

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

THE SABBATARIANS—NO. 1.

Through sectarian spectacles, we sometimes see men as trees walking. Long-established usages, and educational prejudices, are apt to blind us to our own faults, and sometimes to darken the tenets of others, however truthful. I shall not attempt to elucidate the laws of reflection and refraction which give to these curious instruments this wonderful power of discrimination. It appears most evident to a candid inquirer after truth, that this intolerant sectarian spirit, which leads persons to expect that truth will die with them, is the death-worm that is gnawing out the vitals of the church, and rearing on its ruins high temples to the loathsome gods of bigotry and superstition. This accursed spirit hid the sixteenth century in the gloom of death; and when its icy chains had crushed the soul of man beyond the power of endurance, and when the light of the Reformation dawned on this cheerless night of death, it drank the blood of slaughtered millions. The Romish Church is a sad picture of excessive sectarianism. Hers is a faith handed down by the inexorable laws of hereditary transmission.

Whence comes this selfish spirit? It is the legitimate offspring of mental indolence. A non-thinking people must be a sectarian people. Content with the traditions of their fathers, however absurd, they rest in the arms of mental somnolency. Their faith being inseparably linked with paternal regard, when assailed it calls up the strongest emotions of the mind, and awakens the strongest powers of resistance. This is the secret of sectarianism. But though such fatal effects follow the excessive development of sectarianism, I am not sure but its complete inaction would result equally unfavorable. There will be differences of opinion growing out of the unequal development of mind in the world; so that, if a man has any belief, it must be in opposition to the belief of some one else. Thus are we sectarians of necessity. We conclude, then, that a consistent sectarianism is an element of the perfected Christian character. Such was Christ, the great model character. A want of this element paves a way to skepticism and infidelity.

We, as Sabbatarians, derive our sectarian character from the advocacy of a single doctrine or two in opposition to the mass of the church. Without preferring any charges, I may express the conviction, that quite too many of us occupy the two extremes of sectarianism. Are there not a few hereditary Sabbatarians, and consequently rabid sectarians? Opposed to these, may there not be found a few who are so horrified at the name of sect, that they would yield God's holy law to disgrace, rather than be sectarians? Striving to avoid these two extremes, let us make an effort at self-examination, hoping to arrive at some definite view of our true position as a people professing godliness. It shall not be with a complaining spirit that I endeavor to point out our weak points as a church, but with humiliation, and prayer that God may inspire us to greater activity in his cause.

Perhaps that which first strikes the observer is the paucity of our numbers. Hence the frequent question, "If your principles are right, why are your numbers so few?" Now, although this interrogation is prompted by a philosophy as false as it is senseless, I can but believe, that there is in our midst an active agent which, till checked, will constantly diminish our strength, though it may increase our numbers. We often remark, that truth will triumph, and then sit down and look to see it go forth to battle. What do we mean? Do we suppose that truth is a living, moving, resisting, embodiment in itself, which can take hold on falsehood, and break it in pieces? The mind of man is the vehicle of truth; and if that sleep in inaction, no truth, however nearly allied to Heaven, can progress a single step. It seems to me, that this mistaken notion, that truth will go forth of itself to triumph, has inclined us to comparative inaction, and hung upon us the onerous pall of non-progression. This non-progressive spirit is the destroying element alluded to. It cripples us in every department of action. I appeal to the consciousness of every Sabbatarian—Are we prepared to meet the demands of the age? and, more, are we preparing the young to meet the tenfold greater demands which coming ages will make upon them?

Of all our various spheres of action, if one can claim superiority in point of influence and responsibility, the ministry stands preëminent. I have the most profound respect for those faithful servants of God whose dauntless bosoms have so nobly met the arrows hurled at us. They have done much—more than could have been expected, when we consider the obstacles which even the church itself has placed in their way. Still, who can deny that they could have done much more under other circumstances? The ministers will not deny it. Often have I seen the tears of regret and disappointment fall from the eyes of our ministers, in view of their disabilities, arising from a want of early training. Whoever may declaim against an educated ministry, it is sure that our ministers will not. It has ever been remarked, that such declamations come from the uneducated,

Now we may well ask, how such men know what they say? They can neither appreciate the minister's duties, nor the necessity of education in the discharge of such duties. We should pity rather than blame such men, for they know not what they say. The guilt of this inefficiency rests not wholly upon the ministers. Far from it, for in their early days they had not the opportunities for improvement; and since they entered the ministry, most surely they have found enough to do besides study; for they, like other men, have to eat and drink and be clothed, and are as much obligated to clothe and feed a family as other men are. It probably takes a minister just as long to produce a bushel of corn or wheat as it does others. Now, most men find ample employment for much of their time in this way, ministers not excepted. How, then, can they exceed others in literary attainments? But it will be said, that we pay our ministers. Well, grant that we pay them. But how much do we pay them? I speak within bounds when I affirm my honest conviction, that a majority of our ministers are not paid enough to defray the extra expenses incident to the calling, and support them and their families during the time of actual service in the church; so that the balance of time, if any, must be devoted to the demands of their families, and if they spend all their time in actual service, then surely none is left for study. The minister then is not alone accountable for his inefficiency. He is dragged down and held to the earth—he can not rise. The fact that most of our ministers are compelled to spend much of their time out of the ministry for the support of their families, should make us blush. Now, is it strange that the spirit of non-progression hangs upon us? A church will not go ahead of its minister, and no minister can in such circumstances keep pace with the age. He then must wander up and down the beaten paths of the past, and the church follow along, gazing vacantly on the oft-seen objects in their accustomed wandering, excited by nothing, save as they occasionally bear the rush of the swift car of progression, bearing immortal minds to their high destiny. The amount of labor, care, and responsibility involved in the minister's calling is not understood. Were Gabriel, with his mighty powers, to descend from heaven, and devote all his energies to a single church, he could no more than meet the demand. Then surely less than all the powers of puny man can not suffice. How insulting to Heaven, and the dignity of the minister's calling, to suppose that a moiety of any man's labor can meet the demand! Yet this singular sentiment we subscribe to by placing our ministers in such a position that they can not devote their undivided energies to the work. If we admit that the work demands the minister's entire attention, then surely he can not be obligated to spend his time in the support of his family. But who shall support it? Why, most surely, by all the laws which govern social intercourse, those to whose benefit he devotes his time are bound to do it. This custom of giving to the minister is a curse to the church, and an insult to him; for, to support a minister by giving, is a virtual denial that his labors are worth any thing. Now, when the minister is thus held upon the charities of the church, what can we expect him to be but a crouching slave? How can he, with the dignity of a man and a Christian, meet the duties of his profession? It is no wonder that some ministers speak just as their masters say. The constant condition of a servile dependent will crush any man's dignity of character. How can his wife and children meet the duties of their stations, thus thrown as paupers upon the charity of community? If any thing could drag the ministry, and every thing which exalted in the church, down to earth, this would do it. Why do we talk about giving to the minister? Why, if we would pay him what justice demands, he would have no need of our gifts. We do not comprehend the extent of our indebtedness to the ministry. Stop, and think a moment. To what are we indebted for the facilities of acquiring wealth, for that order in society which renders person and property secure? To the preached gospel we are indebted for every thing above heathenism. It is the center and circumference of all our social and civil intercourse. Blot this from existence, and a night of death will cover the earth, upon which no morn can rise. Let us stop giving to the minister, and go to paying him. We can never fully compensate him, but we can support him, and let him labor for God. His expenses are more than ours are. His library must often be replenished, else how can he keep pace with the world? He should have religious and political newspapers; he should visit the conventions of other churches, and different parts of our own church; his children should all be well educated. Is this all? What do we mean when we talk about laying up a little something for old age and our children? Do not ministers grow old; and can they, better than we, endure the thought of dying and leaving their families dependent upon the cold charities of the world? Now, do I misapprehend the true state of affairs when I thus speak of a crippled ministry? D. E. M.

MUSIC AT MIDNIGHT.

It is related of the saintly George Herbert, the quaint old English church poet, that once in a walk to Salisbury to join a musical party, he saw a poor man with a poorer horse that was fallen under his load. They were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan that he gave him money to refresh both himself and his horse. Thus he left the poor man; and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposed. But he told them the

occasion; and when one of the company told him "he had disparaged himself by so dirty an employment," his answer was, "that the thought of what he had done, would prove music to him at midnight;" and that the omission of it would have upbraided him and made discord in his conscience whenever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practice what I pray for; and let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion." O, how many might have the anxious thoughts which infest often their midnight hours, changed into sweet music, if they would only be more frequently seen, with full hands and friendly words, in the abodes of poverty and suffering! These are the places in which to attune one's conscience to midnight harmonies!

GENTLE WORDS—LOVING SMILES.

The sun may warm the grass to life,
The dew the drooping flower,
And eyes grow bright, and watch the light
Of summer's opening hour;
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time,
And brighter than the dew.
It is not much the world can give,
With all its subtle art,
The gold and gems are not the things
To satisfy the heart;
But O, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth! [Chr. Intel.]

For the Sabbath Recorder.

EXAMPLES OF BENEVOLENCE.

It has been common of late, for the newspaper press to record the benefactions of certain wealthy men, and to speak of them as noble examples of benevolence. We may, indeed, learn from them something of the true value of property, as a means of doing good; yet the New Testament presents before us far more illustrious examples of benevolence. The first example, is that of the Saviour of mankind. He was owner of the created universe. "All things were made by him and for him." Yet, "though he was rich, for our sakes he became poor, that we through his poverty might be rich." During the period of his ministry, he dwelt in no stately mansion; he was a wanderer, not having "where to lay his head." He rode in no splendid carriage, but traveled on foot, to preach his own gospel, and to relieve the distressed. "Being found in fashion as a man, he made himself of no reputation, and humbled himself to death, even the death of the cross." And the heavenly mandate to men now is, "Let this mind be in you, which was also in Christ Jesus."

The next instance I shall mention, is that of the "poor widow" whom our Lord commended. While he saw "the rich men casting their gifts into the treasury, he saw also a certain poor widow casting in thither two mites; and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast into the offerings of God, but she of her penury hath cast in all the living that she had." And Jesus now beholds how people cast into the treasury of the Lord, and puts a just estimate upon their various offerings. He sees who they are that cast in much, who little, and who nothing. And he approves the "two mites," the full extent of the widow's ability, and perhaps disapproves the large donation, applauded in the newspapers, which costs no sacrifice, and which was less than duty demanded.

Still another example of noble benevolence, is that of the churches of Macedonia. Paul writes as follows concerning them: "Brethren, we make known to you the grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." 2 Cor. 8: 1-4. We learn from this passage—1st. That the grace of God bestowed upon churches or individuals produces benevolence. 2d. We learn that, though the brethren of Macedonia had been much afflicted, and were very poor, yet their willingness to impart for the benefit of the "poor saints," was fully equal to their ability. O that it were so now, with those who cultivate productive farms, and follow lucrative trades! 3d. They were willing of themselves, to do this. They needed no agent to visit them to plead the cause of benevolence, or to excite their sympathies in favor of the needy. Their conduct was the natural result of the religion of love that dwelt within them.

The benevolence of rich men now-a-days, who practice little or no self-denial to do good, and who, while they bestow thousands, retain more for themselves, is very much unlike these illustrious cases, recorded in the Bible. Nor does it equal the benevolence of some in modern times. Those missionaries, who are willing,

for the sake of Christ and the Gospel, and the souls of the heathen, to deny themselves of all unnecessary articles of clothing, and to wear only that which is of the plainest kind, far exceed in true-benevolence these rich men. So did the little boy who denied himself of the use of sugar, that he might have the means of doing good.

Reader, are you poor in this world? Think not, that because you can not count the property God has lent you, by thousands, or tens of thousands, or even by hundreds, of dollars, that you may neglect the cause of benevolence, without guilt. While "the world lieth in wickedness," while hundreds of millions of eternity-bound souls are destitute of the Bible and the preached gospel, it is no time to compare yourselves with the rich, or to wait till your possessions have become great, before you attend to the calls of God and perishing souls.

Are any of my readers rich in this world? Such, especially, should "set their affections on things above, and not on things on the earth." Let them "not be high-minded, nor trust in uncertain riches, but in the living God." Let them be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life. c. a. o.

TOLERATION OF RELIGION.

BY JOHN WALKER, OF ENGLAND.

Toleration is not the opposite of intolerance, but is the counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it. The one is the Pope armed with fire and faggot, and the other is the Pope selling indulgences. The former is Church and State, the latter is Church and traffic. But intolerance may be viewed in a much stronger light. Man worships not himself, but his Maker; and the liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two beings; the mortal who renders the worship, and the immortal Being who is worshipped. Toleration, therefore, places itself, not between Church and Church, nor between one denomination of religion and another, but between the being who worships, and the Being who is worshipped; and by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. Were a bill brought into any Parliament, entitled, "An Act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or Turk," or to "prohibit the Almighty from receiving it," all men would be startled and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked; and the presumption is not the less because the name of "man" only appears to those, for the associated idea of the worshipper and the worshipped cannot be separated. Who, then, art thou, vain dust and ashes—by whatever name thou art called, whether a King, a Bishop, a Church or a State, a Parliament, or any thing else that obtrudes thy insignificance between the soul of man and his Maker! Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believes, and there is no earthly power can determine between you.

THINGS IN HAYTI.

The Oberlin Evangelist publishes a letter from the wife of Rev. Mr. Cushman, missionary at St. Marc, Hayti, giving some account of the annoyances and customs of that island. The following are specimens:—
"We have been exceedingly annoyed by a species of insects called *chigres*, that bury themselves in the flesh of the feet and there lay their eggs. I have had twenty extracted from my feet within the last two weeks, thirteen of them yesterday morning. The pain was excruciating, and I am still quite lame from this cause. My husband has had eleven taken from his feet. He thinks the mosquitoes are more troublesome still, but their bites do not annoy me so much. Cockroaches are very abundant, but the ants are by far the most troublesome. I had supposed that by a little perseverance these might be to a great measure exterminated, but I find it true that 'Hayti is one vast ant-hill.' The ants are of three kinds. The red ants (or white as they are often called) are very destructive; but the others trouble us more by their omnipresence. It is unsafe to set a dish of food down, even for a moment in the kitchen. One has to be exceedingly cautious while kneading bread, and even our dining table is not safe from their presence. We shall have our cupboard feet stand in tin cups containing turpentine and oil. Our store-room would present a singular spectacle to your eye. Our barrels of flour, beef, vegetables, &c., are all suspended from the roof by ropes. And we have a large shelf suspended in the same manner to hold dishes of food. It is perfectly astonishing how quick metals of every kind tarnish here. There is a passage of Scripture which cannot be fully appreciated except by one residing in a tropical climate. 'Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal.' This is an apt description of things here, for this is a nation of thieves."
"O Mary, you would feel very bad, often, if you were here to see how cruel this people are. The day before we landed here, the Catholic priest beat a servant of his, an old gray-headed man, nearly to death, so that they thought he

would die. The priest obliged the people to burn candles in the church before the images, and as soon as they are gone, he makes his servant steal the candles away for his own use; but once the servant stole a few for himself, and he was beaten for this reason:—
"They never punish their children here, except when angry, and then they beat them so cruelly that I feel almost faint to hear it. And they are just as cruel to their donkeys and other dumb beasts. They love to beat and torment them, and seem to enjoy their suffering. There is one verse in the Bible that describes Hayti; it is, 'The dark places of the earth are full of the habitations of cruelty.'"
"I sometimes see animals that have been dreadfully mangled and beaten dragging their broken, putrid limbs along in the utmost agony. It is a dreadful sight, and makes me think of what the Bible says: 'The tender mercies of the wicked are cruel.' One would not probably kill a cat here even to save his soul. They will not take the life of any creature except for food; they are so full of 'tender mercies' that they will nearly kill them and then let them go."

ANCIENT NINEVEH.

A year or two since it was announced that a number of interesting ancient sculptures had been discovered on the site of ancient Nineveh, by certain travelers who made excavations under ground among the ruins of that city. Within the past year, many of these relics have been transported down the Tigris and Persian Gulf to Bombay, and thence to England. Some of the articles were destroyed or badly mutilated on the passage, but those which remain entire, possess great value as antiquities. These reveal, in an unexpected manner, what was supposed to be totally lost, a knowledge of the costumes, dwellings, art of war, and private life of the Ninevites. A description of some of these sculptures has recently appeared in the London Athenæum, from which we have gathered the following particulars:—
One of the relics is an obelisk, covered with sculptures, divided into compartments. The first compartment represents the great King, who, holding two arrows, and attended by his eunuch and bearded domestics, the captain of the guard, receives the homage of a newly-subjugated province, of which the person standing erect before him is constituted governor. The King seems to be in the act of presenting the arrows and the bow, as insignia of office. High in the back ground, between the great King and the satrap, are two remarkable emblems, one resembling the winged globe of the ancient Egyptians; the other a circle surrounding a star. The same emblems occur on other sculptures.

The second compartment comprises the same number of figures, and similarly arranged, except that the eunuch behind the King holds an umbrella, and in the place of his satrap stands the cup-bearer with his fly-flap. In the third compartment are two men, each leading a camel of the two-humped species. The men wear the file round the head, and the short tunic, and are without boots and sandals. The fourth compartment exhibits a forest in a mountainous country, occupied by deer and wolves. This is an episode in the story related on the mountain, intimating the vastness of the dominion of the King of Nineveh, which extended not only over the people, but over the forests and the mountains inhabited solely by wild beasts. Thus in Daniel, "And wherever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into their hand, and hath made them ruler over them all."—Dan. 2: 38.

The fifth compartment represents a short-haired race of people, wearing long robes and boots, and a remarkable cap like a bag, the top of which is made to turn back, instead of falling toward the front like the Phrygian. They carry wood or bars of metal, baskets with fruit, bags and bundles. Their dwellings are covered with sculptures in relief. One of these is remarkably interesting, as showing the military tactics and discipline of those days. Ranks of soldiers are sheltered behind a wicker breast-work. In front of the soldiers is a war engine on wheels, protected by a hanging, which has been impelled against the wall of a fort up a steep ascent, on which stands a city, a levelled roadway having been evidently formed by the besiegers for the purpose. The two pieces of the engine have made a breach in a tower on the top of which is a man extending his hands, as if imploring a cessation of hostilities. In front, and within view of the citizens, are three men impaled; to strike terror into the besieged. In another relief is an impetuous assault upon a town and citadel fortified by two ranges of embattled walls, the lowest of which is higher than a full-grown date tree. A movable castle containing arches is thrust forward against the walls, and the battle is vigorously maintained on both sides. The dead are falling into the ditch beneath. Farther from the town, are soldiers felling the date trees, and advancing with spear and shield.

In another relief is the passage of a river by the army of the great King and his soldiers. The soldiers have taken off their clothes and accoutrements, which, with the chariots, are ferried over in boats. The horses, however, being relieved of their trappings, are ferried by swimmers. All these are supported by skins, which they blow up as they proceed. The above curious remnants of antiquity have been deposited in the British Museum, and are justly regarded by the antiquaries as among the most interesting and valuable illustrations of ancient history and antiquities that the repository of national treasures has produced.

The Sabbath Recorder.

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OUR PUBLISHING SOCIETY.

The Convention of Delegates from the several Associations, which met in New Jersey last fall, formed a Constitution for a Seventh-day Baptist Publishing Society, and appointed a Committee to carry out the plan.

It may not be amiss, in this connection, to restate the plan of the organization. There exists in the State of New York a general law for the incorporation of literary and benevolent Societies, according to which any number of persons may associate together for a specific object of a scientific or religious nature, and by recording certain certificates in the proper Courts they become a body corporate, capable of transacting business and holding property.

Several important advantages, it is believed, will be attained by the new organization. In the first place, the permanent establishment, and satisfactory conducting of a denominational paper will be secured. As things now are—and as they always have been and always will be where denominational publications are left entirely to individual enterprise—the permanence of our publications is by no means secure, nor is there any certainty that while they are continued they will be conducted in a manner to honor and benefit the denomination.

Another advantage which, it is hoped, the new organization will attain, is security against a collision of publication interests. Persons at all acquainted with the history of denominational publications, know that there is great danger of such collision, and that it often produces most serious consequences. Scarcely a week passes in which we do not find, in some of our exchanges, sad evidences of ill feeling between contemporary publications connected with the same denomination.

For the benefit of those who may not have examined the Constitution of the Publishing Society when first printed, we copy it below.

ART. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

ART. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall be determined by a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

With what trembling anxiety I look for every word written about our beloved Khoo-a. I know that nothing but the religion of the blessed Jesus, can keep him in the midst of the temptations by which he is surrounded. The Chinese, notwithstanding their national pride, and their reverence for ancestors, seem peculiarly subject to extraneous influences.

While these things are so, we feel that there are many obstacles in the way of benefiting the Chinese. The great difficulty in talking with them is, they are too polite to dispute, and will tacitly assent to all you say, leaving you nothing to defend. Sometimes, in conversing with our teacher, he will talk heathenism most vehemently, until I suddenly appeal to his judgment or his conscience for the truth of what he says, when he will very coolly tell me, he does not believe so, and there are but few educated men who do; it is only the common people.

custom of burning these gods, (which, by the way, are only pictures,) and asked what use was a god that lived only a year, and then was burned. But he insisted that it was only the picture that perished; the god within passed into the next picture that was stationed there. I asked him how it happened that the evil spirits never troubled us, as we had no household god. He said we were not unprotected; there was a spirit in the air, that watched over "Yah-joo-loong," (the name of our residence), and as we were good people, he would not allow the evil spirits to molest us.

As a farther illustration of Chinese politeness, I will translate for you a dialogue which my teacher has written out for me, as a kind of summary of compliments to be used on occasion of calls. He supposes me to meet my neighbor at the door, where she, with another lady, wait to be welcomed.

- 1. I beg you to enter; pray be seated within.
2. Being within—I beg you will not allow me to interrupt you; I do not wish to have conversation.
1. Be seated. Allow me to inquire after your illustrious family.
2. How dare you inquire after my ignoble house. Your own is truly illustrious.

- 1. Do your honorable family reside near?
2. Just across the way.
1. In what kind of merchandize is your noble husband at present employed?
2. In the money exchange; formerly he was a grain merchant.
1. Madam, how old are you at present?
2. I am now twenty-eight years of age.

- 1. And the lady with you is how old?
2. She is my junior by two years; now, twenty-six years old.
1. I presume madam has several sons and daughters.
2. I have two sons and one daughter.
1. Indeed, you have great felicity. Your great son is of what age?
2. My eldest little son is this year twelve years old.

- 1. Is he attending school?
2. He is at present in school.
1. Allow me to ask what teacher instructs him?
2. Allow me to say it is Lo-Seen-Sang.
1. He has doubtless studied several years?
2. He has studied six years.

There are other similar questions, used on all occasions, which are equally polite, more common, and, as we should think, no more proper. When you meet a person in the street, if he is not too unsocial, his first question will probably be, "Where are you going?" The second, "Have you had your rice?" And the third, "What time do you eat your rice?" (or dine.) "Where do you live?" "Have you any children?" But there are very proper answers to these questions, quite as common, and entirely non-committal; as, for instance, I am going for amusement, or, I am returning, &c.

Missions have recently received letters communicating interesting intelligence from several missionary stations. Mr. Hitchcock, from Molokai, Sandwich Islands, makes very encouraging statements respecting the revival that has been in progress in his field of labor. He has already propounded 200 for admission to the church, and has a large number more yet to examine. He mentions also, as a result of the revival, and an illustration of the spirit of the people, that their contributions to the cause of benevolence have been considerably increased.

INFORMATION ABOUT THE WEST.

It may be gratifying to some of our Sabbath-keeping friends at the East, to know that there are still flattering prospects held out in our new and growing State. For want of such knowledge, many have wandered away by themselves, and settled their families where they must be deprived of the pleasures and benefits of society, or sacrifice their principles upon the unhallowed altar of convenience.

Impressed with the importance of having another rallying point, where lands can be purchased cheaper than in our old settlements, I have recently visited our brethren who have settled in Marquette county, to inquire into their prospects; and I was happy to find them maintaining religious worship upon the Sabbath, and the most of them, I trust, in the enjoyment of living faith. This society is situated on Fox River, some twenty-five or thirty miles West of Fond-du-Lac, and may be addressed at Dartford, Marquette Co. It consists of some twelve or fourteen families. The Government land in this neighborhood is nearly all claimed or pre-empted, and will be in market this spring; but many of the settlers are not able to pay for the land they have claimed, and will therefore sell their improvements for a reasonable sum. This would be more convenient, and in many cases better economy, for those who have families to provide for, than to purchase an entirely new farm, in which case they would have to buy all their eatables for a year or more while they were subduing the wild earth.

To such, however, as wish to brave the wilds of a new country, as the first settlers here did, many of whom have thereby made their fortunes, there is now considerable inducement held out from the lands lately purchased of the Indians, lying between Lake Winnebago and Wisconsin River, bounded on the South by Fox River, and consisting of about four millions of acres. There will doubtless be a great rush to that tract of country the coming season, and those who are there first will possess the advantage of choice in their location.

Now I would suggest to the friends who intend to come West within a few years, the propriety of coming as soon as navigation shall open this spring. Some will probably argue, that they should remain in the eastern country until they shall have earned money to purchase a farm with when they come West. But while they tarry there to earn one dollar, they lose two, if not five, in the choice of their location. Nor is this all, but inasmuch as the land is a late purchase, it is not yet in market; it will doubtless be surveyed as soon as practicable this season, after which it will take another act of Congress to bring it into market, which will postpone the pay day at least another year; and when brought into market, each settler is entitled to a preemption for another year, which will postpone the pay day, in all probability, three years, in which time an individual with any degree of prosperity can pay for his land with the avails of his farm; or, if he should not succeed in this, he can sell one-eighty-acre lot, with a small improvement, for sufficient to pay for the other lot, and thus secure for himself a farm and a home. Another urgent consideration in this matter, is that our Seventh-day Baptist friends, who are first in the country, not only have their choice in location, but will be able to settle together, where they can enjoy the benefits of society and Sabbath privileges. In view of the importance of securing such advantages, can we not urge with propriety that those who are coming West within a year or two come now. A number of families are intending to emigrate from this place as soon as the ground settles.

But those who prefer settling in an older country, where society, with its attendant blessings, is already established, can accommodate themselves quite to their liking in this part of the country, or upon the rich prairies of Illinois—the garden of the world—in which interesting field I should rejoice much to see a society of Sabbath-keepers permanently planted. Those intending to emigrate to the new purchase, will do well to land at Sheboigan, thence to Fond-du-Lac, then Dartford, then inquire for Delos Maxson, three miles West of Shaw's Ferry, who can give all suitable information concerning the settlement.

Since writing the above, Elder Daniel Babcock has called at my house, and not only approves of what I have written, but also wishes to give his testimony to the correctness of Bro. Davison's description of Illinois. O. P. HULL.

REVIVALS. A correspondent of the N. Y. Baptist Register gives some account of an interesting revival of religion at Three Mile Bay, Jefferson County, N. Y. A meeting commenced on the 26th of February, and continued nearly every day for three weeks. In the progress of it many wanderers have returned, and over one hundred souls have given evidence of being born again. "We have visited the baptismal waters," says the writer, "nine days almost in succession, and eighty-five willing converts have been buried with Christ in baptism; and some twenty-five others have been received as candidates for the ordinance."

The same paper mentions a revival at Sherburne, Chenango Co., N. Y., where the Congregational and Baptist Churches held a sort of union meeting. "It is believed, that nearly a hundred were converted to God, and reclaimed from their wanderings."

Revivals are also mentioned at Acton, Ill., where forty-one were added to the Presbyterian Church, and many more converted; at Lafayette, Mich., where twenty had joined the Congregational Church, and twenty-one the Methodist Episcopal Church; at Erie, Pa., where forty persons, including fourteen heads of families, had joined the Baptist Church; at Geneva, where about forty persons connected with the colored congregation of Rev. H. H. Garnet, had been converted; at Chester, N. J., where above fifty, it is hoped, have been converted.

RELIGIOUS LIBERTY IN FRANCE.—One article of the new Constitution of France guarantees to all religions equal liberty and equal protection. But it seems that some of the Prefects of the Departments, saw fit to construe this article as applying "only to forms recognized or salaried by the State;" and accordingly undertook to molest the American Baptist Mission in the north of France. But we are glad to learn that steps have recently been taken to secure high official opinions upon the subject, and that the result is most satisfactory. In reply to a letter setting forth the grievances of the unrecognized churches, M. de Falloux, the Minister of Worship, says:—

"In guarantying to all religions equal liberty and equal protection, the 7th Art. of the Constitution of 1848, has not made between those which are recognized by law and those which are not, any other distinction than that relating to the salary of their ministers. The right which you demand, (as a minister of a Christian church not recognized by the State,) is therefore incontestable, and there can be no objection to your freely celebrating your own mode of worship."

PREACHING IN UNSANCTIFIED PLACES.—The English papers announce that Rev. James Shore, M. P., was arrested on the 9th of March, at the instance of the Bishop of Exeter, and conveyed to Exeter Jail, for the offense of preaching in a dissenting place of worship. The Dissenters, it is said, are taking up his cause heartily, and are aided by the more liberal portion of the Church Establishment.

A Bill is before the House of Commons, to "disenfranchise clergymen" of the Church so as to enable them to preach in dissenting chapels without incurring the penalties and costs for the non-payment of which Rev. Mr. Shore is in Exeter Jail. It is referred to a Select Committee, and is likely to pass the Commons.

ANOTHER THEOLOGICAL SEMINARY.—A Baptist Theological Seminary is soon to be established at Fairmount, one mile north-east of Cincinnati. The site has been obtained, and the grading of the grounds commenced preparatory to building. The location is one of surpassing beauty, and the buildings, it is said, will make a fine appearance, being on a hill, in full view of Cincinnati, Covington, and Cumminsville. Our readers will doubtless remember the recent controversy about the Seminary at Covington, Ky., in which the Kentuckians or pro-slavery interest triumphed. The establishment of this new Seminary in Ohio is probably a result of the controversy.

IMPORTANT DECISION RESPECTING NEWSPAPERS.—Jesper Harding, of Philadelphia, has recovered of Henry D'Wolf, of Bristol, R. I., the amount of nine years subscription to the Inquirer. He proved that the name was on his books, and the papers regularly mailed, and bills sent from time to time. The defendant denied having ordered the paper. The court ruled that the regular mailing of a newspaper for a length of time, was at least prima facie evidence of its reception; and that receiving a paper for a certain time and not ordering the name discontinued, was sufficient to hold a person liable for the subscription price, notwithstanding he may never have ordered the paper sent. Verdict for the plaintiff.

"A FATHER PLEADING WITH HIS SON."—Under this head the Christian Contributor has published a very earnest letter on the subject of slavery, written by a venerable Baptist minister, Rev. Jesse Hartwell, of Perry, Lake Co., Ohio, to his son, Rev. Jesse Hartwell, D. D., of Georgia. Eld. Hartwell is nearly eighty years of age, and from the style in which he pleads with his son, it appears that his feelings are akin to those of the aged patriarch when he mourned over his son in Egyptian bondage.

A bill has passed the Wisconsin House of Representatives to submit the question of Negro Suffrage to the people at the next election. It was passed by a vote of 36 to 22.

