

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

NOTES OF A VOYAGE TO CALIFORNIA.—No. 3.

From letters of Dr. J. D. B. STELLMAN to his friends in New York. More about Rio.

Rio Janeiro is near the southern limit of the torrid zone; but, owing to the mountainous character of the country, there is very little extreme heat. The mornings are sultry, but the sea-breeze sets in about eleven o'clock A. M., when it is cool and comfortable. There has been no complaint of sickness, other than is common to the corresponding season at home. The harbor, with the scenery around it, is celebrated all over the world. I hardly know how it could be improved. I have roamed over its mountains, and paddled along its shores, and among its islands, day after day; but their novelty is varied with every day's adventures. The bay, with its hundred islands, and innumerable vessels, seems almost beneath your feet, though of an extent unimagined from the shore, owing to the interruption.

There are many things worthy of note in Rio. Slavery is the conspicuous feature in its social organization. The population is a mixture of the white and black races, in every perceptible gradation; there is no distinction made in this respect; all are treated with equal consideration. Black and white soldiers are mingled, and often commanded by a black officer. The Emperor has around him chiefly Portuguese, though his family physician is a mulatto. The population, under the present order of things, must ultimately become mulatto. From the numerous tattooed faces to be seen in the street, the importation of slaves must be great. On landing, they are the first objects that attract your attention—nearly naked, and laboring at the oars with all their might in the hot sun. They seem, at first view, to comprehend nine-tenths of the population. Farther into the town, you see them bearing burthens of every description on their heads. The town is supplied with water by an aqueduct from the mountains. The water is distributed to several fountains, from whence it is carried in kegs, holding about twelve gallons, on the heads of negroes. It is astonishing with what accuracy they balance these vessels of water, without the least apparent care. When the kegs are empty, they are turned upon their sides, and carried in the same way. No filth is thrown into the streets, or retained in sinks, but is conveyed in the same way to the shore, and thrown into the water. Carts are used, sometimes drawn by negroes, and sometimes by mules.

The Emperor's Palace is a fine building, facing the Plaza, but is much inferior to some of the palaces of our merchant princes. Last Sunday was a great day. By the way, such days are so numerous here, that even Brazilians do not keep the run of them. The troops were under arms, and the Imperial Pair rode through the town in their Coach of State, preceded by nobles and ladies of honor, and followed by about one thousand horse, and all going at full speed. I followed the crowd to the palace, and here a general review of troops took place. The firing of cannon and musketry, the ringing of bells, and the glittering array of the diplomatic corps in their court dress, even to our own Mr. Todd, made us forget that this was Sunday. Three cheers were given, by order of the Commander-in-Chief, for the Emperor, Empress, and State; but such a feeble cry I never heard before from such a crowd.

I was here on the Queen's birth-day, and went to mass with them. It was the most magnificent worship that I ever saw. The imperial palace, though some distance from the private palace, is connected with it by a building thrown across the Rio Direiteux and a range of buildings from this to the chapel. The chapel itself is most gorgeously decorated; every part of the building, from the ceiling to the floor, is occupied with some ornament of painting or gold. We saw the procession moving through the palace, toward the church, and we hastened to secure a place. First came the priests, bearing wax candles; then a line of superbly-dressed men in uniform, among whom I recognized the heads of the several departments of State; the Minister of War, especially, was dressed in a coat which an officer told me could not have cost less than one thousand dollars. These all stopped in the way, and then came the Archbishop, with his yellow mitre and crozier, and his robe held by several priests. Then came the Emperor, a manly-looking youngster, but I have seen better looking; his appearance seemed to be his greatest concern, and as he came into view, he stopped to look about him, and give all an opportunity to know who was the man; then advanced, toward the altar, through his body-guard in green uniform with lances, and mounted a sort of pedestal with a canopy over it, while all the nobles knelt on the open floor, and amid the thunder of cannon and the gleaming of spears, the Emperor bowed himself in humble prayer. He retired from the chapel in the same formal

way. His sword scabbard was of pure gold, and the hilt was studded with diamonds, one of which is said to be valued at £600,000. I saw the effigy of our Saviour bearing his cross, of full size, and made of wax, borne along by a procession, and followed by the Emperor on foot. It was at night, and a long file of priests followed with huge wax candles—the Emperor himself bore one.

The Brazilians are remarkably kind to us wherever we go. Soon after our arrival, we crossed over the bay to the beautiful little villages of St. Domingo and Praya Grande. For several miles beyond, the country presented a continued succession of orange groves, intermingled with bananas, citrons, and limes. At no place were we denied admission, and we rambled on through gardens and groves, helping ourselves to anything we wished; but we had to regret our inability to talk the language. Very few of the beautiful flowers and fruits were known to us. When interrupted in our course by hedges, we would pass through the houses. We came, at length, to the base of a mountain, and here the negroes made signs to intimate that we should not proceed. We saw the tall forests, and brilliant flowers, among which the rhododendron, crowded with large purple blossoms, was the most conspicuous. We followed along a narrow path near the foot of the hill, to a cottage, where a Portuguese told us, in French, that we must not go farther, and we then retraced our steps.

Our first object, when we landed, was to find a place to sleep. The Hotel Pharoux was crowded to overflowing. At the Hotel de l'Univers we obtained a room for six dollars per day, but on account of some ungracious treatment, we took quarters at the Hotel Revot on Rue do Ovidor. The hotels are conducted much on the French style, but the mode of swindling practiced in them is purely Brazilian.

There are two places which all foreigners are anxious to visit—Mount Corcovado and the Botanic Gardens. One morning we procured a coach and four mules, with a driver and muleteer, who is a man with immense boots, and patent leather bell-crowned hat—for this we were to pay eight dollars—and off we started for the Garden. Our route lay along the outer edge of the town to Boto-fogo, which is the shore of a bay lined with charming villas and gardens, and terraced for a carriage road. Near the Sugar Loaf Mountain, the road turns inland, and on either side, for three miles, is one continued succession of beautiful cottages and gardens. On the right, we passed the perpendicular face of Corcovado, and on the left is lake Tagadens. We drove on beyond the garden to an inn, where we ordered dinner, and then entered the garden. This was founded before the independence of Brazil, and contains some large trees, among which are the bread-fruit, the jack-fruit, which nearly resembles it, and palms, in regular rows, with beautiful green trunks terminating at the base in a bulb like a cask, of the color of unpainted wood, and with circles like hoops. Nearly all the valuable productions of the torrid zone are collected here—coffee, which grows profusely everywhere, tea, cloves, cinnamon, pepper, &c. Cascades, fountains, and green-houses—hill, valley and stream—all, are combined to increase the beauty of this celebrated garden.

But to me, the ascent of Corcovado, on a succeeding day, was far more interesting. The road lies along the Aqueduct for several miles, winding among the hills, with a gradual ascent, and affording a series of views at every turn, surpassing all that I ever dreamed of in my most visionary moments. The Aqueduct is a work of no small interest. It was begun some two hundred years ago, and is formed of stone and cement. Every two rods there is an iron gate, with a cup, and steps leading down to the water. The supply is kept up from rivulets and springs, by earthen troughs laid in cement. For nearly two-thirds of the way up the mountain, the road lies through a wild forest, of difficult ascent, where vines of huge dimensions twine themselves, like vast serpents, and send out their branches in every direction. Parasitic plants, of great size and beauty, hang from the trees; one, of the form of a century plant, with a long spike of pink flowers, I detached, but, like nearly all the finest plants of the tropics, it was difficult, if not impossible, to be preserved. Birds are rare, though reptiles and beautiful butterflies are met with at every step; and a small black monkey grinned at us, and was off without further explanation. The view from the summit will repay many a weary day of toil; though one of our company, whose indisposition to exercise had made it a wonder why he should have attempted it, said, as he threw himself down on a rock, without looking about him, "It may be very fine, but if all the beautiful views on the earth were centered around this rock, I would not come here again." The summit is now, as I write, visible above the clouds, like an index on the sky.

INCOME OF BAPTIST SOCIETIES IN ENGLAND.

The London Baptist Magazine furnishes the materials from which was prepared the following statement of the receipts of the principal benevolent societies among the Baptists of England:—

Society	£	s.	d.
Baptist Missionary Society	23,846	16	9
Baptist Home Missionary Society	4,644	7	11
Baptist Irish Society	2,670	2	9
General Baptist Missionary Society	1,980	2	9
Bible Translation Society	1,472	8	6
Particular Baptist Fund	9,525	10	8
General Baptist Fund	137	7	4
Baptist Building Fund	631	5	6
Baptist Union	102	2	4
Bath Society for aged ministers	385	17	3
Baptist Magazine	38		
Selection of Hymns	180		
Baptist Tract Society	171	10	10
Holland Knifery Society	42	16	2
Total	39,931	8	2

THE CHILD'S PLAYHOUSE.

BY ANN PARSONS.

Who has not been a child, and made
A playhouse beneath the trees?
And who so old but growth young
When passing one of these?

I saw one in a cool, green nook,
Aneer a cottage wall,
Built cunningly, with many rooms,
And stored with playthings small.

Prompt little hands had laid stone walls,
And swept the mossy floors,
And sticks across the opening laid,
Were gravely called "the doors."

On snowy shelves, which oft would fall,
Were treasures rare, I ween—
The broken "china" glittered there,
In blue, and red, and green.

The golden light of childhood's morn,
While gazing, round me stole,
And framed, from its far, sweet shores,
Passed breeze-like, o'er my soul.

Once more I trod the green mossed bank,
Where, beneath a school-house tree,
From tiny acorn cups we drank,
And called it "taking tea."

We held our "meeting" o'er again,
And I was preacher there,
And with mock gravity we wore
Our serious Quaker air.

But those who put on matron airs,
And played the mother then,
The fairest one of all our school,
Now walketh not with men.

Thou too whose dark eyes proudly beamed,
The staret of that band,
Mid summer toils, hast gone away
Unto "the silent land."

These mosses still their little cheeks
'Gainst sister mosses lay,
While, of the three who leaned on them,
'Tis I, the weakest, stay.

Oh! earth would be one funeral pyre,
And life a dream of pain,
If beauty did not live for aye,
And God and Love remain.

CHURCH DISCIPLINE.

Further Remarks on President Mahan's Article.

Suppose that a member of the church commits an offense, and that one or more other members are knowing to the circumstance. Now, if the rule in the 18th chapter of Matthew be followed, it will require each one who knows of the wrong to take the earliest opportunity, and labor to induce the author of the wrong done to correct the same, whatever may be requisite to that end. Some would feel earlier, and others later opportunities, to take the matter up. If the case should require the second step, viz., that these individuals should take one or two with them, and in that way make an effort to adjust the matter, some would probably complete that labor while others were attending to the first step, and before others could find it practicable to attend to the case at all. But whenever any one group of persons should have taken this second step of labor, without effecting the object in view, it would be their duty to report the case to the church, and upon their representation, (they being always held responsible for the proof of the charges brought), the church would be prepared to take the subject up, and increase the accused what things they required of him. If he should comply therewith, he would retain his standing in the church; if not, he would be excommunicated.

Such, I understand, would be the practical working of this law; and such, I suppose, ought to be the discipline of the church in all cases, even where the offender should be required to suffer death for his offense by the civil authorities. But to this view of discipline, President Mahan objects, and argues at some length. As I understand him, his objections, in a practical sense, may be chiefly summed up in the two following:

- 1st. That it is not effectual as a means of reforming the offender.
- 2d. That it prevents the church from riding herself of unworthy and wicked members.

That the rule under consideration would be ineffectual in other than cases of deliberate wickedness, I do not understand President Mahan to hold; though he considers it inapplicable to all such as he denominates public offenses. If, however, it should appear, that treating deliberate offenders according to this rule, before turning them out of the church, would be the most likely way to reform them, before or in the event of their being turned out of the church, the first objection would be obviated.

Let us look at these two ways of dealing with offenders, and consider their natural effects.

In one case, an offense is committed of such a nature as to be called a public offense. But no one goes to the offender to urge him to repentance, and to make restitution. The matter may be the general topic of conversation throughout the church, congregation, and community, and this may be known or unknown to the accused. Be this as it may, no one advises with him touching it. Brethren who have covenanted with him mutually to watch over each other for good, are silent, distant, and cold in their conduct towards him. But a church-meeting takes place, and some one informs the church that such and such things have been or are reported to have been done by such an individual. The church appoints a committee, which investigates the case, and reports that the charges are true—that deliberate wickedness has been committed. The offender, unable to show the contrary, must be excluded at once. No matter what views or

feelings he may now appear to have respecting his conduct, nothing but a life of piety out of the church can be taken as evidence of real repentance; nothing but turning him out can sufficiently express the righteous indignation of the church in view of his crime; and the excommunication of the member is consummated. No doubt such a course of treatment would make an individual feel very deeply, unless (which might be as reasonable to suppose) it should, by its abrupt and extraordinary force, annihilate the power to feel. But, allowing that its effect is to produce feeling, the question arises as to what kind of feeling it would probably be. Would the man be apt to feel that his brethren had been under the influence of strong love to him—that they deeply grieved on account of his stumbling or sin—or that they had rather pursued a course more significant of cowardly despatch than holy boldness? Who, of all the actors in such a transaction, would be led to exhibit an instance, an illustration, of that soul-impelling, self-prompting solicitude for a brother's welfare, which every one knows brethren ought to possess, and which, if they do possess, will, from its own nature, as certainly and necessarily incline them (without reference to what others may do) to seek the restoration of those who sin, as the laws of gravitation and chemical affinity will attract their kindred objects which lie within their influence. Now, if a member gets into sin, it is natural to suppose, that he has lost his first love, and is in darkness—that he, of course, is not in a situation to recognize the spirit of Christ in the treatment of the church towards him, unless it be very prominently and clearly manifested. While he sees that the church will not suffer sin upon him, he should also have evidence that his brethren long after him and his salvation, with some such feelings as the Saviour had when he looked on Peter with such a look that it dissolved, or, as it were, thawed the chilled and icy fountain of his heart—made him weep bitterly, and as we have every reason to believe, pour out an abundant flood of tears. But this mode of discipline has nothing in it calculated to produce such relentsings. No one will deny that the church, as a whole, and each member individually, ought ardently to wish the reformation and restoration of the offender; or, that such a wish or desire should be indisputably manifest in all that is done. But a decided and ruinous defect in the plan of discipline here in question is, that it does not provide for or even allow of the natural and immediate manifestation of the state of heart and affections most essential to and inseparable from deep and active piety. I am fully convinced, that an individual in the full enjoyment of religion, on being required to vote for or acquiesce in the excommunication of a member before he should be allowed to labor with the offender to make his standing good, would feel that such a requirement was a violation of the nature of pure and undefiled religion, and that it had necessarily the effect to suppress its native promptings; or, in other words, to quench the Spirit of God, when it was burning like a flame in the heart, and shedding its holy light and warmth over the soul, to make it bring forth the fruits of righteousness. But this plan of discipline assumes, that the offender cannot in any way lay the church under obligation to forgive, and retain him as a member, or even justify them in so doing, by any professions of repentance, promises of reformation, or efforts for restitution, within his power. Not only so, but it dashes the offender aside with such abruptness and sternness as most arouse the instinct of self-protection, provoke self-justification, annihilate his confidence in the church as touching its feelings towards him; and, instead of having any thing in it to draw the man back to the church, it must prompt him to congratulate himself as having escaped from, or as being thrown out of the reach of a relentless inquisition—an engine of terror. Thus any disposition to labor with the offender as a member of the church, and for his reformation as such while in the church, is choked in its very birth, and forbidden as being wrong; and this, as I understand it, on the ground, among others, that it is dangerous to trust in my pretensions of reform induced by or made under the influence of such a motive as the retaining of one's standing, and that a prolonged course of correct living only, can restore confidence so far as to re-instate the man as a member of the church. If this be so, then the same danger in kind, if not in degree, would make it proportionably improper to present such other motives to induce the man to reform after excommunication, if he should be susceptible of being influenced by them. So I think, that this plan of discipline goes to discourage effort for the restoration of the offender, and is not in harmony with the principles and nature of Christianity. But suppose that, after a person had been turned out of the church, according to President Mahan's plan, the church as such, or its members as individuals, should make efforts to reclaim him, would he be likely to listen to and comply with their advice? I admit there is reason to believe, that excommunication may operate, if rightly come at, as the means of saving the soul, when nothing else, which men or the church can do, will be of any use, unless in connection with that. But the question here is, whether the way of getting at this step or measure, proposed by President Mahan, is the way to give the measure the most salutary influence, or saving effect. It seems to me that it is not.

How is it with the other plan of discipline, as touching its tendency to reform the offender. Let us look at it! The first notice the offender has of his wrong being taken up, individual brethren call upon him by himself, at different times, and talk with him of his error or sin, and advise him as to what they think he ought to do in the case. He perceives that there has been no concert between those brethren about the matter, but that each has been moved by a private plea within himself, which inclined him to do

all in his power to correct the wrong, and to reclaim the offender, in the most unobtrusive way possible; avoiding the provocation of an unnecessary public notice of the case, and the danger of proceeding on mere report, and at the same time informing the accused of what might be alleged against him; thus affording him opportunity to correct any misrepresentation or mistake which might be abroad on the subject. What a channel this plan affords for the natural flow of pure, single-hearted love and faithfulness! What a gentle but all-subduing power it brings to bear upon the delinquent. It comes, not like the earthquake or tornado, to swallow him up at once, or scatter his severed limbs to the four winds; but it descends or distils upon him like the gentle yet copious vernal shower. It comes to refresh, to fertilize, and give activity to life, if life remains. The man finds himself besieged on all sides, and from all quarters; and wherever he moves, he is made sensible of the presence of a silent, salutary, and all-pervading influence, to turn him from his wicked ways. But suppose the offender is unyielding. Then the power is redoubled, by each of these persons taking one or two more with them, to improve their counsel, witness to the facts developed, and again try to lead the offender into the way of duty. Thus, as it were, by a compound lever, the united force of so many constitutes a power which, though not irresistible, can only be increased one degree, and that by calling the whole church to combine their strength to effect the object. If it be found necessary to do that, some one or more of the groups of brethren who have taken the subject up should spread the matter before the church. And, when it is done, the offender cannot find even a ground of plausible complaint, that his brethren have acted on incorrect information, or false report, or that they have given an injurious, untimely, or unnecessary notoriety to the subject. His mouth will be closed as to any fault in the proceedings. As, in the nature of things, two or three witnesses are requisite properly to prove a point, a single group of persons who have labored together in a case will possess the requisites to establish the facts in the case. But if, as many have been acting in the case, taking the first and second steps, as is reasonable to suppose, before it is reported, there will be abundant evidence in the case, and intelligence in the church on the subject, so that there will be no need of appointing any committee, but by the mouths of an ample number of well-qualified witnesses, having every word established, the decision of the church as to its requirements upon the offender can be pronounced at once, and the offender informed of the same. If he hears the church, well; and if not, he must be excluded. There is no necessity for this mode of discipline being protracted, lax, over-indulgent, or non-significant of sufficient indignation on the part of the church against sin. When excommunication follows in the course of this plan of discipline, could the rejected member fail to accord to his brethren, or the church, that they had acted upon and acted out Christian principles? And will he not, upon mature reflection, feel the influence of their treatment of him, drawing him back to the church and his violated covenant. Especially, will not such be the effect thereof, if the church parts with him having the right view of the matter, namely, that the good of the offender was one main object looked to in his excommunication? It appears to me, that this plan in respect to working the reformation of the offender, at every step and stage of it, both while the delinquent is under deal in, and after he has been turned out of the church, is incalculably more powerful than that presented by President Mahan. And unless the Scriptures direct to the contrary, I think the greater power of this plan would dictate that it should be universally employed.

But inasmuch as this plan cannot be brought to bear upon persons with whom the church or its members cannot communicate, and as it admits of the possibility of members retaining their standing (on profession of repentance and reformation) whatever their offenses may have been, therefore, the second objection above noticed comes up, which is, that it prevents the church from riding herself of unworthy and wicked members. But I remark, first, on this point, that so far from the church being under obligation to excommunicate her members, when she cannot communicate with them, she has not even the right to do so in any case; first, because she is wholly irresponsible for their conduct, if she cannot reach them; and, secondly, because they have the right of trial, and especially to be heard in their own defense, before they can be excommunicated. The only proper course for the church to take in such cases, is to let the matter entirely alone, until it can reach or communicate with the member. And if the character of a church is not good enough to prevent suspicion arising against her for such a cause, I think all she could do in the way of disciplining members who were out of her reach, would be but poor security for her reputation. The case of the member whom President Mahan supposed to come and commune with the church, and then hide himself or go away so soon that the rule in Matthew could not be applied to him, I think is not a supposable case; that is, if the member comes, as President Mahan supposed, it would be perfectly easy to apply the rule to him, for they might take his case in hand on the spot, as a service of ordinary length would be long enough for that. In regard to the other part of this objection—the retaining offending members on their professing to repent, and thus opening a door for wickedness and corruption to shelter itself in the church—as I understand President Mahan to regard it, I remark, that the church is not accountable to be either omniscient, or infallible. If all manner of sins may be forgiven unto men, which the church can take cognizance of, (as I suppose it cannot of that against the Holy Ghost), why, if it is not the duty of the church to forgive and retain as members all

persons, whatever their offenses have been, who to all practicable extent under the wrong they have done, and thus show such signs of repentance as the circumstances allow of? Does not God hold every sinner, especially the deliberate sinner, under obligation to immediate repentance? Can the sinner not repent at once and, if he does, will not God immediately forgive him? God is not obliged to wait for the merit of a long catalogue of good works, although no doubt the repentance requisite to forgiveness is such as will lead to good works. If, therefore, an offending member professes to repent, reforms, and as far as practicable makes restitution at once, professes to feel that God has forgiven him, and asks his brethren to forgive him—ought they not to do so? The condemned criminal in his dungeon, even under the sentence of death, may have the benefit of clergy, because it is thought he may repent, and mercy, and from the gallows pass into the presence and embrace of his God. Now suppose that malefactor to be a member of the church, and that, from the time he was apprehended he gave evidence of being penitent, or became so, would not the church be under obligation to allow him to retain his standing during the few hours or days he might have to live? Would the duty of forgiveness, so much insisted on in the Scriptures, allow the church to cut the member off? The church no doubt ought to require offenders to meet fully the demands of the case they may stand in, or go out of the church; but for the church to tell the member that she will not allow him to remain a member on any condition—that she will excommunicate him—does not appear to me to be either scriptural or reasonable. And the more I think of the subject, the more it seems to me that the rule in the 18th chapter of Matthew is perfect as a universal law for discipline in the church.

REMINISCENCE.

It was midnight. Our little village was still, and its inhabitants generally enjoying the slumber and repose so needful to restore wearied nature after the toils of the week, and the anxieties of a revival Sabbath. Nevertheless, feeling the solicitude of a young pastor in a time of intense religious interest among the dear people of his charge, sleep had not yet come to our relief. After the close of the evening meeting, we had enjoyed an unusually protracted season of family devotion, and a most precious time in the closet. On retiring, the duty and privilege of prayer still pressed the heart to pour its silent ejaculations into the open bosom of its God. While thus employed, we heard rap, rap, rap, at the door; on approaching which, and inquiring the cause, the well-known female voice of a neighbor answered, "My husband wishes you to come and pray with him."

On entering his house and inquiring, what do you wish Mr. L. the only reply was agonizing, intense weeping, and a most beseeching shake of the head. We knelt in solemn prayer, and besought the Lord, for the sake of the dear Redeemer, to calm the turbulent passions, and speak peace to the troubled soul.

The tongue of the convicted man was then loosed. He made full confession of many sins; but the one sin which caused the deepest wound, and seemed altogether unpardonable, was falsehood concerning his religious belief. He said he had for years pretended to be a Universalist, and had often, very often, declared with an oath, that he believed without a doubt that that was the true doctrine of the Bible, when at the same time he knew it was false, and expected to suffer the pangs of eternal despair, unless he repented of thus lying and deceiving his fellow men, and embraced the opposite belief.

It was truly heart-rending to see how poor depraved human nature would oppose the truth and vindicate error amidst the clearest conviction of its awful delusion! But in this case truth triumphed. The heart yielded to its demands. Christ exhibited himself the sinner's friend. The next morning the young disciple set up the altar of God in his family, and himself became a priest to offer daily sacrifice thereon.

THE PERSON OF OUR SAVIOR.

Historians say that Publius Lentulus, being President in the days of Tiberius Cæsar the Emperor, wrote the following epistle to the Senate concerning the person of Jesus Christ:—

CONSORIUM PATRIBUS (Patris Consocij). There has appeared in these our days, a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles, is accepted as a prophet of truth. But his own disciples call him the son of God, he hath raised the dead; and cureth all manner of diseases, he is a man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair is of the color of the flax, when fully ripe, plain in his ears, whence downward it is more orient of color; curling and waving about his shoulders; in the midst of his head is a seam, or partition of his hair after the manner of the Nazarenes; his forehead is plain and delicate, his face is without spot or wrinkle, bedaubed with a comely red, his nose and mouth are exactly formed, his beard is of the color of his hair, and thick not of any great length, but forked; in reproving, he is terrible, in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man for his surpassing beauty, excelling the children of men.

This epistle or letter of Publius Lentulus is stated to have been taken from the public records at Rome by the Emperor, Napoleon Bonaparte, at the time he rided that city, and many of its valuable manuscripts were written in the time and in the spot where our Savior commenced his ministry.

The Sabbath Recorder.

New York, February 14, 1850.

SUBSTITUTE FOR INFANT BAPTISM.

We clipped the following paragraph, some time ago, out of a well-conducted Baptist journal which we rarely read but with pleasure and profit. It is a portion, if we remember right, of an editorial letter written from Baltimore:—

"The Baptist cause in Baltimore is evidently gaining in real strength and efficiency. Most of the churches are enjoying an encouraging prosperity. Dr. Fuller has been preaching of late with frequency and point on the peculiarities of our denominational faith and practice, and a spirit of earnest inquiry has been awakened in the city. Leading many, like Baptist Noel, to be baptized on the faith of their parents or sponsors. Dr. Fuller, for many years, has followed a practice with reference to children, which is in strict accordance with scriptural example, and secures all the hallowed influences and associations claimed for infant baptism, with few or none of its abuses. The practice to which we allude is the baptism of children, in imitation of the Saviour. The ceremony is performed either in public at the church, or in private in the family circle; and the services consist of a prayer, and admonitions addressed to the parents on the solemn responsibilities involved in training an immortal soul for God and heaven. If this custom were introduced into our churches generally, it might perhaps modify or abrogate the present mode of infant baptism among our Pedobaptist brethren. We commend it to the attention of pastors of Baptist churches throughout the Union."

It is with no controversial design, that we transfer this interesting item of information to our columns. We will not even inquire—far less can we undertake to decide—whether the adoption of this practice of "blessing" children in the Baptist churches will tend to "abrogate" infant baptism among the Congregationalists and Presbyterians, or to prepare the way for introducing it among those who now reject it. We rejoice in the movement chiefly because it shows—even in a quarter where such a manifestation was least to be expected—a recognition of the great principle that the children of the Church do in some sense belong to the Church, that the lambs of the flock are cared for and carried by the great Shepherd, and that believing parents are to bring their children to Christ and so to train them up in his nurture. All our churches, the Pedobaptist as well as the Baptist, have suffered by the practical neglect of this principle.

Certainly, to those who doubt the propriety of infant baptism, the practice which Dr. Fuller has introduced at Baltimore cannot be too highly commended.

We clipped the foregoing, some weeks ago, from the columns of the Independent, one of the very best of our exchanges; and we now avail ourselves of it as a sort of text, from which to throw out a few hints to our readers upon the duty of laboring for the salvation of their children. Whether Baptists are more prone to neglect this duty than Pedobaptists, is a question which we leave for others to decide. The latter are known to take upon themselves a solemn vow to train their children for God, when they present them for baptism. The former are not supposed to take any other vow than what is implied in their own baptism. It is not unlikely, that the Pedobaptist parent, when reverting to the vow which he took upon himself so solemnly in the presence of the great congregation, may derive from it some stimulation to the performance of his duty. He feels that it would be an awful thing to violate so sacred a pledge. But this does not, in our opinion, give any weight to the Pedobaptist side of the controversy. If it shall appear, upon investigation, that Pedobaptists are more careful to perform their parental duties than Baptists, the true philosophy of it will be found to consist—not in the fact that their children have received baptism, but—in the fact that they have themselves come under a special pledge to perform their parental duties. The plain, common people among them, not being in the habit of discriminating very closely, and having always seen the giving of this pledge associated with the baptism of the child, have become accustomed to view the two as inseparably connected. It is not much wonder, therefore, that they cleave to infant baptism with considerable tenacity. But the pledge given by the parent, and the baptism conferred upon the child, are two distinct things, between which there is no necessary connection. The pledge itself is very well; perhaps Baptists ought to enter into it, as well as Pedobaptists, and in as public a manner. But there can be no necessity for superadding a rite, the application of which is limited by the Head of the Church to believers, in order to awaken a sense of responsibility on the part of parents. We agree with the Independent, that the practice of Dr. Fuller cannot be too highly commended. We should like to see it universally adopted. In our opinion, however, it ought to be a voluntary thing with the parents, whether to present their children for such a ceremony, or not. That it should be obligatory, and indispensable to church fellowship, we are not yet prepared to maintain. That something is needed to awaken a keener sense of parental responsibility, must be evident to every reflecting mind. Great numbers of professors, instead of training up their children in the fear of God, suffer them to grow up, subjected to such influences only as the providence of God may throw around them, independently of their own personal exertions in their behalf. This is a crying sin. It may be, that ministers do not, sufficiently often, make this subject the theme of pulpit discourse. It may be, that some parents sit, year after year, under the ministrations of their pastor, without hearing a word upon the duty of training up children in the nurture and admonition of the Lord. It may be, that the pastor, conscious of the imperfections of his own household, and of the current opinion, that "ministers and deacons' children are always the worst in the parish," is deterred from the faithful

performance of his duty, lest it should be rung in his ears, before the week is out, Physician, heal thyself. But pastors ought not to be easily intimidated. There will always be found people sufficiently ill-natured to deal in such remarks; and the more guilty they feel themselves to be of the sins which he reproves—the more their consciences wince and smart—the more ready will they be to deal in them. Let pastors do their duty, fearlessly, in this respect. The practice of "blessing" little children would furnish very suitable occasions for discourses upon parental responsibility. It would furnish them in such frequency, that the subject would not be forgotten by the people, but they would have it continually before their minds. At the same time, it would have a tendency to render pastors themselves more careful in the government of their own families. For who could stand up to enforce parental duty upon another, without first taking it into serious consideration, whether there was not necessity to "cast the beam out of his own eye?" Certainly, none but a hypocrite. We wish, therefore, that the practice might be adopted.

We do not know that we comprehend, exactly, what the Independent means by saying, "that the children of the church do in some sense belong to the church." We suppose that by "the children of the church" we are to understand the children of church members; and if the meaning is, that they stand in such a relation to the church that the pastor ought to bestow some care upon them, to instruct them in the ways of the Lord, we shall not dissent. We trust that every good pastor feels this duty to be incumbent upon him, and according to his ability discharges it, as he does towards all other unregenerate sinners. But the great lesson, which we would like to impress upon our readers, is this—That Christian parents, as such, are under solemn obligation to labor for the salvation of their offspring. We do not urge this duty upon the ground of any supposed spiritual connection between their children and the church, but upon the simple ground that they are Christians, and that God has given them children to rear. A Christian is not to live to himself. Every thing he does is to be done for Christ. Has he a child to rear? That child is to be brought up for Christ. Every part of his education, from first to last, is to be managed for Christ. All is to be done in the way that Christ wishes it to be done. "Take this child, and nurse it for me," is as much the language of Christ to every parent, as it was of a heathen princess with regard to Moses. We believe that a Christian ought to make his own family, as far as possible, an illustration or emblem of the church of Christ; otherwise he does not fulfill the end for which God constituted the family compact. Certainly, the end for which He constituted it was not that husband and wife might live merely for one another's gratification, and that their children might be fitted merely for the business of this world. A far higher and holier end was in view. He intended that the husband should seek the salvation of his wife, the wife that of her husband, and that both should labor to train up their children in the nurture and admonition of the Lord. But we shall have more to say upon this subject at another time.

CHEAP POSTAGE.

The prospect for cheap postage brightens. It is true that the Post Office Department has declared in favor of a uniform charge of five cents for letters—which is not cheap postage. But the People are in favor of two-cent postage for letters; and all that is necessary to secure their wishes is that they be fully made known at head quarters. Now is the time to send on petitions. Let every friend of the measure see that his duty is done. Mr. Ashmun has already prepared, and attempted to bring before Congress, an "Act to regulate Postage Rates and abolish the Franking Privilege," which, if passed, will accomplish all that is desired in relation to letters, and open the way for a reduction of newspaper postage. The substance of the Act is given below:—

§ 1. Be it enacted, etc., That from and after the first day of July next, the rates of postage upon letters, when prepaid, shall be uniform; and all such letters passing through the mails shall be charged by weight, as follows, viz:—
—Letters weighing not more than half an ounce, two cents;
—More than half an ounce, and not more than one ounce, four cents;
—More than one ounce, and not more than an ounce and a half, six cents;
—More than an ounce and a half, and not more than two ounces, eight cents;
—And four cents additional for every ounce of greater weight.
—All letters conveyed by mail steamers between Oregon and California, and ports of other parts of the United States, five times the above rates.
—And on all letters which are not prepaid, the postage shall remain as now established by law.

CONSISTENT GLORIFICATION OF SUNDAY AND EASTER.

While perusing a Sermon, of a few weeks since, on "Reverence to the Name of Jesus," by the very reverend Thomas Hill Lowe, Dean of Exeter," in the first volume of "Practical Sermons, by Dignitaries and other Clergymen in the United Church of England and Ireland," I met with the following consistent glorification of Sunday and Easter, which I regard as too rich a morsel to withhold from the readers of the Recorder; promising one remark, viz., that if Easter is the "resurrection day," and each weekly return is to be honored as a holy festival—may, to take the place of the "Sabbath"—why do not the great mass of professing Christians, who observe the weekly festival, religiously honor the anniversary festival? Why reject and repudiate the great "resurrection day"—the resurrection day, par excellence—the "Queen of Days"—the "desirable feast of our salvation?" Certainly, if in the absence of any injunction from on high to celebrate the "resurrection day" weekly, I could deem such a service a duty, much more should I be inclined to regard the particular day of his rising, could that be ascertained from the Scriptures. We have but one yearly birthday festival, Christmas; but one yearly crucifixion day, Good Friday; why not be content with one yearly resurrection day, Easter? Why should we rob God of his holy Sabbath, to substitute a fancied "resurrection day" in its stead; a day which is nowhere imposed in the Inspired Word, neither is it dignified with the least intimation of being a holy day? It is vain to be wise above the Written Word. But to the extract from the Dean of Exeter:—
"As the first day of the week, being the day on which our Lord arose from the dead, (1) was by the Apostles, themselves, under the guidance of the Holy Spirit, consecrated and given to the Church for ever to occupy the place of the Jewish Sabbath, (2) so the feast of Easter, being the anniversary of the Resurrection, was from the beginning observed in the Catholic Church throughout the world with peculiar solemnities, and was honored as the 'Queen of Days,' as the 'Festival of Festivals'—as far elevated as the sun is amongst the stars, not only above human feasts, those of earthly origin, but above those which were instituted in honor

of Christ Himself." They called it, 'The desirable feast of our salvation, the day of the Resurrection of our Lord Jesus Christ, the foundation of our peace, the occasion of our reconciliation, the end of our contentions, the destruction of death, the victory over the devil.' To mark this day with more distinguished honor, and in commemoration of the inestimable blessings which it brings before us, in each returning year, the Church expressly enjoins all who belong to her communion, to present themselves at Easter at the Lord's table, and to show their gratitude to Him, by offering their oblations on His altar, and by liberal donations to the poor. For this is the 'day of joy'; a day, above all others, of rejoicing to mankind, to whom it gives the blessed hope of exchanging this life on earth for a glorious resurrection; a day on which God has set his seal, to assure us of the truth of all his promises; a day on which the Fountain of Divine Love sheds the fullness of its splendor, and which expands the heart of every true believer with the deepest sense of gratitude to God, and with love to those who are partakers with him of the same salvation."

Need we be surprised at any pervasions of the institutions of the Almighty, among people who are stuffed with such twaddle—people who are fed on such husks? Dim, indeed, must be their perceptions of Divine Truth, and lean their souls, who drink at such turbid streams. Need we be surprised to find that they are given over to the delusion, "to believe lies"—that they "pervert the right way of the Lord," and give the title of the holy rest-day of the Great Jehovah to the "ceremony worship-day" of the idolaters of the Sun—the Dies Solis of the heathen—the Sun-day of modern Christians? Yet even so; and herein is our obligation increased to contend valiantly for the Truth, and to labor, unceasingly, for the restoration of the true Sabbath of the Lord. W. M. F.

GERRIT SMITH ON LAND OWNERSHIP.

About one year ago, Gerrit Smith, of Peterboro, N. Y., proposed to make gifts of land and money to five hundred males and five hundred females, inhabitants of the State of New York—the individuals to be selected by committees in the various counties, from the poor, industrious, landless, and temperate portion of the population. The Committee for the County of New York now announce, that, having completed the task of selection assigned to them, they have received from Mr. Smith 75 deeds of land and \$750 for the 75 males selected and \$3,750 for the 75 females selected, being \$50 for each female, and \$10 to accompany each deed of land to the males. In his letter accompanying the deeds and money, Mr. Smith expresses a hope that all males will invest their money in land. He backs up this suggestion by the following remarks—As sensible and Christian-like as they are radical—upon the right of every individual to a portion of the earth which the Lord has given to the children of men:—
"To you who know my heart on this subject, I need not say how deeply I feel, that every person needs to be the admitted owner of a parcel of land. This every person should be, without having to pay for it. But, if a free ownership be withheld, still let there be an ownership, whenever it can be bought. If for no other reason than that the more, who are the admitted owners of land, the sooner will such ownership be acknowledged to be a natural, universal, and inalienable right, I would have every person get a parcel of land, who can get it.
"Alas, that good men should be so slow to see that the acknowledged right of every generation, and the whole of every generation, to the use of the earth, as well as to the use of the sea, the light, and the air, is necessarily preliminary to that state of universal comfort, and happiness, and holiness, for which good men labor and pray! So vitally important, so indispensable, is this right in my view, that no person who rejects it can get my vote to be a civil ruler or a moral instructor. How long will the people consent to be put off with bribes and toys and deceptions in the place of the acknowledgment of their rights? The governments of the earth, all refuse to acknowledge the right of the people to the soil. And yet the people, stripped though they are of this greatest right, and of this only effectual security for all their rights, sustain and honor these governments! And this they do because their governments help them pay their persons or their schoolmasters, or bribe them in some other way. Only let the governments of the earth give back to their subjects the rights of which they are robbed; and their subjects will lack neither the ability nor the disposition to take the whole care and bear the whole burden of their schools and churches."

THE MAYOR OF PITTSBURG, PA.

Several weeks ago, we announced the election of Mr. Joseph Barker to the Mayoralty of Pittsburg, while confined in prison, and his subsequent pardon by the Governor. From a letter to the New York Recorder, we learn the circumstances which led to his imprisonment, and his election. It seems that Mr. Barker was in the habit of speaking of the evil character and designs of Popery, from a stand in the Pittsburg Market. Large crowds gathered to hear him—especially of that class of persons who could not be induced to enter a Protestant church. Making extracts from some of the principal theological works of the Papal establishment,—such as "Den's Theology," "Garden of the Soul," and "Poor Man's Catechism,"—he caused many children of the "Holy Mother" to doubt the purity of their faith, the honesty of their priesthood, and the sanctity of their confessional. Alarmed at the rapid spread of heresy, the priest-hood began loudly to clamor against "street-preaching." Whereupon Mr. Barker was arrested and tried before Judge Benjamin Patten, for a "nuisance"—i.e., obstructing the street—2d, in using language corrupting to the public morals! During the trial no witness testified that he had ever been annoyed by Barker's meetings. On the other hand, many stated that they had attended his meetings and passed variously through his congregation, but had never met with or seen any obstruction. In defending himself against the second charge, Mr. Barker proposed to introduce the books from which he had read in the Market, to show the nature and occasion of his language. But they were rejected by the Judge. To be brief, the testimony was closed, the speeches made, the law expounded to the jury, Mr. Barker brought in guilty! and sentenced to one year's imprisonment in the county jail, and \$250 fine!

THE HINDOOS.—It is stated that doubts of the truth of their ancient religion are getting common among this people. The Rev. Dr. Rice mentions an incident in this connection. Two natives came to him, and one propounded several interesting questions about Christianity. The following conversation grew out of it:—

"Do you ever pray?" I inquired.
"Yes," he replied.
"To whom?—to idols?"
"No."
"To whom, then, do you pray?" I was much struck with his answer. He said, "I pray thus:—O thou who madest all worlds, whoever thou art, I adore thee. Give me thy blessing!"
"Did you ever pray in the name of Christ?"
"Yes," he said, "I have sometimes done so, when I have been in trial and affliction."
He seemed to have a secret hope that, at a time when human help was inadequate, Christ might afford the necessary aid.

TEMPERANCE LIFE INSURANCE.—We learn from the Journal of the American Temperance Union, that consultations have been held in this city with reference to the formation of a "Temperance Life Insurance Company."

"They have such an institution in London, and its results in eight years are every way most beneficial. The Journal says:—
"The experience of this Company has been, in these eight years, that the number of deaths in that period has been less than half of that, in proportion to numbers, insured in all other companies in the kingdom; while, in this company, the assured suffer no losses from prevalent intemperance. And what is more extraordinary, although the office contains 600 members more than it did a year ago, the deaths during the last half year have been actually only half as many as they were in the same period of last year; being only five out of 3500 policies issued."

It is obvious, from the nature of the case, that in the ordinary mutual companies, the abstinent are insurers for the drinkers, and that both the mutual and the stock companies must be losers just in proportion to the liability of the insured to shorten their days by strong drink; so that a Company could well afford to insure at a lower premium, if all its subjects were strictly bound to total abstinence. The Journal well observes:—
"Every agent of such a company would, wherever he operated or lectured, be a powerful temperance lecturer—the inducements offered to unite in such an association would all be promotive of the temperance principle, and thus the establishment of such a Company would be, we can easily see, one of the most powerful agents of handing down and increasing the cause for which the temperance men of this nation have so long and earnestly labored."

TRUCKING TO THE SLAVE POWER.—Not long since, the Columbia (S. C.) Telegraph denounced Godey's Lady's Book because one of its editors, Grace Greenwood, was a contributor to the National Era. Mr. Godey was very prompt to send a conciliatory letter to the South Carolinian editors, in which he says, "I have been publishing the Lady's Book for twenty years, and if in that time one line can be found aspersing in any way Southern institutions, I am willing to fall under your censure." He concludes by assuring the Southern gentleman that "Grace Greenwood's name is withdrawn from the cover, where it was placed nominally as editor, she never having had the least control over the columns." As if to color his dastardly conduct more deeply, he declares that Sartin's Magazine, (a rival work,) is liable to the same censure, and encloses two articles from that work in order to prove the charge of guiltiness. In allusion to this affair, the Christian Inquirer well says:—

"We do not know what sort of books 'ladies' choose to read, but we are sure no Northern woman, no Yankee girl, no wife, or daughter, or mother, with free blood in her veins, will consent to receive into her house a Magazine which is so faithless to all honorable ideas, in its course, as this. Mr. Godey has chosen his market; let him peddle his wares there to his heart's content. As for the South, that will despise his course no less than the North. The South may love the treason, but it feels only contempt for the traitor. The Northern man, who, for the sake of a few southern dollars, betrays Northern principles, is as sure of receiving the spaniel's reward as he is deserving of it."

ARRIVAL OF MISSIONARIES.—The Missionary Herald states that Messrs. Breath and Coan, with their wives, arrived at Oromiah, Persia, on the 13th of October, "having to recount nothing but goodness and mercy all the way." Mr. Coan, in speaking of their reception, says: "Long before we reached the city, we were greeted by our brethren here, and by a troop of natives, who came out to welcome us, and escort us into Oromiah."

SUPERSTITION AND ITS CONSEQUENCES.—Rev. Mr. Williams assigns as the chief reason of the murder of Gov. Amarel, of Macao, the fact that in making roads through the island, the Governor's workmen had disturbed the graves of the dead, and thus destroyed the luck of their families, and exposed them to the malicious pranks of the disturbed spirits thus unceremoniously ejected from their resting places. The number of families thus disturbed amounts to two or three hundred.

PERMIT ME TO MAKE THE FOLLOWING SUPPOSITION AND INQUIRY THROUGH THE COLUMNS OF THE RECORDER; AND WILL YOU, OR SOME OF YOUR CORRESPONDENTS, VOUCHSAFE AN ANSWER?—Suppose a Seventh-day Baptist Church to be located in the town of A., and another in the town of B., some forty miles apart. Both churches are members of the same Association. A few members belonging to the church at A., remove to the town of B. For certain reasons they do not see fit to unite with the church at B.—Soon difficulties arise between the members belonging to the church at B.; they cannot or will not meet together to worship; whereupon these members of the church at A., together with some that have been excommunicated from the church at B., organize themselves into a church, without the consent or advice of any other church, and then justify themselves in what they have done.

QUESTION.—What is the Gospel course for the church at A. to take with the said members of their church?—A FRIEND OF GOOD ORDER, 27th of 1st month, 1850.

REPLY.—Such proceedings are utterly subversive good order. The church at A. ought to admonish their members, and to persuade them to withdraw from such an organization, and give no countenance to it. If they will not be admonished, they ought to be excommunicated.

SUNDAY RAILROAD TRAINS.—The Boston Atlas says that a bill to prohibit railroad trains from being run on Sunday, after sunrise or before sunset, except in cases of "necessity and charity" recently passed the House of Representatives of Massachusetts, after having been amended so as to exclude from the effect of the law, trains carrying people to and from places of worship, trains carrying the mails, and the trains connecting with the steamboats which leave New York on Saturday evening. These exceptions show very clearly how much—or, rather, how little—principle there is in the matter. If it is wrong to run the cars on Sunday, why not forbid it entirely, like consistent men? If it is not wrong, why not leave each company to decide for itself in respect to this as to all other matters of expediency?

STATE OF RELIGION IN NEW YORK.—The N. Y. Recorder says that the pastors of Baptist churches in New York, who attended the Conference last week, represent that their congregations are solemn and thoughtful, that much religious interest is manifested, and that there is a general awakening. In the Olive Branch Church, twelve conversions and eight baptisms were reported. In the Sixth-st. Church, fourteen conversions and six baptisms. In the Stanton-st. Church, six baptisms and twenty to thirty anxious. In the Baptist Tabernacle, eighteen candidates for baptism. From several churches in the vicinity of New York, similar reports were made.

NEW FEATURE OF CHURCH-BUILDING.—The Plymouth Church, in Brooklyn, has recently completed a neat edifice for public worship, capable of seating comfortably two thousand persons. In the rear of the church there is a building containing ten rooms—a Sunday-school room for 300 children, four Bible-class rooms, one conversation room, a lecture room, the pastor's study, and two social-circle parlors, which are furnished like private parlors, with pianos, sofas, &c., and are to be used by the congregation for weekly assemblies, with the pastor, to exchange friendly greetings, and enjoy social intercourse.

DR. DICK.—We learn from the Christian Citizen, that contributions, as a testimonial to this aged and poverty-stricken philosopher, continue to flow in with generous liberality, from all parts of the country. Considerable amounts are acknowledged in that paper. Mr. Burritt has received twenty sets of Dr. Dick's complete works, and he expects a large supply more, which are to be sold for the benefit of the author. They can be sent at a trifling cost to any persons living on the line of railways.

WATERTOWN, N. Y.—A well-arranged and neatly-printed Directory of the Village of Watertown, comes to us in connection with the New Year's Address of Norman L. Burdick, the Carrier of the Northern New York Journal. From it we learn that Watertown contains an Episcopal, two Presbyterian, two Methodist, one each of Baptist, Universalist and Roman Catholic Churches, with large factories, court buildings, institute for learning, and many common schools. It is rapidly overcoming its great loss by fire last year, and promises, when reached by railroad, to be a very important business location. It was first settled in 1800.

MISSIONARIES IN CHINA.—Mr. Williams states, in a letter dated October 25th, that there has been much sickness among the missionaries of different societies at Shanghai. Two Swedish missionaries recently arrived at Hong-kong; and the (English) Bishop of Hong-kong, accompanied by his associates, was expected very soon. Fifteen different societies are now represented in China.

A FUND FOR BENEVOLENCE.—The munificent sum of £30,000 has lately accrued to the Society for the Propagation of the Gospel in Foreign Parts, being a legacy some time ago bequeathed to it by a citizen of London, dependent upon two or three lives which have now dropped. With the exception of some annuities chargeable upon the above sum, the whole of it is available for the purposes of the Society.

A REBUKE.—Several persons in Ohio petitioned the Legislature to dissolve the Union. The committee made a report, in which they speak in thrilling terms of the blessings and advantages of the Union of these States. The committee recommended the adoption of the following resolutions:—
Resolved, That the memorialists have liberty to withdraw their memorial.
Resolved, by the General Assembly of the State of Ohio, That the Secretary of State cause to be printed an edition of Washington's Farewell Address, and distributed to each school district in the State.

INTOLERANCE.—The Chronicle says that a Jewish Rabbi in the city of London, who keeps an Irish servant, recently found out, to his great astonishment and grief, that whole leaves had been torn out of his Hebrew bibles and other books, and even out of his manuscript works, among which there is one presented to him by the late Duke of Sussex. On examining the servant, he openly admitted that, having made confession to a Catholic priest in London, and having stated to him that she lived with a Jewish Rabbi who studied his Hebrew books day and night, he advised her to destroy them; and she therefore tore out as many pages as she could, and lit the fire with the abnoxious papers. Incredible as this story may appear in a civilized country and age, it is nevertheless true. The Rabbi has dismissed the servant.

REVIVALS.—We rejoice to learn, that in several of our churches there is at present an unusual degree of thoughtfulness and solemnity. In the Church at Petersburg, as we gather from a business letter, something of a revival exists, and nine persons were recently added by baptism. In the Church at Friendship, Allegany Co., also, as we learn incidentally, a very interesting state of things exists, and it is hoped that some have passed from death unto life.

