult as not to yield to its influence. Deprived of access to the flattering enchantments, to the gorgeous temptations, and to the alluring pitfalls of a deceitful world, the virtues of his moral being thrive in beauty and increase in strength. The rigorous severity of his situation is the guardian spirit that protects his life. But he, in his turn, may be prompted by impulses to enlarge his sphere of action. Not content with present abilities and influence, he knows only that others have become great, and firmly believes that no deprivation can debar his progress. He starts; difficulties are around him, and obstacles before; but through them all, high up the rugged course, hope points him to a nobler future. And why not? What endurance is too great to be borne by a sound mind and a sound body? These are the most powerful weapons nature has given us, and the more they serve us, the more they enrich themselves.

But do you, dependant and imbecile one, tell us that these pressing difficulties are insurmountable?—that the mind, unassisted by the favor of the world, cannot rise by degrees through all the powerful resistances of adversity? Would to Heaven she had thrown you in more rugged scenes, or made you of sterner material than to doubt the victory of an unflinching determination. 'Tis true, his task is great; the star of his hope may for a moment be obscured by a passing cloud; for the mass of mankind, not having one emotion in common with those aspirations that move him, he finds but little sympathy in those around. But yet, knowing that poverty with ignorance is the greatest of evils, the very misery of his situation urges him out of it. Necessity has forced him to labor, and application has become habitual; and as he yields his rude and untaught mind to a stricter discipline, his progress is at first slow, but presently a spark of intelligence gleams through the darkness that contracted his vision. Trivial success gives him new force, and for once he has reason to be encouraged. Rising impediments add fuel to his ambition; and as you feeble stream, struggling to keep its path, contends with opposing hindrances, acquiring

increased strength by its own action, until it rushes with mightier power, crushing everything before it—so he, struggling with all the obstacles that can obstruct the course of intellectual progress, patiently toils till he surmounts them all, and comes forth possessed of an energy and perseverance that will make him adequate to all the future scenes of life. By no other means could he have attained that efficiency and consciousness of power, than by forcing his way through those very difficulties that rose up mountain high before him. He is now become an independent and self-acting character. He has imbibed some of the sweets of intellectual toil. He has already some conception of the nobility of mind. All future exertions will be cheerfully undertaken, and comparatively easy; for he has broken through the breakers, and his bark will be more placidly borne to her distant haven.

Though the glory of brilliant endowments is too often blighted with immorality, yet from his past discipline it is most natural that such an one, as he grows in mental strength, will put forth a moral power that great abilities and virtue can alone exert—for he started with ennobling views of humanity, and all the past has tended not only to retain them, but more perfectly to develop and enlarge them. And though poverty, without regard to moral principles, tends to greater degradation, yet that same poverty, with an active exercise of virtue, imparts nobility and candor to the human character. Look into the homes of your brown-clad husbandry, and tell me, do you not see a purity reigning there, that would spurn a secret in more glittering abodes.

And now the character which I have been sketching you, coming up under all these influences, as he begins to radiate a more extended power, will it not be in favor of the best interests of his fellow man, and the welfare of his country? An offspring of obscurity, upon whom luxury never has exerted its effeminacy, it is most natural that the scenes of his labor will be among the middling classes, that great body of the human family most especially requiring the renovating and reforming effort of the philanthropist; for, children of the same humble parents, a sympathy will exist between them, inducing the one to labor, and the other to be benefited by his exertions.

Turn to the page of history. Behold those monuments of intellectual greatness and moral beauty; and have not the brightest of them emerged from obscurity? The bard of Avon, the glory of English literature, and we might well say the poet of all ages, more brilliant in dramatic fame than those who have preceded him, and a model for all who should come after—how was he nurtured in poverty—the degraded call-boy of a London theatre. The labors of the field could not confine the genius of Burns, whose poetical beauties and elegant simplicity we can never cease to admire; and had not the patronage of friends transported him from his humble lot, he would live with a reputation unswayed with the stain of a dissolute life. To the imprisonment of Bunyan we are indebted for the Pilgrim's Progress, containing so vivid an illustration of the sublimest truths of Christianity. But to our own immortal Franklin—perhaps we could point you to no example better illustrative of our theme than to this modern philosopher. Do you believe that he "was formed by nature alone, to sport with the thunders, and make the lightning the playing of his leisure?" No—follow him through all the gloomy and trying circumstances of his youth, and you will find that poverty was even more distressing by the successes of adversity which attended him. An untiring diligence marked his course, and industry enrolled him among the greatest benefactors of his race. His name now stands forth, a powerful incentive to all who are struggling against like reverses.

Where now are the Franklins and Newtons of the coming age? Each generation should furnish its great men, and though you may hear nothing from them now, yet futurity will bring them forth, and could you but raise the veil that shrouds their private life, you would find them at work, studiously penetrating nature's laws—unfolding and tutoring their powers of mind, that they may one day be able to solve the great practical questions of human life.

And, born upon an American soil, are we not justified in saying, that poverty is the best dowry we can inherit? The men of the present, filling the stations of honor and usefulness, offer us a helping hand. The halls of learning and the noblest literary institutions of our country, may be made the home of the poorest youth in the land. We have not the barbarous customs of England to bind us down in obscurity; but here we are the makers of our own fortunes.

We look out upon the varied prospect of nature, and as we behold the beautiful works of our Creator, our hearts are stirred with emotions of sublimity. We see the noble oaks of the forest, as they stand unmoved amid the crash of tempests that sweep by them. We behold the glory of the departing sun mingling its last radiance with the stillness of Nature, and our minds are carried up to the contemplation of its divine Author. We hear old Ocean's roar, and with reverential awe glance upon its deep waters, as they roll with terrific grandeur to the shore. We see it sporting with the noblest of human structures, and submerging within its wrathful bosom the forms of humanity itself. We call it an object of grandeur—and truly it is, for it is emblematic of the Power that made it. I will tell you of an object more sublime and beautiful than them all—it is to see a man, the master-piece of God's creation, once risen through all the grades of adversity, standing unharmed amid the "elements warring about him," with every part of his intellectual and moral nature developed towards perfection, and pouring out his heart's best libations on the altars of his country and his God. What must be the contemplation of such an one, as he looks back upon his earlier youth—as he traces through the trials and temptations that lowered around him, and knows that he has survived them all, and that virtue has enty-

ed for him an immortal crown? Yes, the poor man may be great; for though he be spurned at the gilded portals of the rich, he has Heaven in his soul, and on the great scroll of eternity will appear pure and bright, glittering in the light of the sun of truth. E. M. D.

### MY FATHER.

As die the embers on the hearth,  
And o'er the floor the shadows fall,  
And cracks the chipping cricket furth,  
And ticks the death-watch in the wall,  
I see a form in yonder chair  
That grows beneath the waning light;  
There are the wan, sad features; there  
The pallid brow and locks of white.

My father! when they laid thee down,  
And heaped the clay upon thy breast,  
Upon thy narrow couch alone,  
I know not why I could not weep—  
The soothing drops refused to fall;  
And oh! that grief I wild and deep,  
Which settles tearless on the soul.

But when I saw thy vacant chair,  
Thy book—oh! the pensive passage where  
Thine eyes had rested last of all;  
The tree beneath whose friendly shade  
Thy trembling feet had wandered forth,  
The very print thy feet had made  
When last they feebly trod the earth;

And thought, while countless ages stand,  
Thy vacant seat would vacant stand—  
Unwon thy hat—thy book unread—  
Ere thy footstep from the sand;  
And widowed in this cheerless world,  
The heart that gave its love to thee,  
Torn like the vine whose tendrils curled  
More closely to the falling tree;

Oh, father! then for her and thee  
Gushed madly forth the scorching tears;  
And oft, and long, and bitterly,  
These tears have gushed in later years;  
For as the world grew round around,  
And things took on their real hue,  
'Tis sad to learn that love is found  
Also above the stars with you.

### SECRET SOCIETIES.

The mail brings us "A Tract on the Character and Influence of Secret Societies, being the Circular Letter of the Harmony Baptist Association for 1853, by J. G. Stearns." The brother who sends it suggests that "its publication in the Recorder at this time would be of service to the cause of religion, and greatly assist some of our churches whose peace and whose prosperity is retarded by the evils treated of." Presuming that the suggestion is correct, we cheerfully give it room, and solicit for it a candid perusal.

### Circular Letter.

BELOVED BRETHREN,—In addressing you in this, our Annual Epistle, we purpose to present before you the character and influence of SECRET ASSOCIATIONS. We make this selection, not because the theme is a pleasant one, but in our judgment the times upon which we have fallen imperiously demand such an exposition. Some of us could not have been made to believe, a few years ago, that an effort like this would be at all necessary again in our day. We have not forgotten the great battle which was then fought with secret societies—especially with all-powerful Free-Masonry. We still remember the distracted state of associations, churches, and neighborhoods. And perhaps in no section was the blighting influence of secret associations more disastrous than in this country. The victory, however, was won on the side of truth. Secret societies were suppressed, for a while, at least, and the churches began to have rest. But we have hardly recovered from the shock; the clangor of arms and the sound of war have scarcely died away in the distance before we are called upon to take the field, and fight that battle over again. Secret societies, like the frogs of Egypt, are coming up all over the land. In almost every little village, one, or two, or more, of these societies are in operation, throwing their bewitching and infidel influence around our young men; drawing away members of churches—male, and (we blush to say it) even females—into their secret chambers. We think it is time to awake on this subject, or we shall soon find ourselves as much under the domination and at the mercy of secret societies as we were in the days when Free-Masonry gloried in her strength. As to the character and influence of these societies, we observe—

1st. They are suspicious. A society that shuts itself up in a secret chamber, and guards itself with a drawn sword, as some do, and conceals its principles or practices, or both, or any part of them, is, to say the least, of a suspicious character. Like the individual who moves behind the curtain and shuns public scrutiny, people will always be suspicious of him, and treat him as being unworthy of their confidence. They cannot but think of the contrast which the Spirit of Inspiration has drawn between the evil man and the good man: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Evil men generally seek to perpetrate their evil deeds in the dark. They shun the light, lest they should be reproved. Good men never wish to conceal themselves, either their principles or their practices. They love the light and come to the light, that their good works may be manifest to all, that they are wrought in God.

People wonder, and ever will wonder, why a society which is designed to do good to all, should hide itself in the dark, like rogues and villains, and not come out before the public and let his doings be openly known to all. The fact of secrecy supposes in their view something wrong; something which through fear or shame they are unwilling to have exposed. Ask members of any secret society, in your institution designed to promote the happiness of men generally? They will readily respond in the affirmative. We then ask, Why conceal yourselves? If you are honest men, and have an honest society, and honestly intend to do good to all, why, like a band of ruffians, do you retire to a secret chamber, under bars and bolts, and door-keepers, and solemn obligations of secrecy? Why get up garret, where Tom Paine wrote his *Age of Reason*? The principle of secrecy on which your order is founded renders it fearfully suspicious. Common sense teaches us, that if you were honest men you would

be neither ashamed nor afraid to have your deeds known to the world. We say, therefore, that secret societies, by whatever name they may be known, are suspicious.

2d. We say more—they are dangerous. No one who is at all acquainted with the history of these societies, either in our own country or in foreign countries, will question the truth of this position. Secret societies, under the name of Jacobinism, in France, it is well known, were the chief instrumentalities of overturning the government of that empire, and of introducing what is termed "the reign of terror." A distinguished French writer has said, that "secret societies in France have prevented that country from obtaining a stable government." (See *N. Y. Evangelist*, quoted by *Mich. Herald*, July 14, 1853.) Free-Masonry, a few years ago, like an *impetuous imperio* presented itself in hostility against the laws and institutions of our own country, and succeeded effectually in shielding kidnappers and murderers from the grasp of justice. These crimes now lie concealed beneath the mantle of masonic secrecy, and probably will until the Judgment Day. These secret clans have the greatest possible facilities for maturing and executing any secret plot they please, against the lives, liberties, and property of others. A profession of goodness in the individual members of such secret combinations, is not a sufficient guarantee for safety. We have learned to put no confidence in the good profession of men, unless that is sustained by corresponding good works. What have good men to do with a secret conclave, in a secret chamber, and at midnight hours? We know that that is not a proper place for them, and that no good motive can have drawn them there.

Any man who shall be known as an enemy to secret societies, who shall freely speak his mind against them, will pretty surely be marked by them as one who is to be dealt with according to the spirit and principles of such associations. He may feel the hand of a secret foe, opposing his interest, deranging his business, and pointing him out to the world as an unworthy and vicious vagabond, according to the oath of an Illustrious Knight. The same spirit reigns, to some extent, throughout the entire family of secret societies. They are leagued together against the interest of all such as are known to oppose them. And, therefore, a man may about as well cut off his right arm as to take an unfriendly position towards them; for it is in their power so to derange his business as to ruin his temporal interest. The writer, not long since, took occasion in a public discourse to say a few words against Odd-Fellowship. Some days after this, a member of the Order says to him, "Elder, you hurt yourself last Sabbath when you said against Odd-Fellowship." There was meaning in this expression—"hurt yourself." But how was this done? Why, members of the Order would turn against him, and exert an influence that would be injurious to his ministerial success. They would be revenged. This was evidently intended by the expression—"you hurt yourself." Is this the way that Christianity treats its opponents, seeking to injure them? This is, indeed, benevolence with a vengeance.

Any minister of the Gospel who shows himself unfriendly to these societies, and lifts his warning voice against them, stands out upon the open field, exposed to the unseen yet deadly shafts of a secret foe—a foe whose policy has ever been to strike, but conceal his hand. A mighty influence of a most malevolent character will, in many instances, operate against him, designed to reduce his congregation—to deprive him of his support—to embarrass his operations—to injure his reputation and usefulness—and finally, to compel him to retire from the field which he occupies. These things are no fiction. They are a sober and solemn reality to some, who can testify to their truthfulness from their own experience, and as well as from observation.

There are others in the ministry who take a different course. Their policy is to remain silent—say nothing on the subject—give no offense. Some of them go further, and even enter these dark abodes, and identify themselves with these secret midnight clubs; join hands with them, and associate with them as a band of brothers. In so doing they avoid persecution, and secure popular favor from all this class of Jehovah's enemies. But whether their policy is wisest and best, and is such as Heaven approves, will be known in the great day of solemn reckoning. We are very sure that such ministers have assumed a fearful responsibility.

To give a practical illustration of some of these principles, we will introduce a short article from the "*Puritan Recorder*," headed

SECRET SOCIETIES AND THE CHURCH.—Secret societies, organized for professedly humane and moral purposes, are often defended on the ground that these purposes are not or cannot be, answered by the church. But whether that be so or not, there is need of guarding against their stepping in and showing out the church from its appropriate place and work. A fact of recent occurrence will illustrate what we mean. Among the persons who perished in the catastrophe at Norwalk bridge, there was a distinguished physician, who was also a member and a deacon of a Congregational church in his own town, in which there are two Congregational churches. It so happened that he was a member of the secret society of Rechabites. This Society took upon itself the work of burying him—appearing with badges and forming the procession, and making its officers the pall-bearers; and making the church and congregation, and all others, excepting the officiating clergyman, mere spectators. This society consisted mostly of men of all denominations, and of no denomination, having little or no religious sympathy with the deceased. Yet pews were set apart for them in the church, and the exclusion of the members of the church, and that too, in the time of the Sabbath worship; and that while the aisles were occupied by women, standing throughout the services of two hours and a half. Furthermore, a medical society, of which he was a member, was also represented at the funeral, by physicians from abroad, as well as by those resident

in the place; and yet the funeral was assumed entirely by this secret society.

We have no wish to comment on such facts. Our readers will form their own conclusions as to the tendency of such organizations, when brought into collision with the church; but we think the church were to be blamed for allowing their deacon, and one so much respected and beloved by them, to be buried in such a manner. Christ has said—"Let the dead bury their dead." "But those who sleep in Jesus should be carried to their resting place by the living." A transaction like this is so much the more discreditable, if any considerable portion of the members of the secret society concerned in excluding the church in this instance, were themselves members of a Congregational church.

3d. Secret societies are antagonistic to the Gospel of Christ. There is a perfect contrast between them. When Jesus was interrogated by the high priest concerning his disciples and his doctrine, he answered: "I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." To his disciples he gave the command—"Go ye into all the world and preach the gospel to every creature;" and, "What ye hear in the ear, that speak ye upon the house-top." Secret societies make loud professions of benevolence and good will to all men. Are they founded upon this principle, of making themselves known to all men, and conferring their benefits upon all, without money and without price? Far otherwise. Every thing pertaining to the existence of these societies is required by solemn obligations, and in some cases by the most horrid penalties, to be kept a secret. Their very existence depends on this secrecy. To make their principles and practices public, would at once annihilate them. On the other hand, every thing pertaining to the Gospel of Christ is required to be made public. The more public the better. On this publicity depends, in a measure, its success. There is nothing belonging to the system that is to be kept a secret. It is hence the duty, not only of ministers, but of all the disciples of Christ, to do all they can to make his gospel known to "what is the fellowship of the mystery which hid in God, who created all things by Jesus Christ." The mysteries of secret societies are designed to be hid from the world—from all but the initiated, who pay their money and make solemn vows or take solemn oaths to conceal these things from others. The mystery of the glorious Gospel of Christ is designed to be made known to all men without distinction, and gratuitously. Were secret societies to adopt this principle, they could not exist a single day. Secrecy is their sole dependence for existence. What shall we think of a system of professed morality which is so perfectly antagonistic to the Christian religion? God commands his people to go forth and hold up all the principles of their faith to the gaze of the entire world. But members of secret societies are solemnly pledged to do just the reverse. We are sure, therefore, that in these societies there is something defective not only, but radically wrong.

4th. There is no call for the existence of secret societies to aid in the great enterprise of benefiting the condition of our race. We do all that God requires of us, at home or abroad, on the land or on the sea, to glorify Him and do good to our fellow beings, without getting up secret societies. Point out a single duty that any man or earth owes to God or to his fellow men—any obligations resting on him, as a subject of law and government—any claims which God has upon him, which he cannot meet and discharge without belonging to a secret society. If such a duty, or obligation, or claim exist, show us what it is. This cannot be done. We can do our whole duty in all the relations of life or in any other cause, without joining a secret society. Then what can be the object of such societies? The answer is at hand—to secure some selfish or party purpose, and not to glorify God and do good to the race of man. Hence the benefits of such societies are not intended for the many—for all classes indiscriminately, but limited to the few.

[Remainder next week.]

### THE CHINESE INSURGENTS.

The following sketch, from the pen of Dr. Medhurst, appeared in a late number of the *North China Herald*—

Having obtained admission into the city of Shanghai, this afternoon, I proceeded to one of the Chapels belonging to the London Missionary Society, where I commenced preaching to a large congregation, which had almost immediately gathered within the walls. I was descending on the folly of idolatry, and urging the necessity of worshipping the one true God, on the ground that he alone could protect his servants, while idols were things of naught; destined soon to perish out of the land—when suddenly a man stood up in the midst of the congregation, and exclaimed, "That is true—that is true! the idols must perish and shall perish! I am a Kwang-se man, a follower of Tae-ping-wang; we all of us worship one God (Shangte), and believe in Jesus, while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitious. When we commenced two years ago, we were only 3,000 in number, and we have marched from one end of the empire to the other, putting to flight whole armies of the mandarin troops that were sent against us. If it had not been that God was on our side, we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teentsin, and we expect soon to be victorious over the whole empire." He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only the worship of devils, and the perseverance in which would involve them in the

misery of hell; while by giving it up, and believing in Jesus, they would obtain the salvation of their souls. As for us, he said, we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. "When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendor of the heavenly world. While continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer. What is the use, then, he asked, of your Chinese going on to burn incense and candles and gilt paper; which, if your idols really required it, would only show their covetous dispositions; just like the mandarins who seize men by the throat, and if they will not give money, squeeze them severely, but if they will, they only squeeze them gently. He went on to inveigh against the prevailing vice of his countrymen, particularly opium smoking—that filthy drug, he exclaimed, which only defiles those who use it, making their bodies stink, and their clothes stink, and will make them stink forever in hell, unless they abandon it. But you must be quick, he adds, for Tae-ping-wang is coming, and he will not allow the least infringement of his rules, no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offenses against the commandments of God are punished by him with the severest rigor, while the incorrigible are beheaded—therefore repent in time.

I could perceive, from the style of his expressions, and from his frequently quoting the books of the Tae-ping dynasty, that he was familiar with those records, and had been thoroughly trained in that school—no Chinaman, who had not been following the camp of the insurgents for a considerable time, could have spoken as he did.

He touched also on the expenses of opium smoking, which drained their pockets, and kept them poor in the midst of wealth; whilst he, he said, who never touch the drug, are not put to such expense; our master provides us with food and clothing, which is all we want, so that we are rich without money.

I could not help being struck, also, with the appearance of the man, as he went on in his earnest strain. Bold and fearless as he stood, openly denouncing the vices of the people—his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement, their natural conscience assured them that his testimony was true, while the conviction seemed to be strong amongst them, that the two great objects of his denunciation, opium and idolatry, were both bad things, and must be given up. He spoke intelligible Canton or Kwang-se brogue. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian missionaries are accustomed to bring forward. The impression left on my mind, however, was, that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry, and furthering the worship of the true God. Another thought also struck my mind, viz, this is a class of men that can with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way which we could approve, but it does not appear to run directly counter to our objects. In the meantime, we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. Tae-ping-wang may thus prove a breaker up of our way, and prepare the people for a more just appreciation of divine truth, as soon as we can get the Sacred Scriptures fully circulated among them.

### FORGIVENESS.

Under this head I may cite an anecdote of John Wesley, which, while it illustrates the character of this good man, teaches a sound, practical lesson on the subject now in hand. In the course of a voyage to America, Mr. Wesley heard Gen. Ogleshope, with whom he sailed, making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him, saying: "Mr. Wesley, you must excuse me. I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus, as it agrees with me best of any; I therefore provided myself with several dozens of it, and this villain [his servant who was present almost dead with fear] has drunk up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war which sails with us. The rascal should have taken care how he used me so, for I never forgive."

"Then, sir," said Mr. Wesley, looking calmly at him, "I hope you never sin." The General, confounded at the reproof, threw his keys to the servant, and bade him to do better in future.

Here then, is the point: If we would never forgive, we must never sin. The very proneness to sin which we find in ourselves, should be a powerful incentive to the cultivation of a spirit of forgiveness. [Religious Herald.]

WHO HAD THE DAUGHTER'S PORTION.—A gentleman who was collecting money to spread the knowledge of God, called at the house of a poor widow who had lost her only child, a beloved daughter. She received him gladly, and when his errand was made known, handed him a sum of money so large that it greatly surprised him, and he could not help hesitating to take it. "Indeed, you must take it all," was her reply; "I had laid it up as a portion for my little daughter, and I determined that He who has my daughter shall have her portion also."

The Sabbath Recorder.

New York, May 11, 1854.

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HEAD-HEART-HANDS.

The head is the work-shop of the mind, curiously fitted up for the express purpose of manufacturing thought.

But the head needs an assistant, a motive power. It has this in the heart. The ancients supposed the seat of affections to be in the heart; hence, they designated them by this name.

The hands represent to us the executive powers of man—the acting forces—the doers. These are the three great powers of man. They are like the three great forces of Government.

Thought is, or should be, the product of the head—love, the fruit of the heart—work, of the hands.

In order to realize these desirable results, it is necessary that the head, heart and hands, should all be educated—rightly, highly educated.

1. The head should be taught to think. It is thinking that gives intellectual life, strength and growth. Systematic thinking raises man in the scale of intellectual being.

Again, there is need of minds that will make new discoveries, inventions, and applications. Improvements are needed in science and art.

are to be weeded from politics—many rotten planks to be removed from platforms, both political and ecclesiastical—many social evils to be eradicated—much of liberty, and truth, and righteousness, to be implanted.

2. The heart must be taught to love. Love is to the spiritual world what heat is to the physical. In some hearts this love is active and warming to all around—in others it is in a latent state.

3. The hands must be taught to work. A great and clear head, prepared to think great thoughts, impelled by a warm and generous heart, cannot accomplish its mission, unless the connecting links between them and the outward world are supplied—unless the active forces of the body are well trained.

The world wants mind that can think profoundly, love disinterestedly, and work skillfully. It wants minds loving God with all their might, mind, and strength, and their neighbors as themselves—that can think for the world, and do with their might whatever their hands find to do.

THE ASSOCIATIONS.

As the time approaches for the anniversaries of the Eastern, Central, and Western Associations, it may be convenient for some who have not at hand the minutes of last year, to be informed of the times and places of meeting, and the principal appointments requiring attention.

The Eastern Association meets at Greenmanville, Ct., on Fifth-day, May 25th, at 10 o'clock A. M. Joel Greene was appointed to preach the Introductory Discourse; W. B. Gillette alternate. Thomas B. Brown was appointed to prepare and present an essay on the nature, power, and responsibilities of a Christian Church, and also on the propriety of our ministers baptizing persons promiscuously on profession of faith in Christ, without reference to their becoming members of our churches immediately; Halsey H. Baker to prepare an essay on the best method of conducting Sabbath Schools. The churches were requested to report in their letters the amounts contributed during the year for missionary and other benevolent purposes; also, to give the statistics of their Sabbath Schools, the names of their Superintendents, number of teachers and scholars, number of volumes in the libraries, and whatever may be of interest connected therewith.

The Central Association holds its annual meeting with the 2d Church in Brookfield, commencing on Fifth-day, June 8th, at 10 o'clock A. M. James R. Irish was appointed to preach the Introductory Discourse; Christopher Chester alternate. James Summerbell and Joshua Clarke were appointed to inquire into and report upon the condition of the churches connected with the Association from which no report has lately been received, viz: the churches at Pinckney, Diana, Richard, Newport, Preston, and Otselic. The Corresponding Secretary was instructed to

open a correspondence with the Second-advant Sabbath-keepers, with a view of ascertaining the grounds of difference between them and the Association. James C. Rogers was appointed delegate to the Western Association; and it was voted, that in future delegates to sister Associations be required to present written reports, indicating the principal items of business transacted at those Associations.

The Western Association meets with the 1st Church in Alfred on Fifth-day, June 22d, Thomas E. Babcock is appointed to preach the Introductory Discourse; James Bailey alternate. Appointments were made last year for three essays to be presented at the coming session of the Association, viz: by Thomas E. Babcock on the New Birth, by James Bailey on the Immortality of the Soul, and by N. V. Hull on the Time of Commencing the Sabbath. The following brethren were last year appointed delegates to sister Associations, from each of whom written reports are expected, viz: Thomas E. Babcock to the Ohio and Virginia Associations, Hiram W. Babcock to the North-western Association, Lemman Andrus to the Eastern Association, and James Bailey to the Central Association.

LETTER FROM MR. WARDNER.

From a letter of Bro. Nathan Wardner to the Corresponding Secretary of the Missionary Society, dated Shanghai, China, Dec. 26, 1853, we copy the following interesting paragraphs.

The Sabbath question, as connected with the present Revolution in China, evidently produces some rather uneasy sensations here; though few or none are willing to enter into a thorough discussion of the question. Occasionally, however, a short skirmish is ventured.

Not long since an attack was made by the Rev. Mr. Roberts, who, as near as I could understand him, holds that the Sabbath law is binding, but that the seventh day was Jewish and typical, and therefore abolished with the other types; and that Sunday was set apart to be the Sabbath, by Christ and his apostles; still, that any day will do, one as well as another, provided it be the popular Sabbath, so as to secure union; and who seemed to think it was a pity we had not come by the way of Cape Horn, so that, without making any change in our practice in regard to the weekly return of the seventh day, we could thus have come in, so to speak, by the back door, and then all would have been union—we keeping the seventh day, and other missionaries the first day, and still all keeping the same day. Thus, having no arguments to present, according to which an honest man could come in boldly by the front door, he would fain have us come sneaking in by a back way, in order to join the popular crowd in following a tradition which makes void the law of God. It seemed useless to tell him that he charged God with folly, to pretend that He would interpose His special authority, and with so much strictness urge the observance of a particular day, which it would be proper thus to shuffle off or on to suit the selfishness, caprice, or worldly convenience of men; and that it seemed no less disrespectful to the Saviour, if, as he pretended, He had interposed His authority to change the day. His answer to this was simply to repeat the statement.

A few days after, the subject was introduced to me by Rev. Mr. Culbertson. He at first claimed that it made no difference what particular day be observed, and for proof, stated that on the Sandwich Islands one day is observed, and on the Society Islands another; and claimed that one day is no more binding than another, unless it can be determined which of the days observed at these two places is the right one. He also argued, that the seventh day could not be kept in all parts of the earth without keeping the same absolute time; but seemed to think this objection had no effect upon the Sunday. The Cape Horn question came up next. And then he referred to "the great fact" that a change had been made, and wished to know by whom it was made, if not by Christ and his apostles, as though it belonged to us to prove that his unauthenticated assumption was not correct, or adopt it. He discarded Neander and the Church of England as reliable witnesses to show how the change was made, and quoted none on his own side, except by a sweeping assertion that included all historians, and then cut short the conversation. When asked why, if his party considered the day as non-essential, they did not adopt the one upon which all could agree, and thus secure unanimity, so desirable, he said, that those who kept the seventh day were so much in the minority that they could not be considered as affecting the general union on that subject. Notwithstanding his nonessentialism, he has lately published a catechism in Chinese, in which he insists upon the observance of the Sunday, to the exclusion of all other days.

On the 7th of December, having previously sacrificed fifty pigs as an offering to their flag, the imperialists made an attack upon the rebel batteries at 2 P. M. While part of their fleet were storming them in front, a large body landed, in order to attack them from the rear. But instead of this, it is said, they fell to butchering the defenseless inhabitants, and being headed by the rebels, set fire to the suburbs and returned to their vessels. The wind was blowing strong from the east, which rendered the fire perfectly uncontrollable, and it swept everything before it, consuming nearly all the suburbs north of the little east gate. In this, they gained nothing, and did the rebels a special kindness. They

then directed their forces against the chief battery; and two junks, manned by the most daring of them, ran up within two or three rods and commenced throwing in their missiles. The rebels concealed themselves in the houses nearest to them, and withheld their fire till the imperialists began to land, when, by throwing combustibles, they set fire to their junks, and made a deadly onset upon them with their small arms, which drove them back, and also prevented their extinguishing the fire, which soon reached their magazines, and they were blown to atoms. On the whole, the imperialists were severely beaten. I am told that they acknowledge to have lost 250 men that day, (there having been attacks made on all sides of the city at the same time,) while the rebels, it is said, only lost two. This defeat seems very much to have dispirited the imperialists, and they have done but little since, except some fruitless attempts to cut off supplies.

On Christmas night, I learn that the rebels took advantage of the thick fog and crossed the river between 9 and 10 o'clock, and surprised the imperialists at the battery they had erected nearly opposite to their own, killed some, and took six of their guns.

Bro. C. talks of sending you a printed account of the late visit of the French steamer Cassini to Nanking. It is said that Tae-ping-wong will not countenance the rebels at Shanghai, because of their idolatry, opium-smoking, &c. That they (the patriots) keep the seventh day holy, and secularize the first, is confirmed beyond all dispute. It is said they date the origin of their religion back 500 years. The latest news from the north states that they had taken "Teen-ching," and had reached the walls of Peking. They have passed through the heart of the Empire from one extreme to the other, establishing their religion and the observance of the Sabbath, and with the idea which their leader has of himself, and his followers have of him, it is not likely he would change his practice, for which he can put his finger on a "thus saith the Lord," out of respect to a human infirmity, contrary alike to Scripture and common sense. And when the 350,000,000 of China become Sabbatarians, what will become of the great knock-down majority argument, so much harped upon by the observers of the first day?

On the 20th, Bro. C. and myself got into the city and brought out some things that were left in his house. An eighteen-pound ball had entered one of his windows, passed through two partitions, and broke a hole through the main wall on the opposite side. Another, of a smaller size, struck the house while we were there, but did not come through. When I visited my house last, two cannon balls had entered my study, and another had come into the yard and struck within six or eight feet of the main house. Since that, another band of soldiers has made an attempt to get in. My neighbor who is left in charge told me that I was in my study, and well armed, and that it would be certain death for them to enter, which frightened them away. This will do for a specimen of Chinese skill at deception. It is said a part of the imperial army have encamped about half a mile west of my house.

A day or two since, some Catholic converts were taken by the rebels for spies, as they were hanging about the little east gate; and not knowing who they were, the rebels subjected them to some torture, as they were in the habit of doing to those whom they thus suspected. The French hearing of it, not only demanded their release, but demanded the rebel officer, second in authority, that they might punish him according to their own liking. On their demurring, the French made preparations to attack the city to-day at 12 o'clock, in case they did not comply. By the intercession of Mr. Reynolds the rebels gave up ten other men instead, who, by their head man worshipping the French flag, the affair was settled.

A PRESIDENTIAL VETO.

President Pierce has vetoed the bill recently passed by Congress, providing for the distribution of Ten Millions of Acres of Public Lands among the several States of the Union, for the express object of contributing to the subsistence, comfort, and proper medical treatment of the Indigent Insane. The veto is justified in a long Message, which takes the following positions:—1. That Congress has no constitutional power to grant the public land for any such purpose; and 2. That no gratuitous disposition of them can be made, because they are pledged for the public debt. As to the correctness, of these positions, there is much room for question; and if they are correct, Congress has certainly exercised an unwarrantable power in years past. A glance at the matter will show, that large quantities of the public lands have been donated to objects against which the constitutional objection might be raised with equal propriety and force. Grants for Schools and Universities have been made to nearly half of the States in the Union. Michigan, Illinois, Wisconsin and Missouri have each received more than a million of acres for this purpose, while Minnesota has received five millions, Utah and California each over six millions, New Mexico seven millions, and Oregon more than twelve millions. For Deaf and Dumb Asylums, Arkansas has received 2,000 acres, Florida 20,924 acres, and Alabama 21,949 acres. The principle involved in the proposed grant for the Indigent Insane has been extensively acted upon in years past; why should it not continue to be acted upon?

THE CRYSTAL PALACE.

The Crystal Palace is again open to the public, under the Presidency of P. T. Barnum, and the supervision of a new and energetic Board of Directors. Its re-inauguration took place on the 4th inst., with appropriate and imposing ceremonies. A grand procession was formed in the Park, which passed through Broadway and Sixth-avenue to the Palace. At the Palace, the exercises occupied the afternoon and evening, and included musical performances of a high order. A Prize Ode, written for the occasion by William Ross Wallace, was first sung, and then followed speeches by P. T. Barnum, Wm. W. Campbell, T. L. Cuyler, Horace Greeley, Richard O'Gorman, J. B. Bacon, E. W. Beecher, Mr. Henry, Mr. Sullivan, Elihu Burritt, Luther R. Marsh, Parke Godwin, and E. H. Chapin. We have room this week only for the Prize Ode and the address of Mr. Barnum.

The Prize Ode. Lo! the transient darkness From our Palace floats away; Lo! the glorious gems of Genius Glisten in the rising day. See glitter the mighty Nations Meet and clasp each other's palms, And by Labor's glowing altar Lift on high according palms. Here behold the true Evangel! Not from War may Earth increase; God has stamped his shining patent Only on the brow of Peace. Only by the arm of Labor, Swinging to invention's chime, Can the Nations build their Eden In the wilderness of Time. Nations! hear that mighty music Rolling through the mountain-bars— Planting deserts, bridging oceans, Marring the choral stars: Telling that our Crystal Palace Glorifies the joyous sod— Making Man, with Art and Nature, Worthy of the Builder—God! Nations! then rejoice that darkness From our Palace flows away, And the glowing gems of Genius Glisten in the light of day!

Mr. Barnum's Address. FELLOW-CITIZENS: This is our Congress of Peace. This is our popular Coronation of Labor. We leave it to others to erect their monuments to the sword. Let them blazon in the pages of history the "fossil poetry" of names written only in human blood, and crown with laurel only the genius of destruction. We have a prouder and holier mission. Be it ours to dedicate this temple to Human Industry—to celebrate the "peaceful victories" of Toil and Skill—to place among the imperishable records of the earth this living eulogy of a wiser age and a Christian people. My friends! this is eminently a Christian as well as a Crystal Palace—for God himself was the first artificer. He ennobled Labor by His own original example; and in setting up this Altar to Universal Production, we have but made a finite copy of His infinite work, and done it up in glass and iron as a gift-hymn for worshipping Humanity. Instead of smoking battle-fields, we have the furnace with its breath of fire, moulding the stubborn iron to its work of peace. The merry ring of the anvil is our substitute for the rolling drum. The gigantic steam engine supplies us with creative thunder; while God's own lightning, snatched from its sun-path in the sky and harnessed to the car of trade, telegraphs our thoughts from pole to pole, and speaks in every tongue the eloquent language of Industry. Every age has its hero. We must have ours. The Past points to its Bonaparte and Wellington. The public debts of nations live to plead their claims to immortality as benefactors of mankind. The Present whispers in the ear of fame the names of Morse, of Hoe, of Collins, and their compeers, and it will syllable yet the name of many a gifted representative of Labor, with whom this occasion has surrounded me. These and such as these are our heroes. To Morse we owe that "still, small voice," which murmurs along its prison-wires our slightest command, and mocks at time and distance. Collins has bridged for us the turbulent ocean with a palace-way of boats. Hoe has accomplished what Archimedes could not, and in the Monster Press has given us the fulcrum and the lever that, spite of tyrant voice and hope, now moves the world; while the builders of this universe of thoughts, reserving for us the culminating glory of the age, have taught us how to bind together the East and the West in the cords of mutual production; to unite the ambition of the sweltering tropics and the shivering North in one grand effort to produce a home where every man may find a welcome for the product of his head and hands, regardless of his hue, his country, or his religion. In conclusion, ladies and gentlemen, let me mention, that the Directors of this Association, in establishing the Crystal Palace as a permanent institution, have resolved to make the occasion an interesting epoch in the memory of the inventors and artificers generally throughout the world. With this view, I have been authorized to announce the following incentives to the development of mechanical ingenuity and creative art:— The Association offers a prize of a Gold Medal, costing one thousand dollars, or its equivalent in cash, if preferred, for the most useful and valuable Invention or Discovery which shall have been patented or entered in the U. S. Patent Office during the year closing the first day of December next, provided only that the said Invention or Discovery, by specimen, model, or product, shall have, meantime, been exhibited in the Crystal Palace. Second—A Gold Medal, costing one thousand dollars, or its equivalent in cash, to the Artist whose work, having been exhibited in the Crystal Palace during the three months closing on the first day of December next, shall be deemed most worthy of such testimonial. Third—Five medals, costing one hundred dollars each, or their equivalent in cash, if preferred, to the five inventors whose inventions in the various departments of useful arts, patented, entered, or caveated within the year, and exhibited in the Crystal Palace as aforesaid, shall be adjudged most worthy of such testimonials next after the one adjudged most excellent as aforesaid. Fourth—Five medals, costing one hundred dollars each, or their equivalent in plate or cash, if preferred, to the five artists whose original works, completed since the first opening of the Crystal Palace, and exhibited therein as aforesaid, shall be adjudged most worthy of such distinction next after the most excellent as aforesaid.

Will some of your contributors, or other person connected with the denomination, inform your readers what is the system of church government acknowledged among Seventh-day Baptists; and whether there is a body known as a "Ministerial Conference," and what is the extent of their authority, if any such body is known to exist?

ENQUIRIES.

THE ANNIVERSARIES.—This is "Aquiver-sary Week" in New York, and, as usual on such occasions, the city is thronged with the friends and supporters of the various benevolent and reformatory Societies which center here. Our paper goes to press too early in the week for us to give to-day any account of proceedings; but in our next we shall endeavor to furnish the leading items. GOOD EXAMPLES.—The papers of late have chronicled a good many instances of generosity on the part of churches and individuals towards their pastors. Rev. T. Starr King, pastor of a Unitarian church in Boston, recently received from one of his members a present of \$1,000. Rev. Chandler Robbins, Unitarian, of the same city, had \$500 added to his salary. Rev. Dr. Peabody, Unitarian, declined the offer of \$500 addition to his salary, which will remain at \$3,500.

The ablest and most respectable Jury or Juries that can be selected shall be appointed to examine critically the several articles exhibited, and award the prizes mentioned. The Directors will proceed as early as practicable to select such Jury or Juries, and hope to be able to announce the appointments on or before the first day of June next. I am also authorized to announce, that the Association will, in their discretion, award medals or diplomas to the exhibitors or inventors of such articles as possess merit sufficient to entitle them to such distinction. By stimulants like these, ladies and gentlemen, we hope to bring forth our new race of heroes—heroes in art—conquerors upon the battle-field of handicraft and intellect with ignorance and inertia. We hope to make such heroes of you, industrials, who listen to me—to immortalize you in the immortalization of our age and nation. And, if we cannot have you canonized in Notre Dame or St. Paul's, we shall find you a resting-place in the cathedral-cloisters of the human heart, wherever Genius may be known, or Science may win a hopeful idolater. (Mr. Barnum was frequently interrupted by loud applause.)

COLORED MEN OF CONNECTICUT.

A Convention of the colored men of Connecticut was held at the American Hotel in New Haven, on the 27th ult., to consider and deliberate in regard to the subject of petitioning the Legislature for the right of the elective franchise. A series of resolutions in favor of universal suffrage were adopted, and the following form of a memorial was agreed upon:—

To the Honorable House of Representatives of the General Assembly of Connecticut:—

The petition of the undersigned citizens of Connecticut respectfully shows:—

1. That in the opinion of the petitioners the denial of the right of suffrage to a portion of the citizens of this State, upon the ground of color, is a violation of the first principle of the Declaration of American Independence, as well as of the first article in the Declaration of Rights in the Constitution of Connecticut, since such a policy does not recognize all men as "born equal," and allows to a set of men exclusive privileges over others.

2. It is further the opinion of your petitioners, that the real interests of the colored population of this State are substantially identical with those of the white citizens; and being born on the same soil, subject to the same laws, and pursuing the same interests, they have naturally an equal right with the latter to enjoy a voice in the common government.

3. It is also the mind of your petitioners, that the policy of the Government of Connecticut toward the colored class in this State is calculated to degrade and vitiate them, by treating them as inferior beings, and thereby destroying their motives for self-respect, and removing from them as far as possible all incentive to intellectual and moral enterprise.

Wherefore your petitioners pray your honorable body to take such legal and proper measures as may be necessary to amend article 6, section 2, of the Constitution of this State, by erasing therefrom the word "white" in the first clause thereof.

HISTORY OF THE BAPTISTS.—An able and scholarly history of the Baptist denomination, which should gather and knit together the threads of centuries, and demonstrate the existence of Baptist principles and churches ever since the days of the apostles, has long been desired. Public attention has been directed to Dr. Williams and Dr. Sears as proper persons for the task; but insuperable obstacles to their engaging in the work exist. Lately, Rev. J. Newton Brown, the Editorial Secretary of the Baptist Publication Society, has been named in connection with the work. Speaking of the matter, the Watchman and Reflector says:—

"When editing the Encyclopedia of Religious Knowledge, twenty years ago, Mr. Brown gathered many valuable data, indicating an essential identity between so-called heretics in the Middle Ages and modern Baptists. With an earnest historic zeal kindled by these accidental discoveries, he has since made it an elaborate study to find in every age, if possible, reliable evidence of the existence of Baptist churches, holding the faith and ordinances of the gospel uncorrupted by the traditions of the Fathers, or the innovations of the Papal Hierarchy. After years of patient and unwearied study, he is firm in the conviction that the goal is reached, and that he can supply the needed links in the historic chain, and trace the succession of Baptist principles from the apostolic church at Jerusalem to the churches of our own age. Having collected the necessary material, he longs for leisure to elaborate the work, and confidently hopes that the uninterrupted labor of two years would enable him to give to the denomination a Baptist History, spanning the vast chasm between the first and the nineteenth centuries."

To the Editors of the Sabbath Recorder:— Will some of your contributors, or other person connected with the denomination, inform your readers what is the system of church government acknowledged among Seventh-day Baptists; and whether there is a body known as a "Ministerial Conference," and what is the extent of their authority, if any such body is known to exist?

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