

Mrs. S. W. Potter

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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GEOLOGY AND THE BIBLE.

To the Editors of the Sabbath Recorder.

I have been much gratified with the perusal of several communications which have appeared in your paper of late on the subject of "Geology and the Bible." Although very interesting to me, I find that they are not so to every one, as I perceive that Eli S. Bailey, and "A Subscriber in Rhode Island," have entered their objections to a further continuance of the controversy in the Recorder, and have proposed to start "a literary omnibus," which should be open to all the *ologies* and *isms* of the day. Now I have no objection to those brethren (and all who may agree with them) riding in such a conveyance, if they can establish one to suit them, to their hearts' content; but as it is very doubtful whether such an establishment will ever be brought into operation, and as I do not exactly agree with any of the writers, I have thought best to offer you one more communication on that subject, with full liberty, if you think it opposed to the cause for which the Recorder was established, to throw it under the table, or into the fire, as you may think best.

I do not propose to attempt a regular review or criticism of their productions, but only to give a few of the reasons, in as brief and comprehensive a manner as possible, why I cannot agree with them in their views of the work of creation.

It is now more than half a century since I first heard dispute about the creation of the world, whether it was all accomplished in six days. I was too young to say much, but thought the more; but as far as my thoughts would go, they were in favor of the negative of the question, though I felt but little interest in the matter at that time, nor until I arrived at the age of maturity, when I became more inquisitive, and was often quizzing my friends, especially those I thought knew the most. At length I applied to a clerical friend, in whom I had unlimited confidence, for his opinion. He admitted that the time seemed short for such a vast work, but that we ought not to doubt the power of Almighty God to accomplish it in that time, if he saw fit, or thought it best. I replied, "That is not the object of my inquiry. I do not claim or desire to know any thing of the extent of his power, any more than I do of the material of which the sun is composed, which unconsumed forever burns. I know not but he has power to speak a horse into existence, with saddle and bridle in order, and a rider in his seat, ready for a race, as soon as I could go to my barn and harness my horse and be ready for the start. The question is not whether he has the power to perform such an operation, but whether he has done it, and whether it is consistent with his plan of operations, and the laws which he has established at the beginning for the good order and well-being of creation." He finally concluded the question was beyond his reach or comprehension, and said no more; and I remained in darkness or ignorance another term of years.

At length the controversy was revived with the Geologists, and feeling myself identified with them, I again entered the field of inquiry, and was soon led to make a closer examination of the Mosaic record than I had heretofore done, and discovered a distinction there is made between the animal and vegetable departments, which had hitherto escaped my notice. It appears that on the second day, or as soon as the earth and the waters were separated, and the earth was in a condition for vegetation to commence, God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth; and it was so." Gen. 1: 11. Now nothing is said in this decree of any thing but grass and fruit; but in verse 20th it is further said, "Let the water bring forth abundantly the moving creature that hath life, and God created the great whales, and every thing that creepeth upon the earth; and God saw that it was good." Here, then, we have three distinct and separate requirements of the earth and water to bring forth; two for living animals, and one for vegetables; yet of living animals, fowls, and creeping things, it is said, God made them; and as he endowed them with life and volition, it may with propriety be said that he made them, in contradistinction from the vegetables, which he did not make; he only made the seeds, and committed them to the earth, or qualified the earth to bring them forth without seed, a kind of spontaneous production, which I have no doubt has been continued to the present day; for whenever the earth is laid bare, or exposed to the direct rays of the sun, grass and a certain kind of herbs will appear, while the fruit tree, whose seed is in itself, can only be obtained from the seed. I have seen grass

growing, sufficient for the subsistence of cattle, so far north that the season was not long enough for the seed to ripen. Whence, then, came the grass? I am aware that I may be told that it was carried by the birds; but birds who live on vegetable seeds do not frequent that country, and if they did, I should not suppose that seed dropped by birds would vegetate any sooner than it would after passing through a flouring mill.

I admit, that the first chapter of Genesis, and the three first verses of the second, is a reasonable and consistent account of creation, except so far as concerns the length of the day, which, for the sake of making consistency in the operation of God's laws, I must consider a period much longer than twenty-four hours. I think it is well known to every person at all conversant with Scripture, that the term day is often used to represent periods of very different length of time, as "the day of the Lord," which is repeated more than a dozen times; "the day of Jesus Christ," "the day of judgment," "the day of vengeance," "the day of grace," &c. Webster defines a day to be "any period of time distinguished from other time." There is no number of days, months, or years, given in these periods, but no doubt some of them are periods of great length. Some hold to the period of twenty-four hours, because it has the evening and morning attached to it; but every period of time has its beginning and end, consequently its evening and morning, as well as the day of twenty-four hours, although they have no bearing on the question concerning the length of the day of creation, and no heavenly orb to mark their beginning or end.

I will now introduce some testimony from Holy Writ, to prove that a day of creation embraces a period of time vastly longer than twenty-four hours, namely, King David and the Apostle Peter, two as good witnesses, I think, as can be produced from the whole catalogue of those who have testified to the truth of Christianity, and who would be as likely to speak by inspiration as the scribe who penned the Mosaic record.

Peter says, "Beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day." 2 Peter 3: 8. This, with the context, (the three preceding verses), proves conclusively, to my mind, that Peter, in this remarkable exhortation, referred exclusively to the creation of the world; and why, and for what purpose, could it have been given, being entirely disconnected with any other subject. Had it not been something of some importance, I think the "beloved" would not have been charged to keep it in memory and not be ignorant. Peter's counsels or exhortations have always been for peace among brethren, and I know not why they should not have had contentions among them about the creation, the same as we have now, as I suppose they had the same documents. There has been nothing lost or added, I believe, since that time, and I have no doubt they differed—perhaps quarreled a little—as we do at the present day, and called each other hard names, and charged them with infidelity, as Dr. Lord has done, or blasphemy, as S. Davison does those who oppose his views of creation. Hence Peter's counsel for peace.

David says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." David's object is not altogether as visible as Peter's, yet I consider the testimony equally as strong, that at the creation a thousand years were considered a day, or a day a thousand years. Admitting this to be a truth, of which I have no doubt, the idea of an instantaneous creation; by speaking things into existence, which some have so strongly urged to support their theory, will vanish, as I have ever considered it very weak testimony, and not applicable to the case at all. I suppose it must have had its origin in David's words in the thirty-third psalm, "For he spake and it was done; he commanded and it stood fast." This I have ever considered as relating to nothing more than the perfection of his system of operation, the same as I have heard said of some naval commanders; their system of discipline was a word and a blow, and the blow always came first; but yet I have never understood the operation of speaking into existence, though Dr. Fahnestock says, in one of his communications, that it was just as easy for the Almighty to speak every thing into existence in the twinkling of an eye, as any other way; to which I reply, if that be the case, I can see no reason why six days should have been occupied for that purpose, if nothing was to be gained by it. I think that course would have been carrying the matter to an extreme, as far as a thousand years to a day would carry it to the other, and with far less reason. It is certain that the earth was qualified to bring forth grass for cattle, and fruit for man, and that out of the ground the Lord God made every tree to grow, and that when he gave the dominion to Adam, he said unto him, "Behold, I have

given you every herb bearing seed, and to every beast of the earth, and every fowl of the air, and every creeping thing, wherein there is life, I have given you green herb for meat; and God saw that it was good." Now I think it equally certain, that if those vegetables grew out of the earth, from seed committed to it by the Creator, (and we hear of no other method of production,) it must require more than two or three days of twenty-four hours to accomplish it; and I think I should not be doing my friend or brother justice to call him an infidel or blasphemer for disbelieving it. I think it would be far more consistent to admit that a day consisted of a longer period, even to a thousand years.

To me it is very evident, that Adam and Eve were brought into existence by a different process from anything that had preceded them, as neither the earth nor sea were required to bring them forth; and I know it is this: "And God said, Let us make man in our image, after our likeness. So God created man in his own image, male and female created he them;" but by what process different from that of the animals that preceded them, we are left entirely in the dark, and I do not recollect that I have ever seen but one opinion offered by any writer who has given his views to the public, and he did not think that man was a new or original creation, but only an improvement of the monkey by several generations—the first from the common monkey to the ape—the second from the ape to the baboon—and thence to the orang-outang, and thence to the black man, and from the black man to the white man or Adam; and he then gave his opinion that the orang-outang does not differ as much from the black man as the black man does from the white man. I do not propose to endorse this opinion, but think it vastly more plausible than the idea of instantaneous production, or speaking things into existence contrary to the natural course and order of creation. The idea that but one day of twenty-four hours transpired from the time that God said, "Let us make man," to the time he was charged with the dominion of all things, on the earth and in the sea, and then remained in a state of total inactivity, for all we know, eight hundred years, or to the time he begat sons and daughters, is a tax on my credulity a little beyond my ability to bear, and so must remain, till some one appears for my relief more given to solving mysteries than myself.

In vindication of what I have said of the regularity of God's laws and works, I offer a few extracts from writers who have preceded me, whose views, I think, are entitled to a brief consideration. John Ray, who wrote nearly a hundred years ago, before geologists had fairly commenced their researches in the bowels of the earth for testimony in favor of the great age of the earth, says: "Man is always mending and altering his works; but nature observes the even tenor of her ways, because her works are so perfect that there is no place for amendment—nothing that can be reprehended—no blot or error in this great volume of the world, as if any thing had been an imperfect essay at first—nothing that can be altered for the better. This proves it not to have been the work of chance, but of counsel and providence."

The other extracts are from the New York Quarterly for October, 1834: "Our advancement in knowledge is nothing but the continued discovery of the general laws under which effects are produced, through natural causes, which the more ignorant ascribe to the simple creative energy of God. We are astonished to find so many things traceable to natural causes, and to see that they are produced under general laws. Nor can we set any bounds to future progress of discovery in this direction. Animals neither reason nor learn, but are guided and governed by an instinct whose laws are as inevitable as those of inert matter itself. The stone does not fall more naturally than the young duckling swims." "It is for man that the world is constituted under fixed laws, which he alone is able to learn and take advantage of, and thus bring all things under his feet. Our knowledge is of these general laws. We call them laws of nature, as if nature itself was a force, while in fact the only real force is the real power of the Creator, and these laws are but the rule of action which he prescribes to himself in order that man may be able to acquire useful knowledge. Were there no fixed laws of cause and effect, we could know nothing of nature, and could have no exercise of reason in guiding our conduct. The conviction we have of the absolute certainty and immutability of those laws, is God's revelation to man of his determination and his work's pledge that he never will, in any case, depart from those rules, or reverse those laws of nature, only for a palpably wise and sufficient reason, connected with the highest good of man. God has made the world such that the intellect may study its laws with the innate conviction that they are laws, and not accidents, while the heart may seek and acknowledge the favor of Heaven, as though there were no laws of divine administration, but that of direct interposition at the promptings of personal love. The agonizing entreaties of parental love in behalf of a sick child, the spontaneous cry of the shipwrecked mariner, the prayer of pious souls for deliverance from public calamities, can reach the ear of the Almighty, and receive their appropriate return, without a suspension of the laws of nature, just as the influence of divine grace can transform the soul, and fill it with pure thoughts and heavenly joys and right purposes, without violating the laws of mind. There is nothing in the works of God which may not be studied philosophically as a product of divine wisdom—nothing in the events of life which may not be acknowledged devoutly as a proof of divine love. The world is for man as to his whole being, and most of all for him as to his highest nature as an accountable subject under training for the kingdom of heaven and eternal happiness."

CLING TO THE MIGHTY ONE.

Cling to the Mighty One, Heb. xii. 11.
Cling to the Holy One, He gives relief, Ps. cxvi. 9.
Cling to the Fraculous One, Ps. cxvi. 9.
Cling in thy pain, Ps. lv. 4.
Cling to the Faithful One, He will sustain, Ps. cxviii. 3.
Cling to the Living One, He will give life, Rev. xxi. 7.
Cling to the Loving One, Through all below, Rom. viii. 33, 39.
Cling to the Pardoning One, He speaketh peace, John xiv. 27.
Cling to the Healing One, Excels above, Exod. xv. 26.
Cling to the Bleeding One, Anguish shall cease, Ps. cxvii. 3.
Cling to his side, John xv. 27.
Cling to the Risen One, In him abide, Rom. vi. 9.
Cling to the Coming One, Hope shall arise, Rev. xxi. 20.
Cling to the Reigning One, Joy lights thine eyes, Titus ii. 12.
Ps. cxvii. 1.
Ps. cxvii. 11.

ANECDOTES OF THE PULPIT.

Dr. Sprague, in his work, "European Celebrities," tells an anecdote related to the author by Rev. George Burder, which belongs to that dark period in the history of the Established Church, when few evangelical sermons were heard from its pulpit:—

Mr. Jones had a college classmate, who entered the ministry at the same time with himself, but was a mere man of the world, and knew little, and cared nothing, about the true Gospel. This man, conversing one day with Mr. Jones, said to him, half-jocosely, half-seriously, "Why is it that you are so popular as a preacher, and so few come to hear me, when everybody knows that at the University I was considered greatly your superior?" "Why," said Mr. Jones, "the reason is that I preach the Gospel." "The Gospel," said the other, "so do I; almost every text I preach upon is from Matthew, Mark, Luke, or John." Said Mr. Jones, "You may do that, and yet never preach Jesus Christ." "Well," said the other, "I lend me one of your sermons, and see what effect it will have." He actually did lend him one, and he preached it as he had engaged to do; and as he was coming out of the church at the close of the service, he was accosted by a man who, in listening to the borrowed discourse, had been thrown into a state of deep anxiety in respect to his salvation. Says the minister, somewhat confused by the strange result of his preaching, "Wait, wait; say nothing about it till the people have all gone out." After the congregation had retired, the anxious inquirer began further to explain himself, when the clergyman interrupted him by saying—"But what is the matter with you? I see no occasion for your making yourself unhappy." "Matter," replied he; "why your preaching has made me feel like a condemned criminal, and I fear there is no mercy for me." "Well, really," said the minister, "I am very sorry that I have wounded your feelings—I had no intention of doing it; but since you have got into this uncomfortable state, I advise you to go and see Mr. Jones."

Rev. Charles Simeon indulged in both sharp and complimentary criticisms on American preachers, as may be inferred from the following specimens:—

I had sent him, not long before, several of our American books, in most of which he professed to be deeply interested; but there was one (the Murray-Street Lectures) which he did not like, and he wished to tell me honestly the reason. Said he, "A number of your ministers have undertaken in that work to show what they can do; and though they have certainly displayed ability, I do not think that they have done it with a great effort." "Yes," said he, very pleasantly, "it would seem to me like a great effort to keep out the Gospel." He spoke with much enthusiasm of Jonathan Edwards; but he seemed to admire him rather for the pungency of his preaching than the depth of his metaphysics. Said he, "His preaching reminds me of a man's holding another's nose to the grindstone, and turning with all his might, in spite of all objections and expostulations."

Dr. Sprague had the good fortune to listen to Robert Hall in one of his wonderful flights of eloquence, and records his impressions in a genial manner:—

I went the next morning to Broadmead Chapel, to hear him preach. It was, by no means, a large building; nor was the congregation, in point of numbers, anything like what I had expected; though I understood it was select, and had in it an unusual proportion of intelligent men. One of the tutors in the Baptist Theological Academy at Bristol performed the introductory services, and it was not till they were singing the second time, that Mr. Hall walked into the pulpit. His gait was slow and majestic; and if I had known nothing of him before, I should have needed nobody to assure me that he was some extraordinary personage. He rose and announced his text in the most unpretending manner that can be imagined, and in so low a tone that I found it difficult to understand him. For several minutes there was no material improvement in his style of elocution—he kept pulling the leaves of his Bible, as if he were a book-binder, engaged in taking a book to pieces; and his eyes were steadfastly fixed in one direction, as if his whole audience were gathered into one corner of the room. I said to myself—"If this is Robert Hall in England, I greatly prefer to meet him as I can in America; for I had rather read his writings, than merely hear his unintelligible whispers." Presently, however, the scene began to change, and his voice, though still low, became distinctly audible. For the first fifteen or twenty minutes he said nothing which would have led me to inquire who he was, if I had not known; for the last twenty-five or thirty, it seemed to me that he said

scarcely anything that could have been said by another man. It was like an impetuous mountain torrent in a still night. There was not the semblance of parade—nothing that betrayed the least thought of being eloquent, but there was a power of thought, a grace and beauty, and yet force of expression, a facility of commanding the best language, without apparently thinking of the language at all, combined with a countenance all glowing from the fire within, which constituted a fascination that was to me perfectly irresistible. As he advanced to the close of his discourse; the effect upon my nervous system was like the discharge of artillery; and though I was completely rapt with wonder and admiration, I was not sorry when he said—"Let us pray." I shall, perhaps, be less suspected of extravagance in this statement, when I say that Robert Hall's own people regarded this as an extraordinary performance; and one of his intelligent hearers told me that I might have heard him for years, and not have chanced to hear so fine a sermon.

THE TOMB OF THOMAS PAINE.

A correspondent of the Journal of Commerce gives a description of Thomas Paine's tomb and its surroundings:—

Some years since, I collected from a correct source a few scraps of information respecting the latter scenes of Paine's life. About two miles north of New Rochelle, is situated the "Paine Farm," an elevated tract of land, containing, at the time of his death, several hundred acres of genuine Westchester county fertility. Opposite, and across the street from the entrance to his farm, stands an ancient and somewhat dilapidated house, in which Tom Paine passed the last period of his life, and in the large eastern room of which he breathed his last. This house is now nearly or quite two hundred years old, and at the time of Paine's death was a country tavern; and the ancient sign, "Entertainment for Man and Beast," can, I think, be found in its garret. The landlady was Mrs. Badeau, a descendant of the first French settlers of New Rochelle. Her daughter, Mrs. Badeau, still lives on the place, and was, at the time referred to, twelve or thirteen years of age. His remains were interred in his own farm, directly opposite the house in which he died; and the spot was enclosed by a rough stone wall, traces of which still remain. The ground for some distance around his rude tomb, has remained uncultivated since his death, while brambles have occupied the spot which, had he died twenty years before, would have given place to the evergreen and rose, planted by the hand of friendship. About two rods from his grave stands the monument erected to his memory by the admirers of his talent and principles. It is of marble, in the Grecian style, about nine feet high, encircled with a wreath of oak leaves and acorns. On its front is displayed a profile in bas-relief, said to be a perfect likeness of the man. Below this is the simple inscription—"Thomas Paine, author of Common Sense." The profile bears a striking resemblance to the medallion of John Hancock.

Many years ago, when a small timid boy, I passed a night in the old house, and in the "Paine Room." It was a dark and stormy night in mid-winter; the fierce wind swept past the corner of the room, and dashing the rain in torrents against the unprotected window at my head, died sighing away amid the branches of the old pear-tree, which, swayed by the blast, creaked against the house with an unearthly sound. Paine's grave was but a few yards from me—and my fancy pictured him with a legion of demons awaiting his command to bear me away and wreak vengeance on me for occupying the place to which he had laid claim. To add to my fears, huge rats ran about the room, squeaking, fighting, and jumping upon the bed occasionally. I covered my head, and lay in fear and trembling till daylight. The effect upon my timid mind remained for years; and even now, on a stormy night, I think of Tom Paine, and the room in which he closed his miserable career.

MEANS OF SECURING A BLESSING.

Dr. Chickering, in his recent volume, furnishes the following illustration of the effect of prayer in a protracted meeting:—

Two days of the meeting had passed away. Though the attendance was good, there was little apparent feeling, yet some hearts were agonizing in prayer; and others were beginning to tremble with conviction. The evening services at the distant neighborhoods were unusually solemn. A new spirit of grace and supplication was poured out upon God's people. One brother in the church, unable to sleep, arose and went to the houses of two others, called them up, and spent with them the remainder of the night in fervent prayer. In the morning they called upon the pastor, that they might still further relieve their burdened hearts, and learn new tidings of the grace of God; tidings which soon poured in, both upon him and them, perhaps beyond their faith, certainly beyond his. The godly mother of some awakened persons, an aged Baptist professor, arose in the night, and made her way to the dwelling of a near neighbor, an intimate friend and sister in Christ, to engage her supplications for those much-loved souls. They soon rejoiced in gracious answers to those prayers. When the ministers came together the next morning, the fruits of all those prayers were manifest. Not only had they received a new baptism of the Holy Ghost, a new union from on high, greatly adding to their fervency and effectiveness in the labors of the day, but many of them had some new thing to tell of the grace of God, in the families where they had been entertained, or in the respective neighborhoods. From that memorable night, which might be called emphatically the night of prayer, was dated a new era in the progress of the work.

Oh that there were more such nights! nights when Christians cannot sleep; not only during protracted meetings, but at other times. Such feelings on the part of the people, would be both a result and the procuring cause of larger measures of the Spirit. Such morning visits from sleepless brethren would cheer the hearts of the weary watchmen upon Zion's walls. The church would be seen giving heed to the inspired exhortation—"Keep not silence, and give no rest, till he establish, and till he make Jerusalem a praise in the earth." When such nights come, the morning of Zion's joy and prosperity will not be long delayed.

AN AFFECTING INCIDENT.

An affecting occurrence took place some time ago in a seaboard town in England. Six little children got into a boat on the beach, and a mischievous boy shoved it off. The boat drifted away to sea before the children were missed. Terrible was the agony of the mothers when they knew it. A number of men went off in all directions; every boat was on the lookout till far in the night. Daylight returned, and still there were no tidings from the helpless children; the day wore away, and still nothing was heard from them—they were either lost in the wide expanse of the whole ocean, or hurled within its unfathomable depths. A Plymouth fisherman, fishing early next morning, discovered something floating in the distance; he bore down to it, and discovered it to be a boat, and in the bottom six children, all huddled together like a nest of birds, fast asleep—God having mercifully given them that blessed solace after a day of terror and despair. He took them aboard, and feasted them with bread and cheese, and gladdened their despairing little hearts with the promise of taking them home. Between three and four in the afternoon, the fisherman was seen in the offing, the boat astern. All eyes were turned towards him; the best spy glass in town was rubbed again and again, and at last they fairly could see that it was the identical boat. The news flew through the town—the mothers came frantic to the beach, for there were no children discerned in the boat; none to be seen in the sloop. Intense was the agony of suspense, and all alike shared it with the parents. At last the boat came in, and the word went round, "They are all safe;" and many stout-hearted men burst into tears, women shrieked with joy, and became almost frantic with their insupportable happiness. It was, indeed, a memorable day; and a prayer, eloquent for its rough sincerity, was offered up to Almighty God, who, in his infinite mercy, had spared these innocent children from the perils and terrors of the sea during that fearful night. Five of these children were under five years of age, and the sixth was but nine years old.

I AM NOT ALONE.

An aged chief of Barotonga was visited by Mr. Buzacott, of the London Missionary Society, who had noticed his absence from the Lord's Supper, and knew that there must be a good reason for it. The old man was reclining on his couch. "What!" said the missionary; "all alone?" "No," was the answer, "I am not alone; God is here with me." Where is the man, however wise, however great, who could have said more?

But this island chief has an open Bible before him. He lives far away from the centers of Christian benevolence; but that best of books has found him out. "What have you been reading?" asked the missionary. Having adjusted his spectacles, he turned to those words of Paul, so appropriate to his case: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And does he, in very deed, enter into the meaning of this scripture? Yes; for he adds immediately, "That is what I am expecting." It will not be long before this earthly house will tumble down; then I shall have the house not made with hands, eternal in the heavens.

He has since slept in Jesus. His body rests on a billock, which he himself had chosen. His people have placed a monument over his grave; and a coral slab stands against the wall of the chapel, in which he once bled to worship, bearing the words, "O Blessed are the dead which die in the Lord!"

DIP, POUR, SPRINKLE, AND WASH.

While I filled the Professorship of Ancient Languages in the University of Georgia, I had occasion to compile a table of passages where the words dip, pour, sprinkle, and wash, in their various modifications, occur in the English Bible, with the corresponding term used in the Greek of the New Testament and the Septuagint. Dip I found in twenty-one passages. In all of these except one, baptizo or baptizo is found in the Greek. The one exception is in Gen. 37: 31, where Joseph's brethren took his coat and dipped (emolunan, smeared or daubed) it in the blood of a kid. Mark the great accuracy of the Greek here—the idea is that of smearing or of daubing, and the Septuagint so expressed it. Sprinkle, in some of the forms, I found in twenty-seven passages. In not a single instance is baptizo or baptizo used in the Greek. Pour, I found in no less than one hundred and nineteen instances, but in not even one of them did I meet with baptizo or baptizo used in the Greek.

I found wash in thirty-two cases, where reference was made, not to the whole person, but to a part, as the eyes, the face, the hands, the feet. In none of these was baptizo or baptizo found, but nipto invariably. (President Shannon, of the College of Louisiana.)

THE GOSPEL.—It is the design of the Gospel to take man wholly off himself, and cast him wholly upon God and Christ. All idols must be cast down, God alone must be felt. Self-righteousness and God's fullness, insufficiency and Christ's sufficiency, self-righteousness and Christ's righteousness, are the great convictions of the Gospel; and to make self nothing, and God all in point of wisdom, strength, righteousness, and glory, is the great command and duty of it.

The Sabbath Recorder.

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Editors: GEO. B. UTTER & THOMAS B. BROWN (W. B. M.)

OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 6.

Bro. G. has delivered himself quite fully upon the doctrine of the Resurrection. With all frankness, he discloses his adoption of the Swedenborg theory, that "the resurrected body is not the old body revived and reconstructed, but it is one evolved out of it."

Now, Bro. G., our belief is distinctly this:—that man goes to the grave in the body, and rises from it in the body. Your question, embarrassing as you suppose it to be, is founded upon the established philosophical fact, that the component atoms of the human body are in a state of ceaseless fluctuation; therefore the body cannot, in strictness of speech, be said to be the same in any two successive moments of its duration.

Well, we do not know that we have said anything to countenance the idea that there is a strict philosophical identity between the body that is laid to sleep in the grave and that which awakes in the morning of the resurrection. We do not know, either, that we have attempted to fix an identity between the resurrection body and that which a man has at any particular period of his earthly existence, whether at youth, manhood, or any other period.

Now we presume that Bro. G. would have no hesitation in admitting that he went to bed, last night, in the body, and got up, this morning, in the body. Nor would he suppose that, in making this admission, he was misleading any one, or saying what was not true. Or, to present a case still more striking; our missionaries in China went out to that country some nine years ago. They went out in the body; and they are still (as we suppose) in the body; and should they come back again, they would come in the body.

Now, what is the meaning of such expressions? We are almost inclined to let Bro. G. answer this question himself; for we feel confident that he cannot give any answer, which will not furnish a key to the solution of the question he has proposed to us. The meaning is, that the soul, which is the real man, in each and all of these successive periods, sustains the same relation to that corporeal structure usually designated as the body. Not the same relation to its particles, numerically considered, but the same sort of relation to it, considered as the appointed tabernacle for his abode through all these successive periods.

We think we know enough of philosophy, as well as of Scripture, to understand that the body which is laid in the grave, is not, in strictness of speech, "that body which shall be" in the resurrection. We know that the existence of the body which we now inhabit, ceases at death; and we know that the same thing cannot have two absolutely different and distinct existences, notwithstanding it may have two different modes of existence. We do not say that the particles, or atoms, of which the natural body is composed, go into annihilation at death; they merely enter into new combinations. Whether there is any chemical process which, under the direction of Infinite Power, collects and gathers them again, in order to that which the Apostle calls "a spiritual body," is a question which we are not concerned to settle. It is clear that the material organization which we call the body, ceases to exist as such, at death. And we will admit, for the argument's sake, that the decomposed bodies which were buried

years ago, have appeared above ground again, in the form of rank, luxuriant vegetation; that cattle have fed upon the grass thus grown, and that Bro. G. and ourselves have, finally, eaten of the beef, and found it good and wholesome.

But what is there in all this, that furnishes a reason for denying the resurrection of the body? What to constitute any reasonable objection to saying, that man goes to the grave in the body, and rises from it in the body? Putting on your philosophical cloak, you ask what body? Which "of the many different atomic bodies that the soul inherits during its natural life," comes up in the resurrection? We do not feel bound to answer such questions. If you should say of the Nantucket whaler, who was gone seven years, that he went away in the body, and came back in the body; and we, in turn, should ask what body; you might think us hyper-critical. We suppose that between the body which is laid in the grave, and the body of the resurrection, there is some sort of relation, though we do not pretend to define what the relation is. It is intimate enough, however, to justify the declaration that the body is raised again. Strict philosophical identity, is not pretended; at least, it is not our view, whatever others may allege. There is a relation between the grain sown and that which is produced. You suppose that the relation between the natural and spiritual bodies is the same. We understand the Apostle to teach (1 Cor. 15: 36-38), that there is an analogy in the cases, but we are not clear that he intends to teach that they are exactly alike. All that can be certainly established by what he says, is that, as it is within the power of God to effect the reproduction of grain from seed sown, giving it such "a body as it hath pleased him," so it is equally within his power to effect the resurrection of the body, and to furnish such a body as it may please him.

Brother Wilcox was a native of Connecticut; and when a child, he set his affections on things above, and gave his heart to God. He became a member of the Seventh-day Baptist Church in Burlington, in that State, (now extinct, principally by removals to the State of New York.) When a young man, he removed into the society of the first church of Brookfield. Here he buried his wife and infant son. From this society he removed, in 1819, to the city of Schenectady, and was one of the small number who commenced Sabbath worship in that city. After remaining there about two years, he removed to the town of Homer, in Cortland County, N. Y., adjoining the town of Scott, where his pious zeal was exerted in encouraging the few Sabbath-keeping Christians who held their Sabbath worship in that town. When the Seventh day Baptist Church of Scott was organized, he was one of the little band composing it. He resided in the bounds of this church a number of years, and here he was united in marriage to the amiable lady who was his subsequent companion while he lived, and is now widowed by his death. Where, and at what time, he received the call and ordination of Deacon, the writer is not positively advised, but thinks it was in the Church of Scott, during his residence in Homer. After residing here a number of years, he removed again to the village of Unadilla Forks, within the limits of the First Church of Brookfield. He resided here a number of years, when his business led him to settle in the limits of the First Church in Verona, Oneida Co., where he closed his useful life.

To whatever church Bro. Wilcox removed, he carried his church membership with him, and that of his family, being persuaded that his usefulness as a Christian, and the confidence of his brethren, would be thereby increased. He of course became a member of the several churches within whose pales he resided. In all of these churches he was the same devoted Christian, which rendered him a valuable acquisition in every department of piety. His religious sentiments, in which he was remarkably stable, were what are considered by evangelical Christians orthodox. He was too well versed in the Sacred Scriptures to be easily affected with the religious novelties which at times agitated the various communities in which he lived. To the church he was a rich treasure—constant in his attendance upon public worship, though at times with no small difficulty—always ready to engage in any religious duty or devotional exercise. His prayers and exhortations were always seasoned with grace, and appeared to have the effect of increasing the spirituality of his brethren. As a counselor in the church, he was wise and prudent; and he gave his advice with such an earnest desire to promote the best interests of the church, that it was not easy for a real Christian to reject it.

To all of the reformatory measures of the age, Bro. Wilcox was a prominent and substantial friend. In the cause of temperance and human freedom, he waited not to see the results of the efforts of others in these important reforms, but being convinced of their propriety, he unhesitatingly became their patron, without regard to their popularity, or the reproaches cast upon them. In every department of benevolence, his example is worthy of imitation by every Christian in the land. He was ever ready and prompt in contributing to the expenses of the church in which he lived, and has acted a praiseworthy part in the support of our Domestic and Foreign Missions. In his contributions in these various departments, he always appeared to contribute to the extent of, and even beyond, his means. And it is not known that an appeal was ever made to him by the indigent in vain. Such a man is a treasure to the church, and his death is a public calamity. He has left a widow and a number of children, who are bereaved of an affectionate husband and

not by declamatory noise, nor by human machinery, but simply by God's people becoming spiritually minded; and this is a work they ought to attend to immediately; the church suffers for the want of it; pastors become discouraged, and say, "Who is sufficient for these things?" the wicked are growing bold in sin, and the Gospel of Christ is thereby hindered. To promote revivals and a better state of things in the churches, let neighbors get together in neighborhoods; let that good Deacon go to his neighbors, and invite them to his house or elsewhere, and there let them talk and pray, until they realize the benefit of asking for the Holy Spirit, being assured, "that it will be given to them in abundance." Such movements will result in revivals of religion. A CHURCH MEMBER. Green Cottage, N. J., Jan. 24, 1856.

DEATH OF MARTIN WILCOX.

I see in the Sabbath Recorder of Jan. 24th, a simple notice of the death of Deacon MARTIN WILCOX, of Verona, Oneida Co., N. Y. This announcement has filled with sadness the hearts of many of the friends of our beloved Zion, who, in submission to the bereaving dispensation of the all-wise providence of God, exclaim, in the language of inspiration, "How are the mighty fallen, and the weapons of war perished!" They recognized in our deceased brother the genuine Soldier of the Cross, who was more potent in his meek and Christ-like deportment, his solemn and fervent supplications, his affectionate exhortations to his brethren, and his tears in behalf of those who had no hope and were without God in the world, than they have ever seen in the characters of Saul and Jonathan, on account of whose fall, the pious David wrote that beautiful elegy, 2 Samuel 1: 19-27.

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kind parent. But, thanks be to God, they were all prepared by divine grace to bow with pious submission to this painful dispensation of Providence.

Brother Wilcox had for some time been attended with some of the prominent symptoms of diabetes, which, however, had not prostrated him to such an extent as to disable him from attending to his business abroad. While absent from home, he was severely attacked with an acute result of his chronic disease; and being blockaded with snow, he was unable to return for several days. He however succeeded, with great difficulty, in returning to his home, much exhausted by exposure, disease, and excessive exertion, three or four days previous to his death. His extreme illness was very brief, and during much of this short period his mind was wandering. It is probable that he was not conscious of his being so near his end. But his uniform piety is the best evidence of his preparedness for his change.

Brother Wilcox died Sabbath morning, January 19th, in the 64th year of his age. His funeral services were attended at the Seventh-day Baptist Church in Verona on the 23d. The sermon was preached by Eld. W. B. Maxson, from Rev. 14: 13; after which his remains were conveyed to Unadilla Forks, and on the following day, the 24th, laid in his final resting-place in the cemetery in that village, in the place selected by his surviving family.

"The memory of the just is blessed." W. B. M.

GERMANS IN THE UNITED STATES.

The influence of American institutions and habits on the piety of German emigrants (says the Watchman and Reflector) is most hopeful, and when truly converted they become oftentimes the most stable and devoted members of evangelical churches. A colporteur of the American Tract Society speaks in the following terms of a German community with which he had become intimately acquainted at the West:—"I know of no Christians who are more correct, none more consistent, or who exhibit so much devotion to the cause of Christ. The sincerity and genuineness of their piety is seen in their families. Family religion is with them more than mere form—it is a living reality. They read the Word of God, sing and pray, as if they meant something, and are never prevented from attending to their family devotions by the fear of man. A German Christian would attend to his family worship if the President of the United States were present. If the husband is away, the wife will attend to it; and if both are gone, and there is only a girl fourteen years old professing religion, she will attend to it. I have seen these things, and know what I say. I believe this is the result, to a great extent, under God, of the Tract Society's work. Their religious reading aside from the Bible is made up of the Society's publications, its periodicals and books. The influence of soul-saving truth upon the heart is thus seen."

THE AMERICAN TRACT SOCIETY AND THE INDEPENDENT.

For a long time there has been going on, through the columns of the Independent, an elaborate discussion concerning the attitude of the American Tract Society towards American Slavery; in which the Tract Society has received some pretty severe castigations for refusing to utter a manly protest against a crime having no parallel in Christendom, (always excepting Sebastopol.) The position of that Society toward this inhuman crime, seems monstrous; for it is little else than an attempt to cover the "sum of all villainies" with the shield and approbation of Jehovah. The Society has pursued a system of most deliberate Jesuitry, in thus attempting to palliate a crime that embodies robbery, concubinage, and murder; for while it has published tracts against novel reading, dancing, and tobacco chewing, it has utterly refused to speak out against buying and selling God's image, the traffic in the bodies and souls of men, the sale of young women for prostitution, and the deliberate annulling of the holy relation of marriage. But farther, the Society has mutilated the faithful records of works they have republished, such as "Mary Lundy Duncan," Gurney's "Love to God," and Mather on the "Usage of Slaves"—works in which their authors bear a solemn protest against slavery. Thus the Tract Society has proved itself recreant to history, and false to humanity and God. Such is the position of the American Tract Society, one of the great benevolent monopolies of the day.

Now, although against this truckling to the crime of slavery, the Independent has entered its protest, yet it seems to me it has so blunted the edge of its own sword as to effectually prevent its doing much good; for, while it assumes slavery to be a crime against God and man, the sin of sins, yet it expressly does not wish the Tract Society to publish a work favoring the immediate abolition of slavery, nor that slaveholding is a sin per se. See Independent of January 11, 1855. How the Independent can reconcile its own position with its assumed sinfulness of slavery, is more than I can tell; for, to admit that a course of conduct as the "sum of all villainies," and yet not wish such an institution as the American Tract Society even to publish a tract declaring such conduct a sin per se, or one in favor of immediate abolition, is double Jesuitry. Would the Independent "roar as gently as a sucking dove," if its daughters and wives were exposed to the bidding of some southern libertine? Would it then deem slavery as hardly equal in enormity to dancing, novel reading, tobacco-chewing, or snuff-taking? While the Independent de-

mands the immediate abolition of these, it complacently grants indulgence to a sin that never had its parallel among civilized nations. Even the Day of Algiers, and the Sultan of Egypt, Mohammedan though they be, dare no longer continue this crime of all crimes, the most inhuman and unchristian. Let the Independent but put forth as manly a protest against American Slavery as some whom it calls "infidels of the most degraded class," and then it can hold up the Tract Society to a just rebuke, and not cause its own face to blush with inconsistency. It is painful to notice such gnat straining and camel swallowing. Yet justice demands that not only the Tract Society, but even the Independent, should be seen each in their true position. Being a reader of the Independent, I am happy to bear testimony to its high character as a religious journal in the general, standing up like a beacon in the midst of servile and cringing popularity. Still, in the matter above, I cannot approve. a. s. g.

THE PUBLISHING BUSINESS.—The following extract from an exchange has in it much truth as well as some exaggeration:—

"The result of my observation enables me to state as a fact, that publishers of newspapers are more poorly rewarded than any class of men in the United States, who invest an equal amount of labor, capital, and thought. They are expected to do more service for less pay, to stand more sponging and 'dead heading,' to puff and defend more people without fee or hope of reward, than any other class. They credit wider and longer; get often cheated; suffer more pecuniary loss; and are often the victims of misplaced confidence, than any other calling in the community. People pay a printer's bill more reluctantly than any other. It goes harder with them to expend a dollar on a valuable newspaper, than ten on a needless gewgaw; yet everybody avails himself of the use of the editor's pen, and the printer's ink. How many professional and political reputations and fortunes have been made and sustained by the friendly though unrequited pen of the editor? How many embryo towns and cities have been brought into notice, and puffed into prosperity, by the press? How many railroads, now in successful operation, would have foundered but for the assistance of the 'lover that moves the world'? In short, what branch of American industry or activity, has not been promoted, stimulated, and defended, by the press? And who has tendered it more than a miserable pittance for its mighty services? The bazars of fashion, and the haunts of appetite and dissipation, are thronged with an eager crowd, bearing gold in their palms, and the commodities there vended are sold at enormous profits, though intrinsically worthless; while the counting room of the newspaper is the seat of Jewing, cheapening, trade orders, and penalties. It is made a point of honor to liquidate a grog bill, but not of dishonor to repudiate a printer's bill."

PRINCETON THEOLOGICAL SEMINARY.—The report of the Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, was presented to the New Jersey Legislature on the 22d ult. The Trustees are required by statute to exhibit to the Legislature every five years an exact state of the accounts and funds of the corporation. Their last report was made in February, 1851. They now report that the real estate belonging to the corporation consists of about twelve acres of land; value of real estate \$85,000. The Permanent Fund, under the care of the Board, amounts to \$96,879. The interest of this fund is applied to the payment of professors' salaries, to the assistance of needy students in the prosecution of their studies, &c. The largest part of it is vested in New York. In addition, there is a Permanent Fund for the support of the Seminary, held by the Trustees of the General Assembly of the Presbyterian Church in the United States. The expenditures of the Board for the payment of professors' salaries and for incidental expenses of every kind, have been as follows: In the year ending May, 1851, \$14,826; do. 1852, \$16,013; do. 1853, \$13,907; do. 1854, \$12,613; do. 1855, \$16,352. The whole number of volumes of books now in the library is 13,680.

THE ENGLISH CHURCH.—The following modest advertisement recently appeared in a public newspaper in England:—

"Wanted, a curate, immediately, for two years certain, for a sole charge in the north of England. Population, 400. Excellent furnished house, with extensive gardens and pleasure-grounds. The head gardener is paid by the rector, the under gardener by his locum tenens. Stipend, £50 a year. Surplice fees, about £10, and all the rates and taxes paid. A large family would be an objection, as the house and furniture are in excellent order."

"A Poor Priest and an English Gentleman," in replying to the advertisement, asks if the Rev. J. A. R. would have an insuperable objection to his (the applicant's) combining the labors of "head gardener" to the care and culture of the 400 thinking vegetables whom he proposes to consign to the charge of the "locum tenens?" Could this arrangement be effected, he would be exonerated from the heavy burden of paying the "under gardener."

STATE UNIVERSITY OF WISCONSIN.—Professors E. S. Carr and Daniel Read, of the State University of Wisconsin, have been duly inaugurated. From the report of the Board of Regent's, read on the occasion, we learn that the number of students during the past year is ninety-three. Of these, forty-three reside in Madison, and fifty in other parts of the State, or in other States. Many of those from Madison belong to families who have been attracted thither by the educational facilities afforded by the University. The report recommends a separate Preparatory Department, and the establishment of Med. and Law Departments. The whole value of the property and lands belonging to the institution, six years ago, was \$130,000. This has increased, under the judicious management of the fund, until, in addition to the University buildings and grounds, valued at \$250,000, it is now estimated at \$300,000.

A NOVEL PLAN OF MISSIONS.—Messrs. Rayland, Fenn, and Mead was, three laborers of the Church Missionary Society, in Southern India, have adopted the plan of having no abiding place, but dwelling in tents, and going from village to village, to preach the unsearchable riches of Christ to the heathen as well as to the heathen; they seldom remain longer than a week in one place, and aim to pervade every part of it with the truth of God; they have visited hundreds of villages, and left behind them evangelical tracts and books, to remind the people of the truths they have heard. Always, and everywhere, they set forth the guilt and vileness of sin, the death of the Lord Jesus Christ, and the sanctifying work of the Holy Spirit, as the only hope of the sinner.

THE LATE ANSELM ROTHSCHILD.—The Swabian Mercury contains the following from Frankfurt:—

"The fortune of Baron de Rothschild, who recently died, has been valued at from 40,000,000 to 50,000,000 florins. A sum of 1,200,000 florins is destined to continue the aims which the deceased was in the habit of distributing every week, as well as for the distribution of wood to the poor in winter. The fund for giving a dowry to Jewish maidens receives 50,000 florins; the fund for the sick as well as the Jewish hospital, 10,000 florins each. The Jewish school, 50,000 florins. Sums of 3000 florins are bestowed on several Christian establishments. The clerks who have been more than twenty years in the firm receive 2000 florins, the others 1000; the juniors from 300 to 500 florins. Many legacies are left to servants."

THE WILL OF AN OLD BACHELOR.—The New Orleans Delta, announcing the death of Mr. John D. Fink, a wealthy old bachelor of that city, says:—

"The value of his succession, we are informed, may be safely estimated at \$500,000; of this immense amount he has left about \$50,000 to his friends and relatives. He concludes by devoting the remainder of his large fortune to the purpose of erecting an asylum for destitute Protestant widows, to be called the 'Fink Asylum,' and authorizes Mr. Boelker to appoint three trustees to carry the latter portion of the will into effect. Finally, he wills that his body shall be interred in the Protestant Cemetery on Girod-street, and a marble monument erected over it, fenced in with an iron railing—the whole cost of which is not to exceed \$2,000."

MISSIONARY LABORS IN THE PACIFIC.—On the islands of the Pacific, comprising the Sandwich, the Feejee, and Friendly Islands, New Zealand, and the various groups occupied by the London Missionary Society, there are connected with the London, the Church, the Wesleyan, and the American Missionary Societies, 119 missionaries, 45,922 communicants, 239,900 professed Protestants, and 64,708 scholars. Connected with the Protestant missions in India there are 443 missionaries, 18,410 communicants, and 112,191 professed Protestants; showing that to each missionary in India there is an average of 253 professed Protestants and 41 communicants, while in the Pacific each missionary has an average of more than 2,000 professed Protestants and 385 communicants.

ANTI-ABOLITIONISM IN THE INDIAN TERRITORY.—The Cherokee Nation are large slaveholders. In order to protect themselves against the Abolitionists, their Legislative Council, by a large majority of both branches, passed a law last year enacting that it should be unlawful for any missionary to counsel or advise any slave to the detriment of his master, and that the penalty for so doing should be removal from the territory of the Nation. A fine of not less than \$25 nor more than \$100 was at the same time imposed upon any citizen who should be guilty of the like offense, and the Superintendent of the Public Schools was forbidden to employ any Abolitionist as a teacher. This law, it appears that John Ross, who is Chief, and by virtue of his office sole executive of the Nation, thought proper to veto; and it having failed to command the required majority of two-thirds in the upper branch, although it received a larger vote than two-thirds in the lower, it of course fell through.

SLAVERY IN THE LEGISLATURE OF PENNSYLVANIA.—The transit of Slave property through the Commonwealth of Pennsylvania, has been made the subject of majority and minority reports in the Legislature. The majority of the Judiciary Committee held to the view that the right of transit is secured to the Slaveholder, by the Law of Nations and the Federal Constitution. The minority, consisting of three members, among whom is Hon. E. Joy Morris, do not yield assent to this reasoning of the majority, but hold that Slavery is exclusively a local institution, not recognized by the law of nature, the common law, or the civil law. They cite abundant authorities, to show that Slavery is not only against the law of Nations, but also against the laws of Pennsylvania. The minority report is strong and able. The Legislature has as yet taken no action in the matter.

FATE OF COMMUNISTS.—A Pittsburg correspondent of the Cincinnati Gazette writes: "The association of Germans, founded at Economy by George Rait, twenty miles below us, on the Ohio River, had a semi-centennial celebration a few days since, in commemoration of the fiftieth anniversary of their settlement. The association is much weaker in numbers now than it was at its establishment, as the members have never married, except a few of the leaders, and they are steadily dwindling to a handful; but those who remained enjoy remarkable vigor in their advanced age. They retain the whole of the extensive and now rich domain of the original foundation, and have accumulated a large amount of ready money, upon which they live costily, without the necessity of that labor and industry which once characterized them."

"THE BIBLE AND GEOLOGY" have another hearing in our columns to day. Two or three short articles on the subject are waiting their turn, after which we presume the discussion will rest for a while.

Congress.—The struggle in the House of Representatives is ended, and Nathaniel P. Banks, Jr., of Massachusetts, the Republican candidate, is chosen Speaker. This result was reached last Sabbath, on the one hundred and thirty-third ballot...

European News. We have one week later news from Europe. The grand news of the week is that Russia agrees to negotiate on the terms proposed by the Allies.

RELIGIOUS INTELLIGENCE. Attention has been called to the case of Edward Williams and his family, now at Malta. They are, in some sense, a first fruit of missionary labor among the Turks.

A woman with a child about one year old was found in a starving condition in a house on Hudson near DeKalb-avenue, Brooklyn, Jan. 29th, by Officer Waddy, of the Fourth District Police.

The schooner T. W. Levering was capsized a few days since off Watk's Island, in Chesapeake Bay, and the crew, consisting of two white and two black men, with the passengers, a Mr. Owens, his wife and eight children, all perished.

Regers' Hotel and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry.

MR. SEWARD ON THE CENTRAL AMERICAN QUESTION.—Hon. Wm. H. Seward recently delivered an address in the Senate of the United States on the present position of Great Britain, growing out of the Central American question.

The Rev. Dr. Hannah, with the Rev. F. Johnson for a companion, was appointed by the last General Conference of the Wesleyan Church in England, a deputation to the General Conference of the Methodist Episcopal Church in the United States, to be held at Indianapolis on the 1st of May next.

The Catalogue of the Union Theological Seminary, in the city of New York, shows the number of students in attendance to be 96; of whom the Senior Class has 19; the Middle Class, 31; the Junior Class, 40; and 6 are Resident Licentiate.

The Albany Atlas says that Mr. John Up-ton, Express Messenger, who was severely injured at the late accident on the Hudson River Railroad, has been presented with nearly \$1,000 by the banks of that city, for his fidelity to their interests.

There are in the Wisconsin Asylum for the Blind, 14 pupils—whose number is all that the buildings will accommodate.

And American Biblical Repository.—The Thirtieth Volume commenced Jan. 1, 1856. This volume will be enlarged to 900 pages; will be printed on a new, large, and beautiful type, and on paper superior to that of any previous volume.

POSTAL REFORM.—In New York, one day last week, a meeting was held preliminary to extensive agitation for a postage reform. The following resolutions, adopted by the meeting, indicate the principal points of reform proposed.

MUTUAL DEFERENCE.—Henry Ward Beecher utters true and valuable thoughts in the following paragraph:—"We of an old and weather-beaten man, who never had a success in his life, who always knew more and accomplished less than his associates, who took the quartz and dirt of enterprise, while they took the gold; and yet, in old age, he is the happier man, and all his life long he was the happier man."

THE CHURCH JOURNAL, in speaking of "St. Luke's Home" in New York, says:—"A thousand dollar bill has already been sent in for St. Luke's Home for Aged and Indigent Christian Females—donor unknown."

THE REGISTER OF THE LAND OFFICE in Minnesota reports that the whole number of pre-emption allowed at that office from the date of its establishment, commencing Oct. 9, 1854, to the present time, is 1,066, and all but four of these on twelve fractional townships, containing in round numbers 160,600 acres.

THE TEMPERANCE MEN OF INDIANA have called a Convention at Indianapolis, to meet on Washington's Birth-day. The recent decisions of the Supreme Court of that State have virtually annulled the Prohibitory Law.

Central Railroad of New Jersey, IN connection with the LEHIGH VALLEY RAILROAD, opened to March 1st, with LEHIGH ARRANGEMENT, commencing Nov. 19, 1855.

REFUSING AID TO THE TRACT SOCIETY.—The Church of the Pilgrims, in Brooklyn, over which Rev. Dr. Storrs is the settled pastor, is one of the oldest, largest, and most influential churches of the Congregational denomination in this vicinity.

RUFPIANISM IN WASHINGTON.—Horace Greeley, of the N. Y. Tribune, who is spending the winter in Washington, was the victim of a brutal assault on Third-day, Jan. 29th. It seems that on the previous Fifth-day, Mr. Rust of Arkansas, moved a resolution in the House of Representatives, proposing to rule off the course all the candidates for Speaker who had been run previous to that time.

THE SUXSEX (Eng.) Express states that Mr. Mitchell has engaged Madame Goldschmidt and her husband for twenty weeks, and for that period they are to receive £20,000, on the condition that they perform at three concerts in each week.

THE CLEVELAND COMMON COUNCIL has passed a resolution raising the license on the Cleveland Theatre to ten dollars a night. The object of the resolution is to tax it out of existence.

THE OFFICERS OF THE NEW YORK STATE POULTRY SOCIETY, are making somewhat extensive preparations for the Annual Poultry Show, which is to open at Van Vechten Hall, Albany, on the 12th of February.

New York Markets.—Feb. 4, 1856. Ashes—Polys \$6 75; Pearls 7 75 per 100 lbs. Flour and Meal—Flour 8 02 & 8 31 for State; 8 00 & 8 12 for Western mixed; 8 12 & 8 37 for common.

KIDNAPPING AND MURDER.—In our intelligence columns will be found an account of a horrible transaction in Ohio—a mother escaping from slavery with her three children, and being overtaken by the base hirelings of federal usurpation, acting under the Fugitive Slave Act of 1850.

IT MAY SURPRISE PERSONS to be told, what is the undoubted fact, that there are now in the Crimea 50,000 British fighting men; that there are at home or in the depot in Malta recruits enough to raise that force to 70,000—an army of British-born subjects larger than the Duke of Wellington ever had under his command.

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ADVICES FROM MEXICO state that a conspiracy to overthrow the Government and establish an Empire, at the head of which was Haro y Talirez, had been discovered. The project had been arrested, but subsequently escaped, and was joined by a powerful army, with which he was besieging Puebla, with good prospect of success.

THE TEMPERANCE MEN OF INDIANA have called a Convention at Indianapolis, to meet on Washington's Birth-day. The recent decisions of the Supreme Court of that State have virtually annulled the Prohibitory Law.

The Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination.

SUGAR-MAKING MACHINERY.—Mr. T. B. Stillman, the senior partner of the firm of Stillman, Allen & Co., of the Novelty Iron Works, New York, is, we understand, on a visit to this State, (says the New Orleans Picayune) for the purpose of witnessing the operation of the various improvements in sugar making machinery, introduced by that distinguished establishment.

A MISSIONARY of the American Sunday School Union in Iowa writes that during the recent intensely cold season many persons have lost their lives in attempts to cross the prairie. The drifting snow obscures the road, and the adventurous traveler becomes bewildered; and sinks down benumbed and stupefied.

SIX SLAVES BELONGING to Mr. Levi Dougherty, who lives on Fourth-street, between Madison and Russell, Covington, Ky., together with two belonging to Mr. Gage, residing in the same neighborhood, made their escape from bondage on Sunday night, they crossed the river about 11 o'clock, and ere this are far on their way towards Canada.

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The Sabbath-School Visitor, Published Monthly. Terms per annum—Invariably in Advance. The Sabbath-School Visitor is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination.

THE MINORITY, contrary to the majority, are not only against the measure, but also against the Legislature.

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Miscellaneous.

Wanderings in the Southwest.

Nine miles brought us to the Nueces, at that time a clear, rapid stream, and difficult to ford. Here was encamped the advance party of Major Emory's boundary commission...

This day unfolded still more clearly the interesting geological features of the country. The undulations of the surface deepened into ravines, showing the stratifications of limestone...

because you travel a good deal, 17; because you have lived long on the Continent, 3; because the wife likes it, 8; because you are 29; because it is healthy, 77; because the young ladies admire it, 471; because it is considered "the thing," 10; because he chooses, 1. The last is the best reason of all.

at all hazards, taking with him a deguerrotype likeness of his wife, which he happened to have on hand, and a lock of hair from her head, and from each of the children's, as mementoes of his unbounded (though sundered) affection for them.

apparently wholly oblivious in consequence of the severe snow storm then raging, conceived the hospitable idea of inviting his fellow directors to dine with him on that day. This was a poser, for while they could converse one and two hundred miles apart as well as though they were in the same room, there was some perplexity as to the manner of getting at that dinner.

FOR all the purposes of a Family Physician, Furgate's Pills would be relied on as a sure and perfectly safe in its operation. This has been proved to meet that demand, and an extensive trial in various cases has conclusively shown that it successfully accomplishes the purpose designed.

REASONS FOR WEARING A MOUSTACHE.—Punch has questioned one thousand persons, with the following result: To avoid shaving, 69; to avoid catching cold, 32; to hide their teeth, 5; to take away from a prominent nose, 3; to avoid being taken as Englishmen abroad, 7; because they are in the army, 6; because they have been in the army, 21; because Prince Albert does it, 2; because it is artistic, 29; because you are a singer, 3;

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