

The Sabbath Recorder.

New York, June 24, 1852.

“DENOMINATIONAL SINS.”

Prophets who faithfully expose the corruptions of a people, and lift the warning voice, are not apt to be welcome messengers. We knew this, when we penned our remarks upon “Denominational Sins,” and it does not surprise us to find such confirmation of it as is afforded in the subjoined communication. The writer speaks of what he witnessed “near sixty years ago.” We judge, therefore, that he is an old man; and though “the hoary head is a crown of glory, if it be found in the way of righteousness,” we cannot help expressing our profound regret, that his gray hairs have been enlisted in the work of apologizing for those who neglect to pray in their families. An old man, more than threescore years of age, standing forth as an opposer of those reformatory measures which aim at the resuscitation of our people from spiritual death! Could he not have found better work? Could he not have employed his trembling hand in writing something more suitable to one who must so soon answer to God for the example he has set before his younger brethren, and the influence he has exerted upon them?

We call him an opposer. For what does his communication amount to besides an attempt to make family prayer appear ridiculous? What else is the meaning of his reference to the Narraganset Indians and the New Lights? And why is he so conveniently ignorant of the import of the term “concert,” as applied to prayer? He seems to think the term misapplied, when used with reference to any thing but musical sounds. He knows what a concert of music is, but does not know what is meant by a concert of prayer, and asks to be enlightened. To the Dictionary, then; Noah Webster, we presume, is good authority. The first definition which he gives, is “agreement of two or more in a design or plan; union formed by mutual communication of opinions and views; accordance in a scheme; harmony; as, the allies were frustrated for want of concert in their operations; the pope acted in concert.” Now, if Dr. Webster is to be depended on, we presume that the phrase “concert of prayer” expresses just what our Saviour intended when He said, “If two of you shall agree on earth as touching any thing they shall ask,” &c.

Our correspondent manifests some sensitiveness, because we have exposed the faults of our people to the world. We are glad that he is not past all feeling on this point; it betokens some misgivings, on his part, that the practice under review is wrong, notwithstanding his labored attempt to extenuate it. But what shall we do? Go on a wearied pilgrimage over the entire denomination, and talk personally with every brother who may be guilty? We will undertake such a mission, if our correspondent will furnish the funds to bear us out in it; and, God giving grace for the duty, we verily believe that a more useful mission could not be attempted. This, our brother probably thinks, would be the “gospel-wise” course. But what reason is there for censuring us on this ground? We have particularized no individuals; we have called no names; and from all that we ever wrote, no one could have dreamed that we had allusion to “J. S.” Nothing but his own communication gives any one reason to think, that he is one of the guilty.

But how shall we cover up this matter? Charity covereth a multitude of sins, we know; but how are we to keep the world from knowing, that our brethren neglect family prayer? Some of them have men of the world constantly in their employ. Their tables supply them with food through the day, and their beds furnish them with lodging at night. But these men of the world know, that the head of the family goes to rest at night, without calling his household together for worship; for they are witnesses of the fact. They know, that he never summons them in the morning; for they see him, in all his movements from sunrise till dark. They know, that he neglects to invoke God’s blessing at meal-time; for they sit always at the same table with him. Thus the master of the house proclaims his own sin.

Again, we have had this question up for discussion at our Associations. The spiritual among us have there mourned over the evil; they have boldly announced the fact, that it does exist among us, to a deplorable extent; they have expressed themselves in terms of unmeasured severity as any that ever we employed; and all this, too, in the hearing of worldly people who were present. And then, to make it still more public, their resolutions on the subject were recorded, printed in the minutes, and published to the world. Was it “gospel-wise” to do so?

Alas! we cannot keep this matter secret. As well may we undertake to “hide the wind, and the ointment of the right-hand, which betrayeth itself.” Prov. 27: 16. Out it will come; and, brethren, far better is it, that your smiting should come from the hand of him who is with you, and prays for your welfare, than from those who are ready to say, Aha! Aha! Great God Almighty, put far off the day when our denominational Zion shall be made the reproach of the foolish!

We said, “We speak what we know, when we testify, that there are families among us, whose heads are in good standing as church members, in which no prayer is offered in the morning, none in the evening, and not even a

blessing asked at meal times.” But our correspondent labors to establish an infinitely remote probability, that we have been “deceived, or imposed upon,” because “it is not to be supposed that we could be present, or an eye-witness, in every case, &c.” But he shall not take off the edge of our reproof in this way. Our traveling in the denomination has been pretty extensive. Within the bounds of the three largest of our Associations, there are but few churches that we have not visited, and we have lodged in a great many different houses. And we do know, that in a very great number of instances, when bed-time approached, our host has attempted to show us to our chamber, without giving the least token that it was his custom to convene the family for worship. And when we have inquired, “Is it not your custom to have family worship?” the frank reply has been, “No, sir.” Again, when we have first proposed to the master of the house to unite in prayer before retiring, the reply has been, “Well, if you wish to do so, we shall make no objection,” or something of like nature; indicating, most unmistakably, that the exercise was never attended to by himself. And in frequent instances, where we have attempted to introduce it, the manner in which it has been met showed that father and mother, children and servants, were entirely unaccustomed to any such proceeding. We are not, therefore, incompetent witness as he would fain make our readers believe.

We do not know whether the paper was established for the purpose of publishing our denominational sins, or not. We do not care. But we do know, that if it winks at known abominations, and daubs with untempered mortar, and prophesies smooth things for the gratification of those who will not endure sound doctrine, the curse of Heaven will rest upon it, and upon all who uphold it. We lift up our voice, again, repeating what we have said, “that our people are grossly and criminally negligent of family prayer.” T. B. B.

To the Editors of the Sabbath Recorder:

In your editorial of June 2d, under the head of “Denominational Sins,” the following paragraph appears:—

“We must add, that our people are grossly and criminally negligent of family prayer. We are ashamed to place it on record, knowing the opinion that will consequently be formed of us by all the pious, and perhaps the impious, of the land. But it is what God has always known. We speak what we know, when we testify, that there are families among us whose heads are in good standing as church members, in which no prayer is offered in the morning, none in the evening, and not even a blessing is asked at meal-time.”

Now I think this a rather uncharitable, sweeping denunciation. But suppose it is a reality, and that you suppose some of the brethren are guilty of a criminal act; is it gospel-wise for you to publish it to the world in the most public manner within your reach? or ought you not first to submit yourself to the gospel rule? especially as the paper was not established for the purpose of publishing our “denominational sins.” I think no one would be likely to be brought to repentance and godly sorrow by that mode of procedure.

Now I am disposed to be a little more charitable. You say we know there is no prayer in the morning, none in the evening, &c. Now, I think it is probable you have been deceived, or in some way imposed upon, as it is not to be supposed that you could be present or an eye-witness in every case, and then it is so difficult to decide when prayer is made, and when not, that I would not like to be a judge in the case, believing that none but God can decide the question!

Perhaps you hold to the opinion, that prayer, to be acceptable, must be vocal and public; but it would seem rather improbable, when the positive, unconditional precept of our Saviour stands so fairly and openly opposed to it. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.” You have not noticed this injunction as having a bearing on the case, any further than to show that it has been superseded by Matt. 18: 19—“If two of you shall agree on earth as touching any thing they shall ask,” &c. To this you reply, “We infer, therefore, the importance of father and mother uniting together in supplicating the divine blessing upon their family; and if two of the family may unite together in this exercise, so may three or four, and finally the entire household.” Aye you may as well add, the whole church and congregation. A very easy way of disposing of one of Christ’s most positive precepts.

Perhaps I do not understand the term concert in the sense in which you use it. A concert of music I understand, but a concert of prayer I do not. I confess my ignorance, and ask to be enlightened. If I were required to form a concert of prayer, I think I should incline to adopt the custom or to take my model from the Narraganset Indians after they became religious. At the close of their meetings, all those who were disposed to join in the concert (if a concert it could be called) would range themselves together by the side of the house, generally numbering from half a dozen to a dozen, and commence praying vocally, with much uniformity of voice, not confined to the same words. I confess I have been very much edified by their exercises. But how would that practice be received in a New York audience? I have seen something a little similar among the New Lights, near 60 years ago. I suppose I have seen twenty or more on their feet at once, in a crowded room, praying at the top of their voices; no order in beginning or ending—each one commenced when the Spirit moved, and ended in the same manner, or when the Spirit left him. Far behind the Indian, thought I to myself. At other times, I have attended the Friends’ meetings; one of them happened to be a silent one; but I never heard a prayer in one of them. Should I call them criminal, because they had no concert?

As to the opinion that will be formed of us by others, and your fears of the consequences,

I think your course in publishing their faults or crimes will not abate the evil. If we can obtain the blessing and approbation of our Father which seeth in secret, we need not fear their words, nor their malice. My belief is, that no religious body of persons has any authority to say how long or how often a person shall pray, or whether in public or in private or “at meal-times,” any more than a political body has a right to say whether I shall work on the seventh day of the week or not, provided I do not disturb my neighbor. Did the first Sabbatharians stop to inquire what the public or their brethren would think of them for violating their holy Sabbath? It was no doubt painful to differ and separate from them, but having the fear of God before their eyes, and his law for their guide and direction, I believe their course was onward, setting at naught the jeers and opinions of other people.

I have no doubt that our Saviour, when he instituted private prayer, had some important evil in view; and the frequent reference to hypocrites praying in the streets and synagogues that they may be seen of men, and the terrible woes pronounced upon them, leaves no doubt in my mind what it was, and to whom it was directed; but whether we have any similar characters at the present day, is not for me to say, but I should hesitate to answer in the negative; but of one thing I think we may be certain, that there will be no hypocrisy displayed in the closet, after the door is shut.

BRITISH CORRESPONDENCE.

The Telegraph—Maynooth Grant—Scottish Church—Glasgow, June 4, 1852.

This week Ireland has been connected with England by submarine telegraph—the cable, of 68 miles length, having been extended from Howth to Holyhead. In a few days it is intended to sink another wire from Portpatrick to Donaghadee, thus connecting directly Scotland with Ireland also. Other two lines, it is said, are further projected. Will these connections Christianize or civilize Ireland, while her priesthood, the slaves of Rome, remain the same? In the House of Commons, which resumed business last night, after the Whitsuntide holidays, one of its most important transactions was the voting £1570. 6. 2. for the encouragement of horse racing in Ireland. How far will this go to redeem the morality of that unhappy land? Her priesthood are deprecating emigration, since the publication of Mullen’s letter as to those who leave their native land. By the way, in referring to him, in a former communication, as having written from New York, I ought to have mentioned Mullen as only being temporarily in America, having been sent to the United States by Primat Cullen, to seek funds for the Irish Roman Catholic University. Eight hundred and forty-three Petitions, with 309,565 signatures, have been presented to the House of Commons for the repeal of the Maynooth Popish College’s Grant. The discussion on this subject is to be resumed in the House on Tuesday, first. In the two Ecclesiastical Assemblies, which have finished their session in Edinburgh, petitions against the continuance of the Grant were adopted. Indeed, while many fear the political difficulties standing in the way of its repeal, we believe there are few Protestants who do not regard that College as a curse to the country.

Since last I wrote, the Assembly of the Established Church have deposed another of their ministers, Mr. McLean, of Campbellton, for intemperance, falsehood, and fraud; and the Free Church Assembly have suspended another of their ministers, Mr. Jonathan R. Anderson, of Glasgow, remitting the case to his Presbytery to serve him with a libel for calumniating brother ministers and elders, and equivocation and contumacy in the proceedings to which this gave rise. He is one of the high Calvinistic preachers, and seems to be correctly described, in reference to his conduct, as also practically antinomian.

The Free Church Assembly had a lengthened discussion on a proposed modification of the plan of the Sustentation Fund, as the collection made for the maintenance of their ministers is termed. My cousin, Dr. Begg of Edinburgh, has been the most strenuous opponent of the proposed alteration, on the ground that it would authorize and require their Committee to tax each congregation according to their estimate of what they could afford to pay. A majority of the Presbyteries have approved the proposed alteration, but the Assembly have agreed to postpone farther action upon it for a year, while they have also modified in some degree the measure itself. Another prominent matter at this Assembly has been their receiving into union a majority of the ministers of the original Secession Church. This is the denomination with which Dr. McCrie, the biographer of John Knox, was in connection, and of which a son of his is at present an influential minister. The majority which determined on proposing the union was no more than a majority, thirty-one having opposed the proposal, while only thirty-two carried the motion. The minority, whose congregations are the most numerous, regard the union as a departure from their principles—as the Free Church does not hold the binding obligation of the Covenants sworn by their Presbyterian forefathers, which the other Church has hitherto professed. The uniting party are, however, permitted to maintain and avow this descending obligation.

The Protestant movement in Tuscany continues, notwithstanding the fierce persecution with which it is opposed. The Scriptures continue to be read and prized, but twenty of the converts are in prison or in exile. In Sweden, also, religious affairs are becoming more embroiled. The Consistories are exhibiting the melancholy spectacle of hundreds of free citizens cited before them for con-

science sake. From Berlin, on the other hand, it is stated that a conflict has arisen between the new Regent of Baden and the Romish Archbishop—the latter having interfered with the State arrangements for the funeral of the late Duke, which gave great offense.

The Times of yesterday publishes some farther correspondence relative to the ships on the iceberg seen from the Renovation in April last year. The impression is gaining ground, that they were the ships of Sir John Franklin—although no clue is thereby given to the fate of those who formerly were in them. Seven years have passed away since they left this country; and it seems to grow less probable that any of them ever will return. J. A. BEGG.

THE CHURCH A DIVINE INSTITUTION.

To the Editors of the Sabbath Recorder:

In the fourth paragraph of the remarks of Bro. Brown upon Bro. Crandall’s article, headed “Associational Power,” we read:—“Individuals are united in church fellowship, in obedience to a requisition from the Lord Jesus Christ. The church is a divine institution, and though the believer’s act of connecting himself with it is a voluntary act, it is not optional with him whether to do it or not. He cannot refuse to do it without sinning against Christ.”

I wish to inquire in what respect the church is a divine institution, and whether all of the various organizations which are called churches are this divine institution, or which of them is the true divine institution, or whether that body of all true believers in all ages is the divine institution? I ask for information; for it is a subject which has troubled me much. I am seeking truth for truth’s sake. Will Bro. Brown give his views? S. S. G.

Reply.

The term church sometimes denotes the whole company of the redeemed. In this sense it is used in Eph. 5: 23, 25, 27. Col. 1: 18, 24. Eph. 1: 22, and 3: 10. Matt. 16: 18. The term is more commonly applied, however, to a company of believers meeting regularly for the worship of God in one place, and observing the ordinances of the gospel. For this use of the term, see 1 Cor. 14: 23, Rom. 16: 5, 1 Cor. 1: 2, Col. 4: 15, Philemon 2, Acts 2: 47, 1 Cor. 11: 20 and 14: 23.

These things being premised, our reply is as follows:—

The church is a divine institution in the same sense as the family is a divine institution. For though every family is not governed and regulated in accordance with the principles taught in the word of God, any more than every church is, nevertheless the family compact, as such, is of divine appointment. Or, in the same sense as government is a divine institution. For though every form of government is not according to the divine model, and the administrations of some of them seem to be little better than exercises of oppression, it is undeniable, that the great principle of subordination to ruling authorities is of divine appointment. Rom. 13: 1, &c. So any company of believers meeting together steadily for the worship of God, and for the observance of Christ’s ordinances, is a church of divine institution.

But a society thus meeting together may not be in a state of order. It may not be organized in strict accordance with the divine pattern. It may not be governed, nor its ordinances administered, in agreement with the model furnished in the New Testament. Of “the various organizations which are called churches,” we suppose most to be in this state of disorder, to a greater or less extent. The organization which, in our opinion, is conformed to the inspired pattern, is—

- 1. An independent or congregational church; one which manages its own discipline, without being amenable to any other judicatory on earth.
2. It is a church composed of those who have been immersed in water, on profession of their faith in Jesus Christ.
3. It often shows forth the Lord’s death, in the celebration of the Supper.
4. It is a Sabbath, and not a Sunday-keeping church.
5. Its officers are are bishops and deacons. The union of several different congregations under one visible head, whether called Pope, Patriarch, Bishop, or by any other name, is not taught in the New Testament.
6. It is a missionary church, aiming to extend the knowledge of the gospel to every creature, according to the commission, Matt. 28: 19, Mark 16: 15.

T. B. B.

EAST NEW JERSEY BAPTIST ASSOCIATION.

The yearly convocation of the Baptist churches in East New Jersey, by their delegates, took place this year at Piscataway, on the 1st and 2d insts. The Association embraces 35 churches, and its anniversary meetings are largely attended, and generally seasons of much social and spiritual enjoyment. Rev. Josiah Hat, of Hoboken, was the preacher of the annual sermon, whose theme was the divine energy of the Gospel; Rom. 1: 16, “It is the power of God unto salvation,” &c., being his text. In addition to delegates, each church sends up its annual epistle, containing a review of its history, and full statistics. These letters, the present year, discover a healthy and prosperous condition of the churches. The number of baptisms reported was 202, in part the result of gentle refreshings enjoyed on several of the hills of Zion. An increased liberality and Christian enterprise were also apparent, four new churches having been organized within its limits, and the contributions to benevolent objects very generally increased. A sermon was also preached by Rev. William Rollinson, missionary elect to California, from Ps. 50: 2; and several addresses upon the importance of new endeavors in the supply of an able ministry, were listened to with marked interest, after which over two hundred dollars were collected to promote the objects of the New Jersey Baptist Education Society.

RELIGIOUS LIBERTY IN WISCONSIN.

WALWORTH, Wisconsin, June 9, 1852.

To the Editors of the Sabbath Recorder:—

I have long known that the people called “Seventh-day Baptists” have been laboring, since the formation of the several state Governments, under some legal oppressions that other religious denominations were not subject to. At an early period in life I was impressed by my parents with a belief that all religions should be equally protected, or rather, that they should be equally permitted by law. Subsequent observation and reflection have confirmed me in the belief that the peculiar genius of our State Constitutions originally contemplated a perfect and equal religious freedom in the United States; yet I have observed, that from some cause or other that desirable and equal state of religious freedom does not really and practically exist. Without attempting at this time to point to all the cases where the laws formed under the several State Constitutions infringe upon equal religious liberty, I will mention only one, viz. that class of Christians before mentioned are in all the States, except Wisconsin, liable (for debt) to have their lands and tenements, goods and chattels, sold on execution on the seventh day of the week, commonly called Saturday, which is the day they observe as a Sabbath; while other Christians, who observe the first day of the week, commonly called Sunday, are not at all liable to the same legal inconvenience; that is, they are not liable to have their property sold on execution on the day they observe as a Sabbath.

I am aware that, by the courtesy of creditors and officers, the circumstance of being “sold out on execution on Saturday,” does not very often occur to the Seventh-day Baptists, and that consequently some persons among them, unacquainted with the existing laws on that subject in the several States, infer that the individuals of that denomination have an equality of legal religious rights with their neighbors who observe the first day of the week as a Sabbath; yet the circumstance does sometimes actually occur, and has occurred to one of my neighbors in this State; and the exemption is entirely by courtesy, and not by law.

I am aware, too, that the sale of a man’s property on execution on the day he chooses to observe as a Sabbath, does not hinder him from adopting any system of religious belief and practice; yet, after all, it is calculated to disturb that religious equanimity of mind that is proper for a reflecting and rational man to feel and enjoy during his devotional exercises on the day which he believes to be a Sabbath day.

In some of the older States, the Seventh-day Baptists have for two hundred years past sought at the hands of the Legislatures, and without redress, for that equality of legal religious privileges to which they are properly entitled, and which all persons in these United States, observing the first day of the week as a Sabbath, have by the laws secured to them. Having long known and considered these facts, I took occasion, as a member of the Wisconsin Legislature, to introduce last winter the following bill, which passed both Houses, and became a law of the State of Wisconsin:—

The people of the State of Wisconsin, represented in Senate and Assembly, do enact as follows:—

Section 1. That whenever an execution or other final process shall be issued against the goods and chattels, or lands and tenements, of any person who habitually observes the seventh day of the week instead of the first as a day of rest, the officer to whom such process shall be directed shall not levy upon or sell any property of such person on the seventh day of the week, commonly called Saturday: Provided, the said person shall file with or deliver to such officer an affidavit in writing, setting forth the fact that he or she (as the case may be) habitually keeps and observes the seventh day of the week instead of the first as a day of rest, at any time before such sale, as the case may be; and such sale may, at the time appointed therefor, be adjourned to any day within the life of the execution, or such execution may be renewed, as in other cases.

Section 2. This act shall take effect and be in force from and after its passage. Approved, March 11th, 1852.

Now, sirs, I think that the mere fact of preventing the forced sale of a man’s property on the day he observes as a Sabbath, is the smallest merit this law has. The fact that it secures to a respectable Christian denomination of people certain individual rights for which they have long sought in vain, in this and in other and older States, will be pleasing to every liberal-minded man, and will be creditable to the Christian liberality of the Legislature of this State. Very truly your friend, Lewis N. Wood.

SABBATH-SCHOOL ANNIVERSARY.—We learn from the Literary Echo, (Westerly, R. I.) that the Temperance Valley and Potter Hill Sabbath-Schools held their first anniversary meeting at the meeting-house of the 1st Seventh-day Baptist Church in Hopkinton, on the 6th inst. The services were commenced with prayer by Elder D. Coon. After the singing of a hymn, Elder L. Crandall delivered a discourse on the objects and benefits of Sabbath-schools, duties and responsibilities of teachers, proper age for children to attend Sabbath-schools, &c. Elder H. Clark then made a few remarks on the advantages, privileges and responsibilities of scholars, and the duty of parents in this connection. He was followed by Elder D. Coon, in a comparison of the privileges enjoyed by children of the present day with those of former times, and a few words of encouragement to scholars. Reports of the present condition of the schools were then read, from which the schools seem to be in a flourishing condition, and the friends of Sabbath-schools are thus encouraged to go on in their endeavors to impart religious instruction to the rising generation.

REQUESTS TO OUR SOCIETIES.—A friend asks us to state “in what way the different institutions of the Seventh-day Baptist Denomination should be described in a will, to have it proper and legal.” We hope it will not be long before our Missionary, Tract, and Publishing Societies will be regularly incorporated, and known in law, so that it will only be necessary correctly to mention their names to enable them to recover bequests like individuals. Until that is done—and we hope no one having a good purpose in his heart will wait for it)—the following form, adopted by the Tract Society, will probably answer all purposes:—

“I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same, in _____ months after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the American Sabbath Tract Society, organized in Plainfield, N. J., 1843; to be applied to the charitable uses and purposes of the said Society, and under its direction.”

Using the above form, our Missionary Society should be described as “The Seventh-day Baptist Missionary Society, organized at Plainfield, N. J., in 1843,” and our Publishing Society as “The Seventh-day Baptist Publishing Society, organized at New York in 1849.”

MISSIONARIES RETURNED FROM SHANGHAI.—

The ship Adelaide, from Shanghai, arrived at New York last week, bringing Dr. and Mrs. Bridgman, with a Chinese pupil; Dr. Boone’s wife and two children, and a Chinese nurse; Rev. Mr. Taylor’s wife, two children, and nurse; and a little son of Mr. Syle. Dr. Bridgman, we understand, intends to be back to his station in a year from the time of leaving it.

By the Adelaide we received letters from brethren Carpenter and Wardner, dated Feb. 2d, at which time they and their families were well.

A SUNDAY QUESTION.—The Common Council of Williamsburgh recently passed an ordinance which forbade the opening of butchers’ shops on Sunday mornings for the sale of meat. Mayor Berry vetoed it. The Board rejected the veto on the ground that more than ten days had transpired after its passage previous to the veto. The difference between the Mayor and Aldermen is whether the Sundays shall be counted in the ten days. That is emphatically a Sunday question.

ONE OF THE DARK PLACES OF THE EARTH.—

Mr. Hunt, a Wesleyan missionary among the Pejees, who are cannibals of the worst description, states that 600 persons had been eaten in five years, within 15 miles of his residence. Some of them eat raw human flesh, and chew it as sailors do tobacco. They sometimes eat their best friends. When parents grow old, they are killed by their children. Sometimes they are buried alive or thrown to the sharks. Women, on the death of their husbands, are killed.

METHODIST SUNDAY SCHOOLS.—The Pas-

toral Address of the General Conference states that there are connected with the Churches of the Conference 93,561 teachers, and 473,311 scholars in the Sunday School. In the libraries, 1,260,558 volumes. In the last five years, there has been an increase of 32,741 teachers and 152,681 scholars. The number of conversions in these schools is estimated to be not less than 47,000.

RETURNING OF MISSIONARIES.—On the 11th inst., the brig Lowder, arrived at New York from Sierra Leone, which port she left on the 6th of May. Among her passengers were Rev. J. L. Wilson and lady, belonging to the missions of the American Board at Gaboon, and Rev. J. W. Roberts and lady of the Methodist Episcopal Mission at Liberia.

RETURNING MISSIONARY.—The Morning Star says that the Free-Will Baptist Missionary to India, Mr. Bachelor, and his family, have arrived safely in England. They had an unusually long passage, and suffered considerably from sickness. They were to leave for America as soon as the state of their health would permit.

WHAT A REVIVAL IN COLLEGE DOES.—At the revival in Princeton College, in 1815, there were thirteen converts. Mr. Ivaime, Bishop of Ohio; Jones, Bishop of Virginia; McLean and Hodge, Professors of Princeton; and Armstrong, late Secretary of the American Board, were among the number.

THE MAINE LAW IN MINNESOTA.—At St. Paul, Minnesota, a short-time ago, four thousand dollars worth of liquor was seized, under the operation of the Liquor Law. The owner was fined \$20, and the liquor declared forfeited. An appeal was taken, however, and bonds given to prosecute it.

TEMPERANCE POLITICS.—At the meeting of the N. Y. State Temperance Society, last week, there was a spirited discussion upon proposed political action, and a determination was evinced to secure the election of a Legislature who will enact the Maine Law.

THEOLOGICAL GRADUATES.—The fifteenth annual Commencement of the Union Theological Seminary in the City of New York, was held on Fourth-day of last week, when twenty-one students were graduated.

RELIGIOUS FREEDOM.—A private letter states that Gen. Urquiza, who succeeds Rosas as Governor of Buenos Ayres, has authorized the reading of the Bible in schools, and made liberal appropriations for their support.

In the Connecticut House of Assembly, on the 17th inst., the Maine Liquor Law was lost by a vote of 114 to 105.

Miscellaneous.

The Empire of Japan.

The kingdom of Japan, called by the natives Nippon, was founded about six hundred and sixty-five years before Christ, by Simmu.

The kingdom of Japan consists of three large and thirty or forty smaller islands, situated off the coast of China.

Jédo, or Yédo, the capital of the empire, is situated in the midst of the fine plain, in the province of Musace, it is built in the form of a crescent, and intersected in almost every street by canals.

The city is under the rule of two Governments, who rule a year each.

The next largest city is Meaco. It is also a royal city, and is situated on a lake near the middle of the Island of Nippon.

The kokassa or prison is here. The name means, in the Japanese, hell; it has one hundred dungeons and cages.

The mechanics and manufacturers in Japan excel in their different branches, and are even far superior to the Chinese.

The Japanese worship the principal two gods, Xaca and Amida. At Meaco there is a stately temple, built to one of these gods; it is of freestone, as large as St. Paul's.

and they are far ahead of Oriental nations in this particular. They allow polygamy, and they often strangle their female children, but never males.

The principal rivers are the Ujingava and Askogava—the former so rapid and wide that a bridge cannot be built over it.

Their great sources of opulence are their mines of gold and silver, but they have no iron, saltpetre, sal ammoniac, borax, or cinabar, (quicksilver.)

It has always been in contemplation with this country to make an effort to open a direct trade with Japan.

W. D. PORTER.

New York and Erie Railroad.

The arrangements for the accommodation of travelers by the Erie Railroad, for the present season, are very complete.

A boat leaves at half-past three, taking passengers for Rockland and Orange Counties, by way of Piermont.

The second way train, for all places east of the Delaware River, leaves at 4 o'clock, and affords persons wishing to spend the night in the country an opportunity to do so without loss of business time.

The night express train leaves at 6 o'clock, and connects at Dunkirk with a line of safe and elegant steamers.

The sixth train is the Emigrant and Accommodation Train, which leaves by steamboat via Piermont at 6 o'clock.

The arrangements for travel eastward are equally good as those westward.

In a few weeks, the completion of the Buffalo and New York City Railroad, (from Hornellsville to Buffalo), will form, in connection with the Erie Road, by some fifty miles, the shortest route between New York and Buffalo.

"Keep Your Heart as Light as You Can."

From the British Journal. BY CHARLES SWAIN. We have always enough to bare— We have always something to do— We have never to seek for care—

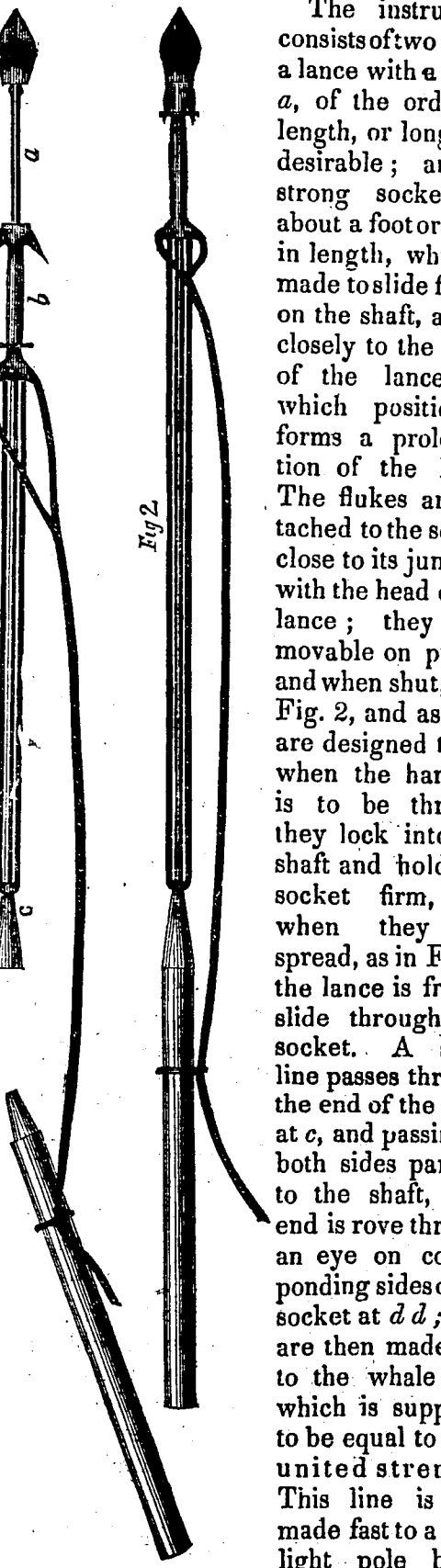
There's nothing that Sorrow can yield, Excepting a harvest of pain: Far better to seek Fortune's field, And till it and plough it again!

Stillman's Improved Harpoon.

The want of success which has attended the whale fishery for some time past, has made any improvement in the mode of capturing the animal, a very great desideratum.

The design of the instrument here delineated, is to make the whale kill himself by his own efforts to escape.

The instrument consists of two parts, a lance with a shaft, a of the ordinary length, or longer if desirable; and a strong socket, b of about a foot more in length, which is made to slide freely on the shaft, and fit closely to the head of the lance.



becket upon it. This pole is for convenience in throwing, and to take up the slack of the line already referred to.

Spent tan has been extensively recommended and considerably used for mulching strawberries. But N. Longworth, of Cincinnati, who never adopts anything hastily, says, "Tan I have discarded.

used for the construction being sea shells. The exterior of the shell is not disturbed, and retains all its rough attractions.

The Startled Landlord.

Some critic has remarked of the Iliad of Homer, that it is a picture rather than a poem, that is, the scenes there appear to stand out before the eye, and the impression left upon the reader is, that he has beheld those scenes, rather than heard them described.

About the year 1830, Dr. Nelson spent a night at a public house among the mountains of Virginia. The landlord was a strong-built, jovial, merry-hearted man, who evidently was in the habit of using freely what the New England people call rum.

"Come, stranger," said he, setting out a bottle of spirits, "help yourself to a morning dram."

"Well," said the landlord, with a horizontal shake of the head, and a self-satisfied strut across the room, "it is a poison, it is a very slow one. I've been trying it a great while, and I always find that a little does a man good."

Scarcely did Daniel's interpretation of the hand-writing on the palace wall produce a more visible change in the countenance of the Babylonian king, than was made in the looks of our stout, jocular, but now startled landlord, by this account of the frightful inscriptions of King Alcohol on his inner man.

Nelson mounted his horse and resumed his journey. Whether his remarks produced on the landlord any thing beyond a mere temporary effect, he had never afterwards an opportunity to learn.

Strawberries just before Fruiting.

We have repeatedly urged the importance and shown the advantages of irrigation; but where this cannot be adopted in practice, mulching is a good substitute.

Year. Gold. Silver. 1840, 19, 855, or 1 lb of gold to 45 lb of silver. 1841, 42, 727, or 1 lb of gold to 17 lb of silver.

CURIOS MOVEMENT.—On Friday (says the Cincinnati Gazette) we met with a gentleman from Western Virginia, making purchases of Dry Goods and Groceries for a store, the connections with which are worth noting.

spiritual and temporal advice from the spirit world, although they do not consider directions from this source infallible, but submit every "communication" to the test of reason.

The War in Burma.

The fall of Rangoon and Martaban, before the British troops, was announced in our last. The following particulars will doubtless interest some of our readers:—

Martaban was stormed on the 5th of April with comparative ease, the troops having landed under fire from the ships, and advanced rapidly in conjunction with the artillery on the works of the enemy.

Monday, the 12th April, was occupied in landing the main body of the troops, and in capturing a stockade a short distance inshore. The Burmese fought gallantly, and the loss on both sides was considerable.

Tuesday, the 13th, the heavy guns were landed. On Wednesday morning, the 14th, the entire force broke ground and pressed on toward the enemy's stronghold—the Great Pagoda stockade.

The cholera has broken out among the British since the capture of the city.

It is said that the Governor-General has claimed from the Burmese monarch the sum of £250,000 sterling for the expenses of the war up to the 31st March, with a notification that he will be charged £10,000 sterling per day until he accepts the terms dictated by the British.

The author thus summarises the relative productions of the two precious metals: "Notwithstanding the great increase in the produce of gold, relative to silver, it is a curious fact that the price of silver has not risen; on the contrary, it has fallen in value.

Statistics of Gold and Silver.

A series of tables is published in the London Times, from which appears that the produce of gold in the world rose from £114,674 in 1846, to £265,950 in 1850.

The author thus summarises the relative productions of the two precious metals: "Notwithstanding the great increase in the produce of gold, relative to silver, it is a curious fact that the price of silver has not risen; on the contrary, it has fallen in value.

"The following is the estimated produce of the precious metals, in tons, in 1801, 1846, 1850, 1851, and the probable amount of 1852:

Year. Gold. Silver. 1840, 19, 855, or 1 lb of gold to 45 lb of silver. 1841, 42, 727, or 1 lb of gold to 17 lb of silver.

A SINGULAR GROWTH.—The editor of the N. Y. Tribune has been shown a portion of a Maple Tree, 210 years old, (by the rings) in the wood of which a large Wolf Trap is thoroughly imbedded to the depth of five or six inches, having at least one hundred years' growth over a part of it, while a part of it is entirely exposed.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination.

The Sabbath-School Visitor.

Published Monthly. Terms per Annum—Quarterly in Advance. One copy to one address..... 25 Five copies to one address..... 1 00 Twelve copies to one address..... 2 00 Twenty copies to one address..... 3 00 Twenty-eight copies to one address..... 4 00 Forty copies to one address..... 5 00

The Seventh-day Baptist Memorial.

Published Quarterly. Terms—\$1 00 a Year, 25 Cents a Number. Each number of the Memorial will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination.

Table with columns for Department, Name, and Page. Includes sections for Biographical, Historical, Missionary, and Illustrations.

The Memorial weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents.

American Sabbath Tract Society's Publications.

- THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:— No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3—Authority for the Change of the Day of the Sabbath. 38 pp. No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTZER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

Table listing local agents for the Recorder across various states including New York, Connecticut, Rhode Island, Massachusetts, and others.

The Sabbath Recorder.

Published Weekly. By the Seventh-day Baptist Publishing Society, No. 9 SPRUCE-STREET, NEW YORK. Terms: \$2 00 per year, payable in advance. Subscriptions not paid till the close of the year will be liable to an additional charge of 50 cents.