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is not desired as an element of population. The House of Representatives of Indiana refused by a large majority to repeal a law which makes "negroes and mulattoes" incompetent as witnesses.

Speech of Rev. Dr. E. N. Kirk.

We give below the speech of Rev. Dr. Kirk, of Boston, before the American Tract Society last week, from the Independent, believing that it will be perused with interest by our readers.

Even in the generally received anti-slavery State of Ohio, a law has past its Legislature, which declares that no person having any African blood in his veins shall be permitted to exercise the elective franchise within that Commonwealth.

Important as these questions are, I came to the city intending not to enter into this controversy. My reason was, the work our Society has to do is so important that we who are not in the controversy should give our whole energy to what is before us.

They have testified nobly against sin. They have got two buried witnesses, both of them taught and trained by conservative men, who will rise at a nod from the Secretary, and testify in the streets of Jerusalem against that sin.

Mr. Lord showed clearly that circulation was the great end of the institution. There I agree with him, but with my understanding of the term. If he meant to say that the Tract Society is a great institution, got up to send paper and printers all over the land, without regard to the meaning and spirit of the words printed, I object; yes, every serious-minded person will retrace against such a construction.

This is a peculiar meeting. It carries the memory back to 1825, when New England cheerfully suspended its own vigorous operations, and gave up its admirable machinery to establish the American Tract Society at New York.

It is said to leave an institution with which, for thirty-four years, we have had such harmonious relations. Nor is it healthful to leave an old institution without painful emotions. But it is not sad to do right, to please Christ, to stand openly as a Society against a great wrong, and such a wrong as slavery, to speak out for the oppressed. It is a relief to cease from controversy, which could not be while we remained in our old connection.

I speak the sentiments of many when I say that we entertain an unabated affection toward a Society which for more than a quarter of a century has been doing so noble a work; that we feel a warm gratitude to the senior Secretary for his faithful and invaluable services, and to that noble band of brethren who have wrought in this work so long, so faithfully, so successfully; and that we are grateful to God that such a mass of Christian literature has been put in circulation by that Society.

It has been questioned whether the Boston Society did determine to resume its original status last May. I have heard it said that they did not; I have heard complaints that the Executive Committee of our Society have moved forward without informing or consulting them. What were we then elected on the Executive Committee for? To pass the year in discussion? In attempting to change the policy of the New York Society?

Whereas the course of action adopted by the American Tract Society of New York has resulted in impeding the union of feeling and operation, we are persuaded that greater energy and efficiency can be imparted to the Tract Society by a return to the original status of the Society; therefore, Resolved That we are no longer a branch of the American Tract Society of New York—our union with that Society having been virtually dissolved by its recent action.

not. I am sure I know the public sentiment of New England. Some of us, (I among others,) were very reluctant to adopt the first resolution proposed, which was that we are no longer a branch of the New York Society.

But what if all this is a mistake on our part? (and I admit that we are fallible.) I will then venture to make some predictions. If at the Society's next annual meeting the Society should vote that we must go back, and refuse money, from any body, that is given for separate publications, and resolve to circulate only what our New York Society is pleased to furnish, there will be such a feeling of indignation kindled through New England and the Northwestern states as will lead to many very disastrous results.

One reason, then, for this meeting, is to say that the Executive Committee of the Boston Society understand that Society to have returned to an independent status and to have commenced an independent course of action. We will collect money wherever persons wish to give. We will publish such books, tracts, and papers as we regard best adapted to save men's souls, and to honor Christ; and this meeting is our way of announcing the fact.

We then appear here to represent no fierce and radical sentiments—not even peculiarly anti-slavery sentiment. We are a Religious Tract Society; and I may say for one, that I am anxious to get out of the whole atmosphere of controversy, and get into our own peculiar and glorious work, as a Society designed to proclaim to all men in cheap and simple forms the glorious truths of the Gospel.

What are our facilities? We have the advantage of an old firm thoroughly tried, which began business in 1814. Our success encouraged the brethren in this city to commence, eleven years afterwards. Having no personal or local interests to secure, as soon as we saw the great good to be secured by union, we yielded the ground to them—not losing our identity, or right to change our policy on any day. We did not do this because we had not been successful. We had nearly 200 tracts, and the Christian Messenger established. We have all our experience and the good name of the original firm. We have all our original catalogue, and the additions since made by our joint labors, with the whole world's library to select from, and God's grace to rely upon for a new tract literature.

Living to Purpose. Nearly a hundred years ago, there lived a young man, on the frontiers of Virginia, without money, and without a name, dependent on his daily labor for a living; and in the absence of any other special aim in life, he concluded to undertake to educate, at his own expense, a youth who seemed to him to be one of more than ordinary promise.

Now, in the first place, it may be asked; how came the first resolution to speak in apparent contradiction to the other? I answer that it was a concession. But, secondly, did it neutralize and nullify the others? No, Sir; it did not.

son, his name would long since have passed from the memory of man. But he was placed here for a purpose, in the Providence of God; and having answered that purpose with a will, his heart being in the right place, he has, doubtless, gone up higher, for an enduring reward among the blessed. Had he been an unwilling instrument, still the purpose would have been subserved in some way, but he would have lost the reward.

The young minister became the founder of churches, and schools, and academies. Now, a leader of the soldiers of his country, and then of soldiers of the cross; now, at the head of a church, then at the head of a college. Now, as we have heard him say, banqueting with the merchant princes of the East, then, wrapped in his saddle blanket, sleeping across logs of wood, while deluging rains were driving their gathering currents under him in the wilderness of the savage. Now, the benignant listener to the religious experiences of the Indian and the Negro; then, himself the listened to, by rapt thousands, as they looked to the gestures of his pointed finger, or hung upon enticing words as they fell from his lips.

Young man, fatherless, motherless, penniless, wake up, and remember, you may be a Blackburn, too!

Worship.

Every good man in every age has loved prayer and praise. Worship is the natural outflowing of the soul that is good; and love is the embodiment of all good, that is, God. A man who does not delight in worship is at fault. His moral nature is perverted, paralyzed, or in some way degraded from the high position which it was made to occupy. Every person who neglects the worship of God, or justifies its neglect, who says that it is not needful, or that he has no pleasure in it, by this means advertises his own depravity. His soul is defiled; he is unnatural, degraded. He proclaims his own shame, publishes his own disgrace.

But why is it so important to worship? Does God need our praise so much? Do we do him so great a wrong by withholding worship? God wants all things done that are fit and proper. He is pleased with this when it is done, and displeased when it is left undone. And it is fit that a person of infinite excellence should be worshipped; that boundless love should be acknowledged; that mercies should meet expressions of gratitude; that dependence should be recognized; that sin should be confessed, and pardon accepted with grateful acknowledgments; that wants should be expressed in supplications and prayer; and that love and reverence should be clothed in suitable language, and that Jehovah should be preferred to all false gods, and his law to all human or satanic devices.

But why should worship be public, formal, open, visible? Because God's works of love are open and aboveboard; because man's life is open and bodily, and his thoughts, feelings, aspirations and joys, only half exist, until they find open expression and react again upon the soul, thus doubling the force of the lesson; because God has been robbed, other gods have been exalted to honor; men have refused worship to the true God, and have publicly dishonored him, and are publicly dishonoring him perpetually; and it is no more than just that those who repent of their robbery, should honor God as publicly as they have dishonored him, and that those who worship the true God should do so openly as to preach to every sinner, and proclaim in unmistakable words, "We worship the true God; he is God alone." This is what we do when we go up to the house of the Lord. We say openly, publicly, "We worship Jehovah; we reject all other gods; we protest against all other worship; we invite all men to join us in the only true worship." Is this not a just and proper testimony? Can

God Bless You. How sweetly fall those simple words Upon the human heart, When friends long bound in strongest ties Are domeed by faith to part. You sadly press the hand of those Who thus in love caress you, And soul responsive beats to soul, In breathing out "God bless you."

Our Colored Population; THEIR CONDITION AND FUTURE PROSPECTS.

Our colored population, originally all slaves, are now divided into two classes, slaves and free. The census of 1850 shows the latter to be 440,000 and now is estimated to exceed half a million. The condition of these people, it cannot be disguised, is neither comfortable nor encouraging for themselves.

Indeed, their very elevation leads them to feel more keenly their depressed state. The natural prejudices of the opposing race are constantly strengthening, and the condition of the people of color is rendered more and more hopeless by Legislative enactments.

The frequency of the latter during the past winter is startling in definiteness. Thus, Arkansas has passed a law to expel its free colored population. It is further provided that, if they do not leave during the present year, they are liable to be seized and hired out, so as to procure the means for removing from the State.

The lower House of the Legislature of Missouri has likewise passed a bill by a large majority, in which it is declared that all "free negroes" residing in the State in 1860, shall become slaves. It also forbids emancipation within the limits of the State.

Similar measures have been proposed in the Legislatures of Maryland, Virginia, North Carolina, Alabama, Louisiana, and Mississippi. The Legislature of Arkansas approved an act which prohibits, under severe penalties, the employment of "free negroes" on water-crafts navigating the rivers of the State.

It will thus be seen that the free colored man is likely to be driven from the Southern States by new and oppressive enactments; and that wills, allowing the slave, at the death of his master, to elect freedom or continue in servitude were once favored, now they are under the interdiction of the law.

About two years since, a man by the name of Van Tuy, kidnapped two colored boys in Geneva, Ontario Co., N. Y., and started South with them, one however escaped from him before he arrived at the "negro" market, but the other he sold for about \$100. Van Tuy was arrested as a kidnapper, and a short time since had his trial in said Ontario county, and was found guilty. The judge of said county sentenced him two whole years to the State Prison, just for stealing "two negro boys." I presume Judge Taney would have discharged him, on the ground that "negro boys" have no rights which white men were bound to respect. Perhaps this Ontario judge came as close to Taney's decision as he thought the law and the people of Ontario would allow. In the same Court where Van Tuy was tried, another man was tried for stealing two horses, (whether white or black,) I have not learned the particulars, as to their color. However that might have been, he was found guilty; and the same judge sentenced him to go to the State Prison four years. Stealing horses seems to be a greater crime than stealing men or boys, in Ontario county; yet it is very doubtful whether the two horses sold for so much money as the "one negro" that Van Tuy sold, or even half that amount.

ALONE IN LIFE.—What can be more discouraging than the feeling that, in our struggles through life, in our trials and disappointments, there are none to sympathize or care for us? No man can go very far with strength, courage and cheer, if he goes alone. We are made to be happier and better by each other's notice, appreciation, help, praise; and the hearts that are debarrd from these influences, invariably wither, harden or break. Here and there are found persons who, from pride, perverseness, or often sensitiveness, (which they seek to hide,) affect to be altogether independent of the notice or regard of their fellow-beings; but it is a very safe assertion to make, that never yet was there one human heart, that did not at some time, and in some tender and yearning hour, long for the sympathy of other hearts. And there is nobility in this feeling.

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Communications, orders, and remittances, should be directed (post paid), to the Editors of the Sabbath Recorder, No. 5 Chatham Square, New York.

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The venerable Dr. Cox is writing a series of letters in the American Presbyterian, designed to show that the Apocalyptic battle of "Armageddon" is, in all probability, at hand, in the grand rupture of the peace of Europe now taking effect.

Advertisements and notices on the left margin of the page.

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Return of Missionaries.

Bro. Solomon Carpenter with sister C. and Chau Chung La, a Chinese convert arrived in this city on the 27th ult., from Shanghai, via London.

On landing in New York, they went directly to Plainfield, N. J., and met with the Association while in Session.

On First-day of the week he gave a very interesting address to a very crowded congregation on the subject of China and the operations of the mission.

The Chinese convert also addressed the congregation briefly, in his native language, and interpreted by Bro. Carpenter.

We must defer to a future number an account of the session of the Eastern Association, the week-past, with briefly stating that it was well attended, and marked with harmony in its proceedings.

The Association has undertaken to revive its domestic missionary operations, with the view of employing a missionary in the city and vicinity of New York.

The Association adjourned on First-day morning, to hold its next session with the church in Waterford, Ct.

An Italian Priest Converted.

Bartolomeo Gualtieri, a parish priest of Tuscan, in excellent standing, and in the enjoyment of one of the most comfortable livings, has recently left his charge and his country, as a convert to the religion of the Bible.

By means of this present, he says, I make, as I intend to do freely and spontaneously, the renunciation of said Church.

Mount Carmel in a Storm. James Brooks, of the New York Express, writes: "No man can first approach, in calm weather, even Mount Carmel, without feeling that he is on holy ground."

The New Bishop of New Jersey.—The question of the successorship to the late Bishop of New Jersey has been happily settled by the election of Rev. Wm. H. Odheim, D. D., of Philadelphia, to the Episcopal office.

ANCIENT MINES IN NEBRASKA.—An interesting discovery of ancient mines has been made in Nebraska, about seven miles from Wyoming.

ENGLISH OPINION OF AMERICAN MISSIONARIES.—The following extract from Mr. Ireland's new book entitled "From Wall street to Cashmere," indicates an estimate of the devotion of the American Missionaries, which we have no doubt is justified by the truth.

ways called themselves missionaries, and worked as such, while the English ones called themselves clerks, curates, etc., as if ashamed of the purpose for which they came to the country!

Mr. Ireland adds:

"I am informed by one of the best and oldest of the missionary authorities in India, that there are at this time in India 331 Missionary Churches for the natives alone.

A MISSIONARY AGAIN AT DELHI.—The Rev. James Smith (Baptist Missionary), in a letter to the Freeman, describes his settlement at Delhi, and his journey thither through the scenes of the mutiny.

GRAND PECULIARITY OF THE GOSPEL.—Dr. Duff, referring to the baptism of a Mahometan, says: "A few days before his baptism, I asked him what was the vital point in which he found Mahometanism most deficient, and which he felt that Christianity satisfactorily supplied?"

A MISSIONARY SOCIETY OF CONVERTED HEATHENS.—In August last a public meeting of six hundred native Hindoos was held to organize a missionary association for the further spread of the Gospel in Tinnevely, Southern India.

THE CONVERSION OF LOLA MONTEZ IS ANNOUNCED. She has, it is said, quietly settled down a humble, peaceful, exemplary, religious woman, in her own domicile in Piccadilly, London, having amassed a sufficient sum to purchase and pay for a house, which is now the receptacle and centre of a large number of wealthy and pious enthusiasts of London, male and female.

A BISHOP ON THE CARRIAGE ABUSE AT FUNERALS.—The Catholic Sentinel contains a letter from Bishop Timon, of Buffalo, in relation to a rule recently promulgated by him respecting the number of carriages to be allowed in attendance upon funerals among Catholics in the diocese over which he presides.

NEWSPAPER IN CHINA.—The North China Herald states that a newspaper, published at Shanghai, in Chinese, by the Missionaries, has attained a circulation of seven hundred. The people buy it weak by weak, paying cash, and the purchaser reads it aloud.

Communications.

For the Sabbath Recorder.

The Saints of the Most High—No. 6.

For whosoever shall call on the name of the Lord shall be saved.—Rom. x. 13; Acts ii. 21; Joel ii. 32.

This promise of salvation, attested by three witnesses, is given in connection with "The promise of the Father;" to "pour out the Spirit upon all flesh;" which Christ calls the baptism of the Holy Ghost, (compare Acts i. 4, 5, and ii. 16-21.)

In taking some notice of this blessed "promise of the Father,"—the gift of the Holy Spirit, the necessity for the saints to be baptized with the Holy Ghost; I would not have my dear reader to understand that I would "forbid water, that any should not be baptized, which have received the Holy Ghost"—the Holy Comforter.—Acts x. 47.

The ancient Waldenses understood, "That the sacraments are signs of the holy thing, visible forms of the invisible grace; and that it is good for the faithful to use those signs, or visible forms; but that they are not essential to salvation; that there are no other sacraments but baptism and the Lord's Supper."

But now it is to be feared that the greater part of Christendom, rest, or lean upon water baptism, or sprinkling, for salvation, more than on Christ, or the free gift of the Holy Ghost, as much as the Jews depend on circumcision for salvation.

But we want to understand what our Lord meant, when he said, "Wait for the promise of the Father." For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

What an encouraging and heart-cheering promise to the repenting thief, who was crucified with Christ, and to thousands of others, who have no righteousness of their own to plead, no circumcision, no water baptism, no outward rites, or ceremonies to plead; but only just simply to "call upon the name of the Lord."

I be washed with the washing of regeneration, and the renewing of thy Holy Spirit."—Another, "Jesus thou Son of David have mercy on me." And others with pure motives have called upon the name of the Lord, according to their circumstances.

Dear unprofessor, art thou still a sinner against God? How far have you gone in the broad road to ruin? Are you "justly" condemned to die, as was the repenting thief that was crucified with Him that died for you?

But Christ must have a pure Church, without spot or blemish. For it is said, that "Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

THE SIN OF DANCING.—The Rev. James L. Corning, the Presbyterian minister at Buffalo, whose lectures on the Christian Law of Amusement, have occasioned some comments, is in favor of dancing, at least as it is practiced "on the Highlands of Scotland and the green swards of Switzerland, and in the rural districts of Germany."

Our Lord promised that if He went away he would send the Comforter—the Holy Ghost—the Spirit of truth, as a comforter to his people, and as a reprover to the world.

For one, I would give my hand to all those who with pure motives call upon the name of the Lord, whether it be "an outward-ward worshiper," or any other seeker after Christ and his Truth.

To the Eastern Association.

Dear Brethren—I am yet in the land of the living, I hardly know what I live for, God knows all about it, and in his hands I am safe.

Those of my age are most all gone. I lean towards the earth and shall soon fall. God has always been good to me. I have done a great deal for me. I have done little for him and very poorly.

I hope the Lord will be with you and bless you. Remember me in your prayers.

I remain your unworthy brother,

WILLIAM SATTERLEE.

Berlin, N. Y., May 21, 1859.

To the Editors of the Sabbath Recorder:—

At a meeting of the Ministerial Conference, at Little Genesee, Feb. 9th, it was resolved that the next session of the Ministerial Conference of the Western Association, be at Nile, Allegany county, N. Y., on second day following the meeting of the Western Association, at 8 o'clock, A. M., June 20th.

1. H. P. Green—An Essay on the office and duty of Deacons.

2. Z. Campbell—An Essay on the relations of Pastors to Church Government.

3. L. Andrus—on Pastoral-Visiting.

4. T. B. Brown—on Church Government.

5. N. Gardner—Exegesis on Matt. xxiv.

6. J. Kenyon—Essay—Family Worship.

7. J. C. West—Essay—the impropriety of Seventh-day Baptist Ministers baptizing those who do not keep the Sabbath.

J. C. WEST, Sec'y.

MARRIAGE AMONG SLAVES IN SOUTH CAROLINA.

The Committee appointed by the Protestant Episcopal Convention, at its session of 1858, to consider and report under what circumstances a clergyman may unite slaves in marriage, have submitted their report, appended to which are the following resolutions:

1. Resolved, That the relation of husband and wife is of Divine institution, and the duties which appertain to it are of universal obligation, and bind with the same force the master and the slave.

2. That the injunction of our Saviour forbidding man to separate those whom God has joined together, is obligatory upon the conscience of every Christian master, and prohibits the separation of those who have been united in marriage.

3. That the power over the slave which is conferred upon the master by the law of the land, should be exercised by every Christian in conformity with the law regulate the sale or disposal of a married slave as not to infringe the divine injunction forbidding the separation of husband and wife.

4. That while this obligation is generally recognized by Christians, yet many cases arise in which separations among married slaves occur from voluntary abandonment of duty by the parties themselves, or from circumstances beyond their control, and it is desirable that some judgment should be pronounced by the church which may establish for its members a uniform rule of conduct.

5. That the cases of separation produced by the voluntary action of either of the parties to the marriage contract are expressly condemned by our Saviour, and this sentence, already stated, embraces master and slave; but involuntary separations, produced by causes over which the married parties have no control, does not appear to come within the scope of any direction recorded in the Scriptures.

6. That in the absence of such direction, the sound judgment of the church, guided by the general principles of religion, and directed by the great Head of the Church, must be exercised in devising the best rule for the action of its members.

7. That where an involuntary and final separation of married slaves has occurred, the case of the sufferers is to be distinguished from any human agency which has separated them. The latter is responsible to God for disregarding his commands; the former are entitled to sympathy and consideration.

8. That in such cases of separation, where neither party is in fault, and where separation appears to be permanent and final, the refusal to allow a second marriage would often produce much evil and hardship, and this Convention, giving its judgment in favor of such marriages, would do so in the qualified language applied by the Apostle to cases of self-restraint—"If they cannot contain let them marry, for it is better to marry than to burn."

All which is respectfully submitted.

C. G. MEMMINGER, Chairman.

The sublimity of wisdom, is to do those things living, which are to be desired when dying. For the death of the righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree. Our senses entire, our limbs unbroken, without horrid tortures; after protracted made for our children, with a blessing entailed upon posterity, in the presence of our friends, our dearest relative, closing our eyes and binding our feet, leaving a good name behind us.

