



To the Editors of the Sabbath Recorder:

I want to say a few words to your readers upon a subject about which I have been exercised for a long time, viz. Christian Benevolence. There are doubtless brethren or sisters in each of our churches who are well enough off in the world to spend a portion of their time exclusively in the work of Christian benevolence. Oh, how much the cause of God suffers for the want of such laborers! The minister cannot do all the visiting that is necessary to be done. Professors of religion have become too much attached to the world, and manifest too little interest in the religion of Jesus. It does seem that we need to be frequently urged up to duty. The standard of vital piety must be raised among us, or the candle-stick will be removed out of its place. Who knows how much good a warm-hearted brother or sister might do in visiting the brethren (with a few religious tracts to distribute) for the express purpose of stirring up their pure minds by way of remembrance, conversation, reading the Scriptures, and prayer? Who knows how many family altars they might be the means of erecting? And here a great many subjects open to one's mind, in making a strictly religious visit. God by his Holy Spirit would find a great work for such to do. Besides watering their own souls, God's name would be glorified in the upbuilding of the cause of truth. If a few in each of our Seventh-day Baptist churches would engage in this benevolent enterprise, I will venture to predict, that it would be but a few weeks before our churches would begin to come up to the work; backsliders would be reclaimed, and sinners would be converted. And our benevolent operations should not be forgotten in such visits—such as obtaining subscribers for the Sabbath Recorder, and contributions for the Tract and Missionary Societies. Who will engage? May the Lord give to his children grace and moral courage to labor in his vineyard. DOMESTICUS. MARLBORO, N. J., December 21, 1851.

A COLONY TO OREGON.

To the Editors of the Sabbath Recorder:

It is well known, that for many years there has been an almost constant emigration from our New England Churches westward. The Yankee spirit of enterprise, a desire to better one's pecuniary circumstances, together with the flattering prospects which the West has seemed to hold out, have induced many a one to forsake the land of his fathers, the home of his childhood, and seek his fortune in the Far West. New York, Ohio, Illinois, Wisconsin, and Iowa, have thus received their quota of Sabbatarians. In numerous instances, those who at different times have in this manner stood as the representatives of our denomination, have been men of sterling worth, and that constant and persevering piety which so fitly qualified them for becoming pioneers in establishing Christian Societies—men whose sole object has not been to make money, but who, with a laudable desire to provide for those of their own households, have sought, principally, to extend their usefulness in the world, and promote the interests of the Redeemer's Kingdom.

Such men have been the founders of the New York and Western Churches. Time has developed—time will long continue to develop—the fruits of their labors. A history of those churches, should such a work ever make its appearance, will enroll the names of many of these pioneers high upon the list of those whose example is worthy of careful imitation. While this has been the case with such, it is to be regretted, that others have exhibited far different results. Brethren who were regarded, and perhaps justly, as worthy members of our churches, led by a desire to better their fortunes, maybe compelled by the increasing demands of a family to change their locality, have also sought the West. With different interests, without plan or organization, they have scattered like sheep without a shepherd. Far from one another, subjected to numerous inconveniences on account of their peculiar religious belief, deprived of church privileges, and in many instances, of christian society, what wonder if, under such circumstances, some have made shipwreck of their faith?

It is not our present intention to enumerate the inconveniences to which allusion has been made, nor to canvass the extent to which our brethren have thus been scattered and eventually lost to the denomination and by which our Eastern Churches have been constantly weakened and reduced, without any commensurate fruits from many of those who have been induced to separate from them. Doubtless there are hundreds now in the West, (we speak advisedly,) who have either left our churches, or have descended from those who were once members with us; but who are now connected with other religious denominations, or are reckoned among the irreligious. That much of this great evil has arisen from want of plan or organization on the part of those who have settled in the western country, is too evident to be overlooked. According to his knowledge of the facilities offered by a particular locality, each one, ignorant of a similar desire and movement on the part of others, has selected his home and settled his family, perhaps hundreds of miles distant from other brethren, who would have been glad of his society had there been a mutual understanding. But we have already extended these remarks quite far enough. It would be well, if we could, for the dead to put their heads and feet in the grave, and for the living to learn by an unhappy experience to avoid like mistakes in the future.

The spirit of emigration never prevailed

more extensively than it does at the present time. Our brethren are migrating from our Quakers, Methodists, Presbyterians, and others to California, and still others to Oregon. Now, to sit down and object to all this, and call it wicked to go to California, and pronounce our anathemas and creak our forebodings against those who have decided to terminate to take advantage of fortuitous circumstances, seems very far from folly. The rising generation have learned, that it will not do in this age to carry a stone in one end of the bag and the corn in the other, and it will take a great many lessons to teach one class, that while others may better their fortunes every day, it will be wicked for them to do likewise. It would be far wiser in us, then, to devise some means by which all these movements may contribute to the welfare and advancement of the cause of Christ. In union there is strength. Half a dozen faithful disciples, mutually and jointly laboring for the cause of God, will frequently do more than a score, equally zealous and devoted, but who have to work single-handed and alone. Let those desirous of moving West, or elsewhere, understand one another. Let well-compact organizations be formed, with the great object of sustaining and advancing the fundamental principles of the denomination. Let these purchase and settle neighborhoods, and take the lead of their civil and religious interests, grow with their growth, and strengthen with their strength. It is almost incredible, that while others have long made use of this kind of colonization with such astonishing success, in permanently planting their religious sentiments, we seem to have profited scarcely at all by their example. But we hope the time has come when our brethren will awaken to their interests, and no more scatter their strength, but join hands in the cause of God. Our religious and pecuniary interests ought to be ultimately united. In the Providence of God they are united, and woe to that man who will deliberately sacrifice his religious principles to the love of gain. If we had room, it would be interesting to illustrate what we have said, by tracing the history of some of those colonies which have done so much in fixing religious belief in the Mississippi Valley, and in various other sections of our country. But we forbear.

We shall close the present article by the following proposition. It is contemplated by several friends of the cause, to organize a Society similar to those under consideration, for the purpose of establishing a self-supporting Missionary Colony in Oregon, the object of which shall be, to preach the gospel, and labor to establish a community upon the principles of the Bible—to judiciously employ all the lawful facilities which that country offers for acquiring wealth, and in the mean time to consecrate every thing to the service of God and the advancement of Christ's Kingdom in the world—to establish, as soon as men and means will warrant, a College of Learning, and, if practicable, a Theological Seminary, for the purpose of ministering to the intellectual and moral wants of the colony, and of that increasing population. It is proposed to take up a tract of land suitable for farming and mechanical and manufacturing operations, and, as the interest of the colony may demand, to engage in one or all of these pursuits. The above outline has been given for the purpose of advertising all who desire to remove to the Western Country, to California, or to Oregon, and who can unite in the general object stated, that such an enterprise is contemplated. Several persons in and near New York have expressed themselves ready to engage in it. With a view of ascertaining how many and who cherish such feelings, it is requested that all such communicate their views. Letters addressed to "Oregon," care of the Sabbath Recorder, will be handed to the writer of this article, and will receive proper attention. T. D.

"THE PEOPLE'S COLLEGE."

For some time past, (says the N. Y. Tribune,) an association of mechanics in this State has been agitating and digesting plans for a COLLEGE FOR THE PEOPLE, at which the sons of farmers, mechanics, and day-laborers, as well as others, may find instruction suited to their various wants, on terms consistent with their means. To this end the combination of manual labor with mental instruction is of course essential. Each pupil, male or female, in the proposed college, will study such sciences mainly as will be directly useful to him in his proposed course of life, and will at the same time make himself master of at least one trade or calling. The avails of his labor will be passed to his credit, so that, after the first year or two, he will be able nearly or quite to pay his way, and after his third year he may, perhaps, more than pay his way. The ends aimed at are the bringing of thorough education within the reach of the poorest, and the qualifying of the educated class to earn their living by their hands whenever they are not required in some more intellectual vocation.

A meeting of this Association was held at Lockport, on the 25th of November, and another meeting is to be held at the Mansion House, in Buffalo, on the 15th day of January inst. A Prospectus of the People's College has been issued, which we copy.

Each age has its peculiar wants, impulses, and necessities. Man, being by nature progressive, the institutions, usages and means of culture which sufficed for, or at least satisfied, one generation, are found inadequate or unsuited by another; and especially in regard to Education, which, in its larger, higher and truer sense, may well be deemed the chief good of our mortal being, it is manifest that perpetual progress is essential to the full and healthful satisfaction of the just demands of the ever-expanding human soul. Within the last fifty years, an immense improvement has been made in the character of our elementary or Common Schools. Has a corresponding improvement been exhibited in the character of our higher seminaries? Is there a like contrast between the colleges of 1851 and those of 1801, as between the Common Schools of those two periods respectively? We think few, or none, will answer this affirmatively. The same may be said of our educational wants of the community, we do not deny. That other educational wants, equally vital and even more generally left unsatisfied by them, we think no candid ob-

server will dispute. These wants ought to be met, as far as possible, provided for. We have educated ourselves, and invite others to do so, to subserve this end. The principles by which we mean to abide—the objects we shall endeavor to accomplish—are—first, as follows:—

- First: The institution we seek to establish shall be known as the "PEOPLE'S COLLEGE." It shall be located in the State of New York, and shall endeavor preëminently to minister to the educational wants of the Youth of the whole People.
Second: It shall in no case apply for or accept pecuniary aid from the State Treasury; Provided, that no appropriation from said Treasury is hereafter made in aid of any College whatsoever.
Third: Its distinctive aim shall be the dissemination of Practical Science, including Chemistry, Geology, Mineralogy, and those sciences most immediately and vitally essential to Agriculture and the Useful Arts, though instruction in the Classics shall be amply provided.
Fourth: It shall afford suitable facilities for the Education of Young Women, as well as Young Men; and the sciences taught in the College being as freely imparted to the former as the latter.
Fifth: Every pupil and every teacher shall be required to devote some hours of each five days in each week, (excluding Sunday for worship and Saturday for recreation,) to bona-fide Useful Labor in some branch of productive industry.
Sixth: Agriculture, with various branches of Manufactures and the Mechanic Arts, shall be systematically prosecuted within the bounds of the College and its grounds, and as a part of its regular course. And no student shall be permitted to graduate with honor, until he shall have passed a searching examination with regard to his proficiency in Agriculture, or some branch of Manufacturing or Mechanical Industry,—either of which he shall be at liberty to choose on entering the institution,—or he may be allowed to pursue both Agriculture and Mechanics.
Seventh: Each student shall be credited with and ultimately paid for the product of his or her labor, less the cost of instruction and qualifying him or her to perform it effectively. The number of hours which each student shall be required to labor, shall in no case exceed twenty nor fall below ten in each week.
Eighth: Besides housewifery in all its branches, the female student shall be instructed in dress-making, fine needle-work, and such branches of manufacture as may be deemed most desirable—the general aim being to qualify every pupil, without exception, for independence and usefulness in life, whatever his or her physical or mental capacities.
Ninth: Students are to be allowed (with the advice and consent of their parents or guardians and the Faculty) to have a free choice with regard to the branches of learning to be pursued by them severally—but the Faculty shall implicitly require from each student a thorough mastery of those he or she may decide to follow. The diploma shall expressly specify the branches the recipient has mastered, and those only; and any student under this condition may prosecute his or her studies for as many terms only as may be deemed expedient.
Tenth: The property of The People's College shall be held and managed by Trustees chosen by subscribers to its stock, which shall be held in one dollar shares, each stockholder entitled to one vote in the choice of Trustees, creating the College, &c., &c.
Eleventh: These Propositions are to be regarded as subject to amendment at all times by a majority vote of the stockholders, save that the fundamental principles of finding work for and requiring of each pupil and teacher at least ten hours bona-fide useful labor per week, and an earnest effort to master some industrial pursuit, are to be held irrevocable except by a vote of all the stockholders, taken by ayes and noes, and the names of those voting duly recorded.

Resolved, That petitions to the Legislature of this State be presented at the coming session for a charter for a Stock Company, with one dollar shares, for the purpose contemplated in the above prospectus.

LIBRARY OF BROWN UNIVERSITY.—In a notice of the condition and prospects of Harvard and Brown Universities, the New York Christian Inquirer speaks of the Library of the latter institutions as follows:—

"We find the Brown Library well cared for, and its guardians are looking carefully after the interests of classical and Christian learning. The Librarian has been in the city during the sale of the Jarvis Library, and has purchased a large amount of the best books, especially in the department of Christian antiquities and patristics. In this department, especially the Christian literature of the first six centuries, Brown University equals, if it does not surpass, any Library in the land. It is pleasant to see this enterprising institution pursuing so liberal a policy, and having an eye upon the practical business of the age, without slighting the lore of ancient times. We were amused by the wonder of the book-buyers at the large purchases made by Mr. Guild; and the magnates of the New York Episcopacy were surprised to learn, that the city of that unruly Roger Williams has a better patristical library than this stronghold of American prelatry."

EDUCATION IN AFRICA.—The late Mr. Bloomfield, of Rome, N. Y., left a residuary legacy for the purpose of educating in Africa young colored persons for the pulpit. The amount, it is thought, will be about twenty thousand dollars.

To the Editors of the Sabbath Recorder:—

In looking over the minutes of our denomination, I find that there are a number of our churches, destitute of pastors. I would say, for the benefit of such, that Eld. Geo. R. Wheeler, residing in Salem, N. J., embraced the Sabbath of the Lord some five years ago, in a regularly-ordained minister, and a sound, orthodox and sterling preacher of righteousness. His family consists of himself, wife and one child. He is a silvermouth by trade, and does a good business in the village of Salem; but I think he ought to be about his Master's business. Doubtless the Lord has a work for him to do somewhere. SALTON, N. J., Dec. 21, 1851.

A PRESS IN ENGLAND.—An Association has been formed in England for the purpose of agitating the abolition of stamp duties. They say that the penny stamp makes it impossible for a daily paper to exist (in competition with The Times) which has no other resources than the support of the public. According to a table which has been published, it appears that the circulation of the daily press, exclusive of the Times, in 1850, was less than in 1837 by a million and a half; while the circulation of the Times, which in 1837 was less than one quarter of the whole, is now more than one half. Should the stamp continue ten years longer, (says the Address,) we may expect to lose all our morning papers but the Times and Advertiser; by taking off the stamp, a field will be opened which will enable us to have a daily press dependent only on the public. In view of this state of things, the people are called upon, by their desire for the freedom of the press, to demand of Parliament a repeal of the penny stamp, and of all taxes on knowledge.

RELIGIOUS LIBERTY IN BELGIUM.—In an account of the present condition of Belgium, and the encouragements for Protestant effort in that country, Dr. Baird states, that when he first visited the kingdom, fifteen years ago, no Home Missionary Society existed in it; now the Belgian Evangelical Society has twenty-six stations, twelve ordained ministers preaching to organized churches, besides three or four colporteurs, and eleven piouss school teachers. 300,000 copies of the Scriptures, and many thousand tracts, have been distributed, chiefly since 1835. The four millions and a half of the population are believed to be more thoroughly Roman Catholic than any other people in the whole world; but the Constitution, made twenty years ago, places Catholics and Protestants on the same footing, and the government, unlike that of France, faithfully carries into effect the provisions of the Constitution, guaranteeing religious liberty to all.

FREE MISSIONS.—The American Baptist, the organ of the Baptist Free Mission Society, publishes letters from Mr. Judd, missionary in Hayti, representing the field of effort there as widening, and calling for an increase of appropriations to meet the demands upon the mission. The same paper states that the Treasury of the Society is overdrawn—that the receipts this year, as compared with those of last year, show a decided diminution—and that if the work of the Society is to be efficiently prosecuted, its friends must come to its aid with a liberality not measured by the contributions of former years.

PROGRESS OF MISSIONS IN NEW ZEALAND.—The Rev. John Mason reached Wanganui, New Zealand, in June, 1840. On the second anniversary of his arrival, a congregation of 800 natives, from various parts of the district, assembled, to be present at the opening of his church; and during the two years and a half of his ministry he baptized no fewer than 300 adults. On Christmas day, 1849, the congregation consisted of 4,000 natives, 776 individuals having partaken of the Lord's Supper on that day and the preceding Sunday—eleven years only having elapsed since the commencement of missionary work in the district.

LOUIS KOSSUTH, Governor of Hungary, proceeded last week to Philadelphia, where he was very cordially received, and where, in addition to brief addresses to several delegations, he delivered a lengthy address at a Citizens' Banquet on the evening of Saturday. On the Sabbath he went to Baltimore, and in the evening of that day he addressed a large assembly at the Hall of the Maryland Institute. In these addresses he has spoken freely of the recent movements in France, which he regards as confirming his oft-expressed opinion, that Europe is ready for Revolution, and that the year 1852 will witness great overturns there.

THE FIRE ANNIHILATORS, so called, have been annihilated. A New York Committee, consisting of the President and Chief Engineer of the Fire Department, and several distinguished citizens, have given to Mr. Phillips, the inventor, an opportunity to show what his machines could do. His first effort proved a failure, and he refused to make a second. If the annihilators are really what they pretend to be, why does not the inventor go to some of the fires which are occurring almost daily, and show their power upon them?

JENNY LIND'S Farewell Series of Concerts in America commenced at Metropolitan Hall, New York, on Tuesday evening, Dec. 30. She is to give some half a dozen in the first two weeks of January, and then bid adieu to this country, probably for ever. The price of tickets has been fixed at one dollar and three dollars, according to the part of the Hall occupied.

THE SABBATH-SCHOOL VISITOR for January, issued this week, is the first number of the second volume. As the work advances, considerable improvements will be made, particularly in the number and quality of songs, and in the amount of music furnished. The terms will remain as heretofore. As they require payment in advance, members who have not been taken immediately to collect and forward the money, necessary to renew subscriptions, should in no place, should the number circulated be diminished; in most places it should be increased, and subscriptions should be obtained in many places where the paper is not now taken. To secure this, we solicit the aid of his friends of Sabbath-Schools, and of the Sabbath-School Visitor.

TERMS FOR ADVERTISING.—Advertisements in this paper are charged as follows:—For the first insertion, one dollar per square; for the second, fifty cents; for the third, thirty cents; for the fourth, twenty cents; for the fifth, fifteen cents; for the sixth, ten cents; for the seventh, seven cents; for the eighth, five cents; for the ninth, four cents; for the tenth, three cents; for the eleventh, two cents; for the twelfth, one cent. For a full page, double the above rates. For a column, half the above rates. For a line, one-third the above rates. For a single word, one-tenth the above rates. For a single letter, one-hundredth the above rates. For a single syllable, one-thousandth the above rates. For a single character, one-hundred-thousandth the above rates. For a single mark, one-millionth the above rates. For a single space, one-billionth the above rates. For a single point, one-trillionth the above rates. For a single comma, one-quadrillionth the above rates. For a single semicolon, one-quintillionth the above rates. For a single colon, one-sextillionth the above rates. For a single apostrophe, one-septillionth the above rates. For a single exclamation point, one-octillionth the above rates. For a single question mark, one-nonaillionth the above rates. For a single period, one-decillionth the above rates. For a single dash, one-undecillionth the above rates. For a single hyphen, one-duodecillionth the above rates. For a single equals sign, one-trigintillionth the above rates. For a single plus sign, one-quadrigintillionth the above rates. For a single minus sign, one-quintigintillionth the above rates. For a single multiplication sign, one-sexagintillionth the above rates. For a single division sign, one-septuagintillionth the above rates. For a single percent sign, one-octogintillionth the above rates. For a single infinity sign, one-nonaugintillionth the above rates. For a single hash sign, one-decagintillionth the above rates. For a single at sign, one-undecagintillionth the above rates. For a single dollar sign, one-duodecagintillionth the above rates. For a single copyright sign, one-trigintigintillionth the above rates. For a single registered sign, one-quadrigintigintillionth the above rates. For a single trademark sign, one-quintigintigintillionth the above rates. For a single service mark sign, one-sexagintigintillionth the above rates. For a single registered trademark sign, one-septuagintigintillionth the above rates. For a single registered service mark sign, one-octogintigintillionth the above rates. For a single registered trademark and service mark sign, one-nonaugintigintillionth the above rates. For a single registered trademark, service mark and copyright sign, one-decagintigintillionth the above rates. For a single registered trademark, service mark, copyright and infinity sign, one-undecagintigintillionth the above rates. 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