



The Sabbath Recorder.

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

STANDARD OF EXTRAVAGANCE.

(Continued.)

It is not the wearing of rich clothing, or the accumulation of things of an ornamental kind, in the shape of jewelry, tapestry, paintings, statuary, and the like, that is sinful in the sight of God; but it is the state of mind with respect to such things.

A man is no better for his rich clothing and his ornaments, neither is he any the worse for them. A woman is no better for her velvets and jewelry, neither is she the worse.

It is by no means a necessary consequence, because a person is furnished richly with the good things of this life, that he is proud, lifted up, worldly-minded.

That some wealthy professors of religion do abuse what is bestowed upon them, must be admitted. It is a lamentable fact that there are so many, who not only possess the luxuries of life, but carry themselves with respect to them, as though they considered their importance increased by them, and that the enjoyment of them is the principal object of life.

Why does it mortify them so greatly to have a person of wealth enter their dwellings, and behold their humble style of living? Why cannot a wealthy person call on them, and partake of their humble fare, without being overwhelmed with a profusion of apologies for the poor style of the entertainment?

What we have written, will not, we think, be looked upon as intimating that what is called "a good appearance" is a matter of any great importance. We have written from other motives. We have known many unkind things to be said of those Christians, who thought that their station and circumstan-

ces justified them in the use of costly apparel, and other things which are merely ornamental. We have known them to be subjected to much inconvenience, on this account. We have known the most unjustifiable censures to be cast upon them, and their kindness and good will repudiated, when they would have cheerfully devoted themselves to the good of society.

MISSIONS IN THE WEST.

The great labor assigned to the disciples of Christ is to carry forward the mission which he established. And when we consider the glorious object contemplated in that mission, and behold the cheering success which has ever attended its faithful laborers, what devoted child of God can withhold an effort for want of encouragement?

Among the many fields which are now ripe for the harvest, we recognize the great Valley of the West. As in many other missionary fields, the laborers here are few, yet perhaps no other place holds out more hopeful rewards for well directed effort than does this. The society is new, unorganized, and in a formative state.

If we mistake not, this field offers peculiar encouragements to us as Seventh-day Baptists. We have already several flourishing churches within this great Valley. The early settlers in these societies have established an energetic and enterprising character, which is felt and acknowledged by all who know them.

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God's Work in Burma.—Rev. J. H. Kennard, of Philadelphia, communicates to the Christian Chronicle a letter which he has recently received from Rev. E. Kincaid, who writes from Rangoon, under date of April 28th. The annexed is the closing paragraph of the letter:—

much we desire their prayers. The Lord has heard and answered their prayers in our behalf and in behalf of these heathen. Can anything be more plain?"

REPLY TO D. E. MAXSON.

I wish to define my position, and place myself right before the readers of the Recorder. I would state, that I had neither wish nor inclination to commence a discussion with brother Maxson on Geology in the Recorder, being opposed to such discussions through that medium.

I did then, and do now, believe that the course pursued by brother Maxson was calculated to shake the faith of illiterate Christians in the divinity of the Scriptures, particularly the Mosaic Records, without clear proof that the Bible and Geology did demonstrate the truth of his position.

I wish farther to state, that from the manner in which brother Maxson and myself use the word demonstration, I apprehend we do not attach the same meaning to the term. To correct any misunderstanding growing out of the use of the term, I will transcribe Webster's first three definitions of the word:

1. The art of demonstrating or exhibiting certain proof. 2. The highest degree of evidence; certain proof exhibited, or such proof as establishes a fact or proposition beyond the possibility of doubt.

3. Indubitable evidence of the senses or reason; evidence which satisfies the mind of the certainty of a fact or proposition. The italicizing is mine.

The position I have thus far occupied, does not bind me to prove anything; yet I am willing to give my reasons for not believing his theory.

2d Reason for rejecting brother Maxson's theory. Geologists, while they profess to correct the common conception of the Mosaic records, do disagree among themselves. One class, while they admit that the star system was created in six days, do contend that each day was not a day consisting of twenty-four hours, but a long, indefinite period; while a second class contend that the Mosaic record does not fix the period of creation, but simply states the fact that the world was not eternal, or that it does not exist by accident; that God created it at some uncertain distant period, and that he remodeled it during the six days, while a third class contend that the solar system originally existed in a gaseous state; that from some cause, not expressed by the writer, or forgotten by him, it began to whirl; that the centrifugal power at different times threw off certain portions of the gas, which continuing to revolve, were after a while consolidated into the several planets with the sun in the center.

passed through the various grades, until they became men; so that all sentient beings sprang from the lowest grade of animals by development, and man may literally say to the moluse, Thou art my mother, and to the worm, Thou art my sister.

In one particular, I believe they all agree, and that is that the earth once existed in a fluid state; but by what cause they do not agree. One ascribes it to water; another to caloric. One contends that the increase of heat, as we descend into the bowels of the earth, is caused by chemical combination; another that it is caused by the radiation of heat from the center, which is said to consist of melted lava.

Astronomers are no better agreed in translating the records Jehovah has inscribed on his works. One contends that the sun is a vast body of fire; another, that it is a dark body surrounded by a luminous atmosphere, which has some thin or vacant spaces in it, which accounts for the spots on the sun; and other, that the sun is a habitable globe. There is an equal diversity and contradiction in their translation of the record inscribed on the moon.

He admits, however, that such and similar impressions are frequent, and remarks, "The explanation of such phenomena is very obvious at first sight, to any one who knows the structure of granite rock, whether he has ever heard of geological theory or not. These impressions have no connection with my theory, or any other, concerning the formation of the earth, they are simply the result of accident."

Professor Hitchcock describes tracks found in stratified rocks, made by various animals, both quadrupeds and birds, which lie unhesitatingly admitted were made by the animals whose tracks they resemble. See Hitchcock's Elementary Geology, pages 179-182.

Philosophically and theologically speaking, the idea of accident has no existence in my creed. I believe every effect is the result of an adequate cause. Brother Maxson, in this explanation, has unwittingly furnished an argument in opposition to his own theory; for if human tracks do exist in granite rocks by accident, or without any adequate cause, it should not be deemed irrational to conclude that God created the earth, consisting of unstratified and stratified rocks, &c., at the beginning.

By using the diameter of the earth as a base for a triangle, astronomers have been enabled to calculate the sun's distance from the earth with some degree of accuracy; but the sun's parallax was so minute that they have availed themselves of the transit of Venus to facilitate the measure, and render the result more complete.

"The diameter of the earth has served as the base of a triangle in the trigonometrical survey of our system, by which to calculate the distance of the sun; but the extreme minuteness of the sun's parallax, from the ill conditioned triangle, so delicate that nothing but the fortunate combination of favorable circumstances afforded by the transit of Venus could render its result tolerably worthy of reliance. But the earth's diameter is too small a base for direct triangulation to the verge of even our own system; and we are therefore obliged to substitute the annual parallax for the diurnal." "It might be rationally enough expected, that by this enlargement of our base to the vast diameter of the earth's orbit, the next step in our survey would be

made at great advantage; that our change of station from side to side would produce a perceptible and measurable amount of annual parallax in the stars, and by its means we should come to the knowledge of their distance; but after exhausting every refinement of observation, astronomers have been unable to come to any positive and coincident conclusion upon this head, and it seems therefore demonstrated, that the amount of such parallax of the nearest fixed star, which has hitherto been examined with the requisite attention, remains still mixed up with and concealed among the errors incidental to all astronomical demonstrations."

If this may be said in relation to the nearest fixed star, it certainly will apply with far greater force to the telescopic stars, which are millions of times the distance of the nearest fixed star. But admitting that the distance of the telescopic stars could be measured, and their distance should be so great as to require, not millions, but billions, of years for their light to travel to the earth, it would not prove the age of the earth to be over six thousand years; for, according to brother Maxson's theory, the Mosaic record does not fix the date of the earth's creation, but only declares it to be the work of God.

We come now to brother Maxson's remarks on Niagara Falls. I think he stated that the Falls were once at Lewistown, some miles below the present Falls, and that it has taken forty thousand years to wear away the rock to its present location. I do not know whether this is one of his facts to be believed, or one of his hypotheses to be demonstrated.

It must then be a demonstrated fact, if fact at all, and I conceive there are no data by which it can be demonstrated. Besides, the present situation of the Falls forbids the idea. The north part of the Island, which divides it, is a perpendicular rock. How the earth and rock below the Island could have been washed away and the Island remain, I cannot conceive. I appears reasonable to suppose that the line of the Falls was a continuation of the northern line of the Island, and that the water has worn away the rock something like ten rods.

COLLEGE LOCATION.

In the Recorder of August 23d, I find some strictures upon what I said in the same paper of August 9th, in relation to our proposed College and Theological Seminary. I am thereby again reminded of my incapacity to write so as to be understood as I intend. So great has been my misfortune in this matter, especially in relation to our educational interests, that I am sometimes almost resolved to make no further effort. I cannot see how language can be so understood by those who are unbiased in their interpretations.

The Conference Committee have never said, as I know of, that the denomination must locate in its final resting place the proposed Seminary this season; yet I know it was contemplated that the expression sought might, and probably would, go so.

There are also a great variety of other considerations to be looked to, such as the readiness with which it can be approached; the character of the society in which it is located; the business habits and capacity of the surrounding community; the prospective facilities for the students and faculty to be benefited by the great passing events of the age; the influence of surrounding institutions, civil, literary, scientific, and religious; the facility with which students may find fields in which to employ and develop their powers, and procure means for their advancement; the healthiness of location, cheapness of board, &c., &c. These and a great many other

questions must be answered by an appeal to facts, before an enlightened verdict can be given on the final location. But if we prefer to waive enlightened inquiry, and be led by the interested, we may come out right in the end; but if not, we must abide the consequences. J. R. INISH.

MENDI MISSION.—In January last, (says the American Missionary, the organ of the American Missionary Association,) three ordained ministers of the "United Brethren" Order, W. J. Shupey, D. C. Kumlner, and D. K. Flickinger, sailed from New York, for Africa, in company with missionaries about to join our Mendi Mission. Their expectation was to be absent about a year, and by personal inquiry and observation to prepare themselves to report to their denomination whether the field about our mission was a suitable one for them to occupy in the commencement of Foreign Missionary operations.

DELEGATES TO THE ANNIVERSARIES.—In answer to inquiries on the subject, we have to say, that the New Jersey delegates will probably leave New York by steamboat at 6 o'clock on the evening of Second-day, Sept. 3. In that case, they can take cars from Albany at 6.30, 7.30, or 9 o'clock, A. M., and reach Utica at 10, 11, or 1 o'clock.

RELIGIOUS INTELLIGENCE. On good authority it is stated, says the Congregationalist, that in Ireland, since 1847, thousands have broken loose from Romish thralldom, and hunger for the bread of life. In Belgium there are nearly forty Protestant churches, where not a solitary one existed twenty-five years ago, and thousands of families are brought under a pure evangelical influence.

A few days since, says one of the editors of the Independent, we inquired of the son of an American Missionary, just arrived from Constantinople, "If Russia should take Constantinople, how long could your father remain there, at his work?" "Not a day," was the instant reply. That answer is a true exponent of the respective attitudes of Russia and Turkey towards the missionary work.

On Sunday afternoon, Aug. 19th, the Rev. A. S. Patten, Pastor of the First Baptist Church, Hoboken, preached in the Elysian Field, to a very large and attentive assembly. The exercises were begun with singing of his hymn followed by a discourse from Amos, 4:12—"Prepare to meet thy God"—and closed with prayer. All expressed themselves much gratified with the services, and the preacher announced his purpose to resort thither on successive Sunday afternoons, so long as the season might permit.

A dispatch dated Boston, Wednesday, Aug. 22, says: The opening of Tufts College in Somerville, the only Universalist College in New England, was appropriately celebrated to-day. About one thousand persons were present. Rev. Hosea Ballou, the President; Rev. Thomas Whittemore; Rev. E. H. Chapin, of New York; and Rev. Henry Bacon, of Philadelphia, took part in the exercises. The prospects of the new College are encouraging.



