

# The Sabbath Recorder.

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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.

### AFRICAN COLONIZATION.

The 36th Anniversary of the American Colonization Society was held in Washington on Third-day evening, Jan. 18th, and was largely attended by Members of Congress, Judges of the Supreme Court, Heads of Departments, and other dignitaries. An abstract of the Annual Report was read, from which it appears that during the last year six vessels were sent to Liberia, carrying 660 colored persons—403 were free born, 225 were emancipated, and 38 purchased their freedom, or their friends purchased it for them. The great attraction of the occasion was the speech of Hon. Edward Everett—a speech with some points in which we can not fully agree, but which embodies so many valuable suggestions in relation to the condition and prospects of Africa, that we are sure our readers will thank us for copying it, notwithstanding the large space it occupies.

Mr. Everett's Speech.

MR. PRESIDENT: When you invited me, some time ago, to take part in the discussions of this evening, it was my purpose, if able to attend the meeting at all, to examine the questions connected with the Colonization Society in all their bearings; for I have long been of opinion, that whether we consider the state of things in America or Africa, no more momentous subject can engage our attention. But, Sir, my time and thoughts, during almost the whole interval, have been preoccupied in a manner which has prevented my making any but the hasty and most inadequate preparation to address this audience, on whose kind indulgence, therefore, without further apology, I beg to throw myself.

The Colonization Society has been the subject, as it seems to me, of much unmerited odium—of indifference equally unmerited on the part of the majority of the community—the deep interest which it deserves, on the part of a very few. Its operations are yet in their infancy—they are confined to the proceedings of an association of private individuals pursuing the noiseless tenor of their way, without ostentation or eclat, at home, and to the humble fortunes of the small State, the germ of a Republic, which, under the auspices of this Association, has been planted on the Coast of Africa.

But before we deride these humble beginnings—before we think it extravagant to believe that all-important futurities may be wrapped up in them, as the mighty oak is wrapped up in the acorn, we would do well to refresh our recollection of the first twenty-five years of the settlement at Jamestown, or call to mind that first dismal winter at Plymouth, where more than half the Mayflower's company sunk under the rigors of the climate, and the infinite sufferings of their forlorn adventure. Sir, neither Plymouth nor Virginia, at the end of twenty-five years, had attained anything like such a position as is already occupied by Liberia, in the family of nations—recognized, as she has been, by the most powerful Governments of Europe, and sustaining all the relations of an independent State.

First—The settlement of Liberia, on the coast of Africa, under the auspices of the Colonization Society, was founded on a political and moral necessity. As the measures adopted for the suppression of the African slave trade led to the capture of slave ships, it was necessary that provisions should be made for restoring the captured Africans to their native country. To return each to the village where he was born, was impossible—collected, as they are, from every portion of the interior, and often brought down to the coast from vast distances, all thought of restoring them, at least immediately, to their several homes, was out of the question. To place them down at any of the usual resorts, on the coast of Africa, would be to throw them back, at once, into the power of the native chiefs, who are chief agents for carrying on the foreign trade.

A settlement on some point of the coast, protected by the influence of the name of a powerful civilized State, seemed, therefore, an indispensable condition of all measures for repressing the foreign trade from the necessity of furnishing an asylum to the victims that might be rescued from its grasp, where they might be received and sheltered and civilized, and gradually, perhaps, find their way into the interior to their native tribes.

Allied to this object of the colony was one still more important, because applicable to a much larger number of persons, and that was to afford a home in Africa to such free men of color in this country as were desirous of emigrating to the native land of their fathers. This object at first approved itself almost unanimously at the South and at the North to the white and the colored race. Jealousies by degrees crept in—prejudices, so I must think them, arose, till at length the colony has become intensely unpopular with a considerable part of those whose interest was one of the leading objects of the formation of the Society.

Now, Sir, I do not intend to discuss the ground of these jealousies, nor to inquire into the policy of the laws of some States, and the condition of public opinion—often more powerful than law—in others, which make the condition of the free colored man in all parts of the country one of inferiority and hardship. In order to meet the objections to the Society, that it recognizes and cooperates with these oppressive laws, and a still more oppressive public opinion, I will admit such to be the character of the legislation and the public sentiment of the country in reference to the free colored population of the country.

But does this furnish any valid practical argument against Colonization? Does the fact that the free colored man is unjustly treated in this country—that he is oppressively excluded from all the eligible careers of life in the United States—furnish any argument why he should not resort to the region where his

fathers were born; to a climate more congenial with the African constitution—a soil more generally fertile, and one which it is every day becoming more probable is rich in deposits of gold? For myself, I must own that this state of legislation and public opinion seem to me strong considerations in favor of immigration. I cannot reconcile with real kindness toward our free colored population the attempts which have been made, and with considerable success, to prevent their emigrating from this country, where their position is one of hardship and disability, to a country which promises them every imaginable advantage.

What sort of a kindness would it have been toward the persecuted Puritans who in 1608 composed the little flock which afterward became the Pilgrim Church at Leyden, to endeavor to persuade them at all hazards not to leave England? Or what motive of real enlightenment kindness could have prompted a similar attempt in reference to Governor Winthrop's much larger and more efficient company in 1630. Would it have been the part of real friendship to go among them, and tell them they were the victims of cruel laws and still more cruel prejudices, to bid them remember that they were born in England; that they had as good a right to live there as their oppressors; to exhort them to stand upon their rights, and, if need be, to be led for them; to depict the Western Continent, and their probable future in the darkest colors. But this is the precise counterpart of the language continually addressed to the free colored population of the United States by those who claim to be their peculiar friends.

Or, to take a case, if possible, more nearly parallel—that of the suffering Scotch, Irish, Swiss, Germans, Norwegians and others, who, to the number of hundreds of thousands, annually are emigrating to the United States; would it be deemed an act of friendship, or rather of refined cruelty, or at least of most mistaken kindness, to go among the suffering population of these several countries, whose thoughts are turned toward America as a land of refuge and plenty, and endeavor to dissuade them, kindling in their minds a morbid patriotism, a bitter nationality—urging them to stay and starve rather than find employment, position and prosperity for themselves and children on this side of the Atlantic.

Second—But I must pass to another very important object of the Colonization Society in establishing the colony of Liberia, and that is the effectual suppression of the slave trade throughout its extent and within the sphere of its influence. It is grievous to reflect that contemporaneously with the discovery of our own continent, and from motives of kindness to its natives, the whole western coast of Africa was thrown open to that desolating traffic, which from time immemorial had been carried on from the ports of the Mediterranean, by the Nile, and along the eastern coasts of the continent. It is still more painful to consider that the very period at which the modern culture of the west of Europe was making the most rapid progress is that at which Africa began to suffer the most from its connection with Europe. It was the age of Shakspeare, of Spenser, of Hooker, and Lord Bacon, of those other brightest suns in the firmament of England's glory, that her navigators first engaged in this detestable traffic; and vessels bearing, as if in derision, the venerable names of Jesus and Solomon, were sent from Great Britain to the coast of Africa—at a time when some of the last remnants of the feudal system were broken down in England and France—when private war had wholly ceased—when men began to venture from the covert of the walled towns and traverse the high roads, and live in the open country in safety, these very States, the most civilized in Europe, began to struggle for the monopoly of that cruel trade, which was carried on by exciting the barbarous races of Africa to new fury against each other, and by introducing a state of universal war, not merely between nation and nation, but between tribe and tribe, village and village, and almost between house and house. In fact it is not without example that these benighted beings have delivered their wives and children to the slave dealers. Thus, the Western coast of Africa became, like the Northeastern and Eastern coasts, one great slave market, and so remained for nearly three centuries. It is now about twenty years since the powers of Christendom, excited to activity by philanthropic operations and benevolent individuals, began the warfare upon this cruel traffic. The American Colonies, before their independence, passed laws for its abolition, which were uniformly negated by the Crown. The Revolutionary Congress, in the first year of its existence, denounced the traffic, and the Constitution of the United States appointed a date for its prospective abolition.

This example has been successfully followed by other States. The trade is now forbidden by the laws of every Christian and most of the Mohammedan powers of Europe and Asia. It still exists, however, to a frightful extent, and the more active the means used to suppress it by blockade and cruisers, the greater the cruelty incident to its practice, by crowding the slave ships with a greater number of victims. Such being the case, many of those in England who have taken the greatest interest in the suppression of the traffic have seriously proposed to abandon the system of blockades and cruisers, and resort to other expedients; and, of these, unquestionably, none can be compared for efficiency with the settlement of the coast. Wherever a colony is founded by England, France, or America, the traffic is broken up, not merely for that extent of coast, but the whole interior region which found an outlet through it. In this way the traffic has been wholly suppressed for an extent of at least one thousand miles, from the northern extremity of the jurisdiction of Sierra Leone to the southern bounds of Liberia.

It is necessary only to look at the map to see what an important extent of country has been rescued in this way from the direct scourge which ever afflicted humanity. The last of the ancient slave marts, Gallinas, has been lately purchased and brought within the limits of Liberia. Along a line of coast not

less extensive than that from Maine to Georgia, from every bay and within the shelter of every headland of which this traffic was carried on within the memory of man, the slave traffic has been wholly rooted out. What could not be effected by Congresses of Sovereigns at Vienna or Aix la Chapelle, by quintuple treaties, or by squadrons of war steamers, has been brought about by these feeble colonial settlements, of which that of Liberia has been obliged to struggle its way into permanence of late, without the cooperation, almost without the toleration of the Government—drawing its supplies almost exclusively from the perennial fountains of Christian benevolence.

I repeat, Sir, wherever these settlements have been founded the slave trade has disappeared, and, as we may trust, for ever. It seems to me that if no other benefit were anticipated from their extension, that this alone would constitute an all-powerful motive. What object in life, in this country or in any country, can an individual of African descent propose to himself at all to be compared with that of forming, in his own person, a part of that noble line of defense by which the shores of his native land are to be forever barred against the desolating traffic? But, great as is the importance of this object, it yields in interest to another, connected with it, but far more comprehensive and momentous—and that is the civilization of Africa.

The condition of the African continent is a reproach to the civilization of the world. With an extent nearly three times that of Europe, a considerable portion of the known regions of great fertility, teeming with vegetable and animal life—traversed by lofty ranges of mountains, which send down from their sides the tributaries of noble rivers—connected by the Mediterranean on the north, both with the ancient and modern culture of Europe—the western shores reposing on the Atlantic Ocean, the great highway of civilization—the south-eastern running within a near proximity to our own continent—the eastern coasts spread out to the commerce of India, and the whole Oriental world—while the Red Sea and the Nile throw open the approaches of the Asiatic continent. It would seem that by natural endowments and geographical position, it was destined to be the emporium and garden of the earth. Man only, throughout these vast regions, has remained in arrears in the progress of humanity, and instead of keeping pace with his fellow-men in other parts of the world, to have been so much depressed by various causes of degeneracy, as finally to have come under a suspicion of natural infirmity, of which I must own I have no belief. I have no doubt that among the numerous races of Africa, as of the other continents, there are great diversities of intelligence, from the warlike, politic tribes of the central plateau, to the broken-down, enfeebled hordes on the banks of the Congo, and the squallid, scarcely human Hottentot.

But it may be doubted whether this difference is greater than between the Lapplander, the Gipsy, and the Calmuc, on the one hand, and the best and brightest specimens of humanity to be found in Europe and America, on the other. What, then, is the cause of the continued uncivilization of Africa? And, without pretending to pry too curiously into the mysteries of Providence, it seems to me that a sufficient cause may be found in some peculiar circumstances in the history and geography of this Continent. It seems a law of human progress, which, however difficult to explain, is too well sustained by facts to be doubted, that the first advances out of barbarism must be made under the influence of culture from abroad. Thus the germs of improvement were brought from Egypt and Syria to Greece—from Greece to Rome—from Rome to Europe to America; and they are now on their way from our continent to the remotest islands of the Pacific.

To what extent the aboriginal element shall be borne down and overpowered by the foreign influences, or enter into kindly combination with them, depends upon the moral and intellectual development of both parties. The native race may be so apt for improvement as to harmonize promptly and kindly with the cultivated strangers—this was the case with the early Greeks—or the disparity may be so great that no kindly union between them is practicable, and the native tribes slowly and silently retreat before new comers. This has been the case with the native races of our own continent, who have found it all but impossible to embrace our civilization. Now, in reference to this law of our social nature, the difficulty in Africa has been two-fold.

First, that the inhabitants of the other quarters of the globe, who had obtained the start in the race of improvement, and might have proved the instructors and guides of the native races, were all deeply concerned in a traffic with the continent of Africa, which, instead of tending, like other branches of commerce, to mutual improvement, and especially to the elevation of the inferior party, is, of all barbarizing agents, the most poisonous and deadly. In this way foreign trade, which has usually been the medium through which the more cultivated foreign race has gradually introduced itself to a mutually beneficial intercourse with the less advanced tribes, has been to Africa, from the dawn of history to the present day, the all-powerful agent of eternal civil war, anarchy, and social disorganization. This has been one cause of her making so little progress in civilization.

Another is her climate—her mighty equatorial expanse, a more extensive tract of land between the tropics than in all the rest of the globe—her fervid vertical sun, burning down upon the rank vegetation of her fertile plains, and rendering her shores and water courses pestiferous to a foreign constitution. This peculiar geographical character seems again to shut her out from the ordinary approaches of civilization. Common inducements of commercial gain are too weak to tempt the merchant to these feverish districts. Nothing but a taste for adventure, approaching to mania, attracts the traveler, and when Christian benevolence lures the devoted missionary to this field of labor, it lures him too often to

his doom. Here, then, we see a union of influences which seem to seal the fate of unhappy Africa as an abomination of desolation. But, now, mark and reverence the providence of God, educating out of these natural disadvantages of climate—disadvantages to man's apprehension—and this colossal moral wrong, the African slave trade, out of these seemingly hopeless elements of physical and moral evil—out of long cycles of suffering and crime, of violence and retribution, such as history can no where parallel—educating, I say, from these elements, by the blessed alchemy of Christian benevolence, the means of the ultimate regeneration of Africa. The aroused conscience of Christendom denounces the slave trade, but not till it has existed for three centuries, and filled a portion of the Western Hemisphere with five or six millions of the descendants of Africa, of whom about a million and a half, in the islands and on the continent, have from time to time become free; though born and reared under circumstances unfavorable to mental culture, yet still partaking, in the main, of many of the blessings of civilization and Christianity, amply qualified, as Liberia has shown, to convey those blessings to the native land of their fathers.

Thus, at the moment when the work itself is ready to be commenced, the chosen instruments are prepared. Do I err in the opinion that the same Providence which has arranged or permitted this mysterious sequence of events, is calling and inviting them to the auspicious work? All other means have been tried in vain. Private adventure has miscarried—strength, and courage, and endurance almost superhuman, have languished and broken down—well-appointed expeditions, fitted out under the auspices of associations and powerful governments, have ended in calamitous failure; and it is proved at last that the Caucasian race cannot achieve this long deferred work. When that last noble expedition which was sent out from England, I think in the year 1841, under the highest auspices, to found an agricultural settlement in the interior of Africa, ascended the Niger, every white man out of one hundred and fifty sickened, and all but two or three, if my memory serves me, died, while of their dark skinned associates, also one hundred and fifty in number, with all the added labor and anxiety that devolved upon them, a few only were sick, and they were individuals who had passed years in a temperate climate, and not one died.

I say again, Sir, you Caucasian, you proud Anglo-Saxon, you self-sufficient, all-attempting white man, you cannot civilize Africa! You have subdued and appropriated Europe; the native races are melting before you in America, as the untimely snows of April before a vernal sun; you have possessed yourself of India; you menace China and Japan; the remotest isles of the Pacific are not distant enough to elude your notice; but Central Africa confronts you, and bids you defiance. Your squadrons may range or blockade her coast, but neither on the errands of peace nor the errands of war, can you penetrate to the interior. The God of Nature, no doubt, for wise purposes, however inscrutable, has drawn across the chief inlets a cordon you cannot break through. You may hover on the coast, but you dare not set foot on shore. Death sits portress at the undefended gateways of her mud-built villages—yellow and intermittent fevers, blue plagues, and poisons that you can see as well as feel, await your approach. As you ascend the rivers, pestilence shoots from the mangroves that fringe their noble banks, and the glorious sun, which kindles all inferior nature into teeming, bursting life, darts disease into your languid system. No, you are not elected to this momentous work. The great Disposer, in another branch of his family, has chosen out a race—descendants of this torrid region, children of this vertical sun—and fitted them, by ages of stern discipline, for the gracious achievement.

From foreign realms and lands remote, supported by His care, they pass unharmed through burning climates, and breathe the tainted air.

Sir, I believe that the auspicious work is begun; that Africa will be civilized—civilized by her returning offspring and descendants; I believe it, because I will not think that this mighty and fertile region is to remain forever in its present state—because I can see no other agency adequate to the accomplishment of the work, and I do behold in this agency a most mysterious fitness. I am aware that doubts are entertained of the practicability of the work, founded, in part, on the supposed incapacity of the civilized men of color in this country to carry on an undertaking of this kind, and partly on the supposed hopeless barbarism of the native races, which is thought by some persons to be so gross as to defy the approach of improvement. I believe both opinions to be erroneous. It would, I think, be unjust to urge, as a proof of the intellectual inferiority of the civilized men of color in this country, that they have not made much intellectual progress. It appears to me that they have done quite as much as could be expected under the depressing circumstances in which they have been placed. What branch of the European family, if held in the same condition for three centuries, would not be subject to the same reproach? Mr. Jefferson, in his notes on Virginia, urges the intellectual inferiority of the African race, as existing in the United States. He might have been led to doubt the justice of his conclusions, by reflecting that in the very same work he thinks it necessary to vindicate the race to which we ourselves belong from a charge of degeneracy, made by an ingenious French writer. Why, Sir, it is but a short time since we Anglo-Americans were habitually spoken of by our brethren in England as a degenerate and inferior race. Within thirty years it has been contemptuously asked in the liberal journals of Europe, in reference to the natives of the country of Franklin and Washington, and Adams and Marshall, and Jefferson and Madison, of Irving, Prescott, Bancroft, Ticknor, Bryant and Longfellow, "Who reads an American book?" In the face of facts like these, it becomes us to be somewhat cautious in setting down the colored race in America as one of hopeless inferiority.

Again, Sir, it is doubted whether there is

in the native races of Africa a basis of improvable, if I may use that word, in which a hope of their future civilization can be grounded. It is said that they alone, of all the tribes of earth, have shown themselves incapable of improving their condition. Well, Sir, who knows that? Of the early history of our race we know but little, in any part of the globe. A dark cloud hangs over it. The whole North and West of Europe, till the Roman civilization shone in upon it, was as benighted as Africa is now. It is quite certain that, at a very early period of the history of the world, some of the native races of Africa had attained a high degree of culture. Such was the case of the ancient Egyptians, a dark-colored race, though not of what we call the negro type. They are considered the parents of much of the civilization of the Greeks, and, indeed, of the whole ancient world. As late as the fifth century before the Christian era, Plato passed thirteen years in studying their sacred records. The massive monuments of their cheerless culture have withstood the storms of time, better than the more graceful creations of Grecian art. Races that emerged from barbarism later than those of Africa have, with fearful vicissitudes on the part of individual States, acquired and maintained a superiority over Africa, but I am not prepared to say that it rests on natural causes of a final and abiding character. We are led into error by contemplating things too much in the gross. There are tribes in Africa which have made no contemptible progress in various branches of human improvement. On the other hand, if we look closely at the condition of the mass of the population in Europe, from Lisbon to Archangel, from the Hebrides to the Black Sea. If we turn from the few who possess wealth, or competence, education, culture and that lordship over Nature and all her forces which belongs to instructed mind; if we turn from these to the benighted, destitute, oppressed, superstitious, abject millions, whose lives are passed in the hopeless toils of the field, the factory, the mine—whose inheritance is beggary, whose education is stolid ignorance—at whose daily table hunger and thirst are the stewards—whose rare festivity is brutal intemperance; if we could count their numbers, gather into one aggregate their destitution of the joys of life, and thus estimate the full extent of the practical barbarism of the nominally civilized world, we should be inclined, perhaps, to doubt the essential superiority of the present improved European race. If it be essentially superior, why did it remain so long unimproved? The Africans, you say, have persevered in their original barbarism for five thousand years. Well, the Anglo-Saxon race did the same thing for nearly four thousand years, and in the great chronology of Providence, a thousand years are but as one day.

A little more than ten centuries ago, and our Saxon ancestors were not more civilized than some of the African tribes of the present day. They were savage, warlike people—pirates by sea, bandits on shore, enslaved by the darkest superstitions, worshipping divinities as dark and cruel as themselves; and the slave trade was carried on in Great Britain eight hundred years ago as ruthlessly as upon the coast of Africa at the present day. But it pleased Divine Providence to pour the light of Christianity upon this midnight darkness. By degrees, civilization, law, liberty, letters and arts came in, and at the end of eight centuries we talk of the essential inferiority of the Anglo-Saxon race, and look down with disdain on those portions of the human family who have lagged a little behind us in the march of civilization.

Sir, at the present day Africa is not the abode of utter barbarism. Here again we do not discriminate; we judge in the gross. Some of her tribes are, indeed, hopelessly broken down by internal wars and the foreign slave trade, and the situation of the whole continent is exceedingly adverse to any progress in culture. But they are not savages; the mass of the population live by agriculture, there is some traffic between the coast and the interior, there is a rude architecture; gold dust is collected, iron is smelted, weapons and utensils of husbandry and household use are wrought, cloth is manufactured and dyed, palm oil is expressed, and schools are taught. Among the Mohammedan tribes the Koran is read. I have seen a native African in this city who had passed forty years of his life as a slave in the field, who, at the age of seventy, wrote the Arabic character with the elegance of a scribe. And Mungo Park tells us that lawsuits are argued with as much length in the interior of Africa as at Edinburgh. I certainly am aware that the condition of the most advanced tribe of Central Africa is wretched, mainly in consequence of the slave trade which exists among them in the most deplorable form. The only wonder is, that with this cancer eating into their vitals from age to age, any degree of civilization can exist. But I think it may be said, without exaggeration, that degraded as are the ninety millions of Africans, ninety millions exist in Europe, to which each country contributes her quota, not much less degraded. The difference is, and certainly an all-important difference, that in Europe, intermingled with those ninety millions, are fifteen or twenty millions, possessed of all degrees of culture, up to the very highest; while in Africa there is not an individual who, according to our standard, has attained a high degree of cultivation. But if obvious causes for this can be shown, it is unphilosophical to infer from it essential incapacity. But all doubts of the capacity of the African race for self-government, and of their improvable under favorable circumstances, seem to me to be removed by what we witness at the present day, both in our own country and on the coast of that continent. Notwithstanding the disadvantages of their condition in this country, specimens of intellectual ability, the talent of writing and speaking, capacity for business, for the ingenious and mechanical arts, for accounts, for the ordinary branches of academical learning, have been exhibited by our colored brethren, which would do no discredit to Anglo-Saxons. Pall Cuffer, well recollected in New England, was a person of great en-

ergy. His father was an African slave; his mother, an Indian of the Elizabeth Islands, Mass. I have already alluded to the extraordinary attainments of Abderrahman. A man of better manners or more respectable appearance I never saw.

The learned blacksmith of Alabama, now in Liberia, has attained a celebrity scarcely inferior to that of his white brother, known by the same designation. I frequently attended the examinations at a school in Cambridge, at which Beverly Williams was a pupil. Two youths from Georgia, and a son of my own, were his fellow pupils. Beverly was a born slave in Mississippi, and apparently of pure African blood. He was one of the best scholars, perhaps the best Latin scholar, in his class. These are indications of intellectual ability, afforded under discouraging circumstances at home.

On the coast of Africa the success of Liberia (the creation of this Society) ought to put to rest all doubts on this question. The affairs of that interesting settlement, under great difficulties and discouragements, have been managed with a discretion, an energy, and I must say, all things considered, with a success, which authorizes the most favorable inferences as to the capacity of the colored races for self-government. It is about 30 years since the settlement began, and I think it must be allowed that its progress will compare favorably with that of Virginia and Plymouth after an equal length of time.

They have established a well-organized Constitution of Republican Government. It is administered with ability; the Courts of Justice are modelled after our own. They have schools and churches. The soil is tilled, the country is explored, the natives are civilized, the slave trade is banished, a friendly intercourse is maintained with foreign powers, and England and France have acknowledged their independent sovereignty. Would a handful of Anglo-Americans from the humblest classes of society here do better than this?

The truth is, Mr. President—and with this I conclude—our influence has been, and I trust ever will be, at work through the agency of the Colony of Liberia and the other similar agencies I trust hereafter to be added, abundantly competent to effect this great undertaking, and that is the sovereign power of Christian law. Ah, Sir, this, after all, is sometimes resisted and subdued—commercial enterprise becomes bankrupt, State policy is outwitted, but, in the long run, pure, manly, rather let me say, heavenly law, can never fail.

It is the moral sentiment, principally, under the guidance and impulse of religious zeal, that has guided the world. Arms, and craft, and mammon, seize their opportunity and mingle in the work, but cannot kill its vitality. That our colored brethren equally with ourselves are susceptible of the moral sentiments, it would be an affront to your discernment to argue. Sir, I read last year in a newspaper an anecdote which seemed to put this point in so beautiful and affecting a light, that with your permission I will repeat it.

A citizen of Rapides, in Louisiana, with his servant, started for California, hoping to improve his not prosperous circumstances by sharing the golden harvest of that region. For a while they were successful, but the health of the master at length failed. What, in that distant region, under a constitution forbidding Slavery, and in that new and scarcely organized society—what was the slave? Priest and Levite, as the master lay ill of typhus fever, came and looked on him and passed by on the other side; but the faithful servant tended, watched, protected his stricken master, by day and by night—his companion, nurse and friend. At length the master died. What then was the conduct of the slave, as he stood in those lonely wastes by the remains of him who, when living, he had served? He dug his decent grave in the golden sands—gathered up the fruits of their joint labors—(these he considered the sacred property of his master's family)—toiled a few more weeks under the burning sun of a California summer to accumulate the means of paying his passage to the States, and then returned to the family of his master in Louisiana.

I cannot vouch for the truth of the story. I have heard of tales which, if not true, were well invented. This, Sir, is too good to be invented. I believe, I know, it must be true, and such a fact proves more for the possession by the African race of the moral sentiments by which the land of their fathers is to be civilized, than volumes of argument. Sir, that master, and that slave ought to be in marble and brass. If a person so humble as myself, so soon to pass away and be forgotten, dare promise it, I would say their memory shall never perish.

There is a moral wealth in that incident beyond the treasures of California. If all the gold she has already yielded to the indomitable industry of the adventurer, and all that she yet locks from the cupidity of man, in the virgin chambers of her snow-cold Sierras, were molten into one ingot, it would not buy the moral worth of that scene. Sir, I leave you to make the application: I have told you—you knew it well before—how Africa is to be civilized, and who are to do the work; and what remains, but to bid God speed the undertaking.

### THE PRAYER MEETING.

It was nearly forty years ago when I became acquainted with this meeting. It was held on Wednesday afternoon, and usually at the house of the pastor, because the feeble health of the pastor's wife did not permit her to go abroad. The number attending it was about eight; and seldom was one absent because of cold, or heat, or storm, though some of the members lived two or three miles distant. They were all mothers, and the first specific object of prayer was the conversion of their children. One who was sometimes present when a child, still remembers some of these meetings as occasions when all present were weeping, and the voice faltered in prayer. I believe only two of those mothers are now living. Some of their children are dead, but nearly all of them gave evidence of having passed from death unto life. Seven of their sons entered the Christian ministry.

The Sabbath Recorder.

New York, January 27, 1853.

"CONSEQUENCES OF SIN HERE AND HEREAFTER."

A correspondent, who appears to have judged of an article which we wrote some weeks ago by a standard of we know not whose adjusting, sends the subjoined "inquiries."

In reading your comments in the Recorder of December 16th, on the "Consequences of Sin here and hereafter," I notice two points, upon which I would raise a few inquiries.

"But as far as there is any guilt or criminality in our sins as committed against God, the punishment is not inflicted in this life."

"The offense to ourselves," &c., but "the offense to himself," that is, to God, as the context, as well as the grammatical construction, will clearly show, if he will take the trouble to refer to the passage again.]

Now, were my mind free from any preconceived opinions on the various systems of theology, I think I would embrace the one which, to my mind, most exalted the attributes of Deity; and should, if subject to the light of reason and observation, appear consistent.

[Your opinion as to which of the various systems "most exalted the attributes of Deity," would be a "preconceived opinion"—would it not?

You speak of "the light of reason," as the test to which the various systems of theology must be subjected. But it should be remembered, that the reason of the unregenerated man is in a disordered state. No man's reason is competent to determine what is honorable to the Deity, and what is dishonorable to him, till he has first learned Deity's true character from Revelation.]

1st. That we are to suffer here the full extent of our desert for our offenses and wrongs, so far as they operate injuriously to our fellows."

May not the perpetrators of wrongs be classed: 1st. Those whose acts are open to the observation of their fellows. 2d. Those whose acts are known only to themselves?

Of those whose acts are known: Is not the opinion held of the wrong doer modified by various circumstances, such as interest, custom, and fashion, &c.; though they may not affect the author's sense of right and wrong? Of such wrong, let the untold numbers speak; wrongs unrequited by "scorn and violence." Yes, of wrongs legalized, and, we may almost say, Christianized.

Now, according to your system, the evil doer to others, as such, needs neither repentance nor a Redeemer; for he is punished here to the full extent that his offenses deserve." It would be contrary to our sense of justice, after a full and just punishment, to be again punished for the same offense.

[You seem to have misunderstood us. The evil doer to others does need both repentance and a Redeemer; for his wrong doing to others is not merely an injury to them, but an offense against God. God, in his law, has forbidden it, and therefore God's authority is insulted by it. On this account, he needs a Redeemer. But if his wrong doing were an offense against man only, he would need no Redeemer. Christ did not die to atone for the offenses of one man against God. We are not, "after a full and just punishment, again punished for the same offense." If a man wrongs another, he is required for it here in this world, so far as it was merely a wrong to his fellow-creature. But, in such a case, the character of the act, as an offense against God, is not taken into the account. Surely, this distinction is perfectly plain. If not, we will try to illustrate it.

A boy is commanded by his father not to swear. He goes to school, and is commanded by his teacher not to swear. During school hours, he has some altercation with one of his fellow pupils, gets angry, and swears. Here is a double offense in one single act—an offense against his teacher, and an offense against his parent. His teacher flogs him soundly for disregarding his authority, and when he goes home, his father flogs him for disregarding his. Thus, he is punished twice for the same act, and each time as much as he deserves; that is, as much as he owes to the authority against which he has offended. Is there any thing "contrary to our sense of justice" in this?]

2d. Those whose deeds are not known to others cannot be punished by them in "scorn and violence," which, you say, is the manner in which God avenges the injuries which our fellow-creatures suffer by reason of our evil doings.

"Does not known to others" are not, usually, injuries inflicted upon them. The subject of an injury may not, indeed, know who is the author of it, but it is not common for him to be ignorant of the fact that he has been injured. It is not necessary that the "scorn and violence," meted out as a punish-

ment of the perpetrators of wrongs, should be inflicted by those who have received the wrongs; nor did we teach any such thing. Neither is it necessary, that those who are made the instruments of inflicting the punishment, should understand that they are serving the purpose of God in the matter. It is enough that "scorn and violence" overtake the wrong doer, at some time, and in some way, before he leaves this world; and that the providence of God will certainly bring it about. When Adoni-Bezek cut off the thumbs and great toes of seventy captive kings, and made them gather meat under his table, he was not punished by those whom he had thus mutilated; nevertheless, he was overtaken, afterwards, by the same kind of punishment, inflicted by those, too, who before had known nothing about his cruelty. And he himself acknowledged the righteousness of the providence. "As I have done, so God hath requited me." Judges 1: 7.]

But, to the other point in your remarks. You say, "But as far as there is any guilt or criminality in our sins, considered as against God, the punishment is not inflicted in this life"—and that offense to ourselves involved in wrongs and injuries to others is reserved for a judgment to come. [A misquotation. See our remarks above.] Now we would conclude from this, that those who may escape punishment from their fellows might live here, in the enjoyment of all the happiness which could have been their lot if they had never sinned.

[But as you have misquoted our language, and made out an inconsistency where none existed, we cannot be responsible for your conclusion; it is entirely your own.]

If it is conducive to our own happiness to love and venerate the Supreme Being, a contrary course must be productive of sorrow and punishment. For it is not reasonable that punishments are all arbitrary inflictions, but that they are but the legitimate and natural consequences of wrong doing. And if man, in kind offices to another, is producing his own enjoyment, a contrary course must cause misery and punishment, independent of any opinion that may be held of him by others. D. C.

PLYMOUTH, Wis., Jan. 5th, 1853.

It is, unquestionably, "conductive to our happiness," here in this life, "to love and venerate the Supreme Being." But it does not follow, that "a contrary course must be productive of sorrow and punishment." If the sinner had once before stood in the love of God, and enjoyed the happiness of such a state, he would, no doubt, feel sad whenever he reflected upon what he had lost. But the case is far otherwise. He has never known the love of God; he has never known the happiness of communion with Him; he has, all his life, been "alienated from the life of God through the ignorance that is in him." Of course, he feels no loss; he is quite well satisfied with the pleasures of this life. Give him wealth, pleasure, plenty of earthly comforts, and he will say to his soul, 'Take thine ease, eat, drink, and be merry.' God is not in all his thoughts; and he is the more happy, in proportion as he can succeed in shutting God out completely.

It may be "reasonable" to our correspondent, that "punishments are not arbitrary inflictions"—nothing but "the legitimate and natural consequences of wrong doings;" but we reason somewhat differently. In every transgression, there is not only an outrage of natural laws, but a want of subordination to the lawgiver. It is as necessary for the sake of government, that the lawgiver's authority be vindicated, as it is for our health that natural laws be regarded. All that we have time to say upon this point, at present, however, may be set forth in a simple illustration.

A father forbids his son to enter a certain field. After a time, the boy is found at play near the enclosure, and seeing a prodigious quantity of beautiful flowers, of every hue and color, scattered through the tall grass, he leaps over the fence, and rambles about among the flowers for some time. It is not long before the child's flesh is affected with an intolerable itching, which goes on till a loathsome eruption covers his whole body. The child has been poisoned. The flowers, so tempting, were poisonous flowers.

Now, according to our simple way of reasoning, the child suffers all this distress, not as a punishment for disobeying his father, but for his imprudence—his ignorance and disregard of natural laws. If it be said that it was a punishment for disobedience, what shall be said of another boy, who went into the field at the same time, having first obtained his father's consent? For he, too, has contracted the poison, and is suffering in like manner. To us, it appears very plain, that the authority of the father, set at naught by the first boy's offense, is not yet vindicated; and the father ought, in justice to himself, and in justice to the family over which he presides, to take the necessary steps for its vindication.

Now, we have no hesitation in admitting that, in every violation of the Moral Law, there is an outrage of natural or constitutional principles, as well as disobedience of sovereign, intelligent authority. There is, to adopt the language of another, "a wrenching of the soul into a moral dislocation. It is a rupture of the bands which keep the moral fabric in its integrity, and from the consequent suffering there is no exemption." But, at the same time, we believe that the authority of God, in commanding us to abstain from transgression, is as much to be respected as his wisdom in informing us that we incur danger by sinning. And though, to some extent in the present life, and more fully in the future, the misery of sinners will grow naturally out of their violations of the constitution of their being, the insulted authority of God their Lawgiver must be vindicated besides.

THE SCARCITY OF MINISTERS. It is a truth, too painfully and extensively felt to be denied, that while the harvest is plentiful beyond parallel, there is a sad deficiency in the number of able and devoted men to gather the perishing thousands into the garner of the Lord. Were the causes clearly understood, by our ministry and membership, we are persuaded there is power sufficient in the church to wholly remove the deficiency. Let us glance at some of the sources of the increased demand for able ministers, and inquire why the supply is not proportionate.

The demand arises from—1st. An increase of population in the States of not less than one million during the past year; 2d. New fields of labor, which are constantly opening along the line of our public improvements by enterprising emigrants; 3d. A call for agents and missionaries. Is there not a work here which laymen are competent to perform? Are there not men in abundance, whose talents are rusting, who might otherwise be employed entirely in the work of "agencies," and thus assist in filling up the ranks, and saving souls from death? Then the islands of the sea, and "the uttermost parts of the earth," long to become the inheritance of the Son of God, increase greatly the call for more laborers in the enlarged vineyard.

BRITISH CORRESPONDENCE.

The Law and Prayer Books of the Chinese Jews—The Holy Places—The Druses—The Madia.

GLASGOW, January 7th, 1852. The native Chinese Christian messengers sent from Hong Kong by the Bishop of Victoria to the Jews at Kae-Fung-Foo purchased six of their thirteen copies of the Law. Of these six, the Bishop has sent five to this country—and the British Museum, the Bodleian Library at Oxford, and the University Library of Cambridge, have each been thus enriched with a Roll. The Committee of the London Society for promoting Christianity among the Jews, to whom these Rolls were sent, say they have no data from which they can come to any certain conclusion as to their antiquity; but they are found to "correspond, generally speaking, with the Rolls of the Law used by the Jews in this and other countries; but there are some slight variations, occasioned probably by mistake on the part of the transcribers."

A collection of MS. Prayer Books were obtained at the same time. From these it appears, also, that the main features of the services of the Jews in the Synagogue at Kae-Fung-Foo correspond with those of their brethren in other parts of the world, at the present time, with slight variations.

After numerous very contradictory statements as to the dispute between the Greek and Romish churches relative to "the Holy Places" at Jerusalem, the Peris Union (a Romish Journal), states confidently, that it is now absolutely concluded in favor of the Latins. To them is to be entrusted the key of the Church at Bethlehem, and a new silver Star is to replace that which they accuse the Greeks of having removed some five or six years ago. The Sultan has been in vain striving to please both parties; and the displeasure of the Emperor of Russia he may now calculate upon. But the Ambassador of the new French Emperor was still more determined. We may look for the Land of Immanuel rising into importance in the estimation of the nations, and of its being prepared for the return of those to whom by covenant it is secured.

The Druses have been in revolt, and although hostilities are at present suspended, they are likely to be resumed, unless the Porte make changes which its financial difficulties interfere to prevent. The intrigues of Russia are not unlikely brought to bear from time to time even to prevent this. The Czar having continually an eye to the possession of Constantinople, it is policy to keep the Sultan in trouble. He then interposes his aid—at an expense which weakens more and more the Turkish power, and aggrandizes himself by an accession both of territory and influence.

The Madia are still in their prisons. A letter of Rosa to her husband has just appeared in an Italian paper published in London. It is full of faith and love—encouraging and cheering him. Austria seems to be much disposed to act in concert with Tuscany in hatred to Protestantism—both being stimulated by a priesthood who find persecution to be easier than persuasion. But the Pope himself seems to confess an imperfection of knowledge, even on important points. He has appointed a Commission "to investigate the mystery of the immaculate conception of the Holy Virgin with the greatest minuteness." It seems an odd subject for any Commission, and we had supposed it had been understood and promulgated long ago. But no Commission is proposed for ascertaining how far their Church has departed from the truth as revealed in God's word. J. A. BEGG.

THE SCARCITY OF MINISTERS.

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The demand arises from—1st. An increase of population in the States of not less than one million during the past year; 2d. New fields of labor, which are constantly opening along the line of our public improvements by enterprising emigrants; 3d. A call for agents and missionaries. Is there not a work here which laymen are competent to perform? Are there not men in abundance, whose talents are rusting, who might otherwise be employed entirely in the work of "agencies," and thus assist in filling up the ranks, and saving souls from death? Then the islands of the sea, and "the uttermost parts of the earth," long to become the inheritance of the Son of God, increase greatly the call for more laborers in the enlarged vineyard.

In the second place, let us notice some of the causes of a failure in the manner and quality of the supply.

1st. A neglect of duty on the part of old ministers, in encouraging and bending the steps of young men toward the ministry. Who, that is now standing on the walls of Zion, cannot remember how the "fathers in Israel" were accustomed to seek out the self-distrusting, yet promising young man, and with streaming eyes breathe the prayer to Heaven, "Lord, make him a faithful minister!" How that prayer thrilled through his soul! How it fastened upon his memory, and became an ever-present and all-controlling thought, until it forced out the long-suppressed reply, "Amen,

thy will be done?" It is often said, that there are three evidences of a call to the ministry—first, an impression of duty made by the Holy Spirit upon the heart; second, a call from the church; third, the divine power accompanying and sanctioning labors. Now, if the first of these evidences is not followed by the second, the man is supposed to be mistaken as to his duty. But is it not possible, and indeed probable, that the Lord has called thousands to this work, and yet his watchmen have failed, through indifference, to see the "signs of promise," and never encouraged or assisted in the least the waiting, trembling energies of the God-called man?—never have helped to plume the wing or break the bonds of the embryo herald of the cross? Are there not men in other pursuits, who to-day might be reaping with a mighty arm in our Master's harvest, had they been faithfully urged at first to put forth a hand? Is there not a woeful lack here? Do our ministry seek out and enforce upon young men the duty of working for God? Dost they set before them with earnestness and affection the claims of humanity, the wants of the church, the peril of souls, the value of an immortal spirit, and the rich reward of him who "shall doubtless return again, bearing his sheaves with him?" This may be done in the pulpit to a certain extent, but the instructions of the pulpit will never do the entire work.

2d. A want of encouragement to beginners on the part of the membership. In olden times, the nursing fathers and mothers used to stay up the hands and encourage the heart of the fainting aspirant, get him to "try" to preach, and respond, "Amen, Lord bless him," until his young and ardent soul, freed from fear and embarrassment, uttered words that burned and thoughts that enraptured the heart. If he failed once, twice, or even a score of times, he was made to feel that the sympathies, prayers, hands and hearts of the brethren were with and for him, and he girded himself anew, and at last gloriously prevailed. Is it not different now? If a candidate does not preach at the first effort like Chrysostom, some hang down their heads, sit uneasy, and instead of praying the despairing young speaker "right up to heaven," and at the close of service taking him warmly by the hand, and whispering a word of comfort to his troubled heart, go out and say, "He has mistaken his calling." "His head is a continent of mud." "His speech is an unbearable jargon." "He will never do for this enlightened age." His faults are greatly magnified, his feelings wounded, his spirit crushed, and a brilliant star is set and lost to the church forever. Brethren, is this the way to drill new recruits for Immanuel's army? If the youth lacks ability to edify the intelligent auditory—and what youth does not?—better raise a fund, say fifty dollars per year, and start him off to some institution, where, under the instruction of warm-hearted, clear-headed, and Heaven-inspired men, he may be taught the way of preaching more perfectly. Would not this be far more Christian-like than to stand afar off, and with a Pharisaical stare, look on to see if the bruised reed will recover?—whether the young man, after dark and weary years of struggling against floods of adversity and trial, will rise at last above the billows, before he sinks into the grave? Oh, how many bright and noble minds, doomed to eternal seclusion, under the pressure of heavy pecuniary embarrassment, might be secured to the service of our Redeemer, if some of our wealthy societies and members would furnish them with "material aid" as well as good wishes, and that with a cheerful spirit! What inducement is now held out for a youth of conscious mental strength, to spend three years at an academy, two at a college, and three at a biblical school, all at his own expense, and that too with the bare hope that he may by and by settle down with some church (where he will possibly receive one or two hundred dollars a year to support himself and discharge the debt he may have incurred in prosecuting his studies? But some one will say, "Let him go right to preaching, and avoid such an expense and waste of time." Yes; let him be a dwarf, cripple, pigmy, pack-mule for carrying abuse and ridicule until the soil covers him. Another says, "Let him endure the trial of preparation for Christ's sake." For "Christ's sake" do, my brother, take hold and help him bear the burthen, lest he be crushed under it, and rise no more. In the Western Association of 1849, it was remarked by a brother, concerning the resolutions touching this subject, that they were "do-nothing resolutions," and we need not speak of the literal truth of that remark. We have young men whom the church should nourish ere they are lost to her forever, who have been known to weep, and bitterly too, because they were driven from the school to labor for pecuniary means. Why cannot the Seventh-day Baptist Church have a permanent fund to help poor and promising students of theology, so that the demand for able men may be early supplied?

3d. The third and last reason we notice is, a wrong view in the minds of young men in relation to the character of the work. Many suppose it to be a work of all toil, all privation, and little enjoyment, as well as poor pay. Ought they not to be taught, that no profession holds out so many inducements, social, intellectual, spiritual, and eternal, as that of the Christian ministry? True, a man may in time become the owner of more dollars by being a lawyer or physician; yet in this respect the chances are against him, when the country is surfeited with such; and it does appear to us, that if a man is faithful as a pastor or preacher, and tries to render himself acceptable and useful to the people, he is about as sure of obtaining a comfortable support in that as in any other profession. The cases are rare indeed where a minister dies in want, while such cases in other callings are numerous. The time is past when the church was too poor to pay her ministry, or thought they should be starved into humility. The day has come when the membership believe the words of God, that "the laborer is worthy of his hire," and see the importance and feel the duty of supplying his temporal wants, that he may give himself wholly to his work. Ought not our ministry to tell the young man, by way of encouragement, how preëminent their profession is in improving, purifying, elevating and refining the social qualities; in promoting and cultivating a vigorous and noble mentality; in improving, polishing, and making beautiful, all the finer feelings and nobler

attributes of nature, until the soul becomes like a high-toned harp, tuned to the melody of angels? And then should they not present to the mind the superior subjects which engage their attention?—not civil, or, as the case may be, uncivil law—not disease, which destroys the body, or the remedy, which assuages to cure. What is their calling but the highest department of law and physics? What is it but a sublime practice in Heaven's jurisprudence, in the "higher law," in Calvary's art of healing? What sublimity, what grandeur, what glory adorns and ennobles their profession! How honored he who lawfully enters it! How often its inspiring themes lift up the soul, till

"The invisible appears in sight, And God is seen by mortal eye." May the love of the Saviour impel the ministry and membership to vigilance in searching out and encouraging those devoted hearts, now in obscurity, that the inward call of the Spirit may respond to the outward call of the church, and strong men, holy men, seeing the demand for help, the excellence of the work, and the felicitous issue, may enter the ranks, and lead on in the world's conquest and redemption, until the

"Redeemer, King, Creator, In bliss returns to reign." AN OBSERVER. January 6th, 1853. TEMPERANCE DEMONSTRATION IN ALBANY. The friends of Temperance had a four-days demonstration at Albany last week, designed to forward the passage of a law to prohibit the traffic in intoxicating drinks. During the four days there was a semi-annual meeting of the State Temperance Society, a meeting of the State Temperance Alliance, several sessions of the Sons of Temperance, a grand procession of all sorts of temperance folks which marched through the streets and brought up at the State House, and finally the Women's State Temperance Convention. Among the speakers at the various meetings which were held, were P. T. Barnum, Neale Dow, Rev. Messrs. Chapin and Beecher, and a host of other advocates of the Temperance Reform. The State Temperance Society adopted a resolution insisting that it is the duty of the present Legislature to enact a law prohibiting the sale of intoxicating drinks as a beverage, with adequate penalties and suitable provisions for its enforcement; and, further, that in case the present Legislature shall adjourn without having passed a prohibitory law, it will be the right and duty of the friends of temperance, at the next election, to combine their influence so as to make the temperance question the main issue.

SYMPATHY FOR THE MADIA.—The Senate of New York, on the 19th inst., unanimously adopted the following resolutions:— That the Legislature of the State of New York have regarded with deep solicitude and regret the recent persecutions to which Francisco Madia, and his wife, Rosa Madia, have been subjected in the kingdom of Tuscany, for the alleged crime of reading the Holy Scriptures. That the congratulations with which the State of New York formerly and by public act hailed in 1847 the efforts of Pius the IXth to ameliorate the condition of the Italian people, and to bestow upon them the incalculable blessings of national independence and constitutional freedom, make eminently proper at this time a formal and public remonstrance against cruel and flagrant oppression in the same land. That the President of the United States be respectfully requested to exert his best influence with the Government of Tuscany to obtain, as a favor asked by a people which welcomes all strangers and protects all religions, permission for the Madia, and their fellow-prisoners for the same offense, to emigrate to this country. That a copy of these resolutions be duly authenticated and forwarded by the Governor to the President of the United States, and to each of the Senators and Representatives in Congress from this State.

CHRISTIANITY AMONG THE HINDOOS.—Rev. Dr. Scudder, writing from Madras, says that the Hindoo mind is so thoroughly roused, that all the enemies of Christianity are united in opposing it. A book has been published, embracing all the common objections, and expressing great apprehension as to the prevalence of the Gospel. The "Friend of India," in speaking of these things, compares the state of things in India to that of Paganism in the Roman Empire, in the time of Diocletian, and says, "There are signs on every hand that we are witnessing the beginning of the end." Dr. S. describes the case of a young Brahmin, in the North of India, who was selected to confute a Christian tract, which he attempted, but in the course of his investigation, became convinced of its truth, and was baptized. In consequence, his wife was taken from him, and kept for two years, when he took possession of her, and his rights were restored by the court.

THE CHURCH-BUILDING FUND OF THE CONGREGATIONALISTS.—Collections for this Fund were taken up in most of the New York and New England churches on the first Sunday in January. In Henry Ward Beecher's church, Brooklyn, the collection amounted to twenty-five hundred dollars; in Mr. Storrs's, Brooklyn, to eighteen hundred dollars; in the Tabernacle, New York, to over one thousand dollars, and in Dr. Cheever's to about fifteen hundred dollars. What the whole collection amounted to has not been announced, but it is generally expected to exceed the proposed \$50,000.

TO BRO. WM. M. PALMISTOCK.—When your communication, in answer to my inquiries, appeared in the Recorder, I was from home; and since my return, besides a multiplicity of cares and duties that have pressed upon me, the state of my health has been such that I could not, without inducing severe pain, sit at my desk a sufficient length of time to write a reply to your questions. I write this explanation, that I may not appear inattentive or indifferent.

Yours in hope of eternal life, N. V. HULL. ALFRED CENTER Jan. 6, 1853.

THE AMERICAN POLYTECHNIC JOURNAL; a new monthly periodical, devoted to Science, Mechanic Arts, and Agriculture; conducted by Prof. Charles G. Paige, M. D., late chief examiner of patents; J. J. Greenough, M. E., formerly of the Patent Office; and Chas. L. Fleischman, C. E., Washington, opposite the Patent Office; New York, No. 6 Wall-st. The first number of this work contains 80 large octavo pages of well selected and arranged matter relating to Science, Mechanics, Chemistry, Agriculture, and the Arts. Terms, \$3 per annum, 10 copies for \$5.

"BEATRICE, OR THE UNKNOWN RELATIVES," is the title of a "religious novel" by Catharine Sinclair, designed to show the arts employed by the Jesuits to beguile Protestants into the false convictions of Romanism. From a cursory view of the work, we think it may serve a good purpose in warning the unwary against the wiles of Jesuitism. 12 mo. pp. 384. Dewitt & Davenport, publishers, Tribune Buildings, New York.

WILBUR FISK'S WIDOW.—Among the men who labored and sacrificed for the establishment of Methodism, perhaps none deserved more than Wilbur Fisk, the first President of Wesleyan University. Yet his widow is now living in abject poverty. We are glad to learn, however, that measures for her relief are on foot. A subscription has been proposed, to raise \$2,000, of which Mrs. F. shall receive the interest during her life, and then the principal shall go to the college. One quarter of the sum has already been subscribed.

NUMBER OF BAPTISTS IN THE WORLD.—The American Baptist Register for 1852 has tables of Baptists, of all sorts and in all countries; and finally presents the following "Grand Summary of Baptized Professed Christians in the World":—

Table with 3 columns: Churches, Ministers, Members. Rows include N. America, Europe, Asia, Africa, and Total.

A FUGITIVE SLAVE PREACHER.—Rev. J. W. Loguen, the eloquent colored preacher of Syracuse, is a fugitive from slavery, and of course liable at any moment to be seized and sent back to slavery. The Auburn Advocate says that an effort is being made by Aristarchus Champion, Esq., of Rochester, to purchase the freedom of Loguen and his mother, who is still in slavery.

INTERVENTION FOR RELIGIOUS LIBERTY.—At a recent meeting on behalf of the Madia, Dr. Murray said he learned that President Fillmore, and the Secretary of State, Mr. Everett, had already addressed representations to the Grand Duke in favor of the Madia, and other sufferers for conscience sake in Tuscany.



