

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

Copied by request from an article by David N. Lord, editor of the Theological and Literary Journal, entitled "Genesis, and the Geological Theory of the Age of the Earth." (Continued.)

But that inference, [that the first chapter of Genesis is mistaken and without authority,] if adopted, cannot be restricted to that chapter. To pronounce the history there given a fiction, because of its representation that the heavens, the earth, and the sea and all that in them, were created in six days, is to make it logically necessary to deny the inspiration of every other part of the book, and of the law that is associated with it; as that representation was expressly reaffirmed by the Most High himself at Sinai, incorporated in the law of the Sabbath, and presented as the reason of the consecration of that day to rest, and was renewed again to Moses, on delivering to him the tables on which it was written. "Six days shall thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it." Exodus xx. 11. "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, a perpetual covenant, a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Exodus xxxi. 16, 17. It is incredible that God should have thus with his own voice repeated that declaration, or his revealing himself in glory to the Israelitish people at Sinai, and institution of the law, and given it with his own finger on the tables of stone, if it was not true, if it were such a sheer and enormous error as modern geology represents. It was impossible from his rectitude. There would then have been no conceivable motive for founding the institution of the Sabbath on such a reason. As he had a perfect right to establish it, independently of the consideration whether he created the world and its vegetable and animal races in six days, or any other period, why should he offer his having accomplished it in six days, and rested the seventh, as the reason of his consecrating the Sabbath as a day of rest, unless he had actually wrought it in those six days? It is infinitely impossible that he should have renewed and ratified that declaration in so solemn a manner, and made it an element of his legislation that was for ever to be kept before the eyes of mankind, if, as geology teaches, it is confuted by his natural works, that are equally open to their inspection; if the strata of the earth which were soon to explore and read, contain a record which shows that the date of the creation was innumerable ages earlier. It would have been to overthrow his authority, instead of establishing it. If, then, as geology contends, the record on the tables of the law is convicted of falsehood by another record which he has given in ineffaceable characters on the strata of the earth, it is impossible that that law can have proceeded from him, and the whole system of legislation associated with it must, like the first chapter of Genesis, be rejected as a fiction. To suppose it can be otherwise, is to suppose that he has, in the most momentous act of his administration, proclaimed a falsehood which was soon to be detected by his creatures, and place them under an inevitable necessity of distrusting his truth, his uprightness, and his wisdom.

Nor does that conclusion terminate at this point. If that announcement from Sinai, and ratification of the history of the creation given in Genesis, is held to be a fiction, it must of necessity lead to the rejection of the whole Pentateuch as a fabrication. If, without any conceivable motive, and against every consideration that would govern a wise and holy being, a misrepresentation so stupendous, and so sure to be detected and exposed, is incorporated in the decalogue itself, both as it is represented to have been pronounced by the Almighty Lawgiver, and written by him on the tables of stone, what certainty can be felt that any of the other recitals or declarations are not equally false? If no trust is to be placed in the awful attestations which God is represented to have given to that part of the law, no other attestations which he is said to have given the other enactments and institutions can be entitled to reliance. Neither visible theophanies, audible voices, miracles, nor prophecies, which are declared to have attended the communication of commands, and to have shown that they were from him, can yield them any corroboration. Instead, it would be absolutely incredible that the whole was not in an equal measure a fabrication.

But the rejection of the Pentateuch as false in its claims to a divine origin and authority, would necessarily draw after it the rejection also of all the other books of the Old Testament; for they all recognize the truth of the Pentateuch, and proceed on its histories, enactments, and institutions, as verities. They exhibit the Israelitish nation as sustaining that relation to God which the Pentateuch represents; and the priesthood, the sacrifices, the covenants, and the promises, and the whole system of laws as instituted by God, as that record relates. If they are not his work, it is impossible that the other should be. But their rejection draws after it also as necessarily the rejection of the New Testament; for the latter ratifies, in the fullest manner, all the great historical statements, enactments, and religious institutions of the former, and it is on them that the work of redemption which it reveals is founded. If the Mosaic history of the creation and fall, the destruction of the ancient world, the adoption of the Israelites as a peculiar people, their deliverance from Egypt, the proclamation of the law at Sinai, the institution of the priesthood, sacrifices, and rites of worship, and the interpositions, commands, and revelations that are recorded by the prophets that followed, are not from God,

it is impossible that the New Testament can be, which everywhere recognizes them as realities, and is dependent on them for its truth and propriety.

The whole Bible, as a revelation, thus stands or falls with the first chapter of Genesis. This intimate connection with other parts of the word of God, is, in a great degree, peculiar to that record of the creation. The histories, narratives, and even the enactments of many other chapters, might be supposed to be supposititious, without necessarily destroying the credibility of the inspiration of the remainder. But the subversion of this, from its incorporation in the law of Sinai, necessarily carries with it the subversion of all that follows.

These considerations sufficiently show, that the contradiction which the modern theory of geology presents to the record of the creation by Moses, naturally leads those who assent to it, to regard that record as erroneous, and prepares the way for a distrust and rejection of the whole Bible. The scepticism which it is known to excite and foster, is not gratuitous and causeless, but the logical result of such an impeachment of that part of the word of God, which is the foundation of all the rest. The question, therefore, between the Bible and that theory, is one of the utmost interest. It is the question whether Christianity is credible and true, or whether it is contradicted and convicted of falsehood by the material works of the Creator. If it cannot be vindicated from the impeachment offered by the geological theory, it cannot be vindicated at all; but scepticism is unavoidable, and nothing is left for those who would be consistent, but to adopt and propagate it. The subject is entitled, therefore, to the most serious consideration of all believers in revelation, and especially of the ministers of the gospel, whose office it is to teach and enforce the doctrines, laws, promises, and predictions of the Scriptures, as communications from God. They cannot, rationally, satisfy themselves with mere presumptions, vague hopes, or undefined impressions, that the Bible is God's word, although it may be contradicted by his works. They cannot consistently act as ministers, unless they can defend it from this imputation and show that it is entitled to be received as a divine revelation. They cannot fulfill their duty to those of their people who have been betrayed into scepticism, or are in danger of becoming its victims, unless able to point out the fallacies and errors of the system which impeaches it, and show that the works of God, instead of confuting or contravening it, are both in perfect harmony with it, and offer it the most clear and ample corroboration.

Under the conviction that the theory which thus conflicts with it, is wholly mistaken, and may be easily refuted, and that its refutation and abandonment are demanded both by the interests of religion and the credit of geology, we shall proceed to point out the fallacy on which it rests, indicate proofs both from the record of Moses and from the earth, which are overlooked by geologists, which demonstrate it to be erroneous; and finally suggest the view of the subject, which seems to us to be required alike by the word of God and the facts of the science.

To prepare the way for the discussion, it is important to correct several misapprehensions and prejudices that extensively prevail, and are obstacles to a candid consideration of the question.

In the first place, the language which geological lecturers and writers are accustomed to use, has produced the impression that geology is a demonstrative science, having laws peculiar to itself, that are verified by the facts discovered in the strata of the earth; and hence, that the conclusions which they deduce from the strata, and embody in their systems, are the legitimate results of those laws, and as incontrovertible as the truths that are derived from the axioms or principles of other sciences. No misapprehension could be greater. Geology has no laws that are peculiar to itself. It professesly treats of the nature of the substances that constitute those parts of the crust of the globe that are accessible to our observation, and of the causes or forces to which they owe their present combinations and positions; and those forces are expressly defined as either chemical or mechanical; or those of attraction, by which particles that have an affinity are united in crystals and other solid forms; and those of fire and water, by which they are fused or disintegrated, and transported from one place to another.

Thus, Dr. Buckland says:—"The history of the earth forms a large and complex subject of inquiry, divisible at its outset into two distinct branches, the first comprehending the history of unorganized mineral matter, and of the various changes through which it has advanced from the creation of its component elements to its actual condition; the second embracing the past history of the animal and vegetable kingdoms, and the successive modifications which these two great departments of nature have undergone, during the chemical and mechanical operations that have affected the surface of our planet.

In tracing the history of these natural phenomena, we enter at once into the consideration of geological dynamics, including the nature and mode of operation of all kinds of physical agents, that have at any time and in any manner affected the surface and interior of the earth. In the foremost rank of these agents we find fire and water—those two universal and mighty disorganizing forces which have most materially influenced the condition of the globe.

"The state of the ingredients of crystalline rocks has, in a great degree, been influenced by chemical and electro-magnetic forces, whilst that of stratified sedimentary deposits has resulted chiefly from the mechanical action of moving water, and has occasionally been modified by large admixtures of animal and vegetable remains."—*Bridgewater T.*, pp. 34—37.

It is the province of geology to investigate the ancient natural history of the earth. To this purpose geologists must observe the effects of terrestrial agencies, both organic and

inorganic, which are now in progress, in order to understand those which have been performed in earlier periods; they must inquire what changes now take place upon the land and in the sea; whether these be due to mechanical, chemical, or vital agency; and compare these effects with the monuments of more ancient revolutions, and thus endeavor to trace the physical conditions of the globe from the earliest period to the present date, so as to present a correct history of the successive steps by which it has been brought to its actual state, and made fit for the purposes which it now fulfills.

"In the modern system of nature we recognize two great agencies employed in producing changes on the face of the globe. WATER, which wastes away grain by grain the elevated portions of the land, and deposits its spoils in lower situations, thus ever tending to equalize the levels of the surface. FIRE, which raises matter in masses from the interior of the earth, and thus tends to increase the inequalities of its surface. Both of these agents are chemical; water dissolves, heat fuses; both act mechanically. The mechanical effects of water depend on the general force of gravitation, and ever tend downwards; but the mechanical force of heat is independent of gravitation, and ever struggles to overcome it."—*Phillips' Guide*, pp. 3, 25.

"Geology was defined to be the science which investigates the former changes that have taken place in the organic, as well as the inorganic kingdoms of nature. As vicissitudes in the inorganic world are most apparent, and as on them all the fluctuations in the animate creation must in a great measure depend, they may claim our first consideration. The great agents of change in the inorganic world may be divided into two principal classes, the aqueous and the igneous. To the aqueous belong rain, rivers, torrents, springs, currents, and tides; to the igneous, volcanoes and earthquakes. Both these classes are instruments of decay as well as of reproduction; but they may also be regarded as antagonistic forces. For the aqueous agents are incessantly laboring to reduce the inequalities of the earth's surface to a level; while the igneous are equally active in restoring the unevenness of the external crust, partly by heaping up new matter in certain localities, and partly by depressing one portion and forcing out another of the earth's envelope."—*Lyell's Principles*, p. 191.

LIQUOR PROHIBITION.

From the Message of Governor Clarke to the Legislature of New York.

The subject of the revision of our Excise Laws will demand, and I doubt not, will receive, your serious attention. To the practical operation of these laws, either through their inherent viciousness, or in consequence of their lax administration, is attributed no small proportion of the drunkenness which afflicts our land. Something of this is undoubtedly attributable to the non-enforcement of our laws, such as they are; but I will not withhold my conviction that the laws themselves are radically defective, and however faithfully administered, must be held justly responsible for the evils which they foster, and in many instances create.

If the consequences of intemperance were confined to its immediate victims, though even then the State would have an interest at stake, there might, perhaps, be less occasion for legislative action. But such is not the fact. Every interest of society which it is the province of Government to protect, is immediately or remotely, involved in these consequences.

Intemperance deprives the State of the productive energy of thousands of her citizens, and so far diminishes its wealth, impedes its enterprise, and militates against the common good. It is a fruitful source of the pauperism which imposes heavy burdens upon industry and capital; and its intimate relation to crime, and consequently to the burdens which crime imposes upon us, is too obvious to escape your observation. If the purely moral aspects which it presents shall be deemed as not entering within the scope of your duties, its relation to taxation, and its producing causes is clearly within the province of legislation, and demands a degree of attention corresponding to the great issues which that relation involves.

The right to legislate in reference to the traffic in intoxicating liquors will not be denied. Our present Excise System is the fruit of such legislation. It has, in the process of time, undergone many modifications, but its restrictive element, throughout all these changes, has been retained, in subservience to the original purpose of the system, viz: the prohibition of the traffic so far as the public good may demand and the constitutional limitations of the law-making power will permit. All restrictive legislation contains the germ of prohibition—is, in fact, prohibition partially applied—so that what is termed prohibitory legislation, in regard to the liquor traffic, is only the extension of a principle indorsed as sound by successive Legislatures, and its impartial application to all. The object proposed by the founders of our State, when they incorporated the license system into its legislation, has not yet been attained; neither has the constitutional power of the Legislature in reference to it yet been exhausted. With the utmost desire to reach right conclusions in relation to this matter, and to guard against the assumption of powers not conferred by our fundamental law, I have found myself unable to come to any other result than this: that the legislative prohibition of the traffic in intoxicating drinks is not only demanded as a measure of protection to the health, the property, and the lives of our fellow citizens, but that it is also distinctly indicated by the nature and purpose of civil government, and clearly within the limits of its constitutional powers. These opinions, diffidently entertained at first, have been brought into convictions by a careful study of the limitations and duties of the law-making power, by judicial decisions, nearly or remotely affecting the principle involved, which have been had in the several States that prohibit

the traffic in question, and by the dicta of the Supreme Court of the United States, which cover the whole ground in controversy, and leave little room for either cavil or doubt.

That the good results hoped for from the legislation recommended are legitimate to it, several of the New England States, especially Maine and Connecticut, furnish the most gratifying evidence. The steady diminution of crime and pauperism in the States referred to, with a consequent and corresponding reduction of taxation; and the new impulse given to almost all industrial pursuits by the transformation of those who were once a burden upon the State into producers of wealth, constitute an argument in favor of the policy advocated, which, while it carries conviction to the statesman, will be no less appreciated by the multitude, unskilled though they may be in casuistry, but also undebased by appetite and unperturbed by interest. If any thing is to be learned from the example of other States, or to be deduced from our own increased experience, it should be made available to our use; and our legislation, upon all subjects, should keep pace with our advancing intelligence, always expressing the highest truth we have received, and reaching forward to the greatest good attainable.

I know of no subject that is likely to elicit your attention, that involves graver and more momentous interests, than the one thus presented for your consideration. That it is hedged about by difficulties which demand the exercise of great prudence, and that it may not always be easy to reconcile conflicting interests with a nice adjustment of the scales of justice, I am not disposed to deny. But, guided by the purpose for which Government was ordained and keeping steadily in view the well-being of society, which always rests on a moral basis, these difficulties will disappear, or be overcome; and you will be able, I trust, so to perfect the details of a bill as, on the one hand, to secure the suppression of a demoralizing traffic, and, on the other, to protect personal rights, and give no just cause of complaint to those whose interests may be affected by the prohibitory legislation which the higher interests of community demand.

A NAME IN THE SAND.

Alone I walked the ocean strand;
A peary shell was in my hand;
I stooped and wrote upon the sand
My name, the year and day.

As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so methought 'I'll shortly be
With every mark on earth for me!
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and be to me no more;
Of me, my name, the name I bore,
To leave no track or trace.

And yet with I'll who counts the sands,
And holds the waters in his hands,
I know, I learn, I know, I learn,
Of all this mortal past has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

THE PRAYING SHOE-MAKER.

Not many years since, there was a poor man in the village where I lived, who with a family of young children and a wife in very feeble health, found it extremely difficult to obtain a livelihood.

He was at length compelled to work by the week for a shoe-dealer in the city, four miles from the village, returning to his family every Saturday evening, and leaving home early on Monday morning.

He usually brought home the avails of his week's labor in provisions for the use of his family during the following week; but on one cold and stormy night, in the depth of winter, he went towards his humble dwelling with empty hands, but a full heart. His employer had declared himself unable to pay him a penny that night, and the shoe-maker, too honest to incur a debt without knowing that he should be able to cancel it, bent his weary steps homeward, trusting that He who hears the ravens when they cry, would fill the mouths of his little family. He knew that he should find a warm house and loving hearts to receive him; but he knew, too, that a disappointment awaited them which would make at least one heart ache.

When he entered his cottage, cold and wet with rain, he saw a bright fire, brighter faces, and a table neatly spread for the anticipated repast. The tea-kettle was sending forth its cloud of steam, all ready for "the cup which cheers, but not inebriates," and a pitcher of milk which had been sent in by a kind neighbor, was waiting for the bread so anxiously expected by the children. The sad father confessed his poverty, and his wife in tears begged him to make some effort to procure food for them before the Sabbath. He replied that he had kind friends in the neighborhood who, he knew, were both able and willing to aid him; and that he would go to them and ask relief.

"But first," he said, "let us ask God to give us our daily bread. Prayer avails with God when we ask for temporal goods, as well as when we implore spiritual blessings." The sorrowing group knelt around the family altar, and while the father was fervently entreating for the mercies they so much needed, a gentle knocking was heard.

When the prayer was ended the door was opened, and there stood a woman in the pelting of the storm, who had never been at the door before, though she lived only a short distance from it. She had a napkin in her hand which contained a loaf of bread; and half apologizing for offering it, said, she had unintentionally made a larger "batch" of bread than usual that day, and though she hardly knew why, she thought it might be acceptable there.

After expressing their gratitude to the woman, the devout shoe-maker and his wife gave thanks to God, with overflowing hearts. While the little flock were appeasing their hunger with the nice new bread and milk, the father repaired to the house where I was

an inmate, and told his artless tale with streaming eyes, and it is unnecessary to say, that he returned to his home that night with a basket heavily laden, and a heart full of gratitude to a prayer-answering God.

[American Messenger.]

PAPAL MUMMERY.

The following, from the Roman Catholic paper published in New York, shows that the papal mummeries of priest-ridden Italy are rapidly being introduced into this country:—

The Right Rev. Bishop Bayley, on Tuesday, St. Stephen's Day, blessed a fine chime of bells for the Church of the Most Holy Redeemer, in Third-st. The ceremony was performed immediately after the ten o'clock Mass, when that vast church was crowded from the steps of the altar to the very door. Capt. Smith, with his company of Independent Rifles, was in attendance as a guard of honor. A number of the members of the congregation, who had been most active in procuring these bells had their places immediately by the bells.

The bells are four in number, and are the chime sent from Germany to the World's Fair in this city. The largest of the four, which weighs about 1,500 pounds, was dedicated in honor of St. Michael; the second was in honor of St. Gabriel, the third in size was dedicated to St. Raphael, and the fourth to St. Alphonsus. They are of the best metal, and of the finest workmanship. Each bell has sacred inscriptions and images cast in the metal. The bells were ingeniously hung in obedience to the Pontifical, in the space in front of the Altar railing. The Bishop, in full pontifical, entered the church attended by the Priests and Acolytes, with incense, lights, &c. They chanted the Miserere, and the 53d, 56th, 66th, 69th, and 85th Psalms, with the De Profundis.

Then the Bishop blessed salt and water, saying afterwards the prayer, that when the bells should be bathed therewith, whosoever they should sound, the power of devils, the shades of phantoms, the attack of mobs, the striking of lightnings, the shock of thunders, the ruin of tempests, and every spirit of the storms, might be driven back; and that, when the children of Christian people should hear them ringing, the increase of devotion might grow in them, that hastening within the bosom of their Mother Church they may sing to God, in the Church of the Saints, the new song, coming thither with the sound of the trumpet, the modulation of psaltry, the sweetness of the organ, the exultation of the drum, the gladness of the cymbal; so that, in the temple of His glory, by their pleadings and prayers they may invite the multitude of the army of Angels.

Then the salt being mixed with the water, with the special prayers of the Pontifical, the Bishop began to bathe the bells therewith, chanted the Psalms "Lauda anima mea, Laudate Dominum quoniam bonus, Laudate Dominum de cœlis, Cantate Domino, and Laudate Dominum in Sanctis suis."

Then the Bishop, with the thumb of his right hand, made the sign of the cross on each bell with the holy oil *infirmorum*, and said the prayer invoking the same supernatural effects or terror to the devil and his servants, and of comfort and good inspirations to the people of God, wherever the sound of these bells should be heard. Then wiping off the oil with lint, he began the antiphon, "Vox Domini super aquas multas," and with the Priests chanted the xxviiith Psalm; meantime the Bishop made seven crosses on the outside of each bell with the same oil of the infirm, and four crosses with the chrism on the four sides of each, saying at each time: "May this bell, O Lord, be sanctified and consecrated, in the name of the Father, and of the Son, and of the Holy Ghost. In honor of St. Michael," for the first bell, and so in honor of each patron of the other bells, respectively, in their turn. Then followed another prayer of blessing for the communication of power against the spirits of the air, from the beautiful order of the Pontifical, when, taking thyme, frankincense and myrrh, he put it in censers, and placed these under each of the bells.

The verses, *Viderunt te aquæ Deus, &c.* were sung from Ps. lxxvi., and the Bishop said the closing prayer, that: Like as the Holy Ghost came down in delight upon the harp of David; and as, while Samuel offered the sucking lamb a holocaust to the King of eternal dominion, the thunder of the heavens repulsed the hosts of the enemy, so, while the sound of these bells shall pass through the air, the Angelic hand may guard the congregation of the church, and perpetual protection keep the minds, the bodies, and the possessions of believers.

Finally, the Deacon sang the Gospel, from the 10th chapter of St. Luke, of Mary, who chose the one thing necessary—as if giving the constant mission to the bells of awakening the attention of all, while engrossed in the cares of the world, to remember that their chief good is in the Church.

THE YORUBAS.

The Yoruba country lies between the Bight of Benin and the Niger, interior from Sierra Leone. Its extent is about 30,000 square miles, and the population 500,000—some say more. The religion of the people is a simple form of polytheism and idolatry. They have an idea of a supreme being, the maker of all things, but imagine that he takes little interest in the things of this world. They offer to him no sacrifices, reserving these expressions of reverence for the inferior deities, whom they regard as intercessors in their behalf with the supreme divinity. Every fifth day is set apart for the worship of these gods. On these occasions, they bring water for the idols from a neighboring fountain, the priests and priestesses with their immediate followers marching in long procession, with calabashes on their heads, and in the most profound silence. Part of the water is poured out as a libation, and the remainder is reserved for use.

The idols are made of wood, clay or metal, and several of them are generally placed in a particular room in the house, where they receive morning and evening adoration.

The Yorubas sometimes offer human sacrifices. In a time of drought, for example, a slave is adorned as if for a festival, and offered up as a sacrifice to the goddess of the waters; being plunged into the river to propitiate her anger, and to serve as food for herself and her attendants.

The colony at Sierra Leone has often become the abode of Yorubans, rescued from slave-ships, and there restored to their native land and to freedom. When Abbeokuta, the capital of the Yoruba district, came to be a thriving and prosperous town, a few years since, the tidings of its prosperity reached Sierra Leone. Many of the exiles there were seized with a desire to return; and, between 1839 and 1842, no less than five hundred left the colony for that purpose. They desired also to carry to their countrymen a knowledge of the religious institutions which they had acquired among their English friends and benefactors.

The Church Missionary Society, embracing the opportunity, took measures to found a mission at Abbeokuta, headed by a Yoruban convert and Christian minister, who had been rescued years before from the hold of a slave ship, and who now returned, in ripened manhood, to proclaim to his countrymen the glad tidings of the grace of God. In six years and a half from the arrival of the missionaries, the church numbered 233 communicants, besides more than 300 applicants for baptism, and 350 adults scholars in the Sunday school. The Yorubans seem a people prepared of the Lord. The doctrine of the atonement is especially referred to by the missionaries, as having extraordinary power among them as the means of conversion. It fills the Yorubans with astonishment, as if it were too good and too wonderful to be believed; and when received, it fills them with love and enthusiasm for a faith which embraces so gracious and divine a revelation. [Macedonian.]

PERSECUTION OF THE JEWS.

How literally has the word of God respecting the Jewish nation been fulfilled in the history of that unfortunate people for the last eighteen centuries! They have been scattered all over the face of the earth. By people of all religions creeds they have been regarded with abhorrence and loathing; and from the time when they lent their influence to the crucifixion of the Messiah, their entire history has been little else than a record of the wrongs and persecutions they have suffered. Wherever they have gone, they have been singled out as the victims of oppression. In England, until within less than two centuries, they were regarded as outcasts. All the nations on the continent of Europe abuse them without mercy. For a long time, too, they found no protection in their property, some means were found by their enemies professing Christian truth, to strip them of it. They have been accused, and probably with some justice, of being hard with their creditors, and of extorting money by fraud from those who they had within their power. But the treatment they received, in such a multitude of instances, from those of a different religious faith, was no doubt one of the principal causes of this extortion on their part. Jews who were reputed to be wealthy, were frequently thrown into the prisons of the Inquisition for the slightest offense; and it was usually a very easy matter to procure a sentence against them, when their property was confiscated, to gratify the malice and covetousness of their enemies.

In a great many instances, the Jewish prisoner was put to the torture by the Inquisition, to induce him to tell where he had hidden his gold. Sometimes the poor man, in the consciousness of innocence in respect to the charges against him, would refuse to reveal this secret. Then one mode of torture after another would be resorted to, until the prisoner, writhing under the anguish of the thumb-screw, or some other refined mode of torture, would tell, or profess to tell, where his treasure could be found.

They were formally banished from England in the year 1290; and it was not until about the year 1665, that the edict of banishment was rescinded. A much more liberal policy has been pursued toward them in England, since the time of Cromwell. It is not, however, until the ninth year of the reign of George I. that we can discover any evidences of their being acknowledged by the government as British subjects. An act was passed by parliament at that time, in these words: "Whenever any of His Majesty's subjects, professing the Jewish religion, shall present themselves to take oath, the words, 'on the faith of a Christian,' shall be omitted out of the oath; and the taking of it by such persons professing the Jewish religion, without the words aforesaid, shall be deemed a sufficient taking." Still they are not, even at the present time, admitted to all the rights of citizenship in England. It is only in the new world that they receive the same immunities with those professing the Christian faith.

ANECDOTE.—The following anecdote is told of a celebrated dissenting minister at Cambridge, the Rev. Mr. Robinson:—

Upon one occasion when he was preaching, he dropped the immediate subject of his discourse, and made this observation: "It is a rule with me never to use an expression which the humblest of my hearers cannot understand. I have just made use of the term *ocular demonstration*; I will explain it to you. I look in the table pew, and I see a young man in a blue coat and scarlet waistcoat fast asleep." On pronouncing the last two words, he raised his voice considerably, and, all eyes being attracted to the unfortunate sleeper, he added in a lower tone, "Of that I have *ocular demonstration*." He then resumed his discourse in his accustomed manner.

"Virtue maketh men on the earth famous, in their graves illustrious, in the heaven immortal."

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)

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"BEAR ONE ANOTHER'S BURDENS."

The earnestness with which Seventh-day Baptists insist on self-denial for the truth's sake, carries the idea that they are themselves a very peculiar people.

The minister, whose gifts would command a pastorate in almost any of the more wealthy denominations, where he would be well provided for as to the comforts of life, and at the same time enjoy extensive opportunities for usefulness, is nevertheless expected to have such a burning love for the truth—for that particular item of the truth which distinguishes us as a people—as to be quite willing to "settle down with a small church, in some obscure spot, rarely or never enjoy the opportunity of addressing large assemblies, and take up with a scanty, not to say niggardly, allowance of food and raiment all his days.

Well, far be it from us to say that this is not right. We are as firm in the belief as any others, that not only must the comforts of this life be sacrificed for the truth's sake, but even life itself, if the providence of God so direct. But is it right that ministers should bear all this burden alone? Is it right that they should travel through poverty all their days, in consequence of having renounced the popular way, while their brethren are prospering and laying up a comfortable provision for their families?

We are sure but ministers have been driven from our connection by this unequal state of things, who might otherwise have been retained, and done much good among us. We know of some, who have been on the point of uniting with us, but the prospect was too gloomy. That they should have the self-denial to practice, while the brethren would only preach it, did not seem to them to augur favorably. They could not think that their opportunities for usefulness would be at all improved by connecting themselves with such a people, and so they turned to find other fields. Nor were these ministers men of small merit. No, nor men of small piety either. They were men, who are now an honor to the stations they respectively fill; and were they with us, comfortably provided for and unembarrassed, would be a valuable acquisition to our denomination.

It is easy to say that these men were not actuated by a proper spirit of self-denial—that they were not men of the true Apostolic spirit—that they should have braved poverty in its worst forms, and counted all things loss for Christ. No doubt they should. But such remarks come with an ill grace from those who are never willing to lose any thing of their own, to compensate, in some degree, the sacrifices they are so ready to enjoy. Besides, when the low state of piety among us is considered; the limited extent to which we are committed to great and important enterprises; the worldly spirit of our churches; the great lack of family religion; and the looseness of many of our brethren with regard to the very Sabbath observance for which they contend so keenly in controversy; together with the lack of good discipline in our churches—it may be questioned, whether those who are called to renounce their connection with other persuasions for the sake of the Sabbath, do not lose about as much as they gain. And while such a state of things continues, how can we expect that God will grant us any important increase?

We trust we shall not be misunderstood. We love the truth which distinguishes us from others, and consider that all the sacrifices we ever made for it are nothing in comparison with that sacrifice which Christ has made for us all. But we have felt, and so have others, that Christianity embodies much precious truth besides the Sabbath. Whatever im-

portance may belong to this institution, certain it is, that talking about it, and discussing its doctrinal and controversial bearings, will not suffice to fill all the cravings of an immortal soul. The hungry spirit needs some other food, and if intercourse with the people of our denomination only results in the conviction that food for the soul is not to be found among them, we need not be surprised if those who seek alliance with us should be still fewer than heretofore.

THE CHURCH:

Her Relations and Responsibilities.

The Family, the State, the School, and the Church, are the four great institutions of humanity. These are the great instruments, the great organizations, by which man develops, perfects himself, and prepares for immortality. Man is not made for them, but they for him. They are to be used by him in advancing his great and eternal interests.

In the Family, the being has his origin. Here his powers begin to develop, his wants begin to manifest themselves, and his culture as a physical, social, intellectual and religious being, commences. In the school, while the other powers are or should not be neglected, a special culture is given to the intellectual. The Church, while not opposing or hindering the others, has for its more especial object the development of the religious element of humanity. The largest freedom and the most perfect protection are given to these institutions, with their varied and important interests, by the State. The social principle is the life and centripetal power in the family—the intellectual, is the light and heat of the school—the religious, energizes the church—while the various principles centering in that of citizenship, give life and perpetuity to the State.

Which of these great institutions is the higher—the more spiritual and controlling? Which has great ideas and principles to infuse into the others? Which is the institution, the kingdom, for two worlds—that of time and eternity? The answer is plain—the church. What is man? whence cometh he? whither bound? what are his relations? what his obligations? what his destiny?—all questions of primal importance to man, and questions that underlie, impregnate, give significance to the the church. They lie back of all other questions. In them, all intelligence, activity, and happiness center. All questions of science and art, politics and religion, of friendship and love, of sin and holiness, take their significance and grandeur from these fundamental questions. For the solving of these questions, history, nature, revelation, come to our aid.

Man, on awakening to consciousness, finds himself a spiritual existence, linked with other and like spiritual existences—joined in a common humanity by a thousand kindred ties. But man looks not upon himself as self-existent, but as a being dependent on a First Cause as Creator, and as an ever-present, overruling Providence. This opens to him new and infinite relations. He is also taught to look confidently forward to immortality. Thus the grandeur and importance he beheld in his relations, become infinite in extent. Thus existing, thus related, thus destined, no wonder that around these points cluster, in them center, all realities, all interests. The church is the great embodiment and exponent of these realities and interests.

There is much of exquisite pleasure furnished by the connection of mind with matter—but none compared with that produced by the relations and communings of mind with mind. Spiritual communings and relationships, and love, far transcend in beauty, pleasure, and importance, all that can be given by the sensuous conditions of our being. The church is established to guard and culture spiritual and holy relationships, and love.

There is worth in the treasures of the world—but nothing to be compared with the worth of the spirit. There is beauty in all of the changing scenes of the material world. Beauty everywhere looketh out upon us—but spiritual beauty transcends all the beauty of landscape, of morning and evening, of changing seasons and starry heavens. This worth and beauty is to be preserved and increased by the church.

There is grandeur in mountain, and cataract, and ocean—but it is not comparable with the grandeur of the soul. There is sublimity in the unfoldings of astronomy—but it is insignificant compared to the revelations that have been made to us of one omnipotent, omniscient Creator—with other spiritual existences—connected to him and each other by infinitely enduring and varying relations. All of this grandeur and sublimity cluster around the church.

The church is for the embodiment of the religious element of humanity. Around it cluster all of the interests of man. All other institutions center here. Its principles permeate all relations and conditions of life. It connects two worlds. Its chief foundations are in heaven, its great high priest is there. Man, on being truly admitted within its sacred portals, becomes a candidate for immortality—is already a citizen of a kingdom not of this world, but of a spiritual, a heavenly kingdom. Its constitution and laws emanate from the court of heaven. They receive the sanction of the great and universal Law-giver. The Bible contains this constitution, contains these laws. Upon its principles does the church rest, as upon eternal foundations. Its truths are her truths—its spirit is her spirit. The Bible is placed in the bosom of the church, for its preservation, and for the promulgation of its principles. The church thus becomes the repository of all the great truths

essential for man to know respecting Deity, respecting the origin, condition, and destiny of man, respecting Christ and the remedial system, respecting the offices and influences of the Spirit.

It is the mission of the church, with the Bible for her great charter, to develop and infuse the religion of Christ into the heart of the world. It is a spiritual organization, acting with spiritual power on all other institutions. The religious element is embodied in all literature, philosophy, history, and activities of humanity. It is the mission of the church to awaken, energize, develop, control this element. It must proclaim and urge its principles in all the departments of humanity. It must not become subservient to other institutions, but other institutions to it—not in form and ceremony, but in spirit and principle. The church must ever stand in the van of the world's progress, beckoning on humanity to a higher destiny. All benevolent societies, all reform societies, are but sparks thrown off from the church, as the ancient philosophers supposed the spirit of man to be an emanation from Deity, to be in time re-absorbed into Deity. They are so many detachments sent out by the church, where she could not so easily fight with all of her forces. It stands as the great central institution, giving point and significance to the other institutions, cementing them together into one harmonious whole. Its principles must become their energizing and controlling spirit, or they fail of the great end and aim of their existence. All of the great and fundamental questions appertaining to the interests of society, to the state, or to the individual, are handed over to the church for her solution and application to the individual and to society and governments. The church must be prepared for such responsibilities.

"SWEAR NOT."

Under this heading, an article of S. S. Griswold appeared in the Recorder of Nov. 2, 1854, in which he expresses himself "inclined to the opinion that judicial oaths and affirmations are forbidden the Christian," and closes by proposing the following two questions:

- 1. Does Christianity forbid its disciples the taking of an oath before the civil magistrate?
2. What is the difference between swearing, or oath taking, and what is termed affirmation?

In an article with the same title, over the signature of L. Jones, in the Recorder of Dec. 7, apparently alluding to these questions, an attempt is made to answer them. The same mist through which the writer sees three questions where there are but two, seems to obscure his vision with reference to the whole subject. He quotes numerous passages of Scripture to prove God has set the example of swearing, and authorized "his chosen people" to swear in his name. But all this is in vain to the question at issue. The simple fact that God does this or that does not amount to a license to his subjects to do the same.

That swearing by the name of the Lord was permitted under the former dispensation, is not denied. But there are a number of instances in which the regulations of that dispensation were modified under that of the gospel. In Christ's sermon on the Mount, Matt. v. 31, 32, he proclaims an important modification of the law of divorce. The same is true in the same chapter, verses 38-42, upon the subject of requiring injuries. Other instances might be cited, but these are sufficient to establish the principle. In this same chapter, between the two points mentioned, verses 33-37, this subject of swearing is expounded. "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear (perjure) thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne. ... But let your communication be, yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." What language could be used to give breadth to this prohibition? The Apostle James (v. 12) makes the prohibition equally explicit, unequivocal, and comprehensive. "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay, nay, lest ye fall into condemnation." What feature of these expressions indicates a necessarily implied exception in favor of taking an oath before any tribunal, or under any process? And if, in the absence of an exception, any where in the New Testament expressed, an implied one can be wrung out of these passages, what prohibition or commandment will fail to furnish one for those who may desire it?

In the article alluded to, it is said, in answer to the second question, (called the third,) "The difference between these (oaths and affirmations) is nothing in substance, only in form." But if this remark be true, it proves too much; for it wipes out all distinction between an oath and a common declaration. But not so. An oath is an affirmation or declaration, with a solemn appeal to some object, expressed or implied, for its truth. Anciently, oaths were taken by various objects, both animate and inanimate. But in modern times, and enlightened countries, the Supreme Being is the only expressed object of an oath, under any judicial or other kindred process. Affirmation differs from this, in being a simple declaration. For this kind of communication, on all occasions where it is proper for us to speak at all, we have the unqualified permission of Christ in the alternative for swearing already quoted: "But let your communication be, yea, yea, (affirmation;) nay, nay," (nega-

tion;) and that of the Apostle James, where he says, "But let your yea be yea, and your nay, nay."

It may be asked, Where is the essential difference in these two forms of communication, involving the matter of right and wrong? The answer is, that in the appeal made to some object, in taking an oath, we purpose to involve or pledge that object, in some sense for the truth of our statement—a responsibility which we have no right to assume. That this is true, is evident from the reasons given for the prohibition of swearing. Christ says, "But I say unto you, Swear not at all, neither by heaven, for it is God's throne; neither by the earth, for it is his footstool. ... Neither shalt thou swear by thy head, because thou canst not make one hair white or black." This seems equivalent to saying, "You pledge something that is not yours—over which you have no control." James says, "Lest ye fall into condemnation." What clearer ground of condemnation than the assumption of such unwarrantable responsibility? In making a simple affirmation, we pledge only our character—the only thing which may be said to be absolutely our own.

BRITISH CORRESPONDENCE.

GLASGOW, December 15th, 1854.

A recently issued Parliamentary document furnishes the educational statistics of Scotland. From the evidence supplied, it appears that we have in all 4,984 schools, including burgh or parochial and other schools that are endowed and those that are unendowed. The number of teachers in these schools is 7,041, and the number of scholars paying fees is 364,481, and of those receiving gratuitous education is 49,100. The salaries of teachers of the burgh or parochial schools amount to £78,392; other endowed schools £117,844; of unendowed schools £64,621; and of charity schools £10,793. Education is not godliness, but it is such an important handmaid as to inspire those who love the Lord and His cause with deep interest in what pertains to it.

The telegraph this morning announces from Trieste the arrival of the Overland Mail, with news from Canton of date Oct. 27th. The patriot cause was gaining ground, especially in the North. It is to be hoped that some details will be furnished, as little has been heard of their movements near Peking for a considerable period, although the statement six weeks earlier was that the news in its general tenor was also favorable to the insurgents. At that date the Imperialists had put into circulation a circumstantial account of the retaking of Nankin in June preceding. The fallacy of this was sufficiently demonstrated by the presence there, early in July, of the Rattler and the Styx. Falsehood and cruelty so characterize the present rulers, that we may well desire the change promised by their being replaced by men who love the Word of God—and we hope that the circulation of that word may be taken as evidence that those at the head of the movement do so love it, however much we may have to regret their yet imperfect acquaintance with its truths.

"Rome was intoxicated with joy," on Sunday last, we are informed, by telegraph. The center of apostasy was thrown into ecstasy by the Pope's promulgating the immaculate conception of the Virgin Mary—not the conception of her Son and Lord, but her own conception—to be an article of the faith, and his denunciation that all who deny it are heretics. Thus it is that the system progresses, step by step, to its monstrous completion; and thus it is that all liberty to believe what God may reveal is withdrawn from Rome's votaries. What any man, even within her pale, might last week have avowed as his faith without fault, he will this week be branded as a heretic for maintaining, although God's word remains the same. If Rome had her former power, the heretics would even be exterminated, in order that universal observance of her dogmas might be maintained—and Protestants will still point to such forced observance as argument for what she retains of Rome's error, against what is plainly revealed in the divine word.

The Evangelical Alliance have advertised for their Sunday Prize Essay—MSS. to be sent in by October 1st, 1855. Not the slightest indication appears in the intimation of their requirement, that the Alliance is aware of any change having been made at any time in the day of God's appointment. As if they recognized the commandment of God calling for the sanctification of the seventh day in all its integrity, they intimate that the Essay is "to be written with special view to circulation among the higher classes of the community"—that it "will be expected to bring into view the theories which have prevailed in regard to the Sabbath—the scriptural authority and obligation of the Sabbath [Sunday, of course]—the history and advantages of the Sabbath—the present actual extent of Sabbath desecration in our own and other countries—the extent of such desecration as compared with what it has been—the causes to which it is attributable, and the moral means by which it may be counteracted." And "it is wished that the whole subject of the Sabbath may be clearly and fully dealt with," so dealt with, of course, as to conceal the fact that the Alliance itself is making void the law of God upon the subject by their own traditions.

Some time ago considerable hope seemed to be entertained by our Sunday observing friends, that Popish France was about to follow strictly their example. In Paris, an Association, with President, Vice-President, &c., was formed, and some were induced to close

their shops, in compliance with the directions of the Association. A Mr. C. Cochrane went from England to help and encourage the movement; and he had interviews with Romish Bishops, and even with the Archbishop of Paris, as well as with the Government Minister of Marine. Mr. C. found the members of the Association pledged not to work "on Sundays or fete days;" and afterwards "a numerous committee of ladies was formed under the direction of the Jesuits." "Medals were struck off on the occasion; on one side was an altar, with a Latin quotation from the fourth commandment"—a fact which might supply a hint to some amongst ourselves who seem very desirous to have men suppose that the first day, rather than the seventh, is spoken of in that commandment. It would be easier managed if the quotation bearing on the subject were given only in a language which the people could not understand. Even the Jesuits, however, some times fail in their endeavors; and although fete days conjoined with Sundays answer well their system, they have overshoot the mark. From the statements made of the design of Government to enforce Sunday observance, the *Moniteur* was directed to announce, "Never has the Government had this thought." More recently the Imperial views on the subject might have been inferred from the fact that the camp at Boulogne had military mass on Sunday morning, and the games of bowls, lots, and dancing in the evening. In the present fitting out of the armaments for the Crimea, no respect whatever is paid to Sunday in France; and even in English dock-yards work goes busily forward on Sundays in preparing to send forth the armaments of war. As covetousness leads the subjects to disregard God's authority in times of peace, so the ambition of rulers leads them to set at nought the authority of Men, by which that of God has been overruled. But the calamities which both occasion, in the righteous judgment of God, may lead some to seek back to the law and to the testimony for guidance from above. J. A. BEGG.

REVIVAL IN SOUTH KINGSTON, R. I.

SOUTH KINGSTON, R. I., Jan. 1, 1855.

It is always cheering to the followers of Christ to learn that His cause and kingdom are progressing in the salvation of souls. I therefore send you these lines for a place among the records of passing events on the pages of the Sabbath Recorder.

Some two years ago passed away since H. H. Baker came to this place for the first time, to interest himself in the welfare and salvation of this people, by "holding forth the word of life." He then commenced a series of meetings in the district school-house, and soon the house was filled to overflowing, and precious souls began to inquire what they must do to be saved. After holding meetings for a number of days, and the house being too small, through the invitation of members of the Baptist Church, the meeting was moved to Perryville meeting-house. After continuing there a few days, Bro. Baker was taken ill, and by the Providence of God forbidden to continue his intended labor of love. It was with deep regret (on the part of many friends of the cause) that he had to leave before the good-begun work was completed; and to encourage hope, he left a pledge behind, that if a house of worship could be erected, he would return, if it was the Lord's will, and perform the work he had intended at his first visit. This pledge stimulated the friends of the cause here to make an effort to build a house; and although the ability of this church is feeble, yet other friends have been numerous, who have contributed liberally for this object, which (thanks be to God and them) has been successful. And some eighteen days ago Bro. Baker came back to fulfill his pledge; and the result is a glorious one, if we may judge from the fruit that is already seen. After preaching some thirty sermons more, he was reminded that his labors must cease; although his spirit was willing, yet his flesh became weak, being afflicted with erysipelas, and he gave notice that on the last evening of the year he would preach his farewell discourse, and requested those who had been reclaimed from their wanderings in sin and rebellion against God, during his labors at this time, to be seated in the house by themselves, so that he might advise them, especially, in regard to their future walk. About fifty persons presented themselves. In view of the work, I can truly say, it is marvelous in our eyes, to see strong men, who three weeks ago were using their tongues in bold blasphemy, whose tongues are now heard in the congregation in prayer and praise to that God whose name they have profaned—to see men that have been demoralized by strong drink, filling their habitations with cruelty, now giving evidence of being clothed, in their right minds, and sitting at the feet of Jesus—to see the great fear that has seized ungodly men, so that none dare openly oppose—are things that have transpired in this community, so that the power of God is manifest beyond all contradiction. Although Bro. Baker leaves this morning, the meetings are not to be stopped, for I think it would take more than one man's absence to stop them. May the Lord continue His power to save, until all within the reach of mercy may embrace His salvation. Pray for us. Yours in the Gospel, H. CLARKE.

A correspondent at Gilbertsville, Oisego Co., under date of Dec. 11th, says, that for several weeks past there have been gratifying indications of a work of grace in that place. It commenced in the Presbyterian Church, and "a goodly number of the precious youth have been made to hope in God's pardoning mercy, besides some heads of families. The work has extended to the Baptist Church.

THE LAST PAPAL WONDER.—The Roman Catholic paper of this city begins as follows a notice of the decision of the Council recently held at Rome:—

The glorious news has reached us, that on the 8th of December Pope Pius IX., of immortal renown, in the presence of the Cardinals and Princes of the Church, declared in an Article of Faith, that "the MOTHER OF GOD, OUR LADY, WAS CONCEIVED WITHOUT ORIGINAL SIN." The doctrine which is now promulgated as an article of faith, and which henceforth it will be believed by all pious Catholics. But this dogmatic definition of its truth and character is a favor beyond. It has given joy to the world, and is it too much if we expect from it the pacification of the nations, and a general prostration of heretical and persecuting forces? It is a year of sorrows that has preceded its announcement. Pestilence has stalked abroad over the earth. Cruel, bloody, and causeless war, has carried mourning into tens of thousands of Christian homes. Famine has been standing at the door, and a general distress, not altogether unaccountable as to its sources, has disarranged the business and the worldly wealth of the multitudes. The Church, too, and her members, have been persecuted. In the midst of these chastisements, we must say it, men have not returned in their hearts towards God. They have forgotten his hand, and have vainly sought remedies in natural ways. The very depths of human misery and anguish have pleaded before the Throne of God for a more powerful intercession; and the Holy Ghost, the Comforter, has taught by His Church truths that the world in earlier ages was not able to bear. A new banner is raised on the walls of our salvation. It is set up by a strong hand, and one that cannot fail. When the soldiers see a new standard advanced by the orders of their chief, they prepare assiduously to follow it. The reason of our great exultation at this new definition is, because the saints and the holy ones of past ages, who have defended this doctrine, who desired to live that they might see it defined, have predicted that this declaration would be followed by a time of great rest and advancement to the Holy Catholic Church. New graces were to be kindled in the hearts of the faithful, and new multitudes were to flock from the paths of error into the great highway of God's truth.

RELIGION IN THE UNIVERSITY OF VA.—A

correspondent of the Religious Herald writes that there are about 500 students in this institution, of which one-fifth are professing Christians. Every Sunday afternoon there is a prayer-meeting, attended by from 80 to 100 the week for the same purpose.

It was no part of the scheme devised for the government of the University, by its chief founder, its "Father," as he styled himself, that the religion of Jesus Christ, in any of its forms, should be invoked, or relied on. An experiment was made whether a literary institution amply endowed by the States, and embellished with the prestige of great names could afford to dispense with the offices of religion. With all its advantages, it proved a failure—a signal and instructive failure. Years ago, the professors and students, under a consciousness of the necessity of religious influence in the institution, requested permission of the Board of Visitors to be allowed to employ a chaplain, to be supported by private contributions from themselves. Since that time a chaplain, selected in order from each of the four largest denominations in the State, has been regularly employed; and the effect has been equally gratifying on the prosperity of the University, and the interests of religion. "Man proposes, but God disposes."

WESTERN FEMALE SEMINARY.—Much

has been doing successfully for the building up of institutions for the young men of the land, but this is the first Female College attempted beyond the Alleghenies. Located near Oxford, O., it has a commanding position, in the midst of 30 acres of ground appropriated to its use, and a substantial brick building, 76 by 102 feet, and five stories high is erected, and nearly completed; subscriptions have been already secured at the West for the building and the endowment of the Institution, amounting to \$80,000; the plan is highly popular; but the present money panic interferes with the collection of the subscriptions; scores of pupils all over the West are preparing to enter next September; it is to be emphatically a Seminary for the people, of all classes and conditions, all its facilities being offered to the young women of the West for \$60 per annum.

CURATIVE HOSPITALS FOR INEBRIATES.—

Efforts are being made in different States of the Union for the establishment of curative hospitals for inebriates. On this subject the eminent Dr. Benjamin Rush, good medical authority, says: "To the account of physical remedies, I shall add one more, viz, the establishment of a hospital in every city and town of the United States for the exclusive reception of hard drinkers. They are as much the objects of public humanity and charity as mad people."

NEWSPAPER CHANGES.—The New York

Chronicle (Baptist) begins the new year with a new dress, in an enlarged form, and under the editorship of Messrs. Pharcellus Church and Jay S. Backus, in place of Messrs. Judd and Macley. The New York Recorder is soon to be united with the New York Baptist Register, under the title of Recorder and Register.

YEARLY MEETING OF THE NEW JERSEY

CHURCHES.—The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey commenced on Sixth-day, Dec. 22d, with the church at Marlboro. The introductory discourse was preached by Elder James Bailey of Plainfield, N. J., who labored in connection with Elders W. B. Gillett and D. Clawson during the meeting. The meeting was quite interesting and well attended. The churches were well represented. By request, the yearly meeting for 1855 is to be held with the church at New Marlboro, N. J.

J. C. Warr, Secretary.

The Carol

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS,

FOR THE USE OF

SABBATH SCHOOLS, SOCIAL RELIGIOUS MEETINGS, AND FAMILIES.

COMPILED BY LUCIUS CRANDALL.

NEW YORK:

PUBLISHED BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY, 9 SPRUCE STREET.

INDEX OF TUNES.

Table listing various tunes with page numbers, including 'The Hermit', 'The Prince of Salvation', 'The Church's Welcome', etc.

INDEX OF HYMNS.

Table listing various hymns with page numbers, including 'A hymn of praise to God', 'The Lord is my Shepherd', 'The Church's Welcome', etc.

A KANSAS MEETING-HOUSE.—Mrs. Nichols lately of Brattleboro, Vt., writes to a Milwaukee paper...

ARTESIAN WELL.—Charleston is at last successful in her Artesian Well—an enterprise that has been prosecuted for six years...

NEW YORK STATE GOVERNMENT.—Governor Clarke and Lieut. Governor Raymond were duly inaugurated on the 1st of January...

RELIGIOUS INTELLIGENCE.—The Russellville (Tenn.) Herald says that Bishop Soule returned, in the session of the Conference on Thursday morning...

RECEIPTS FOR MISSIONS.—The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report...

FOR THE SABBATH RECORDER.—Horace Potter, Ashaway, R.I. \$2.00 to vol. 11 No. 52. Robert Burdick, 2.00. Eden Blake, 2.00. Henry Barber, 2.00. Paul M. Barber, 2.00. H. R. Gates, 2.00. Ichabod Babcock, 2.00. Maxson Babcock, 2.00. Miss H. Knigamacher, 2.00. Ray Green, 2.00. James Weed, 2.00. Geo. Hood, 2.00. Bansom L. Burdick, 2.00. John R. Satterlee, 2.00. Phineas V. Maxson, 2.00. Calvin Wheeler, 2.00. Ransom Fuller, 2.00. A. C. Stannard, 2.00. Hezekiah Babcock, 2.00. E. G. Curtis, 2.00. Newton & Moon, 2.00. Ethan Kenyon, 2.00. Lemman Andrus, 2.00. Harriett Evans, 2.00. S. D. B. Missionary Society, 17.00.

Abstract of Proceedings in Congress. THIRD-DAY, JAN. 3. In the SENATE, the only matter of general interest was the discussion of Mr. Brodhead's bill granting bounty land to certain officers and soldiers who have been engaged in the military service of the United States.

FOURTH-DAY, JAN. 4. In the SENATE, the reading of the President's River and Harbor Veto occupied the early part of the session. After some resolutions asking information, the Bounty Land bill came up. Nothing was done beyond refusing to strike out the word "minor."

FIFTH-DAY, JAN. 5. In the SENATE, a memorial from citizens of Massachusetts was presented by Mr. Sumner, setting forth the evils arising from immigrants, and particularly from Roman Catholics; and asking Congress for a head tax of not less than \$250 on each foreigner arriving in this country.

SIXTH-DAY, JAN. 6. In the SENATE, the Military Academy Appropriation bill was passed. Mr. Badger moved to adjourn to Third-day, which the Senate agreed to do.

European News. Our European dates are to Dec. 23d. In regard to the war there is nothing decisive or important. Around Sevastopol skirmishes occur almost daily, but there has been no general fighting.

The London Morning Chronicle publishes, that on the 14th, at Vienna, the ratifications of the triple treaty were exchanged. A report prevailed at Vienna, that Russia accepts the four points as a basis for peace negotiations; but the razing of Sevastopol or the reduction of the Black Sea fleet will never voluntarily be ceded.

The New Year has been inaugurated in Wall-st. by the announcement of several important failures, which have shaken and materially checked the growing confidence which had been fostered by the freedom from financial disasters of the last week or two.

Mrs. Maria C. Zorn has filed a petition in the Fifth District Court, New Orleans, for a divorce from her husband, Charles Frederick Potthoff; her complaints being, his drunken and intemperate habits, his inability to sustain her, and his absence from the State as a fugitive from justice.

In the case of John Holland vs. the town of Cranston, R. I., to recover damages for injuries sustained by the plaintiff in falling from an embankment in consequence of defects in one of the town roads, the jury in the Circuit Court returned a verdict in favor of the plaintiff for \$5,250.

Conrad Bush, of Pompey, Onondaga Co. died at his residence on the 21st ult., at the advanced age of 102. Mr. B. served in the American army throughout the war of the Revolution, as we learn from the Syracuse Standard.

A. T. Stewart & Co., New York, have opened a soup kitchen, in the basement of their store, on the Read-st. side, where a large cauldron of soup is prepared and dealt out by a detachment of the clerks, to all who apply, between twelve and two o'clock.

Dr. Robert M. Graham, convicted of the manslaughter of Col. Loring, at the St. Nicholas Hotel in August last, and sentenced to the State Prison for seven years, has been taken from the Tombs and conveyed to Sing Sing. It is understood that Graham will be placed in the medical department of the prison as assistant physician.

The number of Immigrants arriving at our ports during the year just closed was 313,747—an increase of 30,415 over the arrivals of 1853.

Nearly 200 persons have been discharged from the Bible House, New York. Cause—Want of funds to pay them if kept on.

There are indications of a better condition of things in business affairs. The arrivals of specie from California are beginning to exceed the export to Europe. If this continues, financial affairs will soon become more solid, and confidence will be restored, and business will gradually begin to move in its accustomed channels.

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