

The Sabbath Recorder.

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

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

TERMS—\$2.00 PER ANNUM IN ADVANCE.

VOL. VI.—NO. 37.

NEW YORK, FIFTH DAY, FEBRUARY 28, 1850.

WHOLE NO. 297.

The Sabbath Recorder.

The following communication was received several weeks ago. Its publication was delayed at first in consequence of a press of matter, and subsequently by an oversight. We hope, however, that it has lost nothing by keeping.

MORE ABOUT HIRING MINISTERS.

To the Editors of the Sabbath Recorder:—

Did you ever see any poor fellow take a worse flogging than I did? I have been in a great strait between two, whether or not to sit down in silence, and submit with patience to all that stigma and scandal which I think my reviewer has endeavored to heap upon me. But I came to the conclusion, that I ought to be allowed to put in a kind of salvo, at least, seeing he has so very badly misrepresented my language.

He says that I have overlooked his main object entirely, and seized with avidity on some incidentals of his article, to make out that he is a mere hireling; whereas I said not a word about his being a hireling of any sort. And, as to his object, I verily thought I was correct in what I said about that; and I can see it no otherwise yet. I said, "His object appears to be, to set the ministers, all hands, at work in good earnest—to learn the churches to offer good stout salaries to the ministers." Now let us see if such does not appear to be his object. After talking a while about the backwardness and wickedness of the churches, in that they have not promised their ministers a sufficient salary, and likewise something about the origin and cause of all this backwardness, he says, "But no matter what may be the origin of it, it is reasonable to suppose that sound instruction from the pulpit, and faithful pastoral culture, will effect wonders in removing the evil; and the minister's duty is to set about giving this instruction, and bestowing this culture, in the firm persuasion that his labor will not be in vain." Now, if all this, right on the face of his article, is not enough to make any man believe that his object was to set the ministers at work, and to learn the churches to offer good stout salaries to the ministers, I know not what language he could have used to make any one believe that such was his object. Yet does he not stigmatize me most severely, because I understood him just exactly as his language signifies? If indeed he had some other object in view, yet surely I should have taken this to be his most prominent object.

Again, I said, "His main, if not his sole object, appears to be, to push forward a state of things when the people shall be brought to believe that they are bound to support their located minister, without any secular labor on his part, and that they are awfully wicked if they do not do it; and also to bring the ministers into the belief, that it is wrong for them to connect with their ministerial labors any secular business." It is true, he did signify to the ministers that they need not be anxious about their temporal support, since the Lord had promised them that he would sustain them in doing their duty; but I had not the least idea that it was his main object to convince them of that, for I supposed that they knew as much about that as he did; I verily thought that his main object was to convince them that they ought not to connect with their ministerial labors any secular employment, Paul's doctrine and example to the contrary notwithstanding.

But my reviewer says that the passages I have quoted are nothing to my purpose. To which I will only say, that if he will insist that Paul's plain word is, that he does not support, surely there is no hope of his being reclaimed by any amount of culture.

Again, he says, "Our correspondent has put in a kind of salvo to his general doctrine, by saying, 'After all we advise and admonish the people to look well to the wants and necessities of their located minister, especially if he is poor, and see that he does not suffer for the want of carnal things, for it is the duty of the people to administer of their carnal things to him as well as to other poor saints.'" He then says, "Here, then, we have it; if the minister is poor, if he is on the borders of starvation, why then carry him something, so that he does not suffer." Now, if this is not a flagrant misrepresentation of my language, I know not what could be. If he could make it out that no man is a poor man until he is on the borders of starvation, and is obliged to go in rags and tatters, then there might be some propriety in his language. But I have known a great many men, and some ministers, who were poor men, yet they had always had a comfortable living, and were never on the borders of starvation. But he, it seems, would fain make the people believe, that I meant for the church to let their minister suffer almost to death before they did any thing to keep him from suffering, which is precisely the opposite of what I said. And what but the most morbid sensitiveness, and sickly perversion of sentiment, could prevent him from seeing it? And then he exclaims, with mighty exultation, "And is it a deacon that writes in such a strain as this?" No, sir, be it known to you, and to all people whom it may concern, that "Deacon Billy" never wrote in such a strain as that. I admonished the people to see that their minister did not suffer; but he would make it appear, that I signified to them to let their minister suffer severely before they did any thing to keep him from suffering, and then carry him a little something, so that he does not quite starve to death. How many of your readers may be just fools enough not to see but that he has done me justice, I know not. Who would have thought that a minister would ever undertake to gain the argument by scandalizing his opponent?

Again, he says, "But, brother Stillman, do you not see that the state of things which your doctrine tends to bring about, is the very state that is calculated to make the minister poor, and keep him so?" To which I answer, No, sir, I do not see it so. I think

it is your doctrine, if it was carried out, which would unavoidably make the minister poor, and everlastingly keep him so, unless the people give him a good stout salary; and that, I conclude, is just what you wish for, and what you are laboring so hard to bring about. And you seem to think that by and by the Lord will take us in hand and make us so ashamed of ourselves, that we will turn to and promise him a salary that will be amply sufficient. But, as the Lord generally works by means, it is not likely that he will ever make us much ashamed unless some one or more of his ministers can be employed in the business; and I think my reviewer is not much behind in trying to do his part of it.

Again, he says, "We know, therefore, that brother Stillman's scheme is not Gospel." But I can say, with all confidence, that your scheme is not apostolic. How did he know what my scheme is? I had not prescribed any particular scheme about it. The most that I said was negatively, and to show some of my reasons for doubting the propriety of hiring men to preach and pray for us for so much money per annum. I have not told all my reasons; it would take too much time and paper. But one of my reasons is this—I think it has a tendency to produce leanness and barrenness in the church, because it prepares the way for laymen to excuse themselves from doing their appropriate duties; and just as sure as they do that, leanness of soul will follow. Yes, they will say, naturally, just as my reviewer has represented. If any have backslidden, or gone astray, or if any are anxious, or if there be any difficulty in the church, or whatever may be the matter, they will say, Let the minister see to it; it is his business; we cannot attend to it; we have as much as we can do to get the money to pay him for it. We think it would be hard indeed to pay him for doing our duty, and then have to do it ourselves. No, let the minister do it, it is his business—thus packing all the spiritual duties of the church on the minister. The members lose all the spirituality of religion, and the church becomes like a barren fig-tree. I say, is not such the natural tendency of hiring men to preach and pray for us? Now, from all I can learn from the Bible, I do not believe that the Lord ever intended that all the spiritual duties of a church should devolve on one member of the church, the preacher. I think that other people ought to have religion as well as the minister. The Scriptures teach us that God has set in the church diversities of gifts—apostles, prophets, pastors, teachers, gifts, governments, &c., all to be occupied in their several spheres, according to the grace given to every man, not according to the grace given to only one man. I think it would be far better for the ministers to go to work to learn the churches that every member ought to improve his gifts in the church among the sick and the anxious, and not leave all such business for the minister to do, and then have to swing his hammer till midnight. If the members of the church could be brought to understand their duty, and have religion enough in their souls to do it, the preacher would have little more to do than sit Paul had when he was making tents, which was to reason in the synagogue every Sabbath day.

But my reviewer says, ironically, "Ah, but the minister must work!" O dear, what a dreadful thing it would be for a minister to soil his delicate fingers with a hoe-handle! I have lived more than four-fifths of a hundred years, and I have made a good many observations as I have passed along, and I think I never saw vital piety show itself more prominently in the church than it did when the minister labored with his hands, endeavoring to live independently, (remembering that it is written in the word of inspiration, "He that will not work, neither shall he eat,") and when the members of the church were exhorting one another, visiting and praying with the sick and dying, encouraging the anxious, not leaving all such business for the minister to do, and when, besides all this, a sufficient number of the brethren would volunteer to go and hoe out all the minister's corn in a day, and again volunteer to mow and rake all the minister's hay in another day, while others would volunteer to buy and carry the minister a barrel of flour, and in the fall of the year volunteer to buy the minister a good fat cow for beef, because he was a poor man, and we would not let him suffer nor go in rags and tatters. And when the brethren were doing his work in the field, the dear old man would come out with tears on his cheeks to express his thanks and gratitude for our kindness; and the more he expressed his gratitude, so much the more were we stimulated to serve him just so again. And again, if the minister wanted to go a journey, the brethren would turn to and give him twenty dollars for spending money. This is the way I was taught in my youth to support the minister, and it was all done by free will offering. Such a state of things in the church as this, I have witnessed in my day. Nay, more, I have seen the time when, if any other of the poor saints became unable to take care of themselves, such of the brethren as were able would take them home to their own houses, and give them just such fare as they themselves had, and when one had kept them two or three months, another good brother would go and take them off his hands; and I have seen the time when there was not less than five or six such poor saints at a time supported by the church in that same way; and my father, although he was quite a poor man, had much of that kind of business, and I do not believe he was any the poorer for it.

And now, if I should prescribe and recommend any thing as a scheme for supporting the minister as well as other poor saints, it would be something like what I have here stated, and I hardly think my reviewer, when he comes to know what my scheme is, would dare to say it is not gospel wise. Why should he condemn my scheme before he knew what it was? I know by experience, that such a method of procedure as I have

described strongly tends to beget love and Christian affection in the church. But supposing our minister, instead of expressing his thankfulness, had addressed us in language similar to that I lately heard from the mouth of a Seventh-day Baptist minister—"Are you doing this because you think you owe it to me? I want none of your help unless you owe it to me, for I will not receive any thing of you as charity." Do you suppose such language as that would not have had a tendency to quench that flame of love that was then glowing in every breast? Or, if he had addressed us in language like this—"Well, brethren, I am glad to see you doing a little in the way of your duty at last, and if you had done as you ought, you would long ago have promised me a salary of four or five hundred dollars at least." Do you suppose that would have stimulated the company to go right off and buy him another barrel of flour? It seems to me that it would not. And what is it, but just such kind of language, that we now hear from some of our ministers? "A soft answer turneth away wrath, but grievous words stir up anger." "Charity never faileth," for love begets love, and love is the essence of piety; and when pure love provokes the church to see that its minister does not suffer, how it instantly provokes the minister to love the church in return, thus provoking one another to love and to good works, and causing pure and undefiled religion to increase and abound in the church. But if the church agree with a man to preach and pray for them a year for five hundred dollars, there is no love begetten by that act; it is only making a bargain; and if the church pay him that amount, there is no more love in the performance of it, than there would be in paying for a piece of property. But I confess that I never understood the gospel in that fashion.

My reviewer says that it is wrong for ministers to connect with their ministerial labors any secular employment; and I must say, that it wounded me to the heart to see that he would treat some of our most worthy and beloved ministers in such a way as to suggest, that they do it because they are afraid that they will not fulfill his promise, or that they betray a lurking suspicion that he will not do it. But if it is wrong for ministers to labor with their hands, it would seem that Paul missed it most shockingly when he and Sylvanus and Timothy did so for the very purpose of making themselves examples for others. See Thes. 3d chap. This one thing, however, is certain, that if it is wrong for ministers to labor with their hands now, it was wrong for ministers to do so then, and thus you would make the apostles transgressors, and unworthy of imitation. But when the writer in question perceives that we think Paul's doctrine goes hard against him, he then says, "Well, I did not mean that it is wrong for ministers sometimes to go to work to help some feeble church; such as do that, I hold in everlasting honor," says he, "Paul himself did so." Now if that is not a real sophistical come-off, I know not what to call it. For Paul there said not a word about feeble churches; he simply told them to do it to support the weak; and who does not know that ministers generally have weak ones enough in their own families to require all the labor they can do, without helping weak churches? Nay, I think it ought to be the pleasure and delight of the church to turn to and help him support his weak, if he is a poor man. And I know it was the delight of the church to do so when I was young. But take notice, that when I say a poor man, I do not mean a drunken wretch who goes in rags and tatters, and whose wife and children are on the borders of starvation. No, I despise such an idea, come from where it will. I mean a man of small property, that gets a good living by his industry; that is what I mean, and what could prevent him from seeing it?

But again, my reviewer seems to depend chiefly, if not entirely, for the support of his doctrine, upon the words of Saint Paul where he says, "Even so hath the Lord ordained, that they that preach the gospel should live of the gospel." But this, it seems, would not quite prove it, if it had not been for the two words, *even so*; and even these would not have been quite sufficient, if he had not written them in capital letters, and repeated them pretty often. He says EVEN SO signifies in the same manner; and if the priests did not have a stipulated yearly salary, yet they did have a specified per centage, which amounts to about the same thing. Now let us see for what this per centage was given. It was given them in lieu of their part and proportion of the land of Canaan, and all the rest, that they received of the people, was a certain part of their free-will offerings; and if ministers now had as much hard labor to do as the priests and Levites did then, which was to kill and dress thousands and tens of thousands of sheep and oxen, cut wood and make fires, wash dishes and clean house, &c. &c. I say, if ministers now had to do as much hard work as they did, I think they would begin to be willing that it should be some other how than *even so*.

Again, at the commencement of his reply, he says that he utterly disclaims the unworthy motive attached to him. But how it is that a man can disclaim a motive as being unworthy, and yet cling to it with so much eagerness, is what I confess I do not exactly understand. Or does he disclaim it merely because I used the words, awed or frightened? Well, if that is what he means, let me ask what would awe or frighten a well-disposed man more effectually to do a thing, than to make him believe that he is awfully wicked if he does not do it? And this is just what he says of the church that does not at the outset promise the minister a sufficient salary. Then pray tell me how it is that he disclaims such a motive.

He next says, "The real motive in writing that article was to induce the ministers to commit themselves to their appropriate work, without cherishing any undue anxiety about salaries." This, he says, I overlooked en-

tirely. In this, however, he was quite mistaken, for I took particular notice of it, and considered it as a very necessary preliminary to the accomplishment of the main object, which I considered to be to get the people into the belief and practice of promising the minister a good stout salary; for he told us, at the commencement, that he believed one great reason why the people were so backward about promising the minister a salary, was that the ministers continued to labor in secular business, and consequently the first thing to be done to bring about the desired object, would be to get the ministers to cease from secular labor; and, to induce them the more readily to do so, he assures them that God will take care for their temporal concerns, about which, at the same time, they knew as much as he did. I do not pretend to say, that the man is not sincere in believing it to be the best way for the minister to do so secular labor, and for the church to give him a good stout salary for his support. But I happened to be of a very different opinion. I think it would be far better, and much more for his health and comfort, (unless he is naturally very lazy,) to labor in some secular business to support his weak children, and perhaps a weakly wife too, and let weak churches take care for themselves as well as they can; for if any man provide not for his own, especially for those of his own house, he hath denied the faith, (ministers not excepted,) and let the members of the church do much of the church's business (which he seems to think belongs exclusively to the minister,) otherwise what would be the use of that diversity of gifts that God has set in the church.

I must take leave of my reviewer, by saying, that I really think he had no cause of trembling for fear that some of his opponents would think he favored their cause. I do not believe that any one of them ever thought that he had done so in the least. I have shown those three articles to two men whom I considered as candid as any in the town, and whom, I supposed, would be as impartial and as free from prejudice in the case as any I could find. One of them told me that he should have drawn the same conclusion from them as I did, and that he did not see how any body could draw any other. The other's judgment I have not obtained; but one only is sufficient for my purpose.

WM. STILLMAN.

THE GENEROUS PLANTER.

The incident which is embodied in this story occurred in Cincinnati some years since, and was then published, but so long a time has passed that few will remember it. I am very sure none of my young readers will.

There is in Cincinnati a large class of freed colored persons, who, having been emancipated in the South and Southwest, have come up there to settle, and many of them with the sole object in view of making enough money by their labor to redeem some near relation from bondage. We have known of remarkable instances of self-denial and patient labor that have finally been crowned with success, but we cannot recall one of which we have heard, that is so full of romantic interest as the one we are about to relate. Amongst the freed colored persons who were laboring to purchase the freedom of their enslaved friends, there was none so untiring in efforts as Susan Wilson, the heroine of this little story. She was up early and late; and although her occupation was a very laborious one, and not very profitable, yet by unceasing toil and the most rigid self-denial, she managed to lay by a considerable sum of money towards the purchase of her husband, who was still in slavery. Susan had been set free by will at the death of her mistress, whose favorite personal attendant she had been. This lady had owned but few slaves, and they were all in her own employ, so that they had always been comfortable. She had left Susan with her own children, free, but without making any provision for their support—thus showing that she thought the boon of freedom, even in a state of destitution, a sufficient restitution for years of unpaid labor, which she had exacted from her slaves. Whatever Susan thought of the justice of her mistress, she was not slow to avail herself of her freedom; and after long and anxious consultation with her husband, it was agreed that she should make her way to a free State, with her three small children, and by her labor endeavor to get money enough to buy him.

Now, her husband, was an excellent carpenter, and lived with his master, very near Susan's mistress. He was an intelligent slave, and had always cherished the hope that he should one day be free. There did not seem a very bright prospect of this, when he saw his poor wife with her three little children set out upon their journey to a land of freedom. His heart almost failed him, but still he said to himself, "They must go. If they cannot do anything for me, they will do far better for themselves, in a free State, than they can possibly here, where they will not be thought even as good as slaves." And so they parted. She came to Cincinnati, and had been there about two years, laboring as a washerwoman, when my story commences. Her oldest child, Harry, was a fine stout boy of eleven years; Susan, the next, was a delicate, sickly child of nine; and the youngest a little boy of five. They were none of them old enough to be of great assistance to their mother; yet so great was their interest in the object for which she was laboring, that all were willing and anxious to contribute something toward their father's freedom. Harry could do most. He was, in fact, very useful—bringing and carrying clothes, fetching water, making fires, and everything of the kind that he could do. Then there was a large boarding-house in the neighborhood, where Susan not only got washing from the boarders, but almost enough to contribute toward the support of her and nice-looking, and he had as many customers as he could supply. It would be a family—thus saving both money and time.

So great were her exertions, that a number of charitable ladies kindly undertook, not only to supply the children with clothes, but made them up for them. Thus the poor woman's earnings were almost all hoarded up for the purchase of her husband.

The children too were as self-denying as their mother. If any kind lady or gentleman gave them a small piece of money for a little service, instead of buying candy and cakes, as most children do, it was brought home and put in a mug where their earnings were kept. Harry, during the season of blackberries, was able to earn a good deal of money. His berries were always fresh possible to tell the little acts of self-denial by which these poor children strove to aid in the purchase of their father. To show how they all felt about it, we must relate one little incident.

One day, a lady, who was pleased with the frank, good-natured face of Ned, the youngest boy, called him in, and gave him half an orange. This was so nice that it created a desire for more. A few days afterward he had a small piece of money given him, and instead of taking it home to put in the mug, he bought two oranges with it. He no sooner had them in his possession, than he began to feel he had done something that his mother and brother and sister would not think very well of. So, instead of running home delighted to show them, he came in sulkily, and going straight up to his mother, said, "Good gentleman gave me money; I give it to man in shop; he gave me two oranges." His mother looked sorrowfully at him, and told him she was sorry he had forgotten his poor father was a slave. And the other children said, "Oh! shame, Ned! to buy oranges with the money for daddy's freedom!" They would not touch a bit of them; and poor little Ned with tears in his eyes sat down in the corner and ate up the oranges by himself, and he was very glad when the last mouthful was gone. He said to his mother that he would never buy any more oranges, but bring the money home for his father.

One day, Harry had been gone to the boarding-house longer than usual for the fragments of the dinner. Presently they saw him coming with a large bundle of clothes, as many as he could carry; and he came panting in, full of some important information.

"Oh! mother," he cried, "there are so many strangers at Mrs. G.'s, and you'll get all the washing for them, for a good gentleman who sent you these says he will ask them. And he was so kind to me, and told him all about how you were working for father's freedom, and put all your money in a box, and how we put all we could save in a little mug; and he gave me a whole quarter to put in a little mug; and he is coming here, and I am going to show him it's the largest piece we have got yet."

Thus he ran on to his mother, full of his good news, and none of them observed that a gentleman had followed him home, and was now standing near the door, in a very thoughtful mood.

Susan was the first to observe him, and how her heart sunk within her when she discovered the well-known face of her husband's master! He did not know her, and was surprised at her agitation. She sank down on the floor, and was not able to speak. She had not heard one word from her husband since she had left him; and in those two years what might not have happened! The cholera had been very fatal in the South, and he might be dead!

"Ah, master!" at last she cried, "my poor husband, Ben, is he alive?"

"Ben! what Ben? I don't know who your husband is."

"Oh, master! Ben Wilson, your carpenter."

The gentleman was very much agitated, for he had not expected to find his carpenter's wife and children here. But he hastened to relieve the poor woman's anxiety.

"What!" said he, "is my carpenter, Ben, your husband? Oh yes; he's alive and well, and as honest and faithful a fellow as he ever was."

"Thank God!" said the poor woman, "if he's alive, I know he's good."

The slaveholder sat down on the only chair the house afforded, and the poor creature, crowded about him, beseeching him in the most piteous manner to sell the husband and father to them.

"Oh! master, see," said Susan, "I have got almost all the money; and bringing her box of hoarded savings, she put it down at his feet.

"See!" cried the children, "here is all ours too!" and in his haste little Ned upset the mug, and all the pennies and half-dimes rolled over the floor in every direction.

"Oh, master!" cried the poor wife, "won't you be willing to sell Ben? I know I've not got enough yet; for," she added, proudly, "I know Ben is worth a good price."

"Isn't there almost enough?" said little Susan.

"Do please let daddy be free!" said little Ned.

The planter was speechless. He was deeply touched by the scene before him. He had a heart, and it was touched. He had always believed that when slaves were freed they became lazy and improvident, living by begging and stealth; but here he saw the most untiring industry and rigid economy in a poor woman and three little children, whom he would have supposed scarcely able by all their labor to support themselves, saving a sum that seemed almost incredible. We know just how much he was surprised; for we have seen in all its force this fixed belief of slaveholders, that free colored people are not able to take care of themselves. He sat, looking pale and sad.

"Is master sick?" said Susan.

"Yes, good woman," said he, "sick of myself, sick of slavery, sick of everything."

Poor Susan was bewildered; but the planter, with great effort, calmly added—

"Susan, your husband has been worth

more to me than all the money in that box. I have no right to any of it; keep it for yourself. Your husband is free from this moment. May you be as happy as you deserve to be."

He then darted out of the house.

O how happy was that mother and children. The mother fervently thanked God for his goodness, and the children danced over the floor, knocking over the poor dinner which was set out on the wash-bench into the tub of suds. Harry looked a little sober at this catastrophe; but he quickly remembered the change, and cried, "Never mind; now we can buy some dinner, can't we, mother?"

When their joy had somewhat subsided, they had a nice, comfortable dinner, and there was an orange purchased for the poor, sick, little Susan.

But let us leave this happy family, and follow our planter. Having seen his injustice to one of his slaves, he was not long in perceiving that he had been unjust to all. He had inherited his slaves from his father, who was a simple-minded man, good-natured man, and he had never heard a word of the wrongs of slavery. Even when he went to the North, to one of the Universities, to be educated, he did not hear whispered a word of disapprobation. But he married at the North, and his wife could never be brought to like slavery. Her unbusiness first awakened a suspicion that all was not right. He encouraged her in her efforts to enlighten their slaves, and render their condition more tolerable. He was very far from a right state of mind when he came to Cincinnati, and it only needed the unexpected meeting with the wife and children of his most valued slave, whose labor had already paid his market value twenty times over—working as slaves never work, and denying themselves every comfort of life, that they might purchase his freedom.

It was enough. He was convinced, and at once decided upon his future course. He immediately returned home, and as soon as he reached his plantation, he declared to all his slaves that they were free. They gave the best evidence that he had been a good master to them by many of them remaining on his place as free laborers, and his rich reward was in witnessing their happiness and contentment.

Among the most joyous was Ben, who soon set out to join his family; and we leave our readers to imagine their meeting, and the comfort they enjoyed as the reward of their labor and self-denial. [Friend of Youth.]

DEATH OF MRS. SCUDDER.

A communication from Dr. Scudder, at Madras, respecting the death of his wife, was read at the Monthly Concert in Boston, on the first Sunday in February, 1849, on the 18th of November last, after an illness of only four days, and what is remarkable, just three days after the death of her son, Mr. Samuel D. Scudder, who was a student in the theological seminary at Brunswick, N. J. Dr. Scudder writes:—

"After we found that her disease was about to terminate fatally, we assembled around her dying couch, and heard her last words. The righteousness of Jehovah Jesus, which had been her joy and support in life, was her only trust in death. She retained her senses nearly or quite to the last, and although very weak, conversed with us until within a few minutes of her departure. The same ardent love for Christ and for dying souls which she exemplified in her life, shone forth brightly during her last hours.

"In respect to herself she remarked, 'I am a poor miserable sinner, full of imperfections. Heaven will be glorious because there will be neither sin nor imperfection there.'

"Just before she died she opened her eyes and exclaimed, with peculiar energy, 'Glorious heaven! glorious salvation! Soon after this she voluntarily closed her eyes, and sweetly fell asleep in Jesus.

"When gazing upon her, as she lay before me, I exclaimed, 'How many prayers have come out of those lips. She literally prayed her children into the kingdom.'

"And now what shall I say about my own loss? I must sum it all up in one sentence. It is irreparable. Thirty years have we been permitted to travel together, and to labor for the salvation of souls. Now I am left to travel and labor alone, so far as my beloved helpmeet is concerned. But all is well. Christ lives. I told her when dying, that she would not long be separated."

TAKE COURAGE BOYS.

Many a lad, whose courage has quailed at the formidable task of declaiming before his school-fellows, will take courage from the following fact from Daniel Webster's autobiography. It is communicated by a correspondent of the Independent, who states, that while a school boy, under the instruction of Dr. Buckminster, he made tolerable progress in all the branches, but there was one thing he could not do—he could not speak before the school. "Many a piece did I commit to memory, and rehearse in my own room over and over again; but when the day came, when the school collected, when my name was called, and I saw all eyes turned upon my seat, I could not raise myself from it. Sometimes the masters frowned—sometimes they smiled. Mr. Buckminster always pressed and entreated, with the most winning kindness that I would only venture once; but I could not command sufficient resolution, and when the occasion was over I went home and wept bitter tears of mortification." Surely this fact, so unlike what any one would imagine could have been true, who judges by Webster's oratorical and forensic efforts, should encourage every teacher of the young, not to give over at their first and unsuccessful efforts.

New York, February 28, 1850.

HIRING MINISTERS.

On our outside will be found another article from the pen of Deacon Stillman, upon paying ministers. In the matter at issue between us and him, we have no desire to have the last word, being perfectly satisfied with having the last argument. It is not likely, that a prolonged controversy would serve to modify his views; for one who has lived "more than four-fifths of a hundred years," is not apt to see the force of those arguments which go to invalidate a long-cherished opinion. The hope of benefiting others, who might peradventure, be influenced by his views, was all that induced us to enter the list with him.

As to the design of "crushing him under foot as quick as possible, in the estimation of our readers, lest he should in some degree retard the progress of our plan," we can assure him that he is quite mistaken. We could better afford to wait for the brief remnant of his warfare to be terminated, if we had any favorite plan, to the accomplishment of which we regarded him as a formidable obstacle, than to undertake "crushing him under foot."

We are sorry that he so pertinaciously insists, notwithstanding our disclaimer, that our object is to set all the pastors at work to learn the churches to give good fat salaries to their ministers. We must have been exceedingly unfortunate in the use of language, if we failed, so completely, to present the idea which was uppermost in our mind. Had we been managing a viva voce controversy, it is not at all unlikely that our "uncircumcised lips" would have blundered, and subjected us to the necessity of making repeated corrections; but we are not apt to miss it so widely with the pen, though we make no pretensions to that of a ready writer. The prominent object—the all-absorbing object—which we had before us, when writing what has called forth so much censure, was to urge ministers to commit themselves wholly to their appropriate work; and we do not yet believe that we so entirely failed to present it, but what the majority of our readers well enough understood it. We believe that the minister's appropriate work is to preach the gospel—not to follow farming, or mercantile business, or tent-making. At the same time, we believe that he may lawfully engage in any of these occupations, when the church which he is serving is too feeble to give him an entire support, or when laboring in some field where no church has yet been gathered. We also consider, that if a minister's health is such that he cannot confine himself wholly to the labors of the ministry, he may so far vary his pursuits as to preserve his health. Still, his great work is to preach the gospel. And by preaching we do not mean merely going into the pulpit on the Sabbath day, and delivering himself of a speech about an hour long; but we mean studying the Scriptures, family visiting, visiting the sick, and all other duties which have direct reference to the welfare of souls. We wish ministers to give themselves wholly to this work. We wish them to do it without concerning themselves, over-anxiously, whether they will be well paid for it or not. They need not fear but what they will be paid; for he that trusts in the Lord, and does good, shall dwell in the land, and verily he shall be fed. Ps. 27: 2. They may safely leave this with Him who has given them his promise. Our article did say, and we reiterate the sentiment, that some ministers seem to act as if they were afraid to trust this promise, preferring to have something before them more tangible, in the shape of a farm or counting-house. But so did not Paul, although, for the sake of the weak, his own hands did sometimes minister to his necessities. On the other hand, we consider that when a church calls a pastor, it is in duty bound to lay him under obligation to serve its interests. They do so, when they pledge him what will be a sufficient support, without his being obliged to resort to some secular calling to help out the deficiency.

In conclusion, we have only to request our readers to refer to their files, and re-peruse carefully what we wrote, and compare the same with the animadversions of our venerable correspondent. So far as our controversy with him is concerned, we are quite willing to let the matter rest here, especially as we cannot turn aside to deal in personalities. The main subject, however, is one which we shall continue to discuss, as circumstances may seem to call for it.

THE ANGLO SAXON RACE.—Mr. Elihu Burritt has one of his telling articles in a late number of the Christian Citizen. He says that the Anglo-Saxon race numbers 60,000,000 of human beings, planted upon all the islands and continents of the earth, and increasing every where by an intense ratio of progression. He estimates, if no great physical revolution supervenes to check its propagation, that in less than 150 years it will number 800,000,000 of souls, all speaking the same language, with the same literature and religion, and exhibiting all its inherent and inalienable characteristics. He concludes with the following glorious vision:—"Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying, and subduing to its genius, all the continents and islands of the earth. The grandson of many a young man who reads these lines, will probably live to see the day

when that race will number its 800,000,000 of human beings. Perhaps they may comprise a hundred nations or distinct governments. Perhaps they may become a grand constellation and commonwealth of Republics, pervaded by the same laws, literature and religion. Their unity, harmony and brotherhood, must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds. If they discharge their duty to each other and to mankind, they must become the united heart of the mighty race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depends the well-being of humanity, the peace and progress of the world."

DOCTORS OF DIVINITY.

The rapid increase of Doctors of Divinity in this country, is a common subject of remark. Scarcely any college, however insignificant, allows its anniversary exercises to pass without awarding the title to one or more of those ministers who have shown themselves particularly friendly, or who have in some other way, entitled themselves to favorable notice. If one takes up a report of the meeting of any of the large benevolent societies of the day, or any printed document of such a society, he is confronted by a formidable array of D. D.'s, either as speech makers or honorary members. Indeed, so plenty have these titled dignitaries become, that it is rare to find a minister of any considerable distinction who is not, either willingly or unwillingly, numbered among them. We have been glad, rather than otherwise, to see the number increase so rapidly, because we have hoped and believed, that in this way the evil would eventually work its own cure. In that belief we remain still. Nevertheless, we are quite willing to help forward any measure which gives the least promise of hastening a result so devoutly to be desired. Hence we copy the following document, prepared by a body of ministers residing in Syracuse, N. Y., for which we bespeak candid and serious consideration.

Expose of a College of Evangelical Ministers.—Title of D. D.

It was about the middle of the 12th century, that the practice of conferring the honorary title of D. D. on divines commenced. Peter Lombard was the first man thus honored, and this honor was bestowed upon him by the Faculty of Paris.

This practice thence spread to other kindred institutions; and in due time it passed from Roman Catholic to Protestant Universities. In this country the honor is conferred by all our Colleges, large and small, old and young, stable or moving, with or without character, with a single exception, namely, the "venerable Yale," which has opened its eyes and become too wise thus to trifle.

It is given as a title of honorable distinction; but on what just ground it is thus given, is often to the public an inexplicable mystery, as they are incapable of seeing, in many thus honored, any distinguished marks of professional excellence. It is not unfrequently bestowed upon men who have altogether turned aside from their appropriate business, as ministers of Christ.

Now we, the College of Evangelical Ministers of the city of Syracuse, do hereby protest against the whole system; and that, for the following reasons:—

1. It plainly contradicts the teaching of the only Rabbi that we are willing to acknowledge, namely, our Lord and Saviour Jesus Christ. He says, "But be ye not called Rabbi, for one is your master, even Christ and all ye are brethren." See Matt. 23: 7, 11. So some of our ripest biblical scholars understand this passage of the Scripture, such as Stuart of Andover, and Barnes of Philadelphia.

2. Its effect on the ministry is evil, and only evil, so far as their spirituality is concerned. Its tendency is to engender and foster feelings the opposite of humility and lowliness of heart, and professional equality; to excite envy and jealousy on the one hand, and pride and superciliousness on the other; to awaken unholiness for the carnal distinction, and to prompt to improper influences and secret practices in order to obtain it.

3. We object to its source. If we must have ministerial distinctions, let them come from Christ through his church. But this cannot be, because he forbids them. Whence come they, then? They come from the Boards of Trustees of our Colleges, composed of worldly and irreligious, as well as religious men. And what right have they to invade the ministry of Christ, and sit in judgment, and say, who shall, and who shall not be Doctors of Divinity? Who gave them this power? It is a vicious usurpation, exerting a pernicious influence, and ought at once to be resisted by all the friends of Christianity. Like all other corruptors, the conferring source has its price, though this differs in different circumstances. It is an incorporated secular power, which has no soul, and of course no conscience. The degree as a title of distinction originally came from the Papal church, and it is worthy of its parentage. Being from beneath, it is "earthly, sensual, devilish." We therefore repudiate it.

We propose to destroy this anti-Christian disparity in the following manner.

Inasmuch as it is impracticable to take away the titles which have been conferred on some of our ministerial brethren, and as the title D. D. means a teacher of divinity, and therefore appropriately designates the profession of all ordained ministers of Christ, we propose to assume and substitute it, as a professional title simply, in the place of the Popish style of Reverend, Right Reverend, Most Reverend, and to recognize each other, and all our ministerial brethren, by no other official title. And should any considerable proportion of the Christian community see fit to unite with us, we shall at once extract the sting from the viper, and thus render it harmless.

We therefore cordially and earnestly invite such co-operation. Henceforth, then, let no minister of Christ be recognized by any other official title than that of Doctor of Divinity, or teacher of the Christian religion.

As our College is composed of Presbyterian, Baptist, Methodist, Congregational, Reformed Dutch, Lutheran and Wesleyan Methodist Doctors of Divinity, we respectfully call the religious papers generally to publish this communication, and thus subserve the interests of our common Lord and Saviour Jesus Christ.

The above views were unanimously adopted, and ordered to be published in the different denominational religious papers represented as above in this meeting.

Attest: A. PINNEY, Moderator. MARSHALL FRINK, Clerk. Feb. 11, 1850.

SABBATH LECTURE PROPOSED.

Through the columns of the Recorder, I wish to call the attention of the churches of the Eastern Seventh-day Baptist Association, and particularly of the Executive Committee, to the importance of employing a person to labor within the bounds of the Association as a lecturer on the subject of the Sabbath. This course, I think, was recommended by the Association at its last annual session. Owing to the circumstance that no suitable person could readily be obtained, but little has been done in that line. Enough has been done, however, to encourage and stimulate us to increased action, and to warrant a persevering and continued agency. From letters received since returning from Maine, I infer that my visit to that region was not lost. Although the letters were private, yet I think there is no impropriety in my giving a few extracts. One brother writes:—

"I find some of my church a good deal exercised on the subject. One sister, with whom you dined, says she never felt right until she fully obeys the fourth commandment. But few who heard you attempt to oppose. Could you spend some time here, I think many more would interest themselves to hear on the subject. I have not preached a whole discourse on the subject, but half the people, and more too, admit what I say on the subject to be right. "The editor of the Western Christian has the following:—"We adhere to our faith in the Christian Sabbath, not as coming in the place of the ancient Sabbath, or as deriving authority in any manner from the fourth commandment, but as an independent institution. We would neither give to it the name, nor apply to it the law of the Sabbath, but observe it as a day of social and religious worship and benevolent contribution. The belief that the fourth commandment is still in full force, save that the first day has been substituted for the seventh, is unauthorized. The Scriptures are profoundly silent as to any such thing. The law is not amended. If it is in force, it is as it was at first enacted. If it is in force, we must keep holy the seventh day whatever we may do on the first."

A brother residing at Paris says:—"Your lecture in this place awakened considerable interest on the Sabbath, and contempt towards those who observe it. Well, the Lord be praised; we have the assurance that his grace shall be sufficient for us, and we may boldly say, 'The Lord is my helper—I will not fear what man can do unto me.' There is a little handful in this region who love the holy Sabbath, and to whom its sacred hours are a delight. Though feeble in numbers, we feel that our feet are planted on the Rock of Ages, and we shall not be moved."

The above extracts show that what little we have done is enough to encourage us to enlarge our operations. And I here take the liberty of suggesting, to the churches and the Executive Committee, the importance of maturing some plan whereby such an agency as I have named may be sustained, if it should be thought advisable. I would also respectfully request, that any one having thoughts to offer on the subject, should communicate the same to me, so that they may be laid before the Executive Committee, or the Association, at their next session.

S. S. GRISWOLD, Cor. Sec. HOPKINTON, R. I., Feb. 18, 1850.

TEMPERANCE LECTURES—CHURCH ORGANIZED—SABBATH LECTURES.

To the Editors of the Sabbath Recorder.—Some time ago it came into my heart to visit our brethren residing in Marquette Co., Wisconsin, to learn their condition, and to become familiar with the prospects of some of the new settlements on the frontiers of our nation.

On my way I called at Hamilton, a little village on the Fox River, consisting of about twenty-five houses, all built since last June. Here my soul was stirred within me when I saw how intemperance prevailed, and I resolved on making an attempt to stay its progress. A room was procured in the tavern, and I commenced lecturing upon the subject of temperance on the evening following the New-Year Ball. After the third lecture, a Temperance Society was organized, with between forty and fifty members, some of whom acknowledged that they had been seen to wallow in the ditch.

Leaving Hamilton, I visited our brethren, who live some twelve miles down the river, and to whom I found Bro. J. M. Todd faithfully dispensing the word of life. They were enjoying a revival of religion. The first Sabbath after my arrival, they held a council, and resolved to become organized into a church, which was done on the 4th inst., Bro. J. M. Todd having been appointed to receive, in their behalf, the hand of fellowship. Ten were received by baptism, and twenty-one by letter and otherwise, making in all thirty-one members. It was truly cheering to see with what decision and joy those young converts, accompanied as they were by an interesting assembly, wended their way through the woods to the bank of Fox River, one mile from any dwelling, to follow their Lord into the liquid grave,

gog 'down into the water,' and coming 'out of the water.'

Some three weeks previous to my arrival here, a Methodist Presiding Elder, by the name of Wilcox, had taken it upon him to preach a discourse in behalf of the change of the Sabbath. On my arrival I was furnished with a synopsis of his discourse, in reply to which I occupied two evenings, when the house was literally jammed, and much interest was manifested. It appears to me, that the time for God to elevate his holy Sabbath draws nigh. To use the language of a colporteur who stayed at my house a few weeks ago, "The seventh-day people do not know what a commotion there is in the Christian world on that subject."

O. P. HULL.

WESTERN SUNDAY SCHOOLS.—There was a meeting at the Tabernacle, in New York, the evening last week, in behalf of Sunday schools at the West. The house was completely filled, and addresses were delivered by Rev. Dr. Babcock and Rev. Messrs. Child and Magoon. The eight missionaries of the Society, laboring in Tennessee, Kentucky, Ohio, Michigan, Texas, Iowa, &c., reported that during the past year, assisted by a number of agents employed for brief periods, they have visited and assisted 1,313 Sunday schools, embracing 8,310 teachers, of these schools are new, and most of them have received donations in library and elementary books. The Reports speak of the efficiency, value and permanency of the schools generally, and contain earnest appeals for continued and increased aid. It was stated, that during the past year the schools of New York contributed upwards of \$7,000 for their support. At the close of the meeting something more than \$2,000 was contributed or subscribed, in furtherance of the objects of the Society.

SUNDAY CRIES OF THE NEWSBOYS.

The recent movement towards the suppression of the Sunday cries of the newsboys in our city, has led the New York Correspondent of the Baptist Register to make some very judicious observations, which, for the benefit of our readers, we transfer to our columns.

"In the security of civil liberty, it is difficult to say how far the laws of a State should go in the suppression of immorality, as well as certain practices which, though not immoral, may yet impinge the rights of others. It is right—I mean civilly right—for one to do as he pleases, provided he does not interfere with the rights of others. He may be ruining himself morally and physically as fast as his habits will permit him, but you have no right in nature or good government to arrest him by law; yet it is in keeping with the largest liberty that we shall not smoke a cigar in a public promenade, or poison in any degree a fountain opened for the common use. The privileges of a community and its mere outward morality will depend upon the education and taste to which it is accustomed. But true religion, which cannot be where morality is, has the conversion of the soul at heart; and its redemption by the blood of Jesus does not contemplate any antecedent morality. But how is it that the energies of many good persons, often discouraged in their personal efforts to bring men to the acknowledgment of faith in Christ, are directed to the establishment of some human laws, by which at best the appearance only of society is improved, the sepulchre whitened, but still full of rottenness and dead men's bones."

"As you pass by the establishment of the Tribune of a Sunday all is quiet,—there are no signs of business,—an outward regard is held for the sanctity of the day. But a few steps onward, and you see a crowd of reckless newsboys waiting for the Herald, and upon the arrival of a steamer, the utmost activity is exerted by each carrier as he receives his papers to get upon his route as quick as possible. They resemble a hive of bees. But who will say that the real spiritual interests of the soul, as they are revealed by the New Testament, are better understood and inculcated by the former establishment than by the latter; or that vital, scriptural piety, is more diffused in the Fourierism of one proprietor than in the black-guardism of the other? Now, Christians have chiefly to do with the conversion of the heart, and with direct moral means, to remove those practices which they attempt to remove by the force of law. By this course, the prejudices of the wicked are aroused; for example, the chiming of the Trinity bells must by law be silenced for the same reason that the cry of the newsboy is. A septic may complain that he is disturbed by the bells in Christian churches, as much as a church-goer that the announcement of papers for sale disturbs him. The laws of liberty cannot favor either at the expense of the other. The infidel must kindly endure what to him are the greater nuisances of Christianity, and the professor of religion those still be placed by the alternative upon a level in a surrender of both practices, for the law is as deaf to a church-bell as to the voice of the news-seller. It would be bad for civil tolerance and the free power of truth were it otherwise. If a State permits what the church styles nuisances, it is best to let them alone, and let the thoughts and energies of every disciple of the Saviour be directed rather to the regeneration of the souls of his fellow creatures. As it respects the duties of the Christian as such, he would find as much to do in a city standing high for its outward morality as in one of its opposite character. It is therefore best to meet the adversary openly by the claims of the gospel upon the soul, and the necessity of repentance. The interferences of human law upon Satan's empire are rather desirable to him than otherwise, and whatever they may be, he does not dread them so much as the divine and all-involving law of spiritual regeneration. If the church govern the State, he will find quite enough to do then as now, from Boston to New Orleans, but his power is weakened when Christ governs the church; and when the great duty of professors is practiced and felt in various ways, by teaching and disciplining the multitude."

TROUBLE APPREHENDED IN CHINA.—A letter from Rev. Mr. Williams, of Canton, China, to the American Board of Commissioners for Foreign Missions, under date of Sept. 27, expresses fears that the repose at present enjoyed in China may soon be interrupted. Among the various occasions of irritation between the Government and foreigners, he mentions the attack of the Portuguese on a Chinese fort, the capture of practical Chinese junks by the British, and the increase of the opium trade. This trade which has long been a fruitful source of difficulty, is now thriving, and from fifteen to sixteen millions of dollars leave China annually for opium alone. The Government of India is said to be taking steps to increase the supply, and it is estimated that there will be sixty thousand chests, or nearly eight millions of pounds, brought to China in 1850.

PROTESTANTS IN HUNGARY.—Dr. Merle d'Aubigné, the author of the "History of the Reformation," states in a recent letter to Dr. Baird, Editor of the American and Foreign Christian Union, that four millions of Protestants are to be found in Hungary. He says that "if the history of Hungary were generally known, the sufferings that have been endured by our brethren in the faith, in that distant country, would perhaps surpass in interest that of the Huguenots under the Valois and Bourbon Monarchs." While American Protestants unite in the welcome which has been rightly extended to a few noble refugees, let them not forget to sympathize with their humble brethren of a kindred faith, who are obliged still to remain in Hungary, and to endure oppression, the weight of which is increased by a religious as well as a political animosity.

ABBURN THEOLOGICAL SEMINARY.—This institution, founded in 1821, has rendered important services. It appears by a late catalogue, that during the 28 years of its history, it has had 598 students in its classes, beside those who are at this time members. Of this number, 51 have died, and about 30 have failed from bad health and other causes to enter the ministry, leaving about 520 who are preaching the everlasting gospel. Many of them are settled in northern and western New York, others in the middle, western, and southern States, and nearly thirty are toiling as foreign missionaries among the heathen.

MINISTER FROM HAYTI TO THE HOLY SEE.—It is stated in a French paper, (the Courier du Havre), that the Emperor Faustin I. has just dispatched one of the principal members of the Haytien Senate as Envoy Extraordinary of the Emperor of Hayti near the See of Rome. He is sent, it would seem, with a view of obtaining from the holy father the creation of several bishoprics and two archbishoprics in the new empire, and the appointment to one of these bishoprics of the negro Sylvester, an almoner of the emperor, and distinguished, moreover, for his piety and worth.

REVIVAL IN LIBERIA.—The Liberia papers received by the last arrival, contain glowing accounts of revivals of religion at Monrovia, Millsburg, Caldwell, New Virginia, and New Georgia. We judge that nearly two hundred have been added to the churches, but principally to the Methodist churches, among whom the work seems to have begun: From 30 to 40 native Africans have professed conversion.

SELLING LIQUOR ON SUNDAY.—In Maryland, the law against selling liquor on Sunday is very stringent, and the authorities appear to be determined to enforce it. Over fifty indictments were recently disposed of in one day at the City Court of Baltimore. The persons convicted of violating the law were fined from \$20 to \$40 in each case, and notified that another offense would annul their licenses without the privilege of renewal. Nearly eighty more of the same kind of indictments were to have been disposed of last week.

AN AMERICAN CARDINAL.—The President of Mexico announces, in his message, that Pius IX., in order to manifest his gratitude for the lively interest taken in his welfare by the high functionaries of the Republic and its Ecclesiastics, has signified his desire to confer upon some Mexican Bishop the dignity of Cardinal. A Pontifical agent is expected at Mexico, and, if this Cardinal is made, he will be the first dignitary of that sort on this continent.

TURNING BAPTISTS.—Rev. Joshua T. Russell, of the O. S. Presbyterian Church, was immersed, on the 18th January, at Jackson, Mississippi, and afterwards ordained as a minister in the Baptist denomination. Rev. Daniel L. Russell, his brother, who made a similar change a few months since, officiated, and delivered the charge on the occasion.

To the Editors of the Sabbath Recorder.—We would give notice, through the columns of your paper, that there has been a Seventh-day Baptist Church of some thirty members organized in Christians, Dane Co., Wisconsin. We would also take the liberty to recommend this piece to Sabbath-keepers who think of settling in the West. It is as desirable a locality as can be found in the Western Country, and farms can be purchased at a small advance on government prices. On behalf of the church, Wm. H. H. Coon, Clerk. CHRISTIANA, Feb. 6th, 1850.

EASY DIVORCES.—The new Divorce Bill passed the House of Representatives of Massachusetts on Monday. It provides that if any married person shall join any religious community who do not believe in the sanctity of the marriage relation, and shall continue so to live for three consecutive years, the person so deserting shall be deemed divorced by the marriage contract. The provision is said to have reference more especially to the community of Shakers.

Upon this the editor of the Albany Evening Journal remarks, that the Legislatures of some of our sister States have only to move a few steps farther to render the marriage contract a farce. Not a few of them have gone so far already, that it is about as easy to get rid of a wife, as it is to throw off an old coat. It would save a great deal of trouble to gentlemen law-makers, who appear so anxious to multiply cases of divorce, if they would at once enact a law tolerating unrestricted polygamy. That is the end to which we are hastening.

THE POPE'S TROUBLES.—Pius IX. has issued an encyclical letter to the faithful. In it, he complains bitterly of the progress of Christian truth. "He cannot refrain from tears" at seeing some Italians so perverse and abandoned, as not to shrink from diffusing "the depraved doctrines of wicked men." He charges those abandoned Italians with having formed a design to draw over the people to the opinions of Protestants. He thinks the first principle of the Protestants—that of free interpretation of the Holy Scriptures by the private judgment of each individual, helps on the "wicked cause." He is alarmed at "the depraved use of the new art of book-making," by which Bibles are scattered broadcast over the land. "Yet more," says his Holiness, "using the resources of Bible Societies, that have been for a long time past condemned by the Holy See, they are not ashamed to circulate translated Bibles, without having taken care to conform to the rules of the church, in the vulgar tongue, profanely altered and perverted in a bad sense, with unheard of impudence, and under a false pretext of religion, and to recommend the reading of them to the faithful people."

NEW YORK STATE AGRICULTURAL SOCIETY.—At a meeting of the Executive Committee of the New York State Agricultural Society, held at Albany on the 17th of February, a resolution was passed locating the next Fair of the Society at Albany, the ground selected being near the Bull's Head on the Troy Road. A Premium List for 1850 was adopted, and ordered published by the Secretary. The Trial of Plows is to take place at Albany during the 2d week in June, commencing on the 10th day of the month. Competitors are invited from all parts of the world.

DR. GUTZLAFF.—A highly complimentary address, signed by one hundred and sixty-seven Chinese shop-keepers and merchants, was presented to this gentleman on the eve of his departure for England. They tender it "to mark their sense of his genius, ability, and unremitting attention to his duties, since he came to this place." They say, "His official character has been spotless as water, and not a cash even has he received as a bribe. We bear in grateful remembrance the influence he has exercised in turning men to virtue."

RELIGIOUS INTEREST.—In a business letter, dated Feb. 19, Eld. C. M. Lewis says:—"I have been attending evening meetings in North Stonington, Conn., for a number of evenings in succession, where I hope much good has been done. I have baptized fourteen who have professed faith in Christ, and the work is yet going on with interest and solemnity."

PERMANENT CLERGY.—Rev. Dr. Spring, of the Brick Church, we believe, has been the longest settled of any of the clergy in New York. In Boston, Rev. Charles Lowell, Unitarian, has been settled 44 years. Rev. Daniel Sharpe, Baptist, 38 years. Rev. Hosea Ballou, Universalist, 32 years. Quite a number of others in that city have occupied the same pulpit 25 years.

SUNDAY TRAINS IN MASSACHUSETTS.—Great efforts have been made in Massachusetts to secure the passage of a law to prevent the running of railroad trains in Sunday, except to carry people to church, and to convey the United States Mail. The Senate knocked the measure in the head by rejecting the bill—ayes 16, noes 19.

BIBLE-BURNING IN BELGIUM.—A colporteur in Belgium, whose labors were blessed in six or seven families, appointed a religious meeting in one of them, in which a child was soon after taken with convulsions. The priest was sent for, and made the woman believe that the sickness was a punishment for receiving the colporteur; and discovering the Bible, he took off the lid of the stove, threw in the Bible, covering it with large coals, replaced the lid, and the book was consumed.

BAPTISTS IN WISCONSIN.—The Watchman of the Prairies says that the General Association of Wisconsin held its annual meeting in Waukesha, Jan. 8. The attendance was good, but was limited by the cold, the uncertain traveling, and the fact that many pastors and churches were engaged in interesting and important meetings at home. The proceedings were spirited and harmonious. Measures were taken to increase efforts in the cause of Home Missions; also to establish a Baptist College in Wisconsin, and to unite with the Baptists of Illinois, Iowa, and Minnesota, in establishing a theological seminary.

