

# The Sabbath Recorder.

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

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

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## The Sabbath Recorder.

For the Sabbath Recorder.

### THE PRESS—GOOD AND BAD BOOKS.

It is truly said, that the printing press moves the world. Through its agency the human mind has been roused from that death-like slumber into which the dark ages had plunged it; science has been rapidly disseminated among almost all ranks of society throughout Christendom; and a hundred thousand Bibles have been produced where there was one in former times. We owe much of our civil, intellectual, and religious privileges to the press. The scarcity of books before its invention rendered it almost impossible for any but the rich to possess even a single volume. A single copy of the Bible cost hundreds of dollars, and libraries, which now have their hundred thousand volumes, then could boast of only a few old manuscripts. Princes only could possess libraries, and these were very meagre. But these shackles are now knocked off, and the man who could then possess a hundred, can now have a hundred thousand volumes at a less expense. The Bible, then so dear, can now be had for twenty-five cents. Through the agency of the press, Luther and Melancthon rolled onward the mighty tide of Reformation, of which they were the master-spirits. The press poured out the books of Luther in a flood over Europe, giving them a circulation which could not have been secured had they been subjected to the necessity of being singly copied with the pen. Since its invention the corrupted church of Rome has been gradually losing its ascendancy. Its blood-dyed sun has rapidly declined from its zenith, and is now trembling on the horizon of dark oblivion. Its last flickering and baleful rays will ere long be cast upon a world now longing for its exit. A few more blasts from the trumpet of Jehovah, proclaimed through the press, will hurl it from its usurped throne, and plunge it into the bottomless pit, whence the smoke of its torment will arise, a warning to all impostors who may come after. Such are the triumphs of the printing press; yet they are but preludes to the more glorious triumphs which are hereafter to be achieved by it. Not only Romanism, but Paganism, Mahomedanism, and every ism but trinitism, are to melt away under the burning light of truth, brought to bear upon them chiefly by its agency.

But while we exult over the final triumph of truth by this means, let us tremble and weep over the devastation brought into our own ranks by this same power in the hands of our enemies. It is a startling fact, that a large portion of the literature of our country is of a decidedly evil nature. Subjects from the vilest catalogues of infernal cogitations, are selected as themes for our writers. These articles, written with pens dipped in the gall of bitterness, and prompted by hearts overflowing with corruption, find but too free access to very many periodicals. A corrupt press is continually pouring out streams of this moral putridity, defiling all with which it comes in contact. It floats about upon the surface of society, like the black and sulphurous scoria that floats upon a stream of lava just disembogued from the bowels of the earth. The moral miasma which arises from it is ten times more deadly than the noxious effluvia that is exhaled from the stagnant waters of the Dead Sea. No purity can inhale it and live. France, the modern Sodom of the old world, having long ago consigned her religion to the tomb of oblivion, has set herself apart for the work of damning souls. Her authors, having received the baptism of sin, have sworn allegiance to the king of the bottomless pit, whom they are likely to serve most faithfully. They devote their time and talents to the production of works which, when finished, might well put the blush upon the vilest demon; and surely, if the angels of heaven could, they would weep over such depravity. This kind of literature finds its way across the Atlantic, and is highly relished by our gormandizers of putrescence. The youth of our land are being corrupted by it. Devastation and moral death prevail wherever it directs its desolating track. What terms of condemnation shall we find for any "satanic pilgrim" who has journeyed to France to "dip from the Dead Sea of her abominations a baptism for our sons and daughters?" Would that he might have been transfixed with a thunder-bolt ere he had accomplished his work.

Let the point out some of the practical results of reading most of what are termed novels of the present day; for almost all of that class must come under the head of pernicious reading. I will not say, however, that novels, or, in other words, fictitious works, may not be rendered highly useful; for I am fully convinced that they can be; and are in very many instances. The chief objections rest against that class of novels called love stories. And yet I would not assume the responsibility of saying that even these may not sometimes be rendered useful; but the cases are so rare, that it would be safer for parents to keep all such books from their children while they are under their control.

One objection to a very large class of novels, and especially love novels, is, that they are overwrought. The writers transcend nature. Their ideals do not, and never can be found to correspond with reality. Some of the evils arising from reading those works I will enumerate.

1. They create a distaste for real and substantial knowledge, and wed the mind to that which cannot benefit. Any work on science or religion is not relished by a reader of such works, for the simple reason that it is not seasoned with overwrought fiction.

2. They create a dislike for the scenes of active life. No young woman, who is devoted to such reading, can engage in the avocations of the kitchen or spinning wheel with alacrity. Her feelings have been macadamized by the tramp of the ten thousand heroes and heroines which the novelist has caused to pass over them. She can be touched by none other than the imaginary woes and joys of her imaginary heroes and heroines; and no wonder if the dull, monotonous routine of the kitchen, or the heavy buzzing of the wheel, is irksome to her. She lives in an unreal world, and these realities of course cannot be congenial to her. This applies as well to young men as young women.

3. They unfit young people for entering the matrimonial relations. They teach false notions. Ideas entirely vague and unreal are cherished, and anticipations never to be realized are encouraged.

"But what are some of these false notions, vague and unreal ideas, and deceitful anticipations?" says one. Hear them. The heroes and heroines of the novelist are often represented as being angels rather than men; and what follows is, these deceived votaries are quite apt to be looking for angels for partners, and when they think they have found one, they will endeavor to catch him. Angels on earth are not very numerous, and they are sure of being disappointed. Another notion, destructive of happiness, is, that a few weeks acquaintance is sufficient for young people to come to the conclusion to enter upon these solemn responsibilities. Nothing is more unwise or unsafe than a conclusion like this. That knowledge of each other's character requisite to secure happiness to both parties, cannot be obtained by a short acquaintance; and the consequence of overlooking this is, that in nine cases out of ten, hasty unions are worse than none. This notion is taught where the bliss of love at first sight is expatiated upon as being eternal. Still another disastrous notion, taught in too many instances, is, that wedded life is all happiness, no allowance being made for the ills of life. Young people who embrace this delusion, lay up for themselves bitter disappointments. Such things will inevitably sour their dispositions, make them disagreeable to each other, and therefore unhappy. Another objection to these love stories is, that they cultivate a passion, already strong enough, giving it an undue predominance over the other passions and propensities. Any thing which does this must be disastrous, as all metaphysicians agree in teaching.

I will now give my classification of pernicious reading, and show the downward steps in sin which result from indulging in it. The first class, the evils of which I have already endeavored to show, comprises those tales which, being overwrought, transcend nature, i. e. they are not truthful delineations. Although they inculcate nothing absolutely immoral, yet they corrupt the taste and prepare the way for what is evil. The mind, after it has been fed on this kind for a certain length of time, is prepared for something worse, and the next comes in to meet the want.

The second class comprises that portion of literature which abounds in beautiful figures of speech, a florid style, and is rendered inviting by the nice things offered, but nevertheless conceals the most deadly poison under its specious dress. It is often urged, that the reading of such works cultivates the taste, improves the style, and refines the sensibilities. It is not so, and the very beauties which render them attractive, make them ten times more dangerous. The sting of the envenomed aspart is not less fatal for being concealed in the fragrant petals of the rose, nor the bite of the deadly viper less sure of its effects for being hid in a bed of flowers. In such works as these the devil makes his first attacks upon unsuspecting innocence. The arch fiend, too, thoroughly versed in wiles, knows full well, that open attacks upon innocence will avail him nothing; for vice, presented to the pure in all its deformities, carries its own cure. Not one in a thousand of those who are now groaning in misery, the victims of criminal indulgence, would have been there could they have seen the poison concealed in their first potion. Before the young can see the good and evil, to judge between them, these books are placed in their hands; and, grasping at what may seem to them to be good, they hug to themselves a hundred deadly vipers, that will some day sting them to death.

The flower of virtue being blighted by reading works of the second class, the votaries of pleasure delight to revel in all the unblushing deformities of still another class of evil literature. In this class are comprised all those works which are openly wicked, skeptical, and vile. Oh, how many there are who delight swinishly to roll and tumble in the slime and filth of this pool of corruption! It is humiliating. When youth have so far silenced the "voice of conscience, and killed the sense of shame, nothing but want of opportunity will prevent them from engaging in any species of villainy. Parents, you who permit your children to read any and every thing which the devil throws in their way, wonder not that they are under their control.

come infidel in their belief, and vile in their imaginations. It is no matter of wonder. It is but the legitimate effect of a foregoing cause. They have been corrupted by their reading, and you now mourn, but unavailingly, the effect of your too fond indulgence, criminal neglect, or censurable ignorance. If parents would awake to the importance of this subject, and act as rational beings should act, there would be far less crime and misery in our country than there now is. MATTHEWS.

### HAPPY INFLUENCE OF BIBLE READING.

"Charlotte Elizabeth," in her "Personal Recollections," gives the following graphic description of the happy influence of the Bible upon her own mind:—

"A neighbor hearing I was ill," says she, "sent me some books, just received from Dublin, as a loan, hoping I might find some amusement in them. Listlessly, wretchedly, mechanically I opened one—it was the memoir of a departed son, written by his father. I read a page, describing the approach of death, and was arrested by the youth's expressions of self-condemnation, his humble acknowledgment of having deserved at the Lord's hands nothing but eternal death. 'Ah, poor fellow,' said I, 'he was like me. How dreadful his end must have been! I will see what he said at last, when on the very brink of the bottomless pit.' I resumed the book, and found him in continuation glorifying God, that though he was so guilty and so vile, there was one able to save to the uttermost, who had borne his sins, satisfied divine justice for him, opened the gates of heaven, and now waited to receive his ransomed soul.

"The book dropped from my hands. Oh, what is this? This is what I want; this would save me. Who did this for him? Jesus Christ, certainly; and it must be written in the New Testament. I tried to jump up and reach my Bible, but was overpowered by the emotion of my mind. I clasped my hands over my eyes, and then the blessed effects of having even a literal knowledge of Scripture were apparent. Memory brought before me, as the Holy Spirit directed it, not here and there a detached text, but whole chapters, as they had long been committed to its safe, but hitherto unprofitable keeping. The veil was removed from my heart, and Jesus Christ, as the Alpha and Omega, the sum and the substance of every thing, shone out upon me just as He is set forth in the everlasting Gospel. It was the same as if I had been reading, because I knew it so well by rote, only much more rapid, as thought always is. In this there was nothing uncommon; but in the opening of the understanding, that I might understand the Scriptures, was the mighty miracle of grace and truth. There I lay, still as death, my hands still folded over my eyes, and my very soul basking in the pure, calm, holy light that streamed into it through the appointed channel of God's Word. Rapture was not what I felt; excitement, enthusiasm, agitation, there was none. I was like a person long enclosed in a dark dungeon, the walls of which had now fallen down, and I looked round on a sunny landscape of calm and glorious beauty. I well remember that the Lord Jesus, in the character of a shepherd, of a star, and above all, as the pearl of great price, seemed revealed to me most beautifully; that he could save every body, I at once saw; that he would save me, never even took the form of a question. Those who receive the Gospel by man's preaching, may doubt and cavil; I took it simply from the Bible, in the words that God's wisdom teacheth, and I thus argued:—'Jesus Christ came into the world to save sinners; I am a sinner; I want to be saved; he will save me.' There is no presumption in taking God at his word; not to do so is very impertinent; I did it, and I was happy."

### LETTER TO AN INVALID.

Dr. Chalmers wrote the following to an invalid sister, in the spring of 1824:—

"I am glad to hear that you are not worse. I hope that you get Clarke's 'Scripture Promises'; but whether you have got the book or not, you have a far nobler privilege in your access to the Bible. I stated that you ought not to fatigue yourself by reading; and, indeed, in as far as the Bible is concerned, I should improve that when one is sickly and unwell, the best way of reading it would be, here a little and there a little. A single verse, in fact, might, by the power and demonstration of God's Holy Spirit, be made the instrument of comfort to one's spirit for hours together. It is a great matter when the mind dwells on any passage of Scripture, just to think how true it is. This is acting or exercising faith upon it, and the exercise of faith is at all times salutary. For example, think how true it is that God hath set forth Christ as a propitiation for sin, and in the course of so thinking, it may be that peace shall spring upon the heart—that guilt shall no longer burden the conscience, seeing that an atonement hath been provided for it by God himself—that a sense of reconciliation shall gladden the soul now at rest, because now resting on the sure foundation of God's own Word; and thus it is that a weary and heavy-laden sinner may come to great peace and great joy in believing.

"I know that many read the Bible daily, and have opened and read it many thousand times in their lives, without its producing any such effect. Unless the Spirit of God open our eyes to behold the wondrous things that are contained in the book of God's law, it will remain a sealed book to us. But how comfortable to think that the Spirit is given to those who ask him from God; that he is promised to guide us unto all truth, and to keep all things in our remembrance; and that if we ask we shall receive, if we seek we shall find, if we knock the door shall be opened to us. There is no want, in short, of willingness with God. To find his mercy, all that is needful for us, is to feel our own misery and to cry for relief. He who giveth the ravens their food, will hear us when we cry; for, be assured, that his ear is ever open to our prayer."

### THE CHRISTIAN AND HIS ECHO.

True faith producing love to God and man. Say, Echo is not this the gospel plan? The gospel plan.

Must I in faith and love to Jesus show, By doing good to all, both friend and foe? Both friend and foe.

But if a brother hates, and treats me ill, Must I return him good, and love him still? Love him still.

If he my failings watches to reveal, Must I fall faults as carefully conceal? As carefully conceal.

But if my name and character he blast, And cruel malice, too, a long time last; And if I borrow and affliction know, He loves to add unto my cup of woe? In this occasion, this peculiar case, Sweet Echo, say, must I still love and bless? Still love and bless.

Whatever usage ill I may receive, Must I be patient still, and still forgive? Be patient still, and still forgive.

Why, Echo, how is this? Thou'rt sure a dove; Thy voice shall teach me nothing else but love. Nothing else but love.

Amen! with all my heart, then, be it so; 'Tis all delightful, just, and good I know; And now to practice 'till directly go. Directly go.

Things being as, whenever me reject, My gracious God me surely will protect. Surely will protect.

Henceforth I'll roll in him my every care, And then both friend and foe embrace in prayer. Embrace in prayer.

But after all those duties I have done, Must I in point of merit them disown, And trust for heaven through Jesus' blood alone? Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear, Are sweeter than to flowers the dew-drop tear; Thy wise, instructive lessons please me well; I'll go and practice them. Farewell, farewell. Practice them. Farewell, farewell.

### THE BOOK OF THE DAY.

From the Christian Watchman and Reflector.

UNCLE TOM'S CABIN; or, Life among the Lowly. By Harriet Beecher Stowe. Boston: John P. Jewett & Co.

"Is this book true?"—said a child to us, turning his eye for one moment from its fascinating pages. We suppose the answer to this question to be just that which Mrs. Stowe has herself given. It weaves into the form of a narrative actual illustrations of slavery. It presents its best aspects and its worst, and all its intermediate forms, from actual cases, shifting scenes and characters so as to make a continuous story. It awakens no uncalled-for sympathy on the part of the reader; no indignation which the atrocities of the system of slavery do not justify and demand. The dark and dreadful possibilities of the system, are often its actualities. They may not all come under the observation of every individual, but it is of no use on that account to deny them as true. The area is a wide one over which the system is spread, and here is one form, there is another, and far away is another still, the terrible evils which are possible under it, are continually becoming actual. Scenes like those which Mrs. Stowe has described belong to its very nature, and are as certain to spring from it as are any other results to come forth from adequate causes. Stripped of the circumstances which strike the imagination, what are some of the facts here stated?

On an estate in Kentucky, where slavery prevails in its mildest form, is a company of slaves under an excellent master and mistress. The mistress is a model of a Christian woman, and the master, though not himself a Christian, is kind and generous, and greatly under the influence of his excellent wife. Contentment and happiness abide under their own roof, and in all the slave cabins around them. For them, or for their son, a noble lad, their servants would lay down their lives. Slavery is seldom seen under more conciliating and even winning forms, than on this estate. The advocates of slavery would hardly draw a fairer picture to illustrate the beauties of the system.

But the master is embarrassed in his affairs, and in spite of him, is at the mercy of a trader in the bodies and souls of men. The estate can be freed from its incumbrances only by the sale of two slaves, one of whom is Uncle Tom, the honored father of several children, and the husband of a faithful wife, the trustiest and best of servants, and the model, in his humble sphere, of a godly Christian man. The other is a fine boy, four or five years old, the child of quadroon parents, nearly white, the mother a favorite servant, constantly attending her mistress, and beloved by her almost as a child—the father a young man of remarkable intelligence, belonging on another estate, the property of a heartless wretch, who is jealous of his intellectual superiority, and does him to incessant torments.

These are commensurate with the good mistress knows it not, and in the dreadful business of communicating it to her, and endeavoring to reconcile her to it, the master is overheard by Eliza, the quadroon mother. Not long is she in fixing her determination. At midnight, with her boy in her arms, she goes forth from her chamber, and pausing at the cabin of Uncle Tom, to make known to him his own fate, she turns her back forever on her home, and pursues her anxious way towards Canada. A slave run away from that estate is a marvel indeed; the trader, when he comes for "his own," overflows with rage, and two servants are permitted to go with him in the pursuit. They are satisfied that "missis" does not wish them successful, and by ingenious artifices they delay the start, and perplex the pursuit, and the panting fugitive escapes. Her husband, too, flies from bondage, joins her in Ohio, and they reach Canada in safety.

Uncle Tom will not fly. He trusts in the Lord, who doeth all things well. His mistress promises him that at the earliest possible period he shall be redeemed, and young "mas' George," who is absent when the sale occurs, and heart-broken and indignant when he hears of it, renews and confirms the pledge. Tender is the farewell of the true and faithful servant, husband, and father, as he leaves to go "down the river"—that horror "to the slaves of Kentucky." The journey down the river furnishes divers illustrations of the hor-

rible traffic in slaves. Tom's sold before reaching New Orleans, and falls into the hands of an honorable and indulgent master, whose confidence and regard he is not long in winning. In this family Tom's religious instructions and influence guide to the way of life a little girl, the only and beloved child of Tom's master and mistress. The sweet little creature died, but not till she had her father's solemn promise that Tom should be sent back to his family, free. The master communicated his purpose to Tom, and informed him that the necessary papers were in actual preparation. But suddenly the master is killed; the mistress, a selfish, indolent, and heartless woman, is indifferent alike to the promise of her husband to the buried child, and to that which he had given to the slave; she sends Tom and all the rest to the auction rooms. On the very eve of freedom, Tom drinks anew and deeper than ever the cup of slavery. He has already been sold to pay a master's debts; now he is a victim to a habit of inefficiency and delay on the part of his new master, which had fatally postponed the execution of free papers, and is doomed to taste the tender mercies of heirs and executors.

What was before him now? The next purchaser was a monster of a man, who had a plantation on the Red River. At this plantation we have a picture of slavery in its most terrible forms. Here Tom's very religion becomes a crime, and the faithful servant, beaten and bruised, breathes away his life, a martyr. His young "mas' George" arrives just in time to receive his dying breath, and with his own hands to lay in the grave the old man, whom he had diligently sought, and whom he had come all this way to ransom.

These are the leading facts; and they are all the possibilities and the actualities of the system of slavery. It is impossible, with any show of truth, to deny the justness of these pictures. Good and faithful slaves are sold by embarrassed masters; good masters die with purposes of emancipation unexecuted; heirs and executors do break up the establishments of deceased masters, and send the slaves to the public auctions. Here any body may buy that pleases, and no matter how few may be the proportion of masters that are monsters, there are such, and these have full liberty, with the good, to buy. They do buy, and the dreadful scenes of the Red River plantation answer to known facts. The pictures of Mrs. Stowe involve, as they ought, and herein is the fairness of the book. It embraces no wholesale and indiscriminate denunciations. It asserts no faultless virtue on the part of the free States; it admits the existence of oppression where slavery does not prevail. It rests man's claims to freedom on grounds which commend themselves to an enlightened reason and conscience, and enforces the claims with an urgency which we believe it is impossible to resist. The religious spirit which pervades the book is admirable. We rejoice in its appearance; we thank God that it goes forth by tens of thousands to its mission. In three months hundreds of thousands of persons will have read it, and it needs no vision of prophecy to foresee that its influences will be vast and immeasurable in deepening the antagonism to slavery, and hastening the day of its doom.

### CHRISTIANITY AND CANNIBALS.

In the following recent occurrence, we have a beautiful instance of the effects of Missions in providing for amongst cannibals a safe and kindly asylum for shipwrecked mariners. The ship "Lady Howden" sailed from California for Sydney on 7th of April, 1850, and on the 22d of May was wrecked on a coral reef near Omega, one of the Feejee Islands. The men took to their boats, and pulled toward the shore, a distance of seven miles. After getting so near as to see the natives on the land, they lay for a while on their oars, discussing whether to steer for the Isle of Pines, 900 miles distant, or to go ashore and stand the chance of being devoured by cannibals. The latter course was adopted. "We hoisted our ensign," says Mr. Plumtree, one of the passengers, an Irish Roman Catholic, "and gave it a cheer, upon which the natives launched a canoe and came off, giving us a hearty shake of hands. We were astonished. The natives soon got hold of the boats and drew them ashore. We were met by several natives, who conducted us to a hut, where an ample supper of yams and cocoa-nut cakes were provided. Before retiring, they had prayers in their native language; and as they sang their evening hymn, I felt calm devotion, to which, I regret to say, I had long been a stranger. I need not say that I was agreeably surprised to find that, instead of being among cannibals, I was among devout Wesleyan Methodists, brought to the knowledge of the truth by the Wesleyan missionaries. What gratitude I felt for those brave soldiers of the cross, who came into these distant lands to teach the will of God to this benighted people!" [Lawry.]

### THE POWER OF PRAYER.

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.

Every instance of successful prayer, is an encouragement to the pious heart, and deserves to be put on record for the common benefit of the Christian church.

In a precious work of grace, with which it has just pleased the Lord to visit one of his churches in N., a signal instance of this nature has occurred. Three months ago, the session met, preparatory to the communion, but there was not a single applicant for admission to the ordinance. They were greatly cut down and mortified, especially as they had looked for one or two additions. In this situation, the pastor proposed, as they had no other business before them, to turn it into a prayer-meeting. Accordingly each was called to re-pray in turn; and the pastor made a few remarks. Said he, "It has of late been very solemnly borne upon my mind, that I have children of an age to come forward, who evince no disposition to do so." And it is the same case with each of you. You, Mr. —, have children who are holding back, and you

Mr. —, and you, Mr. —, and you, also, Mr. —. "Yes," they all acknowledged, and lamented the sad truth. They then agreed that they would pray for each other's children; and for the children of the congregation, when they prayed for their own; and so parted. Before a month had expired, a case of decided concern appeared in the family of one of the elders; next, a like case in the family of the pastor; then, among the children of another elder. "Thence an interest extended through the congregation. Meetings were of necessity multiplied, such was the general thirst for information how to be saved. Upwards of thirty persons were brought under deep exercise of mind."

Of these, sixteen were received into the communion of the church, and of the rest several are now in a hopeful state. One young man, a student, was awakened on the day of prayer for colleges.

The families of the pastor and elders are five in number. Three out of the five have obtained a blessing; six members in all; (two out of each family) having decided to come on the Lord's side. One of the individuals alluded to, was absent from home all the time, and of course not directly approachable; and all were ignorant that prayer was continually made for them.

This appears to be so marked an answer to prayer, (Isa. 65: 24), that it is now put on record to encourage God's people every where to pray, and not faint. [N. Y. Observer.]

### BE STILL.

It is often easier to do than to suffer the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ, a satisfaction in the consciousness of doing good. A little grace, with favoring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr. Be still when persecuted or slandered. If unjustly accused, you may regard every epithet of abuse as a badge of discipline. Your divine Master and his apostles and witnesses were marked in the same way. Then, too, every lie has the seeds of death within it. Let it alone, it will die of itself. Opposition may look very formidable; it may seem as though the mountains were carried into the midst of the sea; the waters thereof roar, and be troubled; the mountains shake with the swelling thereof; but the voice of wisdom cries, "Be still, and know that I am God."

Be still when thwarted in your plans, and disappointed in your hopes. You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment may not be obvious. You may have to content yourself with the thought—"These are but parts of his ways." But the fact that they are his ways, most hushing the soul in quietude upon the most trying and mysterious crossings of life. Faith will take Cowper's song:

"Behind a frowning providence He hides a smiling face."

Be still under sore afflictions. They are all deserved. They are all ordered of God. They are embraced among the "all things" that shall work together for good to them who love God. Murmuring does not lessen, but rather increases the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys; every affliction may work out "a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness of the gospel, until the rod of God is upon him. It is when in the vale, with eyes uplifted and the mouth closed—"I was dumb"—that the stars of promise glisten on the spiritual vision, and the Sun of Righteousness darts his rays of comfort and holy joy on the stricken soul. [Heber.]

### YOUNG PROFESSORS.

The following incident will show the importance of Christian decision. A young lady, having recently made a public profession of her faith in Christ, was urged by her brother, whom she tenderly loved, to accompany him to a place of amusement, which many church members were in the habit of attending. But she resisted his importunities, and he went alone. On his return, he said to another member of the family, "I did not enjoy myself as I had anticipated; and I respect religion the more from its exhibition in the conduct of my sister, whom I could not divert from what she believed to be right. Had she gone with me, I should have been confirmed in the opinion that religion was more a pretence than a reality. Her consistency of character with her profession has rendered her nearer to me than ever."

This may prove a useful lesson not only to young professors, but to all such as are making religion a subject of serious inquiry. [Watchman and Observer.]

I DID NOT GIVE ENOUGH FOR MY BIBLE.—A Bible distributor in Germany called upon a blacksmith and urged him to buy a Bible. Being ignorant of the value of the precious volume, he refused to part with his money to obtain it. It was then offered to him gratuitously, but he declined to receive it upon such terms. A compromise was at length effected by his agreeing to give a fire-shovel for the book. After the labors of the day were over, curiosity prompted him to look into the book which he had purchased; and as he read, his heart was opened, and the character of God was revealed to him. The depravity of his nature; the worth of his soul; his need of a Saviour; the preciousness of Christ, were deeply felt; he was melted to tears; and as he wiped from his cheek the falling drops, he said to himself, "I did not give enough for my Bible!" Early in the morning, he went into his shop, finished a pair of tongs, and sold them for the Bible distributor, and finding that the Bible distributor had not returned, he said, "My dear sir, please accept of a pair of tongs with the shovel. I did not give enough for my Bible."



The Sabbath Recorder.

New York, May 27, 1852.

RELATION OF MINISTERS TO CHURCHES.

We have just returned from a pleasant, and (we trust) profitable anniversary of the Eastern Association, a report of whose proceedings will be found in another column. Among the things done, was a resolution declaring the judgment of the body, that it is a violation of gospel order for a church to recognize as its pastor or stated minister a person who does not become amenable to its discipline by connecting himself with it as one of its members.

This evil is not owing (we think) to any denominational predilection for prelacy, or that form of church government which makes ministers independent of the churches, but rather to a neglect, of late years, to inquire for the old paths, and to study the apostolical teachings. There is no lack of the democratic spirit among us, as every one will see who witnesses our deliberations; but there is danger lest we forget that the democracy of the New Testament consists in a rigid compliance with inspired order.

A few—we trust they are very few—seem to have got the notion, that a minister's ecclesiastical relation is to the Association, or the Conference, or some such body; and that to such body he is amenable for his conduct, and not to any particular church. But what countenance does this notion receive from the Word of God? We scruple not to say, that it receives none.

The Executive Board to direct missionary labors among the feeble churches and societies within the bounds of the Association, have done but little during the past year. They were not able to find a person to devote his whole time to preaching among the scattered Sabbath-keepers in Rhode Island and other parts of New England, as directed at the last meeting of the Association.

For our own part, we are rather prejudiced against the practice of resorting to such an agency, for the ordination of ministers, as an Association or General Conference. We much prefer the simple plan of selecting a council specially for the purpose; not that we suppose the latter course to be any more scriptural than the former; but because a special council, being immediately dissolved after the ceremony is over, there is no room left for the supposition that the ordination is anything else but the gift of the church.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its Sixteenth Annual Meeting at Waterford, Ct. It commenced on Fifth-day, May 20th, and the regular business was completed in the afternoon of Sixth-day, although meetings for preaching continued until the afternoon of First-day. The delegation in attendance was rather smaller than usual from West New Jersey and Rensselaer Co., N. Y.; but from East New Jersey, New York, and Rhode Island, it was quite large.

Without attempting to follow the order in which the business was transacted, we will give some account of the leading items.

Introductory Discourse.

Agreeable to appointment, the Introductory Discourse was preached by James H. Cochran, of Plainfield, N. J. He took for his text Psalm 137 : 5, 6.—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my cities." By way of introduction, the church of Jesus Christ was spoken of as sustaining a relation to the believer similar in many respects to that which Jerusalem sustained to the writer of this Psalm; and it was maintained, that every Christian ought to feel such an interest for the church as the Psalmist says he felt for Jerusalem.

State of the Churches.

The Letters from the Churches indicate that they are nearly all supplied with the regular ministrations of the Word, and that the attendance upon it is satisfactory. In several of the Churches—as 2d Hopkinton, Rockville, and Waterford—revivals have been enjoyed within the past year. In nearly all, we think, there is a growing interest in our benevolent operations, and in the subject of Sabbath Schools and Bible Classes. But in most of the churches there is evidently a lack of that zeal in the cause of Christ, that regularity and earnestness in cultivating family religion, and that consistency in conforming practice to preaching in regard to the Sabbath, which ought to characterize us.

Associational Missions.

The Executive Board to direct missionary labors among the feeble churches and societies within the bounds of the Association, have done but little during the past year. They were not able to find a person to devote his whole time to preaching among the scattered Sabbath-keepers in Rhode Island and other parts of New England, as directed at the last meeting of the Association.

Resolutions.

A series of resolutions, introduced by the Business Committee, occupied the attention of the Association during the afternoon of Sixth-day. They were not intended to furnish themes for set speeches, but to bring to the attention of the body subjects of vital importance, and secure a general expression of opinion and feeling upon them. We print below the resolutions which were adopted. That relating to the church membership of ministers, was spoken upon by several individuals, and is intended to correct a very serious evil, arising, no doubt, in many cases, from a want of consideration alone.

deepen anti-slavery feeling, than a the resolutions passed by abolitionists in the last ten years. Following the resolution of Temperance was one dissuading from the use of Tobacco, as a species of intemperance; it was discussed with considerable animation, pro and con, but was finally laid on the table. A resolution recommending a day of fasting and prayer, was also considered, but laid on the table, under the impression that its desirable to have such a recommendation originate with the General Conference or one of the denominational Societies, so as to have all unite in observing such a day.

1. Resolved, That, in the judgment of this Association, a church which recognizes as its Pastor or Elder one who is not amenable to its discipline, does not comply with gospel order.

2. Resolved, That the members of this Association view with pain the inconsistency of those who, professing to keep the Sabbath of the Bible, fail to devote the hours of that sacred day to strictly religious purposes; and they would urge upon all such the necessity, in order to enjoy the blessing connected with keeping the Sabbath, of complying fully with that passage of Scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a Delight, the Holy of the Lord, Honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the month of the Lord hath spoken it."

3. Believing it to be the duty of the church to bear testimony against sin wherever found, whether in individuals or collective bodies; and believing that slavery, as it exists in our country, involves the most flagrant sin, and almost a total subversion of Christian principle; therefore—

Resolved, (1.) That we enter our solemn protest against the system of American slavery, as a sin against God, and a libel upon our national declaration that "all men are created equal."

Resolved, (2.) That we regard the Fugitive Slave Law as an atrocious violation of the rights of humanity and the principles of the Gospel—the enforcement of which actually prohibits the discharge of duties which are obligatory on every Christian; and that to aid in its execution would be treason to Jesus Christ.

Resolved, (3.) That, as an Association of Christian churches, we disclaim all fellowship with slavery or its abettors.

4. Resolved, That the use of intoxicating drinks as a beverage is hurtful to the physical and moral constitution of men, and therefore sinful; and that this Association affectionately and earnestly advises all persons, especially those connected with our churches, to abstain from their use, manufacture, or sale.

5. Resolved, That we cordially approve of the efforts of the Seventh-day Baptist Publishing Society to disseminate the truths of the Bible, and general intelligence connected with the welfare of the Seventh-day Baptist denomination, by the publication of the Sabbath Recorder, the Sabbath-School Visitor, and the Seventh-day Memorial; and therefore recommend their liberal patronage.

6. Resolved, That in the opinion of this Association, the Sabbath commences at the going down of the sun on the evening previous to the morning of the seventh day of the week.

7. Resolved, That we recommend an increase of effort among us for the support of our missionary operations and the spread of the Gospel at home and abroad.

8. Resolved, That we recommend the daily worship of God in all the families connected with this Association.

Religious Exercises. On Sabbath evening, Charles M. Lewis delivered a discourse, his subject being the faith of Noah. Sabbath morning, a discourse was preached by Thomas B. Brown, on the difficulties of the missionary work, followed by a collection in behalf of the Seventh-day Baptist Missionary Society. In the afternoon, an discourse by W. B. Gillett, after which the Lord's Supper was administered. In the evening, David Clawson preached. First-day morning, a discourse by James Bailey, and in the afternoon by James H. Cochran.

Miscellaneous Items. The Corresponding Secretary for the ensuing year is Sherman S. Griswold, of Mystic Bridge, Conn. Treasurer, Asher M. Babcock, Westerly, R. I.

Alfred B. Burdick was appointed to attend the next meeting of the Central Association, and James H. Cochran that of the Western Association.

David Dunn, W. B. Gillett and J. H. Cochran were appointed a Committee to arrange business and religious exercises for the next session of the Association.

Charles M. Lewis was appointed to preach the opening discourse at the next meeting of the Association; Daniel Coon, alternate.

Adjourned to meet with the Church in Piscataway, N. J., on the fifth day of the week before the last Sabbath in May, 1853.

BRITISH CORRESPONDENCE.

Illustrations of Sunday-keeping—Religious Institutions—Rev. Mr. Gladstone—Crystal Palace. GLASGOW, May 7th, 1852.

In Paris, on Sunday, 25th ult., the French President reviewed the military, and "was extremely well received by the people."

Another announcement intimates that he slept at the Tuilleries "in order that he might be at hand for the review of Sunday"—implying a deep interest in this sort of Sunday sanctification. In the British House of Commons, on the following day, Mr. Cowan (a Free Churchman) one of the Members of Parliament for Edinburgh, presented Petitions from Scotland against Sunday labor in the Post Offices—without their eliciting any remark from any other Member.

Several of the Annual Meetings of the Religious Institutions have been held in London this week and last. On the 27th ult., at the Baptist Missionary Society, it appeared from the Report, that the Receipts for the year were £19,116, and the Expenditure £18,088. And on the 30th ult. the Hanserd Knollys Society, for the republication of old Baptist books, had their annual meeting, when our brother, the Rev. W. H. Black, took part in the proceedings. The Report spoke discouragingly of the support rendered—the subscriptions and receipts having been falling off in successive years. They had at an early period 1,100 subscribers; the present number is 750. The Receipts for the year were £217; the Expenditures, £200. They print 1500 copies usually of the books issued, but of the later volumes a considerable number of copies are on hand.

The Rev. Mr. Gladstone's case, (to which I formerly alluded,) has been heard in the Arches Court. He is charged with publicly

reading Prayers in an unconsecrated chapel (in which he has been accustomed to minister) in London, without the license of the Bishop, and contrary to his monition and prohibition. Mr. G. alleged in Court, that there is "at this moment a deep-laid conspiracy" against the supremacy of the Queen. Having been interrupted as making remarks irrelevant to the question, he said that if denied liberty to deal with the question as he wished, he should appeal to Her Majesty in Council—which he afterwards did, on his defense being rejected. His principal allegation, responsive to the libel, was that the Bishop's monition was not a godly but ungodly one; and his ordination vows bound him to obey only godly monitions. He believed that his real fault was, that he had kept them too faithfully. His appeal to the Queen, the Judge declined to allow; but Mr. G. is given till next session to state whether he has exceptions to the testimony of the opposing witnesses. It is stated that he will defend himself to the last extremity; and we trust that good may result, in showing to faithful ministers and members of the Church of England what is the danger of promising implicit obedience to human authority, and what the true character of some of their dignitaries is. This same Bishop of London has interdicted the Rev. Mr. Nolan from speaking, much less preaching, at any of the London May assemblies, for any Institution not connected with the Church of England. It is therefore little to be wondered at, that when the Rev. Mr. Duffield, the Rector of Bow, asked Mr. Gladstone (who is his personal friend) to preach in his church at Easter, the Bishop immediately forbade it, under the penalty of being himself interdicted. And this, when all sorts of Protestant Popery finds favor in his eyes, or is passed over as requiring no notice.

The Crystal Palace is now finally determined to be removed, and has been purchased by private parties for £70,000, to be re-erected in some form on a different site. Numerous meetings were held and petitions presented to Parliament; but, having been expressly stipulated to be only temporary in its first position, it was regarded as a breach of faith to propose to retain it there.

QUALIFICATIONS FOR THE MINISTRY.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28 : 19, 20.

"Apt to teach." 1 Timothy 3 : 2. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." 1 Timothy 3 : 6.

I have selected a few passages touching the qualifications of ministers, as given by Jesus Christ, and by the great Apostle Paul, as a starting point to some thoughts I wish to offer, as expressive of my own views, and possibly for the benefit of some others.

Jesus Christ selected and appointed as the ministers of his gospel, such as had the ability to teach. The mission that the gospel has in the world is such, that the most skillful teachers are necessary to carry out that mission. The mass of the world are ignorant, superstitious, and wedded to error. Before the gospel of Christ can accomplish its great work, this ignorance must be removed, the superstition dissipated, and the error combated and overcome. Irreligion seeks the covert of science, and the aid of subtle sophistry, to drive back the approaches of the gospel, and hides itself in forced interpretations of Scripture, and claims and feels a complacent security in the refuges it has created. The Saviour, understanding how infidelity would gird itself for the conflict, directed his disciples to go and teach. This was their great work. To teach, to instruct, to enlighten, to convince, were the great things needed to prepare the world to believe and be saved. Men must be taught what to believe, and how to believe, before they can be persuaded to believe. The whole system of religion must be laid open, so that it can be seen. It must be presented by arguments that will convince, and by eloquence that will persuade. Well did an Apostle, who was skilled in the wisdom of the age, and whose burning eloquence made the ruler tremble, exclaim, "Who is sufficient for these things?" Ignorance can be conquered only by intelligence. The Saviour, therefore, sent forth teachers, and none but teachers.

The Apostle who labored more abundantly than the others, and who met men of high and low degree, said of the ministers of the gospel, that they must be "apt to teach." Who could know, better than he, what were requisite to success in the ministry? An easy ability to instruct, a readiness to teach, was to him an indispensable preparation to preach the gospel. A novice would not fill the place of a teacher. The real, and not the imagined, ability to instruct, must be possessed because, in matters of the soul, there must be no ignorance, and no delusion, or all is endangered. Blind guides, blind leaders of the blind, were denounced by the Saviour. The Saviour and his apostles would not admit one to the ministry that was not qualified to teach, and to give an intelligent exposition of the whole economy of the gospel. Other qualifications were necessary, but they could not supersede this. We know of no qualifications for the sacred office but such as are set before us by Christ and his Apostle; nor, where these are wanting, can one be safely entrusted with the holy office.

If the above statements are allowed, councils must be sustained in abiding by them, whenever called upon by churches or individuals to examine any one with a view of consecrating him to the great work of preaching Christ. Every other qualification given by the Apostle is as suitable for a layman as a cler-

gyman; and they who possess them can labor as efficiently out of the ministry as in it, if they have no "aptness to teach." And why should the ministerial office be burdened and dishonored by inducing into it good men who can not teach? Zeal, and piety, and industry, and faithfulness, as well become a private as a public member of the church. Overlooking this fact, many good men have been spoiled by ordaining them, and the holy office has been degraded and dishonored. And O, how has the word of God been handled by unskillful hands!

A brother is presented to a council for ordination. It is said of him, that he is pious, zealous, and useful, and that many have been converted under his labors. On inquiry, it is ascertained that his preaching is not well received—that he is incapable of giving an exegetical discourse—that instead of instructing his congregation, they are generally uninterested, and none enlightened. In such a case, what shall be done? If he is set aside, there is an uproar because one so pious, so zealous, so useful, is restrained by the council; and invidious comparisons are made between him and members of the council. If he is ordained, a minister is thrown upon the church and into the world who is incapable of complying with the great commission, "Go and teach!" The handling of the word of life is brought into disrepute, and those who sit under his ministry are religious pigmies, or are intelligent Christians in spite of his ministrations. The custom has been to induct such an one into the ministry; and we betide the minister that dare make an innovation on the long-established custom. Because a man has zeal and piety, and can talk an hour before a congregation, and wax warm in the talk, is he therefore to be ordained? Under my incogitation, I aver, No. His zeal and piety could shine brighter in another sphere. And if he has been instrumental in the conversion of souls, it has been because of his private and not public labors. Zeal and piety and eminent success beautifully adorn the private Christian. Let all who are thus honored abide in it, and not, by an effort to take a higher station, lose their good name and good influence.

It is often urged, as an argument for taking holy orders, that the Holy Ghost has called such to the work. The Holy Ghost never calls those to preach who can not preach. It never sets a novice to preaching. Therefore, let such judge that they are mistaken, and seek to honor God in a humbler sphere. Would it not be better for the churches to be without ministers, than have for ministers those who can not comply with the command, "Go teach?" Better, far, had the churches join in the request—

"From such Apostles, O ye mired heads, Preserve the church! and lay not careless hands On skulls that can not teach, and will not learn."

INDIAN CORN IN PALESTINE.

PHILADELPHIA, May 11, 1852. To the Editors of the Sabbath Recorder:

In the haste of copying off our friend's "Report from Palestine," the following fact was overlooked, which may, we trust, be interesting to your readers, as it illustrates the helping hand of Providence in introducing productions hitherto unknown in that once glorious land:—

"The ear of Indian corn brought with us in our first visit (in 1849) has increased a thousand fold, so that Meshullam gave away to many poor Jews a large quantity of green-corn last year, has sold much, has eaten of it freely all the past winter season in his family, and has plenty yet."

Its history I will briefly narrate: One of the travelers in 1849 felt a strong impression to take a beautiful twelve-rowed ear of Indian corn, that was presented to him by a friend from the country; and he put into his trunk, intending to drop some of its grains in some opportune spot. When they arrived at Meshullam's hotel in Jerusalem, and after he had told them of his efforts in agriculture, and found that the friends were Americans, he said, one day: "In 1825, I traveled in the United States, and visited Philadelphia in the summer; and at dinner, had a mess of sweet green-corn—what was called 'hot corn,' by the servants. Since I have turned my attention to planting, O how often I have wished for one such ear of corn to plant in my fatherland." The friend listened, and as he said this, impulsively went to a trunk, fumbled hastily to the bottom, and produced his ear of corn, exclaiming: "Now I know why I had to bring this ear of corn with me; take it, for it must be for you;" and related his impression of mind. Meshullam thanked God aloud before them, and said: "Yes, surely it was the heavenly Spirit from God that put it into your heart to bring it so far; for none but He knew how greatly and often I had desired to obtain some. I never saw so large an one as this."

And, as has been previously mentioned in the first part of this communication, from an ear of corn (sent from America only three years since) a thousand fold has been the result—affording sustenance to many souls. From this lesson in natural things, let us, Christian brethren, hope that from even the small and feeble effort now put forth for Israel's salvation into Christ Jesus, our heavenly Father may spiritually work as multiplying results as have been accomplished by "one ear" of corn.

GRAND LIGNE MISSION.—We learn that the Grand Ligne Mission has been and is still suffering severe deprivation; and that the health of Madame Feller, from the effects of fatigue and anxiety, is in a precarious state, awakening apprehensions for the result. The receipts for the support of this mission have greatly fallen off.

REVIVAL AT LINCKLAEN.

LINCKLAEN, Chenango Co., N. Y., May 14th, 1852.

To the Editors of the Sabbath Recorder:

I have read with interest the accounts of revivals in various parts of our beloved Zion, as they have come to us through the Recorder; and as I suppose intelligence of the kind is alike interesting to others, I thought it my duty to let you know what the Lord has been doing for his people at Lincklaen. Although I cannot chronicle so large a number of conversions as others, yet I thank the good Lord for the hope that a few have passed from death unto life. Our Sabbath meetings began to be more than usually interesting about the last of February. We then commenced holding meetings every other evening, and continued them until the first of April. The Spirit of the Lord was evidently in our midst, and before we were aware, sinners were inquiring to know what they must do to be saved. The result has been the conversion and restoration of about twenty-five souls. Twelve have publicly acknowledged their faith in Christ by submitting to the ordinance of baptism, and have united with the church. Five others have united, making in all seventeen. We think there are others lingering about the skirts of Zion who ought to be gathered in. Truly, the Lord has been good to us. RUSSELL G. BURDICK.

PREBYTERIAN GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church, New School, is now in session at Washington. One prominent theme of discussion during this meeting will be what is called in the denomination "Church Extension"—a subject very likely to disturb some nicely-adjusted relations now existing between the New School Presbyterians and the Congregationalists of New England. At present, both these great bodies, differing only in matters of church government, are united in the American Home Missionary Society, and this Society disburses its funds to deserving applicants of either denomination in destitute regions in this country. Should the Assembly establish a "Board of Church Extension" to push its own interests, while drawing funds largely from the Home Mission Society, it would probably lead the Congregationalists to establish a similar Society of their own—the consequence of which might be, either the crippling or extinction of the American Home Missionary Society.

An official report on the subject of church extension, represents that the Presbyterian Church has made little or no progress during six years past, and with a view to its extension, proposes, first, to do something for ministerial education; secondly, to explore regions where they have as yet little or no foothold; thirdly, to publish a series of doctrinal tracts.

THE LIQUOR LAW IN MASSACHUSETTS.

The Liquor Law passed by the Legislature of Massachusetts was vetoed by the Governor, who professed not to be opposed to the bill, but to the open ballot to be taken on it. The Senate immediately tried to pass the bill over the veto, but the vote was not quite two-thirds, being 23 to 15. It was then amended, so as to restore the secret ballot, and passed by a large majority. Subsequently the House insisted on amending it so as to strike out the clause submitting it to the people. The change was agreed to by the Senate, and in that from the bill was sent to the Governor for his signature. The Governor affixed his signature to the Bill on Sabbath morning last, and it is now a law of the State, to go into effect on the 21st of July. So the old Bay State stands with Maine, Minnesota, and Rhode Island, for Temperance and Prosperity, for Virtue and Order, as opposed to Rum, Wretchedness, Penury, and Crime.

RECEIPTS OF BENEVOLENT SOCIETIES.—As appears from the late anniversary reports, the receipts of the leading Benevolent Societies are as follows, viz.:

Table with 2 columns: Society Name and Amount. Includes American Home Missionary Society (\$160,062.25), Am. S. S. Union (\$45,836.54), Am. Tract Society (\$116,406.41), Am. Bible Society (\$308,744.81), and The Am. B. C. F. M. (\$21,062.54).

THE AMERICAN AND FOREIGN BIBLE SOCIETY.—This Society held its Anniversary in Cleveland, Ohio, on the 13th inst. Rev. Edward Lathrop, of New York, presided, and the usual reports were presented by N. C. Platt, Esq., and Rev. Dr. Babcock. Addresses were delivered in the afternoon by Rev. Mr. Cheney, of Ohio, Rev. Mr. Gillett, of Pennsylvania, and Rev. Mr. Weston, of Illinois. In the evening, a crowded house, listened with interest to Rev. E. L. Magoon, Rev. E. C. Lord, Missionary from China, and Rev. J. M. Haswell, Burman Missionary. The entire session was harmonious, and numerous attended, not only by the people of the "Forest City," but by nearly 300 clergymen and distinguished laymen of the Baptist denomination.

LO! THE POOR NEGRO!—A bill, is before the Maryland Legislature, which provides that all free negroes and mulattoes who shall be born in that State after the first day of January, 1855, shall, upon their arrival at the age of twenty-one years, be compelled to emigrate to Liberia or Africa, or, upon their remaining within the State for more than twelve months thereafter, (unless in the hands of the Maryland State Colonization Society,) shall be ordered to be sold as slaves for a term of not less than five nor more than ten years; and the proceeds thereof shall be applied to the colonization fund of the city of Baltimore.







