

influence. What a pity that there are not more such men in the Church of England!

Our hearts have been gladdened by the prospect of additional help to our languishing mission. We shall expect the missionaries in the "Washington Allston" in about three months.

Please accept many thanks for your excellent paper, and believe me,

Yours with fraternal affection,

A. H. DANFORTH.

**MAULMAIN.**—Mrs. Judson, in a letter dated Sept. 22, says with reference to her future course: "It was the wish of my late husband that I should return to America, collect his scattered family, and assume the guardianship of his children; but I conceive that without disregarding his wishes, I might remain here a few years longer,—that is, if it should be the will of God to preserve my health to such a degree that I could be useful. The thought of leaving the mission is very painful to me; I can use the Burmese language some; the native Christian women entreat me to stay,—and the missionaries approve and encourage, though they do not like to advise. If I have health I can do good, in my small way, while a more competent person would be obliged to spend a long time in learning the language. However, as I said before, God will decide. My health is improving very slowly."

**GREECE.**—Mr. Buel, in a letter, dated Sept. 18, says:—

Canales writes me, from Zante, the 6th of September, expressing his readiness to obey Christ, let the consequences be ever so disastrous to him in a worldly respect. He expects to be disinherited, and driven from home, if baptized. He finds young men who take his part against the persecutors, and who go with him to Pelecassi, for the study of the Word of God. Many voices are heard among the Zantiotes, condemning violent measures for the suppression of religious opinions. But C's mother came into his bed room one day, and tore down the texts of Scripture, which he had placed upon the walls, such as Matt. 10: 29, 37-39, and 6: 21-27, John 4: 23, 24.

Mr. Arnold is now visiting the Yorks, previous to their sailing for Boston. He will have three applicants for baptism, and if he crosses over to Patras, he will find other two. The three young men here are examining, consulting, hesitating. Kynegos is exerting a good influence upon them.

Mr. Buel, further states, that the Resident of Zante refuses Mr. York any redress for the injury he has suffered, and declines attempting to prevent the violence of the mob. Our friends are waiting to hear from London the views of the British government and people, respecting the outrages they have suffered with the connivance of a British magistrate.

**NEW TESTAMENT IN SIAMESE.**—Letters have been received at the Bible Society Rooms announcing that the second revised edition of the New Testament in Siamese is out of the press. A short time since, the Karen Testament was announced as ready. We see, thus, that the Society's field of labor is every day widening, and the demand which it has on our liberality is becoming every day stronger. As the heathen are awakened, as missionary stations are increased in number, the Bible must be distributed in greater numbers.

**AMERICAN AND FOREIGN BIBLE SOCIETY.**—The receipts of this Society for December, 1850, exceed those of December 1849, by some hundred dollars. The aggregate receipts at this time vary but a few hundred dollars from those of last year at the same period.

Our friends will read with deep emotion the following letter of Rev. Mr. Winslow. It will excite sympathy, and we doubt not lead many who may not be able to bestow pecuniary relief, to offer fervent prayer, that the descendants of that truly eminent servant of Jesus Christ, whose service to the denomination will be increasingly appreciated as Ministers and Churches become acquainted with his writings, may be properly respected and abundantly provided for.—Ed.

**THE DAUGHTER OF THE LATE ANDREW FULLER.**  
New York, Dec. 1850.

To the Editor of the New York Recorder:

It will be remembered by many of your readers that at the meeting of the American Baptist Missionary Union in Buffalo, I took occasion to lay before the brethren there as-

sembled a well authenticated statement concerning the afflicted poverty of the daughter of Andrew Fuller and her family. The letter which had been placed in my hands, and from which I read, contained this language: "Emma (the daughter of Mr. W.) is busily engaged in endeavoring to raise a fund for the support of the daughter of Andrew Fuller, whom she found a widow, in great destitution, with a son a cripple, one daughter in consumption, and another trying to support them by keeping a sixpenny school for children. The son is trucked about in a little cart from house to house, among the poor, to whom he reads the Bible. Emma is making every exertion to raise enough to purchase an annuity for them."

Though the information as to this case was limited, a collection was at once taken, the avails of which I immediately enclosed to the Rev. Octavius Winslow, of Leamington, England. In due time I received an acknowledgment, confirming the above statement, and expressing a hope that some future occasion would permit another expression of sympathy from American brethren. I cannot postpone till another assembly of my brethren the publication of so much of Mr. Winslow's letter as relates to this subject. It may awaken in the hearts of your readers, or of the readers of other papers, (of whose conductors I beg the insertion of this communication,) a desire to aid in the well-begun, but incomplete, work of relief which the letter mentions. American churches of every name, and especially Baptist churches, have derived too much advantage from the writings of Andrew Fuller, to listen unmoved to the story of his daughter's poverty. It would give me great pleasure to transmit any additional aid which might be placed in my hands.

SEWALL S. CUTTING.

LEAMINGTON, Eng., June 19, 1850.

**Rev. and Dear Brother:**—I beg most gratefully to acknowledge the receipt of your letter of the 5th instant, inclosing a bill of exchange for £12 4s., the amount contributed at the recent meeting of the Missionary Union at Buffalo, for the destitute family of the late Rev. Andrew Fuller. The money thus collected and forwarded, has been deposited in the Leamington Bank, and placed to the general fund. This spontaneous and generous expression of sympathy from America, has greatly cheered the heart and strengthened the hands of my sister (not my daughter) in the good work she has undertaken. She desires me to convey to you personally, and through you to the Christian friends who have thus so liberally responded to your kind appeal, her warmest thanks, and to say that you and they have made the widow's heart—that widow no less a person than the tried, indigent and only daughter of Andrew Fuller—to sing for joy. I have, on several occasions, visited the family, and a more touching and interesting object of Christian sympathy and benevolence I do not know. It is composed of the mother, (a widow,) three daughters and a son. One daughter is an idiot—another sinking by slow degrees under pulmonary disease—the third keeps a small school—and the son a cripple from birth. With the exception of the first child, all the rest compose a household of faith. The spirit of the glorified father and grandfather seems to dwell in his children. Poor and tried though they are, it would astonish you to hear of the instances of usefulness of which they have been instrumental, by the distribution of tracts, and personal appeal. The crippled son, who bears the honored name of his grandfather, is drawn from door to door, leaving his tracts and speaking a word for Jesus. I have not yet been able to see them (they reside at Coventry) since the receipt of your communication, but can well imagine the deep gratitude of their hearts; "for the administration of this service not only supplieth the want of the saints, but will be abundant also by many thanksgivings unto God." You will be pleased to hear that my sister has met with the most prompt and liberal response from British Baptists—the sum of \$700 having been raised thus far in England. It is proposed to raise sufficient for an annuity for the widow and children; the sum collected yet falls far short of the sum needed. I need not say that if a favorable opportunity should again occur, of bringing the case before the notice of those who may yet be ignorant of it, I am sure you will bear it in mind.

Believe me, Rev. and dear brother,

Yours in much affection,

OCTAVIUS WINSLOW.

**JESUS JUDGED BY JEWS.**—Dr. Raphael, of Birmingham, says:—"While I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are indeed, for the most part, the precepts of Moses and the Prophets. You have heard me style him 'the Great Teacher of Nazareth;' for that designation I and the Jews take to be his due." "I did not term Jesus of Nazareth an impostor," (says M. M. Noah, the American Jew.) "I had never considered him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, he communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one; in his political denunciations he was pointed and severe; in his religion, calm and subdued.—These are not the characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150,000,000 believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings, which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one."

**PULPIT GEMS.**—Not long since, a preacher in Missouri took for his text the words, "Let there be no scheme in the body." "Brethren," said he, "some who pretend to be ministers of the gospel are great schemers; but the Apostle Paul forbids them in the text. There is the Sabbath School scheme; there is the Tract scheme; there is the Bible scheme." He went on abusing those schemes, till at length one of the congregation called out, "No, Brother B——n, you have got that word wrong. It is not scheme, it is skism." (Schism, 1 Cor. xii. 25.)

**A LESSON OF EXPERIENCE.**—The Methodist *Christian Advocate and Journal* says:—"We have always observed, that where questions, of whatever nature, become mixed up with politics, and the public mind gets into a ferment, it is impossible for ministers of the gospel to handle them with advantage; and that kind of interference, unless the call of duty is most obviously imperative, has but little influence, but in its recoil upon the sacred office and the interests of religion."

**REGARD FOR THE COLORED MAN IN BOSTON.**—The students of the Medical College in Boston, connected with the College, have been thrown into a ferment by the admission of a negro into the school, and the application of a female for the same privilege. They held a meeting, and were unanimous in their vote against the latter, while the vote stood 45 to 20 against the former. Of course, however, he continues his attendance, having been regularly admitted a member of the school.

**SATAN'S SUGAR COATED PILLS.**—Dr. Jewett thus designates a new preparation for smuggling "the critter" into the human stomach:—

The latest trick of the old enemy, and one which would do a vast amount of mischief if not exposed, and considerable, do what we may, I first became acquainted with about ten days since. I have already made some efforts to expose it, and will briefly lay the matter before your readers. I learned, before leaving Massachusetts, that some of the confectioners and grocers were selling an article in the shape of a little sugar ball, which contained a fluid smelling like alcohol, and, worst of all, that boys from our schools were purchasing and consuming them.

I managed to procure a quantity of the article and have analyzed them. The balls are about the size of a filbert, flattened somewhat on the one side and hollow. The crust of the shell is composed of white sugar and gum. If a resinous substance were used to cement the particles of sugar, the shell would be soluble in alcohol but insoluble in water; as, however, gum is used with sugar in the preparation of these little (not bomb, but) rum shells, the alcohol cannot escape.

Each of the balls contains one fourth of a teaspoonful; and an ounce of them, for which only five cents is demanded, contains alcohol enough to intoxicate a lad of eight or ten years pretty essentially. The article is manufactured, as I am informed, in New-York. Let your columns warn the young against this agent of mischief, and let parents look well to their children and to the confectioners.

**RUSSIAN DESPOTISM.**—The beauties of Russian despotism receive a new illustration from a recent letter from poor Poland:

"The night of the first of November," says the writer, "was for Poland a night of terror and universal distraction. For at midnight, every place inhabited by men was stormed, and the able-bodied men dragged from their beds, bound, and carried away. The terror of Poland, the Branka (impressment of men for the army) took place on that night throughout the land, and the unfortunate conscripts were dragged away into the military slavery of the Russians. He that has never yet had opportunity to have his heart torn, should wander through this unhappy land on the night of the Branka. The very air in that hour is filled with one universal cry of agony, and the bitterest despair. The mourning of parents, brothers and sisters, wives and children, for their relatives, who were torn from their arms and led away in the darkness of night, for the most part never again to be seen, is such as might move to pity not only men of the hardest hearts, but the very beasts of the field.—The recruiting on this occasion was very extensive, since in many places of less than three thousand inhabitants some thirty conscripts were torn away. In some places, however, the number was not so great, the destined victims having succeeded in escaping by flight. Their case is hardly less pitiable, as they are forced to wander about in the forests, knowing of no shelter wherein they can be safe.—On All-Saints Day, many persons who had previously fled across the boundary into Prussia returned and mingled with the crowds assembled for devotion at the Cloister of Czestochau. They were watched, however, and the emissaries of Russia found means to distinguish them from others, to seize them and carry them away. In Old Testament times a culprit was safe, who laid hold of the horns of the altar; but no temple of God can protect against the vigilance of Russia." This letter needs no comment.

It is proposed to fix the price of admission to the World's Exhibition in London, during the first month, at \$5 per visit, to give the wealthy a chance to see the great show, without being inconvenienced by the presence of a crowd. The second month the price will be much less, and the third entirely free. This will it make it fair for Englishmen, but not for foreigners who may chance to be present the first months of the exhibition, and who would not feel like giving five dollars a day for the sight.—*Am. Paper.*

**CLERICAL MAGISTRACY AND RURAL POLICE.**—A Correspondent informs us of the following circumstance, which recently occurred at Thrapston:—"A Mr. Benjamin Davenport was induced, through the infirmity of the Baptist minister of Cauthill, near Bromsgrove, to take his chapel case in hand, hoping through the kindness of friends; to get rid of a debt upon the place. He went on, meeting with success, until he reached Tring, when Captain M'Kay, superintendent of police, laid hold of him and dragged him to a clerical magistrate; he was remanded, placed as a vagrant in the dirty cage, removed to Berkhamstead Bridewell—and, after two days' confinement, liberated!"—*London Patriot.*

A rather amusing story is told by the *Boston Advertiser*. On the Ocean steamer, a few weeks since, an elderly gentleman plying up and down the upper saloon, stopped in front of a mirror, and suspecting that he recognized a family resemblance in the individual before him, walked up to the glass and deliberately inquired—"Is you name Brown?" No answer. Question repeated louder—"Is your name Brown?" Still no answer. Question again repeated still louder—"Is—your name—Brown?" Still no answer. "Well," said the questioner, "you are either no gentleman or horribly deaf." The saloon was in a roar.

Twenty thousand dollars have been raised, to endow a new professorship in the Theological Seminary at New Albany, Ia.