

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.

REPLY TO ELI S. BAILEY—No. 2.

I am glad brother Bailey has concluded to give his "reasons for not believing my theory." This is what, most of all, I desired. For now the reader may the better judge of the truthfulness of what I have set forth. Herein consists the safety of free discussion. For now the "inconclusiveness" of my reasoning, the "doubtfulness" of my facts, and the "deleteriousness" of the results, may have a counterbalance in the *credibility* of brother B.'s reasoning, and the *wholesomeness* of his results.

He has given two reasons for not believing my theory of the world's age, and I only wish to state to my readers the reasons why his reasons fail to alter *my* convictions. His first reason for disbelieving my theory is, that it is opposed to the general sense of the Scriptures, as he understands them. Now the simple reason why *his* reason is *no* reason to me. When he shall show, by a critical analysis of the text, that it gives more obvious support to *his* theory than to mine, I will accept it as a reason for changing my views.

We have no means of knowing what Moses or the Holy Spirit meant, but by the language they used. If that language is just as consistent with one theory as with another, then we are left entirely to external evidence, and must suppose that Moses and the Holy Spirit meant to affirm nothing whatever on the subject. I am entirely willing to treat the question in this light, and rely solely on the evidence of science in support of my theory. But I believe that the text does clearly imply the great age of the world. I have given my reasons for such belief. Brother B. believes that it does not imply the great age of the earth, but has offered no reason whatever for that belief. I am therefore left without reason for changing my view of the text, except as I may find sufficient reason in the *belief* of brother B. Much as I esteem his belief, it is more than counterbalanced by the belief of such men as Harris, Pye Smith, Hitchcock, and also of numerous learned divines who commented on the text long before Geology had developed any truth on the subject. I give preference to the *belief* of these men the more readily, since they have confirmed that belief by good and substantial reasons, founded in the philological character of the text itself, unbiased by any theory whatever. In brother B.'s belief, then, I cannot find sufficient reason to abandon the view I have set forth relative to the meaning of the Mosaic account of creation.

Brother B. finds his *second* reason for disbelieving the theory of the world's age in the fact that geologists and astronomers themselves have promulgated *different* theories to explain the facts of their respective sciences, and the records of Moses. It is true, that astronomers have promulgated many theories during the progress of their science; and so have geologists; but it is also true, that astronomers have demonstrated the theory of the motion of the earth, and the immobility of the sun, in causing day and night, summer and winter. And now very few indeed find any difficulty in explaining those passages of Scripture which represent the earth as immovable, and the sun as movable, in accordance with this theory. But it is equally true, that geologists have demonstrated the great antiquity of the earth, and almost universally agree in the belief that both the Mosaic record and the facts of the science teach that doctrine. But I had never before learned, that diversity in the opinions of men was a good and substantial reason against any theory or any truth. Every theory stands on the merits of its own evidence. I find almost an infinite variety of opinions on almost every great truth of the Bible. Am I therefore to believe none of them? I cannot accept this diversity in evidence, and consequently brother B.'s second reason for disbelieving my theory is to me *no* reason for abandoning it.

In referring to the tracks in granite rock to which brother B. had previously called my attention, he uses the following language—"Brother Maxson, in this explanation, has unwittingly furnished an argument in opposition to his own theory; for if human tracks do exist in granite 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 at the beginning."

I am surprised at this statement. It represents me as holding, "that human tracks exist in granite rocks without any adequate cause." So far from holding such a sentiment, I expressly denied that "human tracks in granite rocks existed at all, and my whole explanation consisted in giving "an adequate cause" for certain impressions which had been most strangely called "human tracks." That cause I stated to be the action of winds, rains, and waves, on the softer ingredients of the rock, wearing it out in numerous fanciful shapes. This cause is still at work, producing the same effect. These impressions are now being formed in several places which have come under my own observation, and I saw the cause producing the effect. To suppose

that these holes in the rocks were made by human feet, is an outrage on all philosophy and common sense, especially if brother B.'s theory is true. If these rocks were "created in the beginning as they now exist," (and this is the popular theory), and these holes are really human tracks, as is claimed, then, verily, human beings at some time have been vastly heavier than they are now. Men in these days are hardly heavy enough to settle their feet two inches into solid granite. If we will have it that these *rule scratches* are "human tracks," there is but one way to account for it, and that is by supposing that these rocks have been ejected from volcanoes in the form of lava, and that these tracks were made before it was too hard to be impressive. This would by no means be so impossible an event as brother B., in a former article, has supposed; for it is no uncommon event, in the region of volcanoes, for men to walk on the surface of lava which yields to their weight, and leaves indentations of their feet, while yet the surface is not so hot as to afford any inconvenience. This were at least possible. But it is absolutely an insult to common sense to claim that these are human tracks, but that the rock has been just as hard as it is now from the beginning. In the explanation which I have given of them, I have not "unwittingly furnished an argument in opposition to my own theory," but have *wittingly* furnished one in exact accordance with my theory. This gradual decomposition and wearing out of the softer parts of the unstratified rocks, by existing agencies, is an apt illustration of the gradual process of stratification, such as is at this moment going on in every lake, sea, and ocean on the globe. Causes are at work producing these tracks and to these causes I refer them. So causes are at work producing stratification, and to these causes I most unhesitatingly refer it. These causes are just as adequate to produce ten miles of stratified rock, as one mile, or one rod. Indeed, my theory claims that it is this disintegration and wearing down of the unstratified rock that has furnished the material for the stratified rock. These devil's tracks, and human tracks, and cow's tracks, &c., are only illustrations of this process on a very small scale. The reader may judge for himself how far my explanation of these "tracks" has involved me in self-contradiction.

Brother B.'s reason for disbelieving my statement concerning the measurement of the distance of the fixed stars, is in the language of Dunican Bradford, taken from his "Wonders of the Heavens." I am not acquainted with this author, and have only to say, that if he wrote fifty years ago, his statement was *then* correct, but if he wrote it recently, he is sadly behind the times. By the recent improvements in instruments for the measurement of angles, &c., aided by improvements in telescopic apparatus, the annual parallaxes of no less than thirty-five of the fixed stars have been determined with great accuracy by using the diameter of the earth's orbit as the base line of calculation. The difficulty which Dunican Bradford suggested no longer exists. In the language of O. M. Mitchell, speaking of this triumph in science, "Ever baffled, but never conquered, the mind returns again and again to the attack, till finally the problem slowly yields, the immeasurable gulf is passed, and the distance of a single star rewards the toil of half a century." He then proceeds to illustrate the mode by which Herschel arrived at the result to which I alluded in a former article, and which brother B. doubts on the authority of a certain Dunican Bradford. Perhaps the statement of Herschel himself on this point may settle all doubts. It will, at least, have more weight than that of Dunican Bradford, or any other man. I have stated, that Sir Wm. Herschel, with his great telescope, saw stars so distant that their light must have been nearly two millions of years in reaching the earth. Let him speak for himself:

"Hence it follows, that when we see the object of the calculated distance, at which one of these very remote nebulae may still be perceived, the rays of light which convey this image to the eye must have been more than nineteen hundred and ten thousand, that is, almost two millions, of years on their way; and that, consequently, so many years ago this object must already have had an existence in the sidereal heavens, in order to send out those rays by which we perceive it." (Philosophical Transactions for 1802, page 498)

This language has been approvingly quoted by Dr. J. P. Smith, in his "Geology and Scripture," and also by Baron Humboldt in his "Cosmos." Such evidence, of course, is conclusive. But vast as is this distance traversed by Herschel's telescope, the fifty-two feet reflector of Sir John Ross reveals stars at ten times this distance.

But brother B. has provided a way of escape from my conclusion, even though he be compelled to admit the fact on which I base it. He suggests, that the stars might have been created millions of years before the earth was, and consequently their light had traversed nearly all this mighty distance before the earth was created. I based my reasoning on the supposition that the earth and stars were created at the same time. This, I grant, is necessary to the validity of the argument. And if I thought that brother B. doubted this, I would give my reasons for believing it; but I suppose he believes it as firmly as I do. The reader will find this point, in connection with the other points of the controversy, very ably discussed by Harris, in his "Pre-Adamic Earth," page 273.

Brother B. has devoted less attention to the phenomena of Niagara Falls than I had hoped that he would; and I confess that his reasoning on that point is very unsatisfactory to me. I much prefer the reasoning of Sir Charles Lyell, one of the most eminent geologists of the age, who visited the Falls in 1841, and again in 1842, in company with Mr. Hall, State Geologist. I cannot transcribe his reasoning, but must refer the reader to "Lyell's Principles of Geology," page 214. He shows, by clear and unmistakable evidence, that the entire gorge from the Falls to Queens-

town, about seven miles, has been excavated by the river which now runs through it, and that the recession of the Falls has been at the rate of about one foot a year, at which rate, he says, "it would have required thirty-five thousand years for the retreat of the Falls from the escarpment at Queenstown to their present site." Has not brother B., in his explanation of the Falls, "unwittingly furnished an argument against his own theory?" He admits, that "the water has worn away the rock something like ten rods." This would require one hundred and sixty five years. How came he by this knowledge? Not by intuition; for it is not a self-evident fact. Not by the evidence of his senses; for he is not yet a hundred and sixty years old; nor yet by human testimony, for no human eye hath seen the mighty work. The evidence is in the very face of the scenery itself. Such a vast torrent of water, tumbling down a precipice of a hundred and sixty feet, must wear away the soft shale rock which constitutes the lower layers of the rocks, and the superincumbent weight of waters must break off the edge of the projecting limestone, which constitutes the upper layers. The fall of Table Rock was an illustration of this, though without the weight of waters on the top. The side of the chasm below the Falls, for the ten rods, which brother B. admits to have been worn away, shows most conclusively, that the action of the water has dug it out. But not more manifestly has this *ten rods* been dug out than has the *whole gorge below*. The same evidence is upon the *whole distance* as upon *any part* of it. The following item of evidence, given by Lyell, is so much in point, that I can hardly forbear to quote it. He says:—

"From observations made by me in 1841, when I had the advantage of being accompanied by Mr. Hall, State Geologist of New York, and in 1842, when I re-examined the Niagara district, I obtained geological evidence of the former existence of an old river bed, which I have no doubt indicates the original channel through which the waters once flowed from the Falls to Queenstown, at the height of nearly three hundred feet above the bottom of the present gorge. The geological monuments alluded to consist of patches of sand and gravel, forty feet thick, containing fluviate shells of the genera *Unio*, *Oypas*, *Melania*, &c., such as now inhabit the waters of Niagara above the Falls. These fresh-water deposits occur at the edge of the cliffs forming the ravine, so that they prove the former extension of an elevated shallow valley, four miles below the Falls, a distinct prolongation of that now occupied by the Niagara, in the elevated region intervening between Lake Erie and the Falls. Whatever theory be framed for the hollowing out of the ravine further down, it will always be necessary to suppose the former existence of a barrier of rock somewhere below the whirlpool. By that barrier, the waters were held back for ages, when the faulted deposit, 40 feet thick and 250 feet above the present channel of the river, originated. If we are led by this evidence to admit that the cataract has cut its way back for four miles, we can have little hesitation in referring the excavation of the remaining three miles below to a like agency, the shape of the chasm being precisely similar." This evidence (and this is only one item) makes the conclusion inevitable. I see not how it can be avoided. Perhaps brother B. can explain the phenomena alluded to on some other hypothesis. Sir Charles Lyell could not.

But let us look a moment at brother B.'s position. He thinks the Falls have receded about ten rods in all, and it is a matter of actual observation, that they have receded about one foot per year. Now, at this rate, it has required only 165 years to accomplish the whole recession. So the recession began in the year 1690. For all the years which had elapsed since the river was created, previous to that time, its mighty waters had been tumbling down the dreadful abyss, but no rock was worn away. There it stood, resisting the mighty force of the falling waters, but no particle of the soft rock crumbled off! All at once, however, when the year 1690 came, I began to wear away, and since that time has worn away ten rods. It would be interesting to know by what force the falling torrent was restrained from wearing back the rock previous to that time, and what made it begin to wear just at that time!

The more I study this stupendous work of nature, the more does it seem to me to indicate the vast antiquity of the earth. But this is but as a drop in the bucket. There are hundreds of such gorges, on both continents, and many of them on a much grander scale than this, which have most manifestly been worn out by the action of the waters which are at this moment deepening and widening them, but at a rate which totally forbids the idea that the whole could have been performed in six thousand years. Of the same character are the deltas of rivers, and the formation of coral reefs, to which I referred in a former article. Add this to the structure of the earth itself, and then super-add the evidence of the heavens, and the conclusion of the world's great age is as inevitable as any truth can be. The more this evidence is studied and understood, the more will it carry conviction to the mind. The scientific world has yielded to the conviction, so that in nearly all scientific works, it is treated as an established fact, much as is the diurnal motion of the earth. And there is no reason why it should not be; for it rests on evidence not less convincing.

But I have already been charged with being more positive than the men whose authority I have quoted. Thus brother B. says, "I have read some of your learned authors, particularly Professor Hitchcock's Elementary Geology, and his Religion of Geology, and would state, that though he adopts the same theory with yourself, yet he is far from occupying that positive position you have assumed." I know not with what object this remark was made; but the reader can better judge of its correctness, after reading the work alluded to. Take, for example, the fol-

lowing paragraph. After rehearsing the evidence of the world's great age, he says:—"Now, these results are no longer to be regarded as the dreams of fancy, but the legitimate deductions from long and careful observation of facts. And can any reasonable man conceive how such changes have taken place since the six days of creation, or within the last six thousand years? In order to reconcile them with such a supposition, we must admit of hypotheses and absurdities more wild and extravagant than have ever been charged upon geology. But admit of a long period between the first creative act and the six days, and all difficulties vanish."

Whether I have assumed a more positive position than that, the reader may judge. In closing this article, I wish to call the reader's attention to the first paragraph of brother B.'s last reply to me in the Recorder, Aug. 30. It will at once be seen, that he has placed me in a dilemma from which I know not how to escape. After stating his reasons for commencing the discussion, &c., he says:—"I presented a series of questions over the signature *Ne Scio* (I don't know), intending to pursue this course (incog) until I had obtained answers to my objections, or he should discontinue the subject." Now my difficulty is to know how I am to *discontinue* the subject, so long as he continues his interrogations, and demands response. It would be opposed to all my notions of respect due from man to man, to be silent when properly questioned. So long as he continues his questions, I of course shall continue my answers; and so long as he continues to criticise my views, I of course shall continue to defend them, if I think they need defense. I should have stopped long ago, if I had not been called upon to proceed. I am ready to stop now, if my opponents, and critics, and interrogators, &c., will let me. But I am just as ready to proceed, if they wish. I have yet plenty of play room before I shall have occupied a moiety of the space in the Recorder that they have occupied. About sixty columns of the Recorder have been occupied in the effort to *disprove* what the whole scientific world has long ago demonstrated to be true, viz, that the earth is more than six thousand years old. The discussion was begun by the opponents of this theory, before a single word ever appeared in the Recorder in favor of it. The writer who introduced it into the Recorder thought it not a fit subject for discussion in a religious paper, but still occupied sixteen columns of that same paper in discussing it. Brother B. is "opposed to such discussion through that medium," but yet has occupied a reasonable number of columns in discussing it, and has called on me to occupy several more. I am happily not involved in any such unpleasant necessity of occupying space in the Recorder in the discussion of a subject which I deem *inappropriate* for such a paper. I deem the subject under discussion most especially appropriate to the columns of a religious newspaper, such as the Recorder claims to be, and I have occupied just as much space as I thought proper in discussing it. If I wish to discuss it further, I shall think it proper to occupy still more space, until I have occupied as much as my six opponents have occupied.

The notion that this subject of "Geology and the Bible" is not in place in a religious newspaper, is a very strange one. Pray, where would it be in place? It has been discussed in almost every religious journal in the land, and religious teachers, more than any other class of individuals, have been engaged over it. It is most emphatically a *question of religion*. Most emphatically, then, are religious denominations concerned to discuss it through their journals. It may be true, as is affirmed, that "to a large portion of the readers of the Recorder such discussions are not only *uninteresting*, but absolutely *repulsive*." If it is a truth, it is a most humiliating one indeed. It would not be particularly humiliating to be told that my style of writing was uninteresting, or even repulsive. I should take no exceptions at such a statement; for I make no pretensions to superior qualifications as a writer. But it is humiliating to be told that this subject is repulsive to a large portion of the readers of the Sabbath Recorder. For the last half of a century it has been a question of the most thrilling interest to the best and ablest men of the age. All classes have participated in the discussion of it, and more light has been elicited on dark points of both science and religion by it than by the discussion of any other question. But it may be that to *Sabbatarians* it is both "uninteresting and even repulsive." Be it so; it is a sad commentary. May it not always be so. It has become a common thing to disparage the discussion of any subject through the pages of the Recorder, especially if it is likely to assume anything like an elaborate and lengthened form. In the light of such views, it would be difficult to tell what the *Sabbath Recorder* is printed for. It is stated in its prospectus, that, as a religious paper it is designed to rank as among the first. But still such matter as is most prominent in the first religious journals of the age is pronounced out of place in it. If the discussion of "Geology and the Bible" has been out of place in the Recorder, then certainly I owe its readers an apology, and my opponents a much more hearty one, as they have occupied more space. And I am not sure but our editor is also implicated; for it is peculiarly his province to determine what is proper for the columns of his paper. If he had thought the discussion of this subject out of place in the Recorder, he would have notified those who have discussed it of the fact, and saved the space for matter that would not be repulsive to the readers. He not only did not thus notify us, but he did notify me, that he was glad I had undertaken it, and was anxious that the view I had taken of the question should be presented. If, then, I do not offer an apology to the readers of the Recorder, it is simply because I do not think I owe them any. Whether I shall ever undertake the discussion of any question again through the columns of the Recorder, will depend entirely upon whether I think I can subserve the cause of truth by doing so. If I believe as brother B. does, that what I have written on this subject had a deleterious

tendency, and was calculated to destroy the faith of weak believers in the inspiration of the sacred Scriptures, I should exceedingly regret the publication of these sentiments. But I do not believe any such thing. I believe that the view which I have taken is the only view which consists with the inspiration of the Scriptures, and I will only add a caution to weak believers, that they do not mistake a false interpretation of the inspired record for the true record itself. D. E. MAXSON. ALFRED ACADEMY, Sept. 1, 1855.

THE WORLD IS FAIR.

The world is fair to those who live
For God and one another;
Who, working for the common good,
Each selfish feeling smother;
Whose generous hearts ne'er cease to glow
In kindness to both friend and foe.

The world is fair to those who sail
O'er life's temptations ocean;
Their life-boats manned with spirits meek
Their banners floating to the gale,
With motto, "Right shall o'er prevail."

The world is fair to those who act
Regardless of the morrow—
Who cast aside all idle dreams
Of future joy or sorrow—
Who live the present day to bless,
And ask no other happiness.

The world is fair to those who hope,
Nor droop in sorrow pining—
Who search "neath every angry cloud
To find the "silver lining"
Who look above through darkest night,
To God who doeth all things right.

The world has joys to those who're seen
By their stricken mourners bending,
Their hearts attuned to others' joys,
Their tears with others' blending;
Who point the broken heart above,
And murmur gently, "God is Love."

JUNE CLINTON.

INFLUENCE OF BRITISH MACHINERY.

In 1845, consequent on the divine favor resting on the preaching of the Gospel and distribution of the Scriptures for several years previous, an unusually large number of natives of the Corri, or weaver caste, belonging for the most part to the village of Chitourra, were simultaneously led to forsake their idols, and profess their faith in our blessed Redeemer. A marked peculiarity in these conversions, of which we had previously no such example in Upper India, was not only the number, but the desire of the converts to maintain themselves as heretofore by their trade of weaving.

One of the chief difficulties in the way of the converts supporting themselves was the refusal of their heathen neighbors to traffic with them. They were shunned as polluted outcasts, with whom no intercourse, even on business, could be held. The missionary was in consequence obliged to obtain a market for the cloth at distant stations, and chiefly among European residents. In this important matter he has been successful, and the tent, cloth, sheeting, towelings, etc., of Nistapur, are now well known marks in those parts. Naive looms throughout India are of the rudest description; but the poor weavers of northern India are immeasurably behind their ancestors in the south, and seem to have made no advancement in the art. Not only is their loom rudely constructed, but their cloth (*guggi*) is coarse to an extreme. As might be expected their work progresses very slowly, the result of a long day's labor seldom exceeding four yards of an average width of two feet.

To obtain for the converts a superior loom of British make, by which they might weave daily a larger quantity and a better cloth was the next effort of the missionary. Accordingly three looms, two Scotch and one English, were procured, and by the assistance of a practical English weaver they were set up, and the brethren instructed to work them. Not the least step in advance was the construction of a number of looms from the British models, with considerable improvements to suit the climate and country, and which paved the way for the suppression among the converts of their own primitive machines.

When the heathen on an anniversary occasion turned out by hundreds to witness the tamasha, or entertaining spectacle of their converted brethren working the European weaving-machine, the warping-mill performing its gyrations "as a thing of life," and winding off the threads from a score of bobbins at once, called forth a profundity of obeisance amounting almost to an act of worship.

A machine for spinning cotton thread is still a desideratum at the mission station. Agra is one of the cotton marts of Upper India, and its district produces a staple of a superior kind. I feel confident, therefore, that were they in possession of even an ordinary machine for spinning cotton, the Christian weavers of Nistapur would, from their position in a cotton-producing locality, not only revolutionize the cotton weaving of Upper India, but exert a moral influence on the surrounding country, which would tend to remove many barriers that now impede the progress of Christianity. Much in this respect has already been accomplished. The heathen, in the neighborhood of the mission station especially, cannot disguise from themselves the fact that Christianity is a remarkable quickener and elevator in regard to at least temporal concerns. They see their late brethren working with extraordinary machines which never before entered into their philosophy, nor are to be found described in the shasters. They see them weaving twice, often three times the quantity of cloth, of a better quality, in a given time, than they can accomplish. They see them, moreover, better clothed, fed, and sheltered, and find them and their children living with that sobriety, peace, and harmony, which is in striking contrast to their own heathenish and devilish practices.

The natives of India, more than perhaps any other people on earth, require to be convinced by stubborn facts and results. As if in opposition to the feeling of having greedily swallowed absurdities and monstrosities for ages past, they will now receive or believe in

nothing which is not tangible and practical. Christianity, to such a people, must not only be presented in its spiritual freedom from all earthliness, but exhibited in its benign contact with the every-day engagements and business of life. [Baptist Missionary Herald.]

JAY ON PLATFORM SPEECHES.

Mr. Jay was never great in making platform speeches; indeed, we venture to say, he never delivered a speech of this kind worth hearing. He had a perfect abhorrence of such efforts, and could never be prevailed on more than two or three times to appear before the public in this manner. The last time he did so presented a scene which, most assuredly, public speakers could not wish repeated. A missionary meeting was appointed to be held in his own Church edifice, ministers and laymen from different parts of the kingdom had engaged their presence and help, and "the Committee of Arrangements" waited on Mr. Jay to represent to him how important it was that he should, in his own house, sustain the society by a speech. Somewhat to their surprise, with very small reluctance, he consented to second the first resolution: The meeting began with an immense flourish of trumpets, and the first speaker, fully primed and charged, fired away for some half an hour; "the Rev. Wm. Jay was then announced amidst thunders of applause." As that it was even so. He rose, and having, with ironical humility, apologized for being unprepared, he informed the Chairman that all he should do would be to give "an illustration of this speechifying age." He then began in almost innumerable words, and endless repetitions in different forms of expression, to detail a conversation between a farmer and his servant John on their way to market. There he had stopped them in the middle of the road, for some ten minutes, and very gravely went on to relate the speech of the farmer, till he was interrupted by John with the remark, "Why, dear me, master, what is all this ado about nothing? Why couldn't you say sir; 'John, let us change saddles?' " The congregation was literally convulsed with laughter, and Jay sat down with the remark, "That sir, is an illustration of the speechifying character of the age—I second the motion." No more speeches were delivered that evening, for every speaker was in confusion; the meeting was soon broken up, and Mr. Jay was never asked for another speech.

PEEL'S FIRST EFFORTS IN ORATORY.

Soon after Peel was born, his father, the first baronet, rising daily in wealth and consequence, and believing that money, in those peculiar days, could always command a seat in Parliament, determined to bring up his son expressly for the House of Commons. When the son was quite a child, Sir Robert would frequently set him on a table, and say, "Now, Robin, make a speech, and I will give you this cherry." When a few words the little fellow produced were applauded, and applause stimulating exertions produced such effects, that before Robin was ten years old he could address the company with some degree of eloquence. As he grew up, his father constantly took him every Sunday into his private room, and made him repeat, as well as he could, the sermon which had been preached. Little progress in effecting this was made, and little was expected, at first; but by steady perseverance the habit of attention grew powerful, and the sermon was repeated almost verbatim. When at a very distant day the Senator, remembering accurately the speech of an opponent, answered his arguments in quick succession, it was little known that the power of so doing was originally acquired in Drayton church.

THE LATE REV. JONATHAN GOING, D. D.

Those acquainted with the cheerful temperament and active life of Dr. Going, would hardly suppose he was ever the subject of distressing doubts as to the genuineness of his conversation to God. Generally, he was not; but at an early period of life, he nearly broken down with painful solicitude on this point. On a journey from Worcester to Providence, somewhat more than thirty years ago, he made the following statement:

"Soon after leaving Brown University, I was for the space of about six months in a very unhappy and distressed state of mind in regard to the question, 'Am I really a Christian?' I was led almost to the borders of despair, and so protracted in mind as to disqualify me for doing anything whatever. At length I came to the following conclusion: I shall not spend my life in this miserable condition. If I am saved, it will be an act of grace; if I go to hell, it will be just; and now I am resolved to do all in my power to glorify God, promote the interests of Christ's kingdom, and the salvation of men, and, said he, to tell the matter as it is, I have not been much troubled with doubts of that sort since."

PERSIAN LITERATURE.—I send some lines from the Persian, which I find in an article on Persian Literature, in the "Oxford Essays, contributed by members of the University, 1855." You must do well by your readers if you can often furnish them, from any source, with beauty so clear to the imagination, or truth so wholesome for the heart, as in this little translation. It is hard, indeed, to tell whether the poetry, the humanity, or the religion in the verses strikes one most. I am sure I shall do something to nurture every noble sentiment, in transcribing them, to be circulated in your paper, for hundreds, by whom otherwise they might never be seen: I saw some handfuls of the rose in bloom, With bands of grass suspended from a dome. I said, "What means this worthless garb, that should in the rose's fairy circle sit? Then swept the grass, and said, 'Be still! and know The kind their old associates ne'er forego, Mine is no beauty, hue, or fragrance, true! But in the garden of my Lord I grow!'"

Blessed be the bard who can give us in words so few, a sweetness and grandeur worthy to be by us all committed to memory and learned by heart! [Transcript.]

The Sabbath Recorder.

New York, October 18, 1855.

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

THE STRUGGLE IN THE EAST.

When the present struggle between Russia and the Allied Powers began, American sympathy appeared to be on the side of the latter.

At the outset, Russia seemed to be, and probably was, the unprovoked aggressor. The resistance of Turkey to the Czar's unjust demands was a struggle for her very existence.

As a contest between Russia and the Powers, we think it difficult to tell which side is the cause of humanity. Will the victories of the Queen's troops abroad better the condition of her operatives and tax payers at home?

To our comprehension, these questions are somewhat puzzling. Not but what something plausible may be said in behalf of the Russian side.

Now it is claimed that this change, so gradually yet constantly going on, inures to the advantage of the peasantry greatly.

But the great agent of civilization—the power which accomplishes the melioration of the condition of mankind in all respects—is the Gospel.

therefore, the whole question resolves itself in this: Whose success, in this contest, would be most likely to open the way for the free and unrestricted propagation of the Gospel of Jesus Christ?

OUR MISSION IN CHINA.

On the 23d of May, Bro. Carpenter and myself started in a boat for Chao-sa, a walled city, about fifty lee from Shanghai.

On the 30th of May, we started for Sang-kong, rather a noted city in this district, and about 140 lee from Shanghai.

On the 5th of the present month, we started on separate boats, with our families, for Nanyang, Ka-king, Ta-chang, and Lee-oo.

After an early breakfast, we started, with one of the boatmen to help carry our books, for the city, two lee distant.

having fewer bastions than any. I have yet seen. Much of the space enclosed is uncultivated, except as wheat fields, orchards, gardens, &c., and judging from appearances, it is not a place of very great wealth or trade.

Returning to our boats we started for Ka-king, 32 lee distant, where we arrived about 2 P. M., passing some scenery on the way of surpassing beauty.

We were intending the next week to visit Nanyang, about 100 lee in the opposite direction, but sickness in my family has as yet prevented me from leaving home.

DISCUSSION.

I can but feel deeply interested in relation to the results very likely to grow out of existing discussions of various themes of a theoretical and speculative character.

Such are the facts in this case. They disclose an instance of lawless oppression and tyranny unparalleled in the annals of judicial proceedings, and they ought to arouse the indignation of the people to a degree which would be satisfied with nothing short of the condign punishment of the Judge, whose power has been so grossly abused.

Hence the utter folly of supposing that either of the parties enlisted in the controversy, under existing circumstances, being warped by prejudice, can possibly present the truth, the whole truth, and nothing but the truth, for where prejudice prevails, its ever certain influence is felt in the way of fashioning the peculiar views we may have long and most strenuously advocated, irrespective of a plain "Thus saith the Lord."

A RHODE ISLANDER

Providence, Oct. 4, 1855.

THE CASE OF PASSMORE WILLIAMSON.

The following article, from the Hartford Courant, is one of the clearest and most forcible we have read upon the case of Passmore Williamson.

The special boast of our "free and independent" people is their secure enjoyment of personal liberty. No man can be imprisoned here, we are in the habit of asserting, without due process of law.

Yet, at this moment, a citizen of the United States, and he a white man—for if he was black not a word were to be said—why single him out from the four millions of his fellow men, who, in this land of liberty, drag out a wretched life in slavery?

In the month of July last, a gentleman named Wheeler arrived in Philadelphia, accompanied by three slaves. By the law of Pennsylvania, these slaves, on touching the soil of that State, became free.

Such are the facts in this case. They disclose an instance of lawless oppression and tyranny unparalleled in the annals of judicial proceedings, and they ought to arouse the indignation of the people to a degree which would be satisfied with nothing short of the condign punishment of the Judge, whose power has been so grossly abused.

What is the crime for which Williamson is imprisoned? Is it the fact that he announced to the slaves of Wheeler their legal rights? This will not be claimed.

2. Was there any intentional contempt of court on the part of Williamson? This is not even claimed by Judge Kane. How could it be, when the respondent desired to amend his return by striking out the immaterial part which was objected to? No, the contempt for which he lies in prison was technical—constructive—made out by reasoning—was, indeed, no contempt at all, as any man of ordinary sense must see.

3. In point of fact this statement in Williamson's return, that the slaves in question had never been under his control, was strictly true. They were as free the moment they

reached, by the voluntary act of their owner, the State of Pennsylvania, as Judge Kane himself. They were not under the control of Williamson, in any legal sense, and his return was, therefore, strictly correct—but suppose it were not—suppose the respondent committed perjury. Did that authorize the Judge to commit him to prison without a trial by jury?

4. The power of Judge Kane to imprison for contempt of court, is defined by an act of Congress passed March 2, 1831, the first section of which is as follows: "Be it enacted, &c. That the power of the several courts of the United States, to issue attachments and inflict summary punishments for contempt of court, shall not be construed to extend to any cases except the misbehavior of any person or persons in the presence of said courts, or so near thereto as to obstruct the administration of justice, the misbehavior of any of the officers of said courts in their official transactions, and the disobedience or resistance by any officer of said courts, party and juror, witness, or any other person or persons, to any lawful suit, process, order, rule, decree, or command of the said courts."

There is no question of tyranny more dangerous than that which takes the form of judicial proceeding. The people of Connecticut are in the habit of respecting the adjudications of courts—and it is difficult for them to believe that the discretion of a Judge may be the most dangerous enemy of liberty.

"The discretion of a judge is the law of tyrants. It is always unknown. It is different in different men. It is casual, and depends upon constitution, temper, and feeling. In the best, it is oftentimes caprice; in the worst, it is every vice, folly and passion, to which human nature is liable."

DR. PARKER ON CHINA.

Rev. Dr. Parker, the United States Commissioner to China, was recently tendered a public dinner by prominent citizens of Boston.

You express the feelings of congratulation with which you look forward to the manner in which you are to be represented at the Imperial Court of China.

One of your own philosophers has recently laid down the principle, which cannot be controverted, that "the outbreak of a revolution is but the pulsation of the age, healthful or spasmodic, according to its harmony with the sum of human knowledge at the time."

It is under this condition of the Empire that Western diplomacy (i. e. of England, France, and the United States) is called to task itself, and if, as true friends to the best interests of the whole people of China, we can, under the internal pressure that has so painfully been felt, obtain access to the Manchou Court, and appealing to its self-interest, and desire of self-preservation, prevail on it to modify its ancient policy, so as to afford a government that shall meet the popular demand, and correspond to the progress of the nineteenth century, you may thus look forward to a termination, at no distant day, of the state of revolution and anarchy, and the inaugura-

tion of more extended social, commercial, political, and friendly foreign intercourse with that Empire, immense in extent of territory and population, and inexhaustible in commercial resources.

FREEDOM OF CONSCIENCE.

In Edinburg, Scotland, four young men were recently placed at the bar of the high court of Judiciary, charged with having been engaged in the demolition of a Catholic church at Greenock.

"It is not because you entertain particular opinions, or because you maintain those opinions with zeal, we are going to pronounce sentence upon you; neither is it because of any particular favor to the religious opinions of those whose property has been assailed, in this country all persons are entitled, not only to entertain what religious opinions they please, but to worship according to their own faith whatever it may be.

The Portuguese in Illinois.—The St. Louis Republican contains a very pleasant account of the prosperity of the poor Portuguese who were exiled from Madeira for embracing Protestantism a few years ago.

"Crime is not charged upon them. They are unobtrusive in their manners, strict in their attendance at church, where they appear dressed with scrupulous neatness. They do not interfere in the politics of the country, believing that they have not the knowledge of our institutions which would justify the interference. They feel that they are secure and enjoy—life, liberty, and the pursuit of happiness—and with these, as far as government is concerned, they are content."

PROSPECTS IN CHINA.—The Directors of the London Missionary Society have recently received interesting communications. From China, they hear of enlarged facilities for preaching the gospel, even amidst the struggles and uncertainties of civil war.

"True, temples and shrines are everywhere to be seen, idols without number fill the land, and multitudes bow down before them; but that is no index to any deep conviction of earnest attachment, on the part of the Chinese, in regard to the objects or principles of their worship. So far as the reasonableness, utility, or authority of the practice is concerned, the great mass of the people have no idea on the subject, and will not say a word in its defense.

METHODIST PREACHERS.—The following statement is from an article written by a Methodist minister, who asserts that he has been an itinerant for more than twenty years: "The unnecessary privations and sufferings of our preachers, even in the service of old and wealthy societies, is now operating to thin out and reduce our ministerial ranks. Many are absolutely driven out by poverty; many are disgusted by the cold indifference of the churches they serve, and retire in disaffection; many, being worn out personally, or having families in feebleness, are compelled to leave. And, what is more—and alarmingly common—the very best portion of our ministry, with expensive or feeble families, are finding sufficient excuse to accept what are being continually offered to them—presidencies, professorships, principalships, editorships, agencies, &c."

AMERICAN MISSIONARY ASSOCIATION.—The annual meeting was held at Chicago, Sept. 26; F. D. Parish, Esq., of Ohio, Vice-President, in the chair. The report of the Treasurer, Lewis Tappan, was presented, with the certificate of the auditors. The receipts of the fiscal year ending Aug. 31 were \$52,226 30. Expended on the Mendi, Jamaica, Ojibwa, Hawaiian, Canada, Siam, California, Copt, Marquesan, and Home Missions, including the expenses of the Society, &c., \$58,300 83. The Secretaries, Revs. Geo. Whipple and S. S. Jocelyn, read the annual report of the Executive Committee. The annual sermon was preached in the evening by the Rev. James A. Thome, of Cleveland. The subject, "Christian Missions illustrated by the proceedings of Paul at Athens."

Miscellaneous.

Benefits of Droughts, and the Modes in which they Improve Land.

It may be a consolation to those who have felt the influence of the late long and protracted dry weather, to know that droughts, are one of the natural causes to restore the constituents of crops, and renovate cultivated soils.

1. The quantity of mineral matter carried off in crops and returned to the soil in manure. 2. Mineral matter carried off by rain water to the sea, by means of fresh water streams.

These two causes, always in operation, and counteracted by nothing, would in time render the earth a barren waste, in which no verdure would quicken, and no solitary plant take root.

During dry weather a continual evaporation of water takes place from the surface of the earth, which is not supplied by any from the clouds.

The water on reaching the surface of the soil is evaporated, and leaves behind the mineral salts, which I will here enumerate, viz.: Lime, as air slacked lime; magnesia, as air slacked magnesia; phosphate of lime, or bone earth; sulphate of lime, or plaster of Paris; carbonate of potash and soda, with silicate of potash and soda, and also chloride of sodium or common salt.

The experiment was varied, substituting chloride of lime, sulphate of soda, and carbonate of potash for the chloride of barium, and on the proper reagents being applied, in every instance, the presence of those substances were detected in large quantities on the soil of the cylinder.

We see, therefore, in this, that even those things which we look upon as evils, by Providence are blessings in disguise, and that we should not murmur even when dry seasons afflict us, for they too are for our good.

Report of the British Post-Office-General. In the United Kingdom there are fifteen letters written in the year for every one of the population.

London, Liverpool, Manchester, Birmingham, Bristol, Preston, Leicester, and Limerick, in 1854, was 3 1/2 millions; the postal receipts were £1 millions sterling; and the postal local expenditure was £260,000.

Thus in the eight cities and towns of the United Kingdom the postal receipts amounted to nearly half as many pounds sterling as there were inhabitants, and the cost was about one-sixth of the receipts, while in the eight American cities the postal receipts did not amount to one-fifth the number of pounds sterling as there were inhabitants, and the cost was nearly one-third of the receipts.

Lord Canning in his report says, that the "extension of the rural posts has been in steady progress for several years, and I have no doubt has assisted materially to produce the great increase that has taken place in the total number of letters."

Influence of Occupation upon Health. A curious and interesting report has been prepared by Mr. Finlaison, the actuary of the National Debt office, upon the subject of sickness and mortality among the male members of friendly societies in England and Wales.

Mr. Finlaison proceeds to divide the members of these societies into four classes: 1. Those who have heavy labor by exposure to the weather—such as agricultural and other out-door laborers—a class in which he has 353,103 cases.

2. Those who have heavy labor without exposure to the weather—such as smiths, sawyers, coopers, plumbers—a class numbering 84,269.

3. Those who have light labor, with exposure to the weather—such as shepherds, drivers, peddlers, messengers, custom-house officers—in number 68,809.

4. Those who have light labor without exposure to the weather—such as clerks, shopmen, barbers, factory operatives, servants—in number 286,909.

the men, it is said, get, "weather-beaten." In the police there is a marked increase in the amount of sickness after 40, as if the service broke down the men at an earlier age than other occupations.

The Millionaires of New York. The New York correspondent of the Charleston Courier makes the following mention of the millionaires of that city:—

Wm. B. Astor is our richest man; he inherited his wealth. Stephen Whitney, five millions; owes his fortune to speculations in cotton and the rise in real estate. W. H. Axtell, four millions; came of a rich family, and gained vast increase of wealth in the shipping business. James Lenox, three millions; which he inherited.

Of these who are put down for a million and a half, George Law began life as a farm laborer, Cornelius Vanderbilt as a boatman, John Lafarge as steward to Joseph Bonaparte. Of the millionaires, James Chesterman began life as a journeyman tailor, and Peter Cooper as a glue maker.

How to Have a Good Horse. It is not sufficient to have a good colt, the product of superior mare with a stallion of good blood and established reputation.

A Balloon in a Thunder Storm. Mons. Godard, Colonel Latham, and Messrs. Hoal, Crippen, and Belman, ascended in a balloon at Cincinnati, recently. It appears that they encountered a violent thunderstorm in the clouds, which drove the balloon up, it is stated, at the rate of 70 miles an hour, and that they attained an altitude of 17,450 feet.

How Much a Lough Costs. Hugh Miller, in describing the hardships of his life as a mason, quartered in rude "barracks" or "boothies" and sometimes half starved, makes some observations that are worthy to be thought of by men who are made amateurs of slavery by the sight of negro merriment.

To Preserve Plums.—Make a syrup of clean brown sugar; clarify it as directed in these recipes; when perfectly clear and boiling hot, pour it over the plums, having picked out all unsound ones and stems; let them remain in the syrup two days, then drain it off; make it boiling hot, skim it, and pour it over again; let them remain another day or two, then put them in a preserving kettle over the fire, and simmer gently until the syrup is reduced and thick or rich.

Milk Clean.—In some careful experiments made by Dr. Anderson, the quantity of cream obtained from the first drawn cup of milk was in every case much smaller than the last drawn; and those between afforded less or more as they were nearer the beginning or the end.

The True Gentleman. He who acknowledges allegiance to a genuine law of honor, carries with him in the relations of life a high ideal of what is due from man to man in those relations, and keeps it before him as his standard of action.

his neighbor's counsel, he passes upon them an act of oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his windows or lie open before him in unguarded exposure, are sacred to him.

Cost of Keeping a Fashionable Church. One hundred dollars a Sunday is about the expense of a fashionable Church in Boston, we learn from a recent paragraph in the Boston Transcript.

Who Would not be a Farmer?—The *Courier* says the following tribute to the occupation of the farmer:—"If a young man wants to engage in a business that will insure him in middle life, the greatest amount of leisure time, there is nothing more sure than farming.

Dried Peaches.—Peaches as usually dried are a very good fruit; but can be made vastly better if treated in the right way. Last season the receipt, which had quite a circulation in the papers, of drying the fruit by a stove after halving it and sprinkling a little sugar into the cavity left by the extracted pits, was tried in our family.

Variety. The secret of all success in life, of all greatness, nay, of all happiness, is to live for a purpose. There are many persons always busy, who yet have no great purpose in view.

American is the only country on earth that can be possibly lay claim to the national capital of the globe. The researches of Lieut. Maury have demonstrated that by wind and wave, it is down stream from our country to all the world; and that all nations must ascend to reach it.

The chest of this year in the United States at one hundred and eighty-five millions of bushels! Of this mountain of breadstuffs Ohio, yields forty, Pennsylvania eighteen, Virginia thirteen, New York fifteen, Illinois twenty, Indiana fifteen, Michigan nine, Wisconsin eleven millions of bushels each.

A paper maker in the south of France makes a pulp of five common plants, in certain proportions, with 20 per cent. rags, and produces a paper not distinguishable from pure linen, and which is of excellent quality, and can be afforded at half-price.

At the recent (and fifth annual) meeting of the American Association for the Advancement of Science, Professor Pierce, of Cambridge, said some of our colleges were too much like manufactories, and assumed to turn out educated men as though they were screws or pins!

In a new book by Dr. John Davy, we find the theory that sea fish, besides being nearly as nutritious as butcher's meat, contains more or less iodine, and therefore prevents the production of scrofulous and tubercular disease, such as pulmonary consumption.

afforded by six or eight pints at the beginning, and loses, besides, that part of the cream which alone can give richness and high flavor to his butter."

Touching Delicacy.—There were many little occurrences which suggested to me, with a great consolation, how natural it is to gentle hearts to be considerate and delicate towards any inferiority.

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Thoughts and theory must precede all action that moves to salutary purposes, yet action is nobler in itself than either thought or theory.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P.M. STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P.M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P.M. and Saturday, at 5 P.M.

Ayer's Pills. FOR all the purposes of a Family Pharmacy, there is no medicine so well adapted for an effective and perfectly safe operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed.

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Truth and us is not a com... is truth? so is true and a b... common God... And he... treasure... does not... whatever... disobey... Buy th... 23. And... any out... I have... sacrifice... yet, from... renewed... moment... truth dea... brought... has pour... and glo... for the... Truth is... As I am... in behalf... course of... of the ob... Union." I. The... age of G... man in h... II. The... God v... ing grace... restored... new man... 5: 17. III. A... of God... a union... of its re... Pa. 42: 1... water bro... God? living God... before God... IV. G... and found... "And pro... and gracio... goodness... Jer. 10: 1... V. The... Soul". P... and teach... salvation... 43: 3, and... 2 Th. 2: 1... VI. B... an importa... Ps. 119: 1... evaluating... truth." S... and 1: 1... scripture... Rom. 15: 6... them thro... VII. P... pendent u... of that V... Scriptures... to us unkn... them they... tongue; a... world, for... for all... Christ to... refuse, to... God, is to... deny their... its contras... tents in t... tion. (Co... tion is 6... 3: 10, 18... and come... VIII. ... word is... and to giv... that too... also in g... given... rendered... the orig... from the... give the... Him... that they... deny their... its contras... tents in t... tion. (Co... tion is 6... 3: 10, 18... and come... VIII. ... word is... and to giv... that too... also in g... given... rendered... the orig... from the... give the... Him... that they...